

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [2]

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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.

[1001] Waki' narrated to us, from Sharik, from Abdul-Karim, from 'Ata, regarding the woman who sees yellow discharge after Ghusl. He said: "She performs Wudu and prays."

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، فِي الْمَرْأَةِ تَرَى الصُّفْرَةَ بَعْدَ الْغُسْلِ، قَالَ: تَتَوَضَّأُ وَتُصَلِّي

[1002] Waki' narrated to us, from Rabi', from Al-Hasan, who said: "If she sees it after Ghusl, she should wear a pad, perform Wudu, and pray." [Section: Regarding purity (Tuhr), what is it and how is it known?]

حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعٍ، عَنِ الْحَسَنِ، قَالَ: إِذَا رَأَتْهَا بَعْدَ الْغُسْلِ فَإِنَّهَا تَسْتَنْفِرُ وَتَتَوَضَّأُ وَتُصَلِّي فِي الطُّهْرِ مَا هُوَ وَيَمُوعُ يَعْرِفُ؟

[1003] Abu Bakr narrated to us, saying: Abdul-A'la ibn Abdul-A'la narrated to us, from Burd, from Makhul, who said: "She should not perform Ghusl until she sees a white discharge like silver."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَخُولٍ، قَالَ: لَا تَغْتَسِلُ حَتَّى تَرَى طَهْرًا أَبْيَضَ كَالْفِضَّةِ

[1004] Muhammad ibn Bakr narrated to us, from Ibn Jurayj, from 'Ata, who said: I asked him: "What is purity?" He said: "The white dryness with which there is no yellow discharge or fluid; the white dryness."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: قُلْتُ لَهُ: الطُّهْرُ مَا هُوَ؟ قَالَ: الْأَبْيَضُ الْجُفُوفُ الَّذِي لَيْسَ مَعَهُ صَفْرَةٌ وَلَا مَاءُ الْجُفُوفِ الْأَبْيَضُ

[1005] Abdul-Wahhab Al-Thaqafi narrated to us, from Yahya ibn Sa'id, who said: I sent to Raytah, the freed slave of 'Amrah, and the messenger informed me that she said: 'Amrah used to say to women: "If one of you inserts a piece of cotton and it comes out changed (colored), she should not pray until she sees nothing."

حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: أَرْسَلْتُ إِلَى رَيْطَةَ مَوْلَاةِ عَمْرَةَ، فَأَخْبَرَنِي الرَّسُولُ أَنَّهَا قَالَتْ: كَانَتْ عَمْرَةُ، تَقُولُ لِلنِّسَاءِ: إِذَا إِحْدَاكُنَّ ادَّخَلَتْ الْكُرْسُفَةَ فَخَرَجَتْ مُتَعَيِّرَةً، فَلَا تُصَلِّيَنَّ حَتَّى لَا تَرَى شَيْئًا

[1006] Muhammad ibn Bakr narrated to us, from Yunus ibn Yazid Al-Ayli, from Al-Zuhri, who said: I asked him about the yellow and brownish discharge that follows menstruation. He said: "It is part of menstruation, and she refrains from prayer until she becomes clean."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ يُونُسَ بْنِ يَزِيدَ الْأَيْلِيِّ، عَنِ الزُّهْرِيِّ، قَالَ: سَأَلْتُهُ عَمَّا يَنْبُعُ الْحَيْضَةُ مِنَ الصُّفْرِ وَالْكَدْرَةِ، قَالَ: هُوَ مِنَ الْحَيْضَةِ، وَتُمْسِكُ عَنِ الصَّلَاةِ حَتَّى تَنْقَى

[1007] Abdul-A'la ibn Abdul-A'la narrated to us, from Muhammad ibn Ishaq, from Fatimah bint Al-Mundhir, from Asma' bint Abi Bakr, who said: We were under her care along with her daughter's daughters. One of us would become pure, then pray, then relapse with a slight yellow discharge. She would ask her, and she would say: "Refrain from prayer as long as you see that, until you see nothing but pure whiteness."

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ: كُنَّا فِي جُجْرٍهَا مَعَ بَنَاتِ ابْنَتِهَا، فَكَانَتْ إِحْدَانَا تَطْهَرُ، ثُمَّ تُصَلِّي، ثُمَّ تُنْكَسُ بِالصُّفْرَةِ الْيَسِيرَةِ، فَتَسْأَلُهَا فَتَقُولُ: اعْتَزِلِي الصَّلَاةَ مَا رَأَيْتِنِّي ذَلِكَ، حَتَّى لَا تَرَيْنِ إِلَّا الْبَيَاضَ خَالِصًا

[1008] Ma'n ibn 'Isa narrated to us, from Malik ibn Anas, from Abdullah ibn Abi Bakr, from his paternal aunt, from the daughter of Zayd ibn Thabit, that it reached her that women used to call for lamps in the middle of the night to look for purity. She used to criticize them for that and say: "Women did not use to do this." [Section: Regarding a woman whose clothes are stained with menstrual blood]

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمَّتِهِ، عَنْ ابْنَةِ زَيْدِ بْنِ ثَابِتٍ، أَنَّهَا بَلَغَهَا أَنَّ النِّسَاءَ كُنَّ يَدْعُونَ بِالصَّابِغِ فِي جَوْفِ اللَّيْلِ يَنْظُرْنَ إِلَى الطُّهْرِ، فَكَانَتْ تَعِيبُ عَلَيْهِنَّ وَتَقُولُ: مَا كُنَّ النِّسَاءُ يَصْنَعْنَ هَذَا فِي الْمَرْأَةِ يُصِيبُ ثِيَابَهَا مِنْ دَمٍ حَيْضِهَا

[1009] Abu Bakr narrated to us, saying: Abu Khalid Al-Ahmar narrated to us, from Hisham ibn 'Urwah, from Fatimah, from Asma', who said: The Prophet (PBUH) was asked about menstrual blood being on a garment. He said: "Scrub it with water, wash it, and pray in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ: سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ دَمِ الْحَيْضَةِ يَكُونُ فِي الثَّوْبِ، فَقَالَ: اقْرُصِيهِ بِالْمَاءِ، وَاغْسِلِيهِ وَصَلِّي فِيهِ

[1010] Abu Khalid Al-Ahmar narrated to us, from Hajjaj, from Thabit, from 'Adi ibn Dinar, that Umm Husayn asked the Prophet (PBUH) about menstrual blood being on a garment. He said: "Scrape it with a rib (bone/stone), wash it with water and lote leaves (Sidr), and pray in it."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ ثَابِتٍ، عَنْ عَدِيِّ بْنِ دِينَارٍ أَنَّ أُمَّ حُصَيْنٍ سَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ دَمِ الْحَيْضِ يَكُونُ فِي الثَّوْبِ، فَقَالَ: حُكِّهِ بِضِلْعٍ، وَاغْسِلِيهِ بِمَاءٍ وَسِدْرٍ، وَصَلِّي فِيهِ

[1011] Ghundar narrated to us, from Ash'ath, from Al-Hasan, from his mother, from Umm Salamah, that a woman asked her about a menstruating woman wearing a garment and praying in it. Umm Salamah said: "If there is blood on it, she washes the place of the blood; otherwise, she prays in it."

حَدَّثَنَا غُنْدَرٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ أَنَّ امْرَأَةً سَأَلَتْهَا عَنِ الْحَائِضِ تَلْبَسُ الثَّوْبَ تُصَلِّي فِيهِ، فَقَالَتْ أُمُّ سَلَمَةَ: إِنْ كَانَ فِيهِ دَمٌ غَسَلَتْ مَوْضِعَ الدَّمِ، وَإِلَّا صَلَّتْ فِيهِ

[1012] Al-Thaqafi narrated to us, from Ubaydullah ibn Umar, from Nafi', that the wives of Abdullah ibn Umar and the mothers of his children used to menstruate, and when they became pure, they did not wash their clothes that they wore during their menstruation. Ibn Umar used to say: "If you see blood, wash it."

حَدَّثَنَا الثَّقَفِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، أَنَّ نِسَاءَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَأُمَّهَاتِ أَوْلَادِهِ كُنَّ يَحِضْنَ، فَإِذَا طَهُرْنَ لَمْ يَغْسِلْنَ ثِيَابَهُنَّ الَّتِي كُنَّ يَلْبَسْنَ فِي حَيْضَتِهِنَّ، وَكَانَ ابْنُ عُمَرَ، يَقُولُ: إِنْ رَأَيْتُنَّ دَمًا فَاغْسِلْنَاهُ

[1013] Abu Khalid Al-Ahmar narrated to us, from Hajjaj, from Hammad, from Ibrahim, who said: I asked him about menstrual blood being on a garment. He said: Aisha said: "It is sufficient for one of you to wash it with water."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلْتُهُ عَنْ دَمِ الْحَيْضَةِ يَكُونُ فِي الثَّوْبِ، فَقَالَتْ عَائِشَةُ: إِنَّمَا يَكْفِي إِحْدَاكُنَّ أَنْ تَغْسِلَهُ بِالْمَاءِ

[1014] Abdul-A'la narrated to us, from Burd, from Makhul, who said: "A woman does not wash her menstruation clothes if she wishes, unless she sees blood, then she washes it."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَخُولٍ، قَالَ: لَا تَغْسِلُ الْمَرْأَةُ ثِيَابَ حَيْضَتِهَا إِنْ شَاءَتْ، إِلَّا أَنْ تَرَى دَمًا فَتَغْسِلَهُ

[1015] Abu 'Amir Al-'Aqadi narrated to us, from Aflah, from Ibrahim, who said: "A menstruating woman would wear her clothes, then become pure. If she did not see [blood] on her garment, she would sprinkle it [with water] and then pray in it."

حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ أَفْلَحَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَتْ الْحَائِضُ تَلْبَسُ ثِيَابَهَا ثُمَّ تَطْهَرُ، فَإِنْ لَمْ تَرَ فِي ثَوْبِهَا نَضَحَتْهُ ثُمَّ صَلَّتْ فِيهِ

[1016] Muhammad ibn Bukayr narrated to us, from Ibn Jurayj, saying: Abu Bakr narrated to us, saying: A person said to 'Ata: "A menstruating woman becomes pure and there is blood on her garment. Does it not suffice her to wash the blood only and leave her garment afterwards?" He said: "Yes."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكَيْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: إِنْسَانٌ لِعَطَاءٍ: الْحَائِضُ تَطْهَرُ وَفِي ثَوْبِهَا الدَّمُ، وَلَيْسَ يَكْفِيهَا أَنْ تَغْسِلَ الدَّمَ قَطُّ وَتَدَعَ ثَوْبَهَا بَعْدُ، قَالَ: نَعَمْ

[1017] Ibn Fudayl narrated to us, from Layth, from Sa'id ibn Jubayr, regarding a menstruating woman whose garment gets stained with her blood. He said: "She washes it, then stains its place with wars, saffron, or ambergris."

حَدَّثَنَا ابْنُ فَضَالٍ، عَنْ لَيْثٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي الْحَائِضِ يُصِيبُ ثَوْبَهَا مِنْ دَمِهَا، قَالَ: تَغْسِلُهُ ثُمَّ يَلْطَخُ مَكَانَهُ بِالْوَرَسِ وَالزَّرْعَرَانِ، أَوِ الْعَنْبَرِ

[1018] Abu Bakr ibn 'Ayyash narrated to us, from Mughirah, from Ibrahim, who said: "A woman washes what touches her clothes of menstrual blood, and sprinkling is nothing [insufficient]."

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: تَغْسِلُ الْمَرْأَةُ مَا أَصَابَ ثِيَابَهَا مِنْ دَمِ الْحَيْضِ، وَلَيْسَ النَّضْحُ بِشَيْءٍ

[1019] Abdul-Wahhab Al-Thaqafi narrated to us, from Ayyub, from Abu Qilabah, from Mu'adhah, that a woman asked Aisha about sprinkling blood on a garment. She said: "Wash it with water, for water is a purifier for it."

حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاذَةَ أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ، عَنْ نَضْحِ الدَّمِ فِي الثَّوْبِ، فَقَالَتْ: اغْسِلِيهِ بِالْمَاءِ، فَإِنَّ الْمَاءَ لَهُ طَهُورٌ

[1020] Yazid ibn Harun narrated to us, from Habib, from 'Amr ibn Harim, who said: Jabir ibn Zayd was asked about a menstruating woman whose garment gets stained with blood, so she washes it, but a trace of blood remains on it. Can she pray in it? He said: "Yes."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ عَنْ عَمْرِو بْنِ هَرِمٍ، قَالَ: سَأَلَ جَابِرُ بْنُ زَيْدٍ، عَنِ الْمَرْأَةِ الْحَائِضِ يُصِيبُ ثَوْبَهَا الدَّمُ فَتَغْسِلُهُ فَيَبْقَى فِيهِ مِثَالُ الدَّمِ، أَتُصَلِّي فِيهِ؟ قَالَ: نَعَمْ

[1021] Ubaydullah ibn Musa narrated to us, from Uthman ibn al-Aswad, from Mujahid, who said: "A woman prays in her clothes that she menstruates in, unless something [blood] touches them, then she washes the place of the blood."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: الْمَرْأَةُ تُصَلِّي فِي ثِيَابِهَا الَّتِي تَحِيضُ، إِلَّا أَنْ يُصِيبَ مِنْهَا شَيْئًا، فَتَغْسِلَ مَوْضِعَ الدَّمِ

[1022] Waki' narrated to us, from Al-Rabi', from Al-Hasan, saying: I asked him about a woman who menstruates in a garment. He said: "There is no harm in it, unless she sees something, then she washes it."

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَحِيضُ فِي الثَّوْبِ، قَالَ: لَا بَأْسَ بِهِ، إِلَّا أَنْ تَرَى شَيْئًا فَتَغْسِلَهُ

[1023] Sahl ibn Yusuf narrated to us, from Shu'bah, from Al-Hakam, regarding the garment of a menstruating woman. He said: "She washes the place of the blood." [Section: Regarding a woman whose bleeding stops and her [husband] approaches her before she performs Ghusl]

حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، فِي ثَوْبِ الْحَائِضِ، قَالَ: تَغْسِلُ مَكَانَ الدَّمِ فِي الْمَرْأَةِ يَنْقَطِعُ عَنْهَا الدَّمُ فَيَأْتِيهَا قَبْلَ أَنْ تَغْتَسِلَ

[1024] Abu Bakr narrated to us, saying: Hushaym narrated to us, from Mughirah, from Ibrahim, who said: "When a menstruating woman becomes pure, her husband does not approach her until she performs Ghusl."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا طَهَّرَتِ الْحَائِضُ لَمْ يَقْرُبْهَا زَوْجُهَا حَتَّى تَغْتَسِلَ

[1025] Hushaym narrated to us, from Abdul-Malik, from 'Ata, similar to it.

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، مِثْلَهُ

[1026] Hushaym narrated to us, from Layth, from 'Ata and Tawus, who said: "If a woman becomes pure from blood and a lustful man wants to approach her, let him order her to perform Wudu, then let him be intimate with her if he wishes."

حَدَّثَنَا هُشَيْمٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، قَالَ: إِذَا طَهَّرَتِ الْمَرْأَةُ مِنَ الدَّمِ فَأَرَادَ الرَّجُلُ الشَّبَقَ أَنْ يَأْتِيَهَا، فَلْيَأْمُرْهَا أَنْ تَتَوَضَّأَ، ثُمَّ لِيُصِيبَ مِنْهَا إِنْ شَاءَ

[1027] Humayd ibn Abdur-Rahman narrated to us, from Uthman ibn al-Aswad, from Mujahid, regarding a menstruating woman whose bleeding stops. He said: "He does not approach her until prayer becomes lawful for her (i.e., after Ghusl)."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، فِي الْحَائِضِ يَنْقَطِعُ عَنْهَا الدَّمُ، قَالَ: لَا يَأْتِيهَا حَتَّى تَجِلَ لَهَا الصَّلَاةُ

[1028] Ibn Fudayl narrated to us, from Layth, from 'Ata, who said: "If her bleeding stops and her husband is overcome with lust and fears for himself, let him order her to wash her private parts, then be intimate with her if he wishes."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا انْقَطَعَ عَنْهَا الدَّمُ، فَأَصَابَ زَوْجَهَا شَبَقٌ فَخَافَ فِيهِ عَلَى نَفْسِهِ، فَلْيَأْمُرْهَا بِغَسْلِ فَرْجِهَا، ثُمَّ يُصِيبُ مِنْهَا إِنْ شَاءَ

[1029] Waki' narrated to us, from Rabi', from Al-Hasan, that he disliked a man approaching his wife after she became pure before she performed Ghusl.

حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعٍ، عَنِ الْحَسَنِ أَنَّهُ كَرِهَ أَنْ يَأْتِيَ الرَّجُلُ امْرَأَتَهُ وَقَدْ طَهَرَتْ قَبْلَ أَنْ تَغْتَسِلَ

[1030] Zayd ibn al-Hubab narrated to us, from Malik ibn Anas, from Abu Salamah and Sulayman ibn Yasar, who said: "Her husband does not approach her until she performs Ghusl."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي سَلَمَةَ، وَسُلَيْمَانَ بْنِ يَسَارٍ، قَالَا: لَا يَأْتِيهَا زَوْجُهَا حَتَّى تَغْتَسِلَ

[1031] Abdul-A'la narrated to us, from Burd, from Makhul, that he used to say: "A man does not cover (have intercourse with) a woman when she becomes pure from menstruation until she performs Ghusl."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَخْلُوفٍ أَنَّهُ كَانَ يَقُولُ: لَا يَغْشَى الرَّجُلُ الْمَرْأَةَ إِذَا طَهَرَتْ مِنَ الْحَيْضَةِ حَتَّى تَغْتَسِلَ

[1032] Zayd ibn al-Hubab narrated to us, from Abu al-Munib, from 'Ikrimah, who said: "If her bleeding stops, he does not approach her until she becomes pure. When she becomes pure, let him approach her as Allah has commanded." [Section: Who said if she becomes pure while traveling, she performs Tayammum and he approaches her]

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ أَبِي الْمُنِيبِ، عَنْ عِكْرِمَةَ قَالَ: إِذَا انْقَطَعَ عَنْهَا الدَّمُ فَلَا يَأْتِيهَا حَتَّى تَطْهَرَ، فَإِذَا طَهَّرَتْ فَلْيَأْتِهَا كَمَا أَمَرَ اللَّهُ مَنْ قَالَ إِذَا طَهَّرَتْ وَهِيَ فِي سَفَرٍ تَتَيَمَّمُ وَيَأْتِيهَا

[1033] Yahya ibn Zakariya ibn Abi Za'idah narrated to us, from Ibn Jurayj, from 'Ata, who said: "If a menstruating woman becomes pure and does not find water, she performs Tayammum and her husband approaches her."

حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا طَهَّرَتِ الْحَائِضُ فَلَمْ تَجِدْ مَاءً تَتَيَمَّمُ وَيَأْتِيهَا زَوْجُهَا

[1034] 'Abbad ibn al-'Awwam narrated to us, from Al-Hasan, who said: "If a woman was menstruating and saw purity while traveling, she performs Tayammum; the earth purifies her, then he can be intimate with her if he wishes." [Section: Regarding a man traveling with his family]

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ الْحَسَنِ، قَالَ: إِنْ كَانَتِ الْمَرْأَةُ حَائِضًا فَرَأَتِ الطُّهْرَ فِي سَفَرٍ تَتَيَمَّمَتِ، الصَّعِيدَ يُطَهِّرُهَا، ثُمَّ أَصَابَ مِنْهَا إِنْ شَاءَ فِي الرَّجُلِ يَكُونُ فِي سَفَرٍ وَمَعَهُ أَهْلُهُ

[1035] Al-Hasan ibn Sa'id narrated to us, saying: Abu Abdur-Rahman Baqi ibn Makhlad narrated to us, saying: Abu Bakr Abdullah ibn Muhammad ibn Abi Shaybah narrated to us, saying: Abu Bakr ibn 'Ayyash narrated to us, from Al-A'mash, from Mu'awiyah ibn Qurrah, who said: A group from Banu Qushayr came to the Messenger of Allah (PBUH) and said: "We go far from water, and our families are with us, and we only have enough water for our lips (to drink)." He said: "Yes, even if that is for a year or two years."

حَدَّثَنَا الْحَسَنُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بَقِيُّ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفَرٌ مِنْ بَنِي قُشَيْرٍ فَقَالُوا: إِنَّا نَعْزُبُ عَنِ الْمَاءِ وَمَعَنَا أَهْلُونَا، وَلَيْسَ مَعَنَا مِنَ الْمَاءِ إِلَّا لِشِفَاهِنَا، قَالَ: نَعَمْ، وَإِنْ كَانَ ذَلِكَ سَنَةً أَوْ سَنَتَيْنِ

[1036] Jarir narrated to us, from Ash'ath, from Ja'far, from Sa'id ibn Jubayr, who said: Ibn Abbas was on a journey with some Companions of the Messenger of Allah (PBUH), among them Ammar ibn Yasir. They used to put him forward to lead them in prayer because of his kinship to the Messenger of Allah (PBUH). He prayed with them one day, then turned to them and laughed, informing them that he had been intimate with a Roman slave girl of his and prayed with them while he was Junub, having performed Tayammum.

حَدَّثَنَا جَرِيرٌ، عَنْ أَشْعَثَ، عَنْ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كَانَ ابْنُ عَبَّاسٍ فِي سَفَرٍ مَعَ أَنَاسٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمْ: عَمَّارُ بْنُ يَاسِرٍ، فَكَانُوا يُقَدِّمُونَهُ يُصَلِّي بِهِمْ لِقَرَابَتِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَصَلَّى بِهِمْ ذَاتَ يَوْمٍ، ثُمَّ انْتَفَتَ إِلَيْهِمْ فَضَحِكَ، فَأَخْبَرَهُمْ أَنَّهُ أَصَابَ مِنْ جَارِيَةٍ لَهُ رُومِيَّةً، وَصَلَّى بِهِمْ وَهُوَ جُنُبٌ فَتَيَمَّمُ

[1037] Ibn 'Uyaynah narrated to us, from 'Amr, from Jabir ibn Zayd, who was asked about a man who goes far (from water) with his family. He said: "He approaches his family and performs Tayammum."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ زَيْدٍ، سُئِلَ عَنِ الرَّجُلِ يَعْزُبُ وَمَعَهُ أَهْلُهُ قَالَ: يَأْتِي أَهْلَهُ وَيَتَيَمَّمُ

[1038] Abu Khalid Al-Ahmar narrated to us, from Muhammad ibn 'Ajlan, from Abu Al-'Awwam, who said: I was sitting with Ibn Umar when a Bedouin came and said to him: "We go far from water with the livestock, and one of us needs to be intimate with his family." He said: "As for Ibn Umar, he would not do it. As for you, when you find water, perform

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِي الْعَوَّامِ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عُمَرَ فَجَاءَ أَعْرَابِي فَقَالَ لَهُ: إِنَّا نَعُزُّبُ فِي الْمَاشِيَةِ عَنِ الْمَاءِ، فَيَحْتَاجُ أَحَدُنَا إِلَى أَنْ يُصِيبَ أَهْلَهُ، قَالَ: أَمَّا ابْنُ عُمَرَ فَلَمْ يَكُنْ لِيَفْعَلْهُ، وَأَمَّا أَنْتَ فَإِذَا وَجَدْتَ الْمَاءَ فَاغْتَسِلْ

[1039] Waki' narrated to us, from Ali ibn Salih, from Abu Abdullah Al-Mawsili, who said: "Ibn 'Awf, Ibn Abbas, and Ibn Umar were on a journey finding no water. Ibn Abbas had intercourse, and they criticized him for that."

حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤَصِّلِيِّ قَالَ: كَانَ ابْنُ عَوْفٍ، وَابْنُ عَبَّاسٍ، وَابْنُ عُمَرَ فِي سَفَرٍ لَا يَجِدُونَ الْمَاءَ، فَوَاقَعَ ابْنُ عَبَّاسٍ، فَعَابُوا ذَلِكَ عَلَيْهِ

[1040] 'Abbad ibn al-'Awwam narrated to us, from Sa'id, from Qatadah, from Sa'id ibn al-Musayyib and Al-Hasan, that they saw no harm if a man was traveling without water to be intimate with his family, then perform Tayammum.

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ أَنَّهُمَا كَانَا لَا يَرَيَانِ بَأْسًا إِذَا كَانَ الرَّجُلُ فِي سَفَرٍ وَلَيْسَ مَعَهُ مَاءٌ أَنْ يُصِيبَ مِنْ أَهْلِهِ، ثُمَّ يَتَيَمَّمُ

[1041] 'Abbad ibn al-'Awwam narrated to us, from Hisham, from Al-Hasan, that he used to say: "If a man is traveling and is two or three nights away from water, there is no harm in being intimate with his family then performing Tayammum."

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ أَنَّهُ كَانَ يَقُولُ: إِذَا كَانَ الرَّجُلُ فِي سَفَرٍ وَبَيْنَهُ وَبَيْنَ الْمَاءِ لَيْلَتَانِ أَوْ ثَلَاثٌ، فَلَا بَأْسَ أَنْ يُصِيبَ مِنْ أَهْلِهِ ثُمَّ يَتَيَمَّمُ

[1042] Hafs narrated to us, from a Sheikh, who said: "Salim used to have intercourse without water [available] and perform Tayammum if the water was frozen."

حَدَّثَنَا حَفْصٌ، عَنْ شَيْخٍ قَالَ: كَانَ سَالِمٌ يُجَامِعُ عَلَى غَيْرِ مَاءٍ وَيَتَيَمَّمُ إِذَا كَانَ الْمَاءُ جَامِدًا

[1043] Ibn Fudayl narrated to us, from Layth, from 'Ata, from Ibn Abbas, who said: "If he is in a desert land and is overcome with lust, fearing for himself, and his wife is with him, let him be intimate with her if he wishes."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا كَانَ بَارِضٍ فَلَاحَةً وَأَصَابَهُ شَبَقٌ يَخَافُ فِيهِ عَلَى نَفْسِهِ وَمَعَهُ امْرَأَتُهُ، فَلْيَقَعْ عَلَيْهَا إِنْ شَاءَ

[1044] Hushaym narrated to us, from Hajjaj, from 'Ata, that Abu Dharr was on a journey and had intercourse with his wife while he had no water.

حَدَّثَنَا هُشَيْمٌ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ أَنَّ أَبَا ذَرٍّ كَانَ فِي سَفَرٍ فَوَطِئَ أَهْلَهُ وَلَيْسَ عِنْدَهُ مَاءٌ

[1045] Waki' narrated to us, from Hasan ibn Salih, from Abdul-Karim, from Abu Ubaydah, that he disliked having intercourse while finding no water.

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي عُبَيْدَةَ أَنَّهُ كَرِهَ أَنْ يُجَامَعَ وَهُوَ لَا يَجِدُ الْمَاءَ

[1046] Isa ibn Yunus narrated to us, from Al-A'mash, from Mujahid, who said: We were with Ibn Abbas on a journey, and he had a slave girl with him. He stayed behind and was intimate with her, then caught up with us. He said: "Do you have water?" We said: "No." He said: "Indeed, I knew that." So he performed Tayammum. [Section: Regarding a man waking from sleep and inserting his hand into a vessel]

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا مَعَ ابْنِ عَبَّاسٍ فِي سَفَرٍ وَمَعَهُ جَارِيَةٌ لَهُ، فَتَخَلَّفَ فَأَصَابَ مِنْهَا، ثُمَّ أَدْرَكَنَا، فَقَالَ: مَعَكُمْ مَاءٌ، قُلْنَا: لَا، قَالَ: أَمَا إِنِّي قَدْ عَلِمْتُ ذَلِكَ فَتَيَمَّمْ فِي الرَّجُلِ يَنْتَبِهُ مِنْ نَوْمِهِ فَيَدْخُلُ يَدَهُ فِي الْإِنَاءِ

[1047] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us, from Al-A'mash, from Abu Razin, from Abu Hurairah, who said: The Messenger of Allah (PBUH) said: "If one of you rises at night, let him not dip his hand into the vessel until he washes it three times, for he does not know where his hand spent the night."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يَغْمِسُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ

[1048] Abdul-Rahim ibn Sulayman narrated to us, from Muhammad ibn 'Amr, from Abu Salamah, from Abu Hurairah, who said: The Messenger of Allah (PBUH) said: "If one of you rises from his sleep, let him pour from his vessel onto his hand three times, for he does not know where his hand spent the night."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَامَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيُفْرِغْ عَلَى يَدِهِ مِنْ إِنَائِهِ ثَلَاثَ مَرَّاتٍ، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ

[1049] Abu Khalid Al-Ahmar narrated to us, from Hisham, from Ibn Sirin, from Abu Hurairah, who said: The Messenger of Allah (PBUH) said: "If one of you rises at night, let him not insert his hand into the vessel until he washes it."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا

[1050] Jarir narrated to us, from Mansur, from Ibrahim, who said: "If a man wakes up from his sleep, he should not insert his hand into the vessel until he washes it."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا اسْتَيْقَظَ الرَّجُلُ عَنْ نَوْمِهِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا

[1051] Ibn Numayr narrated to us, from Ash'ath, from Al-Sha'bi, who said: "The sleeper and the waker are alike; if Wudu becomes obligatory on him, he should not insert his hand into the vessel until he washes it."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ قَالَ: النَّائِمُ وَالْمُسْتَيْقِظُ سَوَاءٌ، إِذَا وَجِبَ عَلَيْهِ الْوُضُوءُ فَلَا يُدْخِلُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا

[1052] Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, who said: "When Abu Hurairah's Hadith was mentioned to the companions of Abdullah (Ibn Mas'ud), they would say: 'What does Abu Hurairah do with the large stone basin (Mihras) in Medina?'" [Section: Regarding a man exiting the toilet and inserting his hand into the vessel]

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: "كَانَ أَصْحَابُ عَبْدِ اللَّهِ إِذَا ذُكِرَ عَنْدهُمْ حَدِيثُ أَبِي هُرَيْرَةَ قَالُوا: كَيْفَ يَصْنَعُ أَبُو هُرَيْرَةَ بِالْمِهْرَاسِ الَّذِي بِالْمَدِينَةِ؟" فِي الرَّجُلِ يَخْرُجُ مِنَ الْمَخْرَجِ فَيُدْخِلُ يَدَهُ فِي الْإِنَاءِ

[1053] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us, from Layth, from Ayyub, from Ibn Sirin, from Abidah, that he used to insert his hand into the vessel when exiting the toilet before washing it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ عَبِيدَةَ أَنَّهُ كَانَ يُدْخِلُ يَدَهُ فِي الْإِنَاءِ إِذَا خَرَجَ مِنَ الْمَخْرَجِ قَبْلَ أَنْ يَغْسِلَهَا

[1054] Abdul-Rahim ibn Sulayman narrated to us, from Hisham, from Ibn Sirin, who said: "He used to exit the toilet, then place his hand in the vessel before washing it."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ قَالَ: كَانَ يَخْرُجُ مِنَ الْخَلَاءِ، ثُمَّ يَضَعُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا

[1055] Abu Mu'awiyah narrated to us, from Al-A'mash, who said: "I saw Ibrahim urinate, then insert his hand into the vessel before washing it."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ قَالَ: رَأَيْتُ إِبْرَاهِيمَ بَالَ، ثُمَّ ادْخَلَ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا

[1056] Ibn Numayr narrated to us, from Isa ibn al-Mughirah Al-Hizami, who said: I asked Sa'id ibn Jubayr about a man dipping his hand into a vessel before washing it. He said: "No harm."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عِيسَى بْنِ الْمُغِيرَةِ الْحَزَامِيِّ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الرَّجُلِ يَغْمِسُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا فَقَالَ: لَا بَأْسَ

[1057] Abu Usamah narrated to us, from Mahdi ibn Maymun, from Isma'il ibn Ibrahim, who said: "I saw Salim go and urinate, then insert both his hands into the vessel before washing them."

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: رَأَيْتُ سَالِمًا ذَهَبَ فَبَالَ، ثُمَّ ادْخَلَ يَدَيْهِ جَمِيعًا فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهُمَا

[1058] Abdul-Rahim ibn Sulayman narrated to us, from Al-Salt ibn Behram, who said: I saw Ibrahim urinate then insert his hand into the vessel before washing it. I shouted at him, so he smiled and said: "No man is stricter in this than me; I only inserted it while it was clean."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنِ الصَّلْتِ بْنِ بِهْرَامَ قَالَ: رَأَيْتُ إِبْرَاهِيمَ بَالَ ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا، قَالَ: فَصِحْتُ بِهِ، فَتَبَسَّمَ وَقَالَ: مَا مِنْ رَجُلٍ أَشَدُّ فِي هَذَا مِنِّي، إِنِّي لَمْ أَدْخُلْهَا إِلَّا وَهِيَ طَاهِرَةٌ

[1059] Ibn Numayr narrated to us, from Al-A'mash, from Isma'il ibn Raja', from his father, from Al-Bara', that he inserted his hand into the purification vessel before washing it. Abu Bakr said: Al-A'mash said: "This is a wording I approve of." [Section: Who used to say he should not insert it until he washes it]

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنِ الْبَرَاءِ أَنَّهُ أَدْخَلَ يَدَهُ فِي الْمَطْهَرَةِ قَبْلَ أَنْ يَغْسِلَهَا "حَدَّثَنَا أَبُو بَكْرٍ قَالَ: الْأَعْمَشُ: هَذَا حَرْفٌ اسْتَحْسِنُهُ" مَنْ كَانَ يَقُولُ لَا يُدْخِلُهَا حَتَّى يَغْسِلَهَا

[1060] Abu Bakr narrated to us, saying: Abu Bakr ibn 'Ayyash narrated to us, saying: Abu Ishaq narrated to us, from Al-Harith, from Ali, who said: He called for water and washed his hands three times before inserting them into the vessel. Then he said: "This is how I saw the Messenger of Allah (PBUH) do."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: دَعَا بِمَاءٍ، فَغَسَلَ يَدَيْهِ ثَلَاثًا قَبْلَ أَنْ يُدْخِلَهُمَا فِي الْإِنَاءِ ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ

[1061] Abu Khalid Al-Ahmar narrated to us, from Ash'ath, from Al-Sha'bi, who said: "If a man urinates or breaks wind, he should not insert his hand into the vessel until he washes it."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ قَالَ: إِذَا بَالَ الرَّجُلُ، أَوْ أَحْدَثَ فَلَا يُدْجِلُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا

[1062] Mu'tamir ibn Sulayman narrated to us, from Salm ibn Abi al-Dhayyal, from Al-Hasan, who said: "If you want to perform Wudu, do not dip your hands into a vessel until you clean them."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ سَلْمِ بْنِ أَبِي الدِّيَالِ، عَنِ الْحَسَنِ قَالَ: إِذَا أَرَدْتُمْ أَنْ تَوَضَّأُوا فَلَا تَغْمِسُوا أَيْدِيَكُمْ فِي إِنَاءٍ حَتَّى تُنْقُوَهَا

[1063] Abu al-Ahwas narrated to us, from Abu Ishaq, from Abu Hayyah, who said: "I saw Ali perform Wudu; he cleaned his palms, then washed his face and forearms." Then he said: "I only wanted to show you the purification of the Messenger of Allah (PBUH)."
[Section: Who used to say: Be thorough in washing the hair]

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ فَأَنْقَى كَفَّيْهِ، ثُمَّ غَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ قَالَ: إِنَّمَا أَرَدْتُ أَنْ أُرِيَكُمْ طَهُورَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يَقُولُ: بَالِغٌ فِي غَسْلِ الشَّعْرِ

[1064] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us, from Mansur, from Ibrahim, who said: "It used to be said: 'Wash the hair and clean the skin in Janabah.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: "كَانَ يُقَالُ: اغْسِلِ الشَّعْرَ، وَأَنْقِ الْبَشْرَةَ فِي الْجَنَابَةِ

[1065] Ibn 'Ulayyah narrated to us, from Yunus, from Al-Hasan, who said: "Under every hair is Janabah, so wet the hair and clean the skin."

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ قَالَ: تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ، فَبَلِّغُوا الشَّعْرَ، وَأَنْقُوا الْبَشْرَةَ

[1066] Ghundar narrated to us, from Shu'bah, from 'Amr ibn Murrah, from Abu al-Bakhtari, who said: Hudhayfah came out with his hair cut short. He said: "Indeed, under every hair that water does not reach is Janabah, so pardon it (or remove it). For that reason, I have treated my head with hostility as you see (by cutting it short)."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: خَرَجَ حُذَيْفَةُ وَقَدْ جَمَّ شَعْرُهُ، فَقَالَ: إِنَّ تَحْتَ كُلِّ شَعْرَةٍ لَا يُصِيبُهَا الْمَاءُ جَنَابَةٌ، فَعَافُوهَا، فَلِذَلِكَ عَادَيْتُ رَأْسِي كَمَا تَرَوْنَ

[1067] Aswad ibn 'Amir narrated to us, saying: Hammad ibn Salamah narrated to us, from 'Ata ibn al-Sa'ib, from Zadhan, from Ali, from the Prophet (PBUH), who said: "Whoever leaves a spot of a hair on his body from Janabah without washing it, such and such will be done to him in the Fire." Ali said: "From there I became hostile to my hair." He said: "And he used to cut his hair."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَادَانَ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَسَدِهِ مِنْ جَنَابَةٍ لَمْ يَغْسِلْهَا فُעِلَ بِهِ كَذَا وَكَذَا مِنَ النَّارِ قَالَ عَلِيٌّ: فَمِنْ ثَمَّ عَادَيْتُ شَعْرِي، قَالَ: وَكَانَ يَجْزُ شَعْرَهُ

[1068] Abu Dawud narrated to us, from Qurrah, from Al-Hasan, who said: "Under every hair is Janabah." He said: And Abu Hurairah said: "As for me, I wet the hair and clean the skin."

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ قُرَّةَ، عَنِ الْحَسَنِ قَالَ: تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ قَالَ: وَقَالَ أَبُو هُرَيْرَةَ: أَمَا أَنَا فَأَبِلُ الشَّعْرَ، وَأُنْفِي الْبَشَرَ

[1069] Waki' narrated to us, from Fudayl ibn Ghazwan, from Nafi', from Ibn Umar, that when he performed Ghusl for Janabah, he would put water into his eyes and insert his hand into his navel. [Section: Regarding the Junub with smallpox or measles]

حَدَّثَنَا وَكِيعٌ، عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ أَدْخَلَ الْمَاءَ فِي عَيْنَيْهِ، فَأَدْخَلَ يَدَهُ فِي سُرْتِهِ فِي الْجَنْبِ بِهِ الْجُدْرِيُّ وَالْحَصْبَةُ

[1070] Abu al-Ahwas narrated to us, from 'Ata ibn al-Sa'ib, from Sa'id ibn Jubayr, from Ibn Abbas, who said: "If a man becomes Junub and has wounds or smallpox, and fears for himself if he bathes," he said: "He performs Tayammum with earth."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا أَجْنَبَ الرَّجُلُ وَبِهِ الْجِرَاحَةُ وَالْجُدْرِيُّ فَخَافَ عَلَى نَفْسِهِ إِنْ هُوَ اغْتَسَلَ، قَالَ: يَتَيَمَّمُ بِالصَّعِيدِ

[1071] Hafs ibn Ghiyath narrated to us, from Ash'ath, from Al-Hakam, Hammad, from Ibrahim, and from Al-Hasan and Al-Sha'bi, that they said regarding the one with wounds, measles, or smallpox: "He performs Tayammum."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ، وَحَمَّادٍ، عَنْ إِبْرَاهِيمَ، وَعَنِ الْحَسَنِ، وَالشَّعْبِيِّ أَنَّهُمْ قَالُوا فِي الَّذِي بِهِ الْجَرْحُ وَالْمَحْصُوبُ وَالْمَجْدُورُ: يَتَيَمَّمُ

[1072] Ibn Idris narrated to us, from Hisham, from Al-Hasan, that he used to say regarding the one with sores and the one who fears for himself: "He performs Tayammum."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: كَانَ يَقُولُ فِي صَاحِبِ الْقُرُوحِ، وَالَّذِي يَخَافُ عَلَى نَفْسِهِ: يَتَيَمَّمُ

[1073] 'Abbad ibn al-'Awwam narrated to us, from Hajjaj, from 'Ata, from Al-Hakam and Miqsam, who said regarding the man who has sores, wounds, and smallpox and cannot tolerate water: "He performs Tayammum."

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنِ الْحَكَمِ، وَعَنِ الْمِقْسَمِ قَالَا فِي الرَّجُلِ تَكُونُ بِهِ الْفُرُوحُ وَالْجُرُوحُ وَالْجَدَرِيُّ لَا يَسْتَطِيعُ الْمَاءَ: أَنَّهُ يَتَيَمَّمُ

[1074] Abdah ibn Sulayman narrated to us, from Sa'id, from Qatadah, from 'Urwah, from Sa'id ibn Jubayr, regarding a man who has wounds, sores, or illness, becomes Junub, and finds Ghusl burdensome. He said: "He performs

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عُرْوَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ فِي الرَّجُلِ تَكُونُ بِهِ الْفُرُوحُ، أَوْ الْفُرُوحُ، أَوْ الْمَرَضُ فَتُصِيبُهُ الْجَنَابَةُ فَيَكْبُرُ عَلَيْهِ الْغُسْلُ، قَالَ: يَتَيَمَّمُ

[1075] Ibn 'Uyaynah narrated to us, from his father, from Al-Hakam, regarding the sick person who becomes Junub and it is feared for him if he bathes. He said: "He performs Tayammum."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ فِي الْمَرِيضِ يَجْنُبُ فَيَخَافُ عَلَيْهِ إِنْ اغْتَسَلَ، قَالَ: يَتَيَمَّمُ

[1076] Ghundar narrated to us, from Shu'bah, from Al-Hakam, from Mujahid, that he said regarding the person with smallpox and similar conditions: "If it is feared for them, they are in the position of the traveler; he performs Tayammum."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ أَنَّهُ قَالَ فِي الْمَجْدُورِ وَأَشْبَاهِهِ: إِذَا خَشِيَ عَلَيْهِمْ فَهُمْ بِمَنْزِلَةِ الْمُسَافِرِ يَتَيَمَّمُ

[1077] Abdul-Salam ibn Harb narrated to us, from Ishaq ibn Abi Farwah, from 'Ata, that a man had a wet dream during the time of the Prophet (PBUH) while he had smallpox. They washed him, and he died. That reached the Prophet (PBUH), and he said: "They wasted him, may Allah waste them! They killed him, may Allah kill them!" [Section: Who disliked for the Junub to read the Quran]

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ إِسْحَاقَ بْنِ أَبِي فَرَوَةَ، عَنْ عَطَاءٍ، أَنَّ رَجُلًا احْتَلَمَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مَجْدُورٌ فَغَسَلُوهُ فَمَاتَ، فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ضَيَعُوهُ ضَيَعَهُمُ اللَّهُ، قَتَلُوهُ قَتَلَهُمُ اللَّهُ مَنْ كَرِهَ أَنْ يَقْرَأَ الْجُنُبُ الْقُرْآنَ

[1078] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us, from Al-A'mash, from 'Amr ibn Murrah, from Abdullah ibn Salamah, from Ali, who said: "The Messenger of Allah (PBUH) used to recite the Quran to us in all states except Janabah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْرِنُنَا الْقُرْآنَ عَلَى كُلِّ حَالٍ إِلَّا الْجَنَابَةَ

[1079] Hafs ibn Ghiyath and Waki' narrated to us, from Ibn Abi Layla, from 'Amr ibn Murrah, from Abdullah ibn Salamah, from Ali, from the Prophet (PBUH), similar to it.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَوَكَيْعٌ عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِثْلَهُ

[1080] Hafs and Abu Mu'awiyah narrated to us, from Al-A'mash, from Shaiq, from Abidah, from Umar, who said: "The Junub does not read the Quran."

حَدَّثَنَا حَفْصٌ، وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عُبَيْدَةَ، عَنْ عُمَرَ، قَالَ: لَا يَقْرَأُ الْجُنُبُ الْقُرْآنَ

[1081] Ghundar narrated to us, from Shu'bah, from Hammad, from Ibrahim, that Ibn Mas'ud was walking towards the Euphrates teaching a man Quran. Ibn Mas'ud urinated, so the man stopped [reciting to him]. Ibn Mas'ud said: "What is the matter with you?" He said: "You urinated." Ibn Mas'ud said: "I am not Junub."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، أَنَّ ابْنَ مَسْعُودٍ كَانَ يَمْشِي نَحْوَ الْفُرَاتِ وَهُوَ يُقْرِئُ رَجُلًا، فَقَالَ ابْنُ مَسْعُودٍ فَكَفَّ الرَّجُلُ عَنْهُ، فَقَالَ ابْنُ مَسْعُودٍ: مَا لَكَ؟ قَالَ: إِنَّكَ بُلْتَ، فَقَالَ ابْنُ مَسْعُودٍ: إِنِّي لَسْتُ بِجُنُبٍ

[1082] Ibn Mahdi narrated to us, from Sufyan, from Ibrahim ibn al-Muhajir, from Ibrahim, from Al-Aswad, who said: "The Junub does not read."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: لَا يَقْرَأُ الْجُنُبُ

[1083] Ibn 'Uyaynah narrated to us, حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: لَا يَقْرَأُ الْجُنُبُ الْقُرْآنَ from Ibn Abi Najih, from Mujahid, who said: "The Junub does not read the Quran."

[1084] Sharik narrated to us, from حَدَّثَنَا شَرِيكٌ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ قَالَ: الْجُنُبُ وَالْحَائِضُ لَا يَقْرَأَانِ الْقُرْآنَ Firas, from 'Amir, who said: "The Junub and the menstruating woman do not read the Quran."

[1085] Ghundar narrated to us, حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سَيَّارٍ، عَنْ أَبِي وَائِلٍ قَالَ: لَا يَقْرَأُ الْجُنُبُ وَالْحَائِضُ الْقُرْآنَ from Shu'bah, from Sayyar, from Abu Wa'il, who said: "The Junub and the menstruating woman do not read the Quran."

[1086] Sharik narrated to us, from حَدَّثَنَا شَرِيكٌ، عَنْ عَامِرِ بْنِ السَّمُطِ، عَنْ أَبِي الْغَرِيفِ، عَنْ عَلِيٍّ قَالَ: لَا يَقْرَأُ وَلَا حَرْفًا يَعْنِي: الْجُنُبُ 'Amir ibn al-Simt, from Abu al-Gharif, from Ali, who said: "He does not read even a letter"—meaning the Junub.

[1087] Jarir narrated to us, from حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَا يَقْرَأُ الْقُرْآنَ وَلَا آيَةً، وَقَالَ: إِنَّهُ إِذَا قَرَأَ صَلَّى مَنْ رَخَّصَ لِلْجُنُبِ أَنْ يَقْرَأَ مِنَ الْقُرْآنِ Jarir narrated to us, from Mughirah, from Ibrahim, who said: "He does not read the Quran, not even a verse." And he said: "If he reads, he has prayed." [Section: Who granted concession for the Junub to read from the Quran]

[1088] Abu Bakr narrated to us, saying: Abdul-Wahhab Al-Thaqafi narrated to us, from Ja'far, from his father, that he saw no harm in the Junub reading a verse or two.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَقْرَأَ الْجُنُبُ الْآيَةَ وَالْآيَتَيْنِ

[1089] Thaqafi narrated to us, from Khalid, from 'Ikrimah, that he saw no harm in the Junub reading a verse or two.

حَدَّثَنَا ثَقَفِي، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَقْرَأَ الْجُنُبُ الْآيَةَ وَالْآيَتَيْنِ

[1090] Abu Khalid Al-Ahmar narrated to us, from Hajjaj, from 'Ata, and from Hammad, from Ibrahim and Sa'id ibn Jubayr, regarding the menstruating woman and the Junub: They start the beginning of the verse but do not complete the end of it.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، وَعَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، وَسَعِيدِ بْنِ جُبَيْرٍ فِي الْحَائِضِ وَالْجُنُبِ يَسْتَفْتَحُونَ رَأْسَ الْآيَةِ وَلَا يُتِمُّونَ آخِرَهَا

[1091] Sharik narrated to us, from 'Amir ibn al-Simt, from Abu al-Gharif, from Ali, who said: "He does not read even a letter."

حَدَّثَنَا شَرِيكٌ، عَنْ عَامِرِ بْنِ السَّمُطِ، عَنْ أَبِي الْغَرِيفِ، عَنْ عَلِيٍّ قَالَ: لَا يَقْرَأُ وَلَا حَرْفًا

[1092] Ubaydullah narrated to us, from Isra'il, from Umar ibn Abdullah, who said: I asked Sa'id ibn Jubayr: "Does the menstruating woman and the Junub read?" He said: "A verse or two."

حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ: يَقْرَأُ الْحَائِضُ وَالْجُنُبُ قَالَ: الْآيَةُ وَالْآيَتَيْنِ

[1093] Ubaydullah narrated to us, from Isra'il, from Umar ibn Abdullah, from Ibn Mughaffal, similar to that.

حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ مُغَفَّلٍ، مِثْلَ ذَلِكَ

[1094] Waki' narrated to us, from Shu'bah, from Hammad, from Sa'id ibn al-Musayyib, who said: "The Junub does not read the Quran." He said: "I mentioned it to Ibrahim, and he disliked it."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ حَمَّادٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: لَا يَقْرَأُ الْجُنُبُ الْقُرْآنَ قَالَ: فَذَكَرْتُهُ لِإِبْرَاهِيمَ، فَكَرِهَهُ

[1095] Hafs narrated to us, from 'Asim, from Abu al-'Aliyah, who said: "The menstruating woman does not read the Quran."

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ قَالَ: الْحَائِضُ لَا تَقْرَأُ الْقُرْآنَ

[1096] Hafs narrated to us, from Ash'ath, from Muhammad, who said: "The menstruating woman does not read the Quran."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ قَالَ: الْحَائِضُ لَا تَقْرَأُ الْقُرْآنَ

[1097] Waki' narrated to us, from Sufyan, from Mughirah, from Ibrahim, who said: "She reads less than a verse, but does not read a complete verse."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: تَقْرَأُ مِمَّا دُونَ الْآيَةِ، وَلَا تَقْرَأُ آيَةً تَامَةً

[1098] Waki' narrated to us, from Shu'bah, from Ibrahim, from Umar, who said: "The menstruating woman does not read the Quran."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عُمَرَ قَالَ: لَا تَقْرَأُ الْحَائِضُ الْقُرْآنَ

[1099] Sharik narrated to us, from Firas, from 'Amir, who said: "He does not read the Quran." [Section: Regarding a man reading the Quran while he is not pure (has minor impurity)]

حَدَّثَنَا شَرِيكٌ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، لَا يَقْرَأُ الْقُرْآنَ فِي الرَّجُلِ يَقْرَأُ الْقُرْآنَ وَهُوَ غَيْرُ طَاهِرٍ

[1100] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, from Abdur-Rahman ibn Yazid, who said: We were with Salman for a need. He went to relieve himself then returned. We said to him: "Perform Wudu, O Abu Abdullah, perhaps we will ask you about verses from the Quran." He said: "Ask, for I will not touch it. Verily, 'None touch it except the purified' [Al-Waqi'ah: 79]." He said: So we asked him, and he recited to us before performing Wudu.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: كُنَّا مَعَ سَلْمَانَ فِي حَاجَةٍ، فَذَهَبَ يَقْضِي حَاجَتَهُ ثُمَّ رَجَعَ، فَقُلْنَا لَهُ: تَوَضَّأَ يَا أَبَا عَبْدِ اللَّهِ، لَعَلَّنَا أَنْ نَسْأَلَكَ عَنْ آيٍ مِنَ الْقُرْآنِ، قَالَ: "فَاسْأَلُوا، فَإِنِّي لَا أَمْسُهُ، إِنَّهُ لَا يَمْسُهُ إِلَّا" قَالَ: فَسَأَلْنَاهُ، فَقَرَأَ عَلَيْنَا [79: الْمُطَهَّرُونَ] {الواقعة قَبْلَ أَنْ يَتَوَضَّأَ

[1101] Wakī‘ told us, from Sufyān, from Abū Ishāq, from Zayd ibn Mu‘āwiyah, from ‘Alqamah and Al-Aswad, that Salmān recited [Qur'an] to them after a minor ritual impurity (Hadath).

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ مُعَاوِيَةَ، عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ أَنَّ سَلْمَانَ، قَرَأَ عَلَيْهِمَا بَعْدَ الْحَدَثِ

[1102] Abū Mu‘āwiyah told us, from Al-A‘mash, from Salamah ibn Kuhayl, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās and Ibn ‘Umar, he said: “They used to recite their portions of the Qur'an after exiting the privy, before performing ablution (Wudu).”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، وَابْنِ عُمَرَ قَالَ: كَانَا يَقْرَأَانِ أَجْزَاءَهُمَا مِنَ الْقُرْآنِ بَعْدَمَا يَخْرُجَانِ مِنَ الْخَلَاءِ قَبْلَ أَنْ يَتَوَضَّأَا

[1103] Ibn Numayr told us, from Sa‘īd, from Qatādah, from Sa‘īd ibn al-Musayyib: That Abū Hurayrah used to exit the place of relieving himself, then he would recite the Surah rapidly.

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يَخْرُجُ مِنَ الْمَخْرَجِ، ثُمَّ يَحْدُرُ السُّورَةَ

[1104] Ath-Thaqafī told us, from Ayyūb, from Muḥammad, that ‘Umar relieved himself, then began to recite. Abū Maryam said to him: “If you would only perform ablution, O Commander of the Faithful.” ‘Umar said to him: “Did Musaylimah give you that legal verdict?”

حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ أَنَّ عُمَرَ قَضَى حَاجَتَهُ، ثُمَّ أَخَذَ يَقْرَأُ، فَقَالَ لَهُ أَبُو مَرْيَمَ: لَوْ تَوَضَّأْتَ يَا أَمِيرَ الْمُؤْمِنِينَ، فَقَالَ لَهُ عُمَرُ: "أَمْسَيْلِمَةُ أَفْتَاكَ ذَلِكَ؟

[1105] Yazīd ibn Hārūn told us, from Hishām, from Ibn Sīrīn, from Abū Hurayrah and from Abū Maryam, from ‘Umar with similar to it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ أَبِي مَرْيَمَ، عَنْ عُمَرَ بِمِثْلِهِ

[1106] ‘Abdah ibn Sulaymān told us, from Sa‘īd, from Qatādah, who said: ‘Umar exited the privy and recited a verse from the Book of Allah. It was said to him: “Do you recite while you have had a minor impurity?” He said: “Would Musaylimah recite that?”

حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ قَالَ: خَرَجَ عُمَرُ مِنَ الْخَلَاءِ فَقَرَأَ آيَةً مِنْ كِتَابِ اللَّهِ، فَقِيلَ لَهُ: أَتَقْرَأُ وَقَدْ أَحْدَثْتَ؟ قَالَ: أَفَيَقْرَأُ ذَلِكَ مُسَيِّمًا؟

[1107] Ḥafṣ told us, from Al-A‘mash, from ‘Amr ibn Murrah, from ‘Abd Allāh ibn Salamah, from ‘Alī, who said: “The Messenger of Allah ﷺ used to teach us the Qur'an in all states, as long as he was not Junub (sexually impure).”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْرِئُنَا الْقُرْآنَ عَلَى كُلِّ حَالٍ، مَا لَمْ يَكُنْ جُنُبًا

[1108] Hushaym told us, from Abū Bishr, from Nāfi‘ ibn Jubayr, that he saw no harm in [reciting] the Qur'an without [ritual] purity.

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ أَنَّهُ لَمْ يَرَ بَأْسًا بِالْقُرْآنِ عَلَى غَيْرِ طَهَارَةٍ

[1109] Abū Usāmah told us, from ‘Abd Allāh ibn Ḥumayd, from Abū Ja‘far, who said: ‘Alī ibn Ḥusayn used to recite the Qur'an after minor impurity.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ حُمَيْدٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: كَانَ عَلِيُّ بْنُ حُسَيْنٍ يَقْرَأُ الْقُرْآنَ بَعْدَ الْحَدَثِ

[1110] ‘Abdah ibn Sulaymān told us, from ‘Abd al-Malik, from ‘Aṭā’ regarding a man who sheds water (urinates) and recites the Qur'an. He said: “Being in a state of purity is more beloved to me, unless he is reciting part of a verse or something small.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ فِي الرَّجُلِ يَهْرِيقُ الْمَاءَ وَيَقْرَأُ الْقُرْآنَ، قَالَ: يَكُونُ عَلَى طَهْرٍ أَحَبُّ إِلَيَّ إِلَّا أَنْ يَكُونَ يَقْرَأُ طَرَفَ الْآيَةِ أَوْ الشَّيْءِ

[1111] Abū Mu‘āwiyah reported from Ash-Shaybānī from Sa‘īd ibn Jubayr who said: “Sometimes I would dismount while traveling to relieve myself (defecate or urinate), and I would not catch up to my companions until I had recited a portion of the Qur’an before performing ablution.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: رُبَّمَا نَزَلْتُ وَأَنَا فِي السَّفَرِ لِأَقْضِيَ حَاجَتِي مِنْ الْغَائِطِ وَالْبَوْلِ، فَمَا أَلْحَقُ بِأَصْحَابِي حَتَّى أَقْرَأَ جُزْءًا مِنَ الْقُرْآنِ قَبْلَ أَنْ أَتَوَضَّأَ

[1112] Wakī' reported from 'Imrān ibn Ḥudayr from Abū Mijlaz who said: "I was reading from the Muṣḥaf when my father came out of the toilet. I had skipped a verse, so he reminded me of it (corrected me)."

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ، عَنْ أَبِي مِجْلَزٍ قَالَ: كُنْتُ أَقْرَأُ فِي الْمُصْحَفِ فَخَرَجَ أَبِي مِنَ الْخَلَاءِ وَقَدْ تَعَايَيْتُ فِي آيَةٍ فَأَذْكَرَنِيهَا

[1113] Wakī' reported from Sufyān from Abū Ishāq from Al-Ḥārith from 'Alī who said: "Read the Qur'an in every state, as long as you are not Junub (in a state of major ritual impurity)."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: أَقْرَأِ الْقُرْآنَ عَلَى كُلِّ حَالٍ، مَا لَمْ تَكُنْ جُنُبًا

[1114] Wakī' reported from Rabī' from Ibn Sīrīn that he used to recite (the Qur'an) after minor impurity (without ablution).

حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعٍ، عَنِ ابْنِ سِيرِينَ أَنَّهُ كَانَ يَقْرَأُ بَعْدَ الْحَدَثِ

[1115] Wakī' reported from Sufyān from Manṣūr from Ibrāhīm who said: "It used to be said: Read the Qur'an in every state, as long as you are not Junub."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ يُقَالُ أَقْرَأِ الْقُرْآنَ عَلَى كُلِّ حَالٍ، مَا لَمْ تَكُنْ جُنُبًا

[1116] Wakī‘ reported from Shu‘bah from Ḥammād from Ibrāhīm from ‘Abd Allāh (Ibn Mas‘ūd) that a man was with him who urinated and then returned. Ibn Mas‘ūd said to him: “Recite it (the Qur’an).”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ كَانَ مَعَهُ رَجُلٌ قَبَالَ ثُمَّ جَاءَ، فَقَالَ لَهُ ابْنُ مَسْعُودٍ: اقْرَأْهُ

[1117] Wakī‘ reported: Sufyān reported to us from Salamah ibn Kuhayl from Sa‘īd ibn Jubayr that Ibn ‘Abbās and Ibn ‘Umar used to recite the Qur’an after relieving themselves (minor impurity) before performing ablution.

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّ ابْنَ عَبَّاسٍ، وَابْنَ عُمَرَ كَانَا يَقْرَأَانِ الْقُرْآنَ بَعْدَمَا يَخْرُجَانِ مِنَ الْحَدَثِ قَبْلَ أَنْ يَتَوَضَّأَا

[1118] Abū Bakr reported: Abū al-Aḥwaṣ reported to us from ‘Aṭā’ from Zādhān from ‘Alī who said: “If a man becomes Junub (major impurity) in a desert land and has only a little water, let him prioritize himself with the water (for drinking) and perform Tayammum with the earth.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَطَاءٍ، عَنْ زَادَانَ، عَنْ عَلِيٍّ قَالَ: إِذَا أَجْنَبَ الرَّجُلُ فِي أَرْضٍ فَلَاةٍ وَمَعَهُ مَاءٌ يَسِيرُ فَلْيُوْثِرْ نَفْسَهُ بِالْمَاءِ وَلْيَتَيَمَّمْ بِالصَّعِيدِ

[1119] Abū Bakr ibn ‘Ayyāsh reported from Layth from ‘Aṭā’ and Ṭāwūs, who both said: “If you are on a journey and have only a little water, perform Tayammum and save your water.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، قَالَا: إِذَا كُنْتَ فِي سَفَرٍ وَلَيْسَ مَعَكَ مِنَ الْمَاءِ إِلَّا يَسِيرٌ فَتَيَمَّمْ وَاسْتَبَقِ مَاءَكَ

[1120] Ḥumayd ibn ‘Abd ar-Raḥmān reported from Ḥasan ibn Ṣāliḥ from ‘Aṭā’ ibn as-Sā’ib from Sa‘īd ibn Jubayr from Ibn ‘Abbās who said: “If you are a traveler and become Junub, or you are without ablution, and you fear that if you use the water for ablution you will die of thirst, then do not use it for ablution and keep it for yourself.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا كُنْتَ مُسَافِرًا وَأَنْتَ جُنُبٌ، أَوْ أَنْتَ عَلَى غَيْرِ وُضوءٍ فَخِفْتَ أَنْ تَمُوتَ مِنَ الْعَطَشِ، فَلَا تَوَضَّأْهُ وَاحْبِسْهُ لِنَفْسِكَ

[1121] Ḥumayd reported from ‘Aṭā’ ibn as-Sā’ib from Sa‘īd ibn Jubayr, similar to the previous narration[1120].

حَدَّثَنَا حُمَيْدٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، مِثْلَهُ

[1122] Abū Bakr told us, saying: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، أَنَّ عُمَرَ كَانَ إِذَا بَالَ تَيَمَّمَ، قَالَ: أَتَيَمَّمُ حَتَّى يَجِلَّ لِيَ التَّسْبِيحُ
 Abū Usāmah told us, from Al-A'mash, from Mujāhid, that 'Umar used to perform Tayammum (dry ablution) when he urinated. He said: "I perform Tayammum so that Tasbeeh (glorifying Allah) becomes lawful for me."

[1123] Azhar told us, from Ibn 'Awn, from Nāfi', he said: حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا بَالَ فَأَرَادَ أَنْ يَأْكُلَ تَوَضَّأَ وَلَمْ يَغْسِلْ رِجْلَيْهِ
 Ibn 'Umar urinated and wanted to eat, he would perform ablution (Wudu) but would not wash his feet."

[1124] Ibn Mahdī told us, from Sufyān, from Wāṣil, he said: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ وَاصِلٍ قَالَ: كُنَّا نَكُونُ عِنْدَ إِبْرَاهِيمَ فَيَذْهَبُ فَيَبُولُ، ثُمَّ يَجِيءُ فَيَمَسُّ الْمَاءَ وَيَقُولُ: كَانُوا يَسْتَجِيبُونَ أَنْ يَمَسُّوا الْمَاءَ إِذَا بَالُوا
 We used to be with Ibrāhīm, and he would go and urinate, then come back and touch water, saying: "They used to like to touch water when they urinated."

[1125] Ibn ‘Uyaynah told us, from Ibrāhīm ibn Maysarah, from Ṭāwūs, he said: We saw both Ibn ‘Umar and Ibn ‘Abbās; when they came out from relieving themselves, they were met with a vessel, and they would wash their faces and their hands.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ قَالَ: كِلَاهُمَا رَأَيْنَا ابْنَ عُمَرَ، وَابْنَ عَبَّاسٍ، إِذَا خَرَجَا مِنَ الْغَائِطِ تَلْقِيًا بِتَوْرٍ فَيَغْسِلَانِ وُجُوهَهُمَا وَأَيْدِيَهُمَا

[1126] Jarīr told us, from Manṣūr, from Ibrāhīm, he said: It reached me that the Messenger of Allah ﷺ never entered the privy without performing ablution or touching water [afterwards].

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَدْخُلِ الْخَلَاءَ إِلَّا تَوَضَّأَ أَوْ مَسَّ مَاءً

[1127] Ibn al-Mubārak told us, from Yūnus, from Az-Zuhrī, who said: ‘Urwah informed me, from his father, that Abū Bakr aṣ-Ṣiddīq said while addressing the people: “O assembly of Muslims, be shy before Allah. By the One in Whose Hand is my soul, I remain with my head covered when I go to relieve myself in the open space, out of shyness before my Lord.”

حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ أَبِيهِ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ قَالَ وَهُوَ يَخْطُبُ النَّاسَ: يَا مَعْشَرَ الْمُسْلِمِينَ، اسْتَحْيُوا مِنَ اللَّهِ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَظَلُّ حِينَ أَذْهَبُ إِلَى الْغَائِطِ فِي الْفَضَاءِ مُعْطِيًا رَأْسِي اسْتِحْيَاءً مِنْ رَبِّي

[1128] Yazīd ibn Hārūn told us, saying: Ḥammād ibn Salamah informed us, from Thābit, from Anas, from Abū Mūsā, who said: “I bathe in a dark room, yet I bend my back when I take my garment, out of shyness before my Lord.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى، قَالَ: إِنِّي لَأَغْتَسِلُ فِي الْبَيْتِ الْمُظْلِمِ فَأَخْنِي ظَهْرِي إِذَا أَخَذْتُ ثَوْبِي خِيَاءً مِنْ رَبِّي

[1129] Yaḥyā ibn Sa‘īd told us, from Abū Ja‘far al-Khaṭmī, from ‘Umārah ibn Khuzaymah and Al-Ḥārith ibn Fuḍayl, from ‘Abd ar-Raḥmān ibn Abī Qurād, who said: “I performed Hajj with the Prophet ﷺ. He went to relieve himself and went far away.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، وَالْحَارِثِ بْنِ فَضِيلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قُرَادٍ قَالَ: "حَجَجْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَذَهَبَ لِحَاجَتِهِ فَأَبْعَدَ

[1130] Wakī‘ told us, from Sufyān, from Maṣṣūr, from Mūsā ibn ‘Abd Allāh ibn Yazīd, from a female freed slave of ‘Ā’ishah, from ‘Ā’ishah, that she said: “I never looked at, or I never saw, the private part of the Messenger of Allah ﷺ ever.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَصْصُورٍ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدٍ، عَنْ مَوْلَاةٍ لِعَائِشَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا نَظَرْتُ، أَوْ مَا رَأَيْتُ فَرْجَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطُّ

[1131] ‘Abdah ibn Sulaymān told us, from Yahyā ibn Sa‘īd, from ‘Abd Allāh ibn ‘Āmir, who said: My father saw me and another man bathing, he pouring water on me and I pouring water on him. He shouted at us and said: “Does a man see the nakedness (‘Awrah) of another man? By Allah, I indeed see you as the [bad] successors.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ قَالَ: رَأَى أَبِي أَنَا وَرَجُلًا نَغْتَسِلُ، يَصُبُّ عَلَيَّ وَأَصْبُ عَلَيْهِ، قَالَ: فَصَاحَ بِنَا، وَقَالَ: أَيْرَى الرَّجُلُ عَوْرَةَ الرَّجُلِ، وَاللَّهِ إِنِّي لَأَرَاكُمْ الْخَلْفَ

[1132] Wakī‘ told us, from Mis‘ar, from Abū Bakr ibn Ḥafṣ, he said: ‘Umar said: “A man must not see the nakedness of another man,” or he said: “A man must not look at the nakedness of another man.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ قَالَ: قَالَ عُمَرُ: لَا يَرَى الرَّجُلُ عَوْرَةَ الرَّجُلِ، أَوْ قَالَ: لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ

[1133] Wakī‘ told us, from Hishām ibn al-Ghāz, from ‘Ubādah ibn Nusayy, from Qays ibn al-Ḥārith, from Salmān, who said: “That I die and be resurrected, then die and be resurrected, then die and be resurrected, is more beloved to me than that I see the nakedness of a man or he sees mine.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ الْغَازِ، عَنْ عَبْدِ اللَّهِ بْنِ نُسَيْيٍ، عَنْ قَيْسِ بْنِ الْحَارِثِ، عَنْ سَلْمَانَ، قَالَ: لِأَنَّ أَمُوتَ ثُمَّ أُنْشَرَ، ثُمَّ أَمُوتَ ثُمَّ أُنْشَرَ، ثُمَّ أَمُوتَ ثُمَّ أُنْشَرَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَرَى عَوْرَةَ الرَّجُلِ أَوْ يَرَاهَا مِنِّي

[1134] Wakī‘ told us, from Mughīrah ibn Ziyād, from ‘Ubādah ibn Nusayy, from Abū Mūsā, who said: “That I die and be resurrected is more beloved to me than that my nakedness be seen.”

حَدَّثَنَا وَكَيْعٌ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ عُبَادَةَ بْنِ نُسَيْيٍّ، عَنْ أَبِي مُوسَى قَالَ: لَأَنْ أَمُوتَ ثُمَّ أُنْشَرَ أَحَبُّ إِلَيَّ مِنْ أَنْ تُرَى عَوْرَتِي

[1135] Ibn ‘Ulayyah told us, from Ibn Ṭāwūs, he said: “My father ordered me that when I enter the privy, I should cover my head.” I said: “Why did he order you to do that?” He said: “I do not know.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ طَاوُسٍ قَالَ: أَمَرَنِي أَبِي إِذَا دَخَلْتُ الْخَلَاءَ أَنْ أَقْنَعَ رَأْسِي قُلْتُ: لِمَ أَمَرَكَ بِذَلِكَ؟ قَالَ: لَا أَدْرِي

[1136] Zayd ibn al-Ḥubāb told us, from Aḍ-Ḍaḥḥāk ibn ‘Uthmān, who said: Zayd ibn Aslam informed me, from ‘Abd ar-Raḥmān ibn Abī Sa‘īd al-Khudrī, from his father, that the Messenger of Allah ﷺ said: “A man should not look at the nakedness of another man, nor should a woman look at the nakedness of another woman.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ

[1137] Abū Mu‘āwiyah told us, from Al-A‘mash, from Abū aḍ-Ḍuḥā, from Masrūq, from Al-Mughīrah ibn Shu‘bah, who said: I was with the Prophet ﷺ on a journey, and he said: “O Mughīrah, take the water vessel.” He said: So I took it and went out with him. The Messenger of Allah ﷺ proceeded until he disappeared from my sight, then he relieved himself.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَقَالَ: يَا مُغِيرَةُ خُذْ الْإِدَاوَةَ، قَالَ: فَأَخَذْتُهَا ثُمَّ خَرَجْتُ مَعَهُ، فَاِنْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَوَارَى عَنِّي، فَقَضَى حَاجَتَهُ

[1138] ‘Ubayd Allāh ibn Mūsā told us, saying: Ismā‘īl ibn ‘Abd al-Malik informed me, from Abū az-Zubayr, from Jābir, who said: “I went out with the Messenger of Allah ﷺ on a journey, and the Messenger of Allah ﷺ would not go to relieve himself until he disappeared so he could not be seen.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْتِي الْبِرَازَ حَتَّى يَتَغَيَّبَ فَلَا يُرَى

[1139] Wakī‘ told us, saying: Al-A‘mash told us, saying: ‘Abd Allāh ibn ‘Umar said: “When the Messenger of Allah ﷺ wanted to relieve himself, he would go out until he saw no one, and he would not raise his garment until he was close to the ground.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ الْحَاجَةَ بَرَزَ حَتَّى لَا يَرَى أَحَدًا، وَكَانَ لَا يَرْفَعُ ثَوْبَهُ حَتَّى يَذْنُو مِنَ الْأَرْضِ

[1140] Ibn ‘Ulayyah told us, from Ibn ‘Awn, from Ibn Sirīn, who said: Abū Mūsā said: “I have not straightened my back while bathing since I became Muslim.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ قَالَ: قَالَ أَبُو مُوسَى: مَا أَقَمْتُ صَلَاتِي فِي غُسْلِي مُنْذُ أَسْلَمْتُ

[1141] Abū Bakr told us, saying: Jarīr told us, from Manṣūr, who said: I said to Ibrāhīm: “Can I bathe with the water of the bathhouse (Hammam)?” He said: “If you take it from a basin/chamber, it suffices you.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ قَالَ: قُلْتُ لِإِبْرَاهِيمَ: أَغْتَسِلُ مِنْ مَاءِ الْحَمَّامِ؟ قَالَ: إِذَا أَخَذْتَهُ مِنْ حُجْرَةٍ أَجْزَأُكَ

[1142] Jarīr told us, from Mughīrah, from Ash-Sha‘bī, who said: “If I bathed from its water, I have bathed [validly].”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: لَوْ اغْتَسَلْتُ مِنْ مَاءِ اغْتَسَلْتُ بِهِ

[1143] Hushaym told us, from Ḥuṣayn, from ‘Ikrimah, who said: I said to him: “The bathhouse is entered by Zoroastrians and the impure (Junub).” He said: “Water is pure; nothing makes it impure.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عِكْرِمَةَ قَالَ: قُلْتُ لَهُ: الْحَمَّامُ يَدْخُلُهُ الْمَجُوسُ وَالْجُنُبُ، فَقَالَ: الْمَاءُ طَهُورٌ لَا يَنْجَسُهُ شَيْءٌ

[1144] Ibn Idrīs told us, from Hishām, who said: “The water of the bathhouse suffices the sexually impure (Junub).”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ قَالَ: يُجْزِي الْجُنُبَ مَاءُ الْحَمَّامِ

[1145] Hushaym told us, from Mughīrah, from Ibrāhīm, that he used to enter it [the bathhouse], and when he was about to exit, he would face the gutter (spout), wash himself, then leave.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ يَدْخُلُهُ، وَإِذَا كَانَ عِنْدَ خُرُوجِهِ اسْتَقْبَلَ الْمِيزَابَ فَأَغْتَسَلَ، ثُمَّ خَرَجَ

[1146] Hushaym told us, from Mughīrah, from Ash-Sha‘bī, that he used to enter and bathe in it, and he would say: “If I did not bathe from it, I would not have entered it.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ أَنَّهُ كَانَ يَدْخُلُ وَيَغْتَسِلُ فِيهِ وَيَقُولُ: لَوْلَا اغْتَسَلْتُ مِنْهُ مَا دَخَلْتُهُ

[1147] Ishāq ibn Manṣūr told us, saying: Huraym told us, from Yazīd ibn Abī Ziyād, from Ibrāhīm, who said: “Alqamah and Al-Aswad used to bathe with the water of the bathhouse, and they would not re-wash it with another washing.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هُرَيْمٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عُلْقَمَةُ، وَالْأَسْوَدُ، يَغْتَسِلَانِ مِنْ مَاءِ الْحَمَّامِ، وَلَا يُغْلِيَانِهِ بِغُسْلٍ

[1148] Wakī‘ told us, from Sufyān, from Ziyād ibn Abī Fayyād, from Al-Hizhāz, from Ibn Abzā, who said: “The bathhouse was made to be purified with, not to be purified from.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ زِيَادِ بْنِ أَبِي فَيَّاضٍ، عَنِ الْهَزْهَازِ، عَنِ ابْنِ أَبِي زَيْدٍ قَالَ: إِنَّمَا جُعِلَ الْحَمَّامُ لِيُتَطَهَّرَ بِهِ وَلَا يُتَطَهَّرَ مِنْهُ

[1149] Wakī‘ told us, from Mis‘ar, from Ziyād ibn Abī Fayyād, from Ibn Abzā, similar to it.

حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ زِيَادِ بْنِ أَبِي فَيَّاضٍ، عَنِ ابْنِ أَبِي زَيْدٍ، مِثْلَهُ

[1150] Wakī‘ told us, saying: Al-A‘mash told us, from Yahyā ibn ‘Ubayd an-Nahrānī, who said: I asked Ibn ‘Abbās about the water of the bathhouse. He said: “Water does not become Junub (impure).”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ يَحْيَى بْنِ عُبَيْدٍ النَّهْرَانِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ مَاءِ الْحَمَّامِ، فَقَالَ: الْمَاءُ لَا يُجْنِبُ

[1151] ‘Abīdah ibn Ḥumayd told us, from Abū Farwah al-Hamdānī, from Ash-Sha‘bī, who said: I asked him: “Do you bathe with the water of the bathhouse if you are Junub?” He said: “Yes, then I consider it the most thorough bathing.” He said: I said to him: “Do you bathe when you exit it?” He said: “Why would I enter it then?”

حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ، عَنْ أَبِي فَرْوَةَ الْهَمْدَانِيِّ، عَنْ الشَّعْبِيِّ قَالَ: سَأَلْتُهُ أَتَغْتَسِلُ مِنْ مَاءِ الْحَمَّامِ إِذَا كُنْتُ جُنُبًا؟ قَالَ: نَعَمْ، ثُمَّ أَعَدَّهُ أَبْلَغَ الْغُسْلِ قَالَ: فَقُلْتُ لَهُ: أَتَغْتَسِلُ إِذَا خَرَجْتَ مِنْهُ؟ قَالَ: فَلِمَ أَدْخُلُهُ إِذَا

[1152] Ghundar told us, from Shu‘bah, from Abū Rajā’, from Al-Ḥasan, that he used to dislike bathing with the water of the bathhouse.

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي رَجَاءٍ، عَنْ الْحَسَنِ أَنَّهُ كَانَ يَكْرَهُ أَنْ يُغْتَسَلَ مِنْ مَاءِ الْحَمَّامِ

[1153] Hushaym told us, from Sayyār, who said: I saw Ash-Sha‘bī exit the bathhouse, and he began wading through the water of the bathhouse and did not wash his feet. I spoke to him about that, and he said: “I am a man who is looked at (followed as an example).”

حَدَّثَنَا هُشَيْمٌ، عَنْ سَيَّارٍ قَالَ: رَأَيْتُ الشَّعْبِيَّ خَرَجَ مِنَ الْحَمَّامِ فَجَعَلَ يَخُوضُ مَاءَ الْحَمَّامِ وَلَمْ يَغْسِلْ قَدَمَيْهِ، قَالَ: فَقُلْتُ لَهُ فِي ذَلِكَ، فَقَالَ: إِنِّي رَجُلٌ يَنْظُرُ إِلَيَّ

[1154] Jarīr told us, from Al-Mughīrah, from Al-Musayyab ibn Rāfi‘, from Ibn ‘Abbās, who said: “One may bathe from the bathhouse.”

حَدَّثَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: يُغْتَسَلُ مِنَ الْحَمَّامِ

[1155] Abū Mu‘āwiyah told us, from Al-A‘mash, from Mujāhid, from ‘Abd Allāh ibn ‘Amr, that he used to bathe from the bathhouse.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَمْرٍ، أَنَّهُ كَانَ يُغْتَسِلُ مِنَ الْحَمَّامِ

[1156] Ibn ‘Ulayyah told us, from Hishām ad-Dastuwā‘ī, from Yaḥyā ibn Abī Kathīr, from a man from the Anṣār, from Abū Hurayrah, who said: “Two waters do not suffice (for purification): seawater and bathhouse water.”

حَدَّثَنَا ابْنُ عُلَيَّةٍ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: "مَاءَانِ لَا يُجْزِيَانِ: مَاءُ الْبَحْرِ، وَمَاءُ الْحَمَّامِ

[1157] Wakī‘ told us, from Rabī‘ah ibn Kulthūm, who said: I heard Al-Ḥasan say: “When you exit the bathhouse, bathe (again).”

حَدَّثَنَا وَكَيْعٌ، عَنْ رَبِيعَةَ بْنِ كُلْثُومٍ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: إِذَا خَرَجْتَ مِنَ الْحَمَّامِ فَاغْتَسِلْ

[1158] Abū Bakr told us, saying: Jarīr told us, from Mughīrah, from Ash-Sha‘bī, who said: “There is no harm in the throat/upper chest of the beast (touching it).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ: لَا بَأْسَ بِنَحْرِ الدَّابَّةِ

[1159] Ḥaḥṣ told us, from ‘Amr, from Al-Ḥasan, he said: “There is no harm in the saliva of the donkey.”

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرِو، عَنِ الْحَسَنِ قَالَ: لَا بَأْسَ
بِلُعَابِ الْحِمَارِ

[1160] Ishāq ibn Sulaymān told us, from Abū Sinān, from Ḥammād, he said: “Avoid what flows from the mouth of the beast.”

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَبِي سِنَانٍ، عَنْ حَمَّادٍ
قَالَ: اتَّقِ مَا يَسِيلُ مِنْ فَمِ الدَّابَّةِ

[1161] Ibn ‘Ulayyah told us, saying: I asked Yūnus about the sweat of the beast and its saliva getting on the garment. He said: “I do not know of any harm in it, unless one finds them filthy (and washes it for that reason).”

حَدَّثَنَا ابْنُ عُليَّةٍ قَالَ: سَأَلْتُ يُونُسَ عَنْ عَرَقِ الدَّابَّةِ
وَلُعَابِهِ يُصِيبُ الثَّوْبَ، فَقَالَ: لَا أَعْلَمُ بِهِ بَأْسًا إِلَّا أَنْ
يُفَدَّرَهُمَا

[1162] Abū al-Aḥwaṣ told us, from Mughīrah, who said: I asked Ibrāhīm about a dog that touched my garment. He said: “Did it stain you with anything?” I said: “No.” He said: “It does not harm you.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ قَالَ: سَأَلْتُ إِبْرَاهِيمَ
عَنْ كَلْبٍ أَصَابَ ثَوْبِي فَقَالَ: أَلَطَّخَكَ بِشَيْءٍ؟ فَقُلْتُ: لَا،
فَقَالَ: لَا يَضُرُّكَ

[1163] Ḥaḥṣ told us, from ‘Ubaydah, from Ibrāhīm, he said: “There is no harm in the saliva of the donkey.”

حَدَّثَنَا حَفْصٌ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ
بِلُعَابِ الْحِمَارِ

[1164] Abū Bakr told us, saying: Hushaym told us, saying: Manṣūr informed us, from Al-Ḥasan and Ibn Sīrīn, that they used to dislike entering the bathhouse.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، أَنَّهُمَا كَانَا يَكْرَهُانِ دُخُولَ الْحَمَّامِ

[1165] Abū Bakr told us, saying: Hushaym told us, saying: Manṣūr informed us, from Ibn Sīrīn, from Ibn ‘Umar, who said: “Do not enter the bathhouse, for it is part of the luxury they have invented.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ عُمَرَ قَالَ: لَا تَدْخُلِ الْحَمَّامَ، فَإِنَّهُ مِمَّا أُحْدِثُوا مِنَ النَّعِيمِ

[1166] Jarīr told us, from ‘Umārah, from Abū Zur‘ah, who said: ‘Alī said: “What a bad house the bathhouse is.”

حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ قَالَ: قَالَ عَلِيٌّ: بَيْتُ الْبَيْتِ الْحَمَّامُ

[1167] Abū Bakr told us, saying: Hushaym told us, saying: Dāwūd informed us, from ‘Amr, from ‘Aṭīyah ibn Qays, from Abū Dardā’, that he used to enter the bathhouse. He said: And he used to say: “What a good house the bathhouse is; it removes the dirt and reminds one of the Fire.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا دَاوُدُ، عَنْ عَمْرِو، عَنْ عَطِيَّةِ بْنِ قَيْسٍ، عَنْ أَبِي دَرْدَاءٍ أَنَّهُ كَانَ يَدْخُلُ الْحَمَّامَ، قَالَ: وَكَانَ يَقُولُ: "نِعْمَ الْبَيْتُ الْحَمَّامُ، يُذْهِبُ الصَّبِيبَةَ، يُعْنِي: الْوَسَخَ، وَيَذْكُرُ النَّارَ

[1168] Ibn ‘Ulayyah told us, from Sa‘id, from Abū Ma‘shar, from Ibrāhīm, from Abū Hurayrah, that he entered the bathhouse.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ
إِبْرَاهِيمَ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ دَخَلَ الْحَمَّامَ

[1169] Ibn ‘Ulayyah told us, from Ayyūb, from ‘Ikrimah, from Ibn ‘Abbās, that he entered the bathhouse of Al-Juhfah.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ
عَبَّاسٍ أَنَّهُ دَخَلَ حَمَّامَ الْجُحْفَةِ

[1170] Jarīr told us, from ‘Umārah, from Abū Zur‘ah, from Abū Hurayrah, who said: “What a good house the bathhouse is; it removes grime and reminds one of the Fire.”

حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: نِعَمَ الْبَيْتِ الْحَمَّامُ، يُذْهِبُ الدَّرَنَ، وَيَذْكُرُ
النَّارَ

[1171] Wakī‘ told us, from Ismā‘il, from ‘Uthmān ibn Qays, who said: “I went out with Jarīr on a Friday to a bathhouse of his at Al-‘Āqūl.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ عُثْمَانَ بْنِ قَيْسٍ قَالَ:
خَرَجْتُ مَعَ جَرِيرٍ يَوْمَ جُمُعَةٍ إِلَى حَمَّامٍ لَهُ بِالْعَاقُولِ

[1172] Wakī‘ told us, from Ismā‘īl ibn Abī Khālīd, from his father, who said: “I had a debt claim against Al-Ḥusayn ibn ‘Alī. I went to him to demand payment, and I found him having exited the bathhouse. The Henna had left traces on his nails, and a servant girl of his was scraping the trace of Henna from him with a flask/glass.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِيهِ قَالَ: كَانَ لِي عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ دَيْنٌ، فَأَتَيْتُهُ أَنْقَاضَاهُ، فَوَجَدْتُهُ قَدْ خَرَجَ مِنَ الْحَمَّامِ، وَقَدْ أَثَرَ الْحِنَاءَ بِأَظْفَارِهِ، وَجَارِيَةٌ لَهُ تَحْكُ عَنْهُ أَثَرَ الْحِنَاءِ بِقَارُورَةٍ

[1173] Wakī‘ told us, from Qurrah, from ‘Aṭiyah, from Ibn ‘Umar, who said: “What a good house the bathhouse is; it removes grime and reminds one of the Fire.”

حَدَّثَنَا وَكِيعٌ، عَنْ قُرَّةَ، عَنْ عَطِيَّةَ، عَنِ ابْنِ عُمَرَ قَالَ: نَعَمْ الْبَيْتُ الْحَمَّامُ، يُذْهِبُ الدَّرَنَ، وَيَذْكُرُ النَّارَ

[1174] Abū Bakr told us, saying: Ḥafṣ ibn Ghiyāth told us, from Al-Ḥasan ibn ‘Abd Allāh, who said: I passed by going to the bathhouse, and Abū Ṣādiq saw me and said: “Do you have a waist-wrapper? For ‘Alī used to say: ‘Whoever uncovers his nakedness, the angel turns away from him.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ قَالَ: مَرَرْتُ إِلَى الْحَمَّامِ، فَرَأَيْتُ أَبَا صَادِقٍ، فَقَالَ: مَعَكَ إِزَارٌ فَإِنَّ عَلِيًّا كَانَ يَقُولُ: مَنْ كَشَفَ عَوْرَتَهُ أَعْرَضَ عَنْهُ الْمَلَكُ

[1175] Hushaym told us, saying: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا مَنْصُورٌ، عَنْ قَتَادَةَ: أَنَّ عُمَرَ بْنِ الْخَطَّابِ كَتَبَ: لَا يَدْخُلُ أَحَدُ الْحَمَّامِ إِلَّا بِمِنْزَرٍ ‘Umar ibn al-Khaṭṭāb wrote: “No one shall enter the bathhouse except with a waist-wrapper.”

[1176] Ziyād ibn ar-Rabī‘ told us, from Ghālib al-Qaṭṭān, that ‘Umar ibn ‘Abd al-‘Azīz wrote to his governor over Basra: “As for what follows, order those before you not to enter the bathhouse except with a waist-wrapper.” حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ، عَنْ غَالِبِ الْقَطَّانِ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ إِلَى عَامِلِهِ عَلَى الْبَصْرَةِ: أَمَّا بَعْدُ فَإِنَّهُ مَنْ قَبْلَكَ لَكَ لَا يَدْخُلُوا الْحَمَّامِ إِلَّا بِمِنْزَرٍ

[1177] Ibn Mahdī told us, from Sufyān, from Dāwūd aḏ-Ḍabbī, from Muslim al-Baṭīn, from Sa‘īd ibn Jubayr, who said: “It is forbidden for him to enter the bathhouse without a waist-wrapper.” حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ دَاوُدَ الضَّبِّيِّ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: حَرَامٌ عَلَيْهِ دُخُولُ الْحَمَّامِ بِغَيْرِ مِنْزَرٍ

[1178] ‘Ubayd Allāh ibn Mūsā told us, from Ziyād ibn ‘Abd ar-Raḥmān, who said: “I saw Abū Ja‘far enter the bathhouse wearing a waist-wrapper down to the knees, while there were people in there without waist-wrappers. He disliked entering it with a waist-wrapper while others were without waist-wrappers, saying: ‘He sees his nakedness.’”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ زِيَادِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: "رَأَيْتُ أَبَا جَعْفَرٍ دَخَلَ الْحَمَّامَ وَعَلَيْهِ إِزَارٌ إِلَى الرُّكْبَتَيْنِ وَفِيهِ أَنْاسٌ بَعْضُهُ إِزَارٌ، وَكَرِهَ أَنْ يَدْخُلَهُ بِإِزَارٍ، وَغَيْرُهُ لَيْسَ بِإِزَارٍ، يَقُولُ: يَرَى عَوْرَتَهُ

[1179] Ḥaḥṣ ibn Ghiyāth told us, from Usāmah ibn Zayd, from Makḥūl, who said: ‘Umar wrote to the commanders of the armies: “That no man shall enter the bathhouse except with a waist-wrapper, and no woman except due to illness.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مَكْحُولٍ قَالَ: كَتَبَ عُمَرُ إِلَى أُمَرَاءِ الْأَجْنَادِ: أَنْ لَا يَدْخُلَ رَجُلٌ الْحَمَّامَ إِلَّا بِمِنْزَرٍ، وَلَا امْرَأَةٌ إِلَّا مِنْ سَقَمٍ

[1180] Ibn Numayr told us, from Ḥajjāj, from Abū Ishāq, from ‘Amr ibn Maymūn: “When one of you enters the bathhouse or the Euphrates, let him wear a waist-wrapper or wear clothes.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ إِذَا دَخَلَ أَحَدُكُمْ الْحَمَّامَ أَوْ الْفُرَاتَ فَلْيَأْتِزِرْ أَوْ يَلْبَسْ ثِيَابًا

[1181] Wakī‘ told us, from Mūsā ibn ‘Ubaydah, who said: “I saw ‘Umar ibn ‘Abd al-‘Azīz beating the owner of the bathhouse and anyone who entered it without a waist-wrapper.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَضْرِبُ صَاحِبَ الْحَمَّامِ، وَمَنْ دَخَلَهُ بِغَيْرِ إِزَارٍ

[1182] Abū Usāmah told us, from Mūsā ibn ‘Ubaydah, who said: “I saw ‘Umar ibn ‘Abd al-‘Azīz flogging regarding the towel/cloth [issue] in the bathhouse, and punishing the bathhouse owner.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَجْلِدُ فِي الْمَنْدِيلِ فِي الْحَمَّامِ، وَيُعَاقِبُ صَاحِبَ الْحَمَّامِ

[1183] ‘Affān told us, saying: Ḥammād ibn Salamah told us, saying: ‘Abd Allāh ibn Shaddād informed us, from Abū ‘Udhrah—who had met the Prophet ﷺ—from ‘Ā’ishah, that the Prophet ﷺ forbade men and women from bathhouses, except for a sick woman or a woman in post-natal bleeding.

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ، عَنْ أَبِي عُدْرَةَ، وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى الرِّجَالَ وَالنِّسَاءَ عَنِ الْحَمَّامَاتِ، إِلَّا مَرِيضَةً، أَوْ نَفْسَاءً

[1184] Wakī‘ told us, from Sufyān, from Ibn Ṭāwūs, from his father, raising it [to the Prophet], he said: “Whoever among you enters it [the bathhouse], let him cover himself.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ رَفَعَهُ قَالَ: مَنْ دَخَلَهُ مِنْكُمْ فَلْيَسْتَتِرْ

[1185] Mālik ibn Ismā‘īl told us, حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، عَنْ كَامِلٍ، عَنْ حَبِيبٍ قَالَ: from Kāmil, from Ḥabīb, who said: دَخَلَ الْحَمَّامُ عَطَاءً، وَطَاوُسٌ، وَمُجَاهِدٌ فَاطَّلَوْا فِيهِ “‘Aṭā’, Ṭāwūs, and Mujāhid entered the bathhouse and applied depilatory paste (Nūrah) in it.”

[1186] Abū Bakr told us, saying: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، Ḥusayn ibn ‘Alī told us, from عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ، وَعُمَرُ لَا يَطْلُونَ Zā'idah, from Hishām, from Al-Ḥasan, who said: “The Messenger of Allah ﷺ, Abū Bakr, and ‘Umar used not to use depilatory paste (Nūrah).”

[1187] Muḥammad ibn Fuḍayl told us, from Ḥuṣayn, from ‘Abd Allāh ibn Shaddād, who said [regarding the verse]: {“But when she saw it, she thought it was a deep body of water and uncovered her shins”} حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ: {فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا} فَإِذَا امْرَأَةٌ شَعْرَاءُ، قَالَ: "فَقَالَ سُلَيْمَانُ: [44]: [النمل مَا يُذْهِبُ هَذَا، قَالُوا: النُّورَةُ، قَالَ: فَجُعِلَتِ النُّورَةُ يَوْمَئِذٍ] [An-Naml: 44]. And behold, she was a hairy woman. He said: Solomon said: “What removes this?” They said: “Nūrah (depilatory paste).” He said: “So Nūrah was made/used from that day.”

[1188] Azhar told us, from Ibn ‘Awn, who said: “Al-Ḥasan was a hairy man, and he did not use depilatory paste.”

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ قَالَ: كَانَ الْحَسَنُ رَجُلًا أَزْبًا، وَكَانَ لَا يَطْلِي

[1189] Abū Usāmah told us, from ‘Umar ibn Ḥamzah, that Sālim used depilatory paste once, and wore trousers another time.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ، أَنَّ سَالِمًا أَطْلَى مَرَّةً، وَتَسَرَّوَلْ أُخْرَى

[1190] Ibn ‘Uyaynah told us, from ‘Amr, from Jābir ibn Zayd, who said: “I use depilatory paste every ten [days/intervals].”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: أَطْلِي فِي الْعَشْرِ

[1191] Hushaym and Sharīk told us, from Layth Abū al-Mashrafī, from Abū Ma’shar, from Ibrāhīm, who said: “When the Prophet ﷺ used depilatory paste, he would tend to his pubic area himself.”

حَدَّثَنَا هُشَيْمٌ، وَشَرِيكٌ، عَنْ لَيْثِ أَبِي الْمَشْرِفِيِّ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَطْلَى وَلِيَ عَانَتَهُ

[1192] Wakī‘ told us, from Muḥammad ibn Qays al-Asadī, from ‘Alī ibn Abī ‘Ā’ishah, who said: “‘Umar was a hairy man, so he used to shave off his hair. Depilatory paste was mentioned to him, and he said: ‘Depilatory paste is a luxury.’”

حَدَّثَنَا وَكَيْعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ الْأَسَدِيِّ، عَنْ عَلِيِّ بْنِ أَبِي عَائِشَةَ قَالَ: "كَانَ عُمَرُ رَجُلًا أَهْلَبَ، فَكَانَ يَحْلِقُ عَنْهُ الشَّعْرَ، وَذُكِرَتْ لَهُ النُّورَةُ، فَقَالَ: النُّورَةُ مِنَ النَّعِيمِ

[1193] Abū Bakr told us, saying:
Wakīʿ told us, from Sufyān, from
ʿAlqamah ibn Marthad, from
Sulaymān ibn Buraydah, from
ʿImrān ibn Ḥuṣayn, who said:
“Whoever urinates in his bathing
place, then why does he purify
himself?”

[1194] Mu‘tamir told us, from Layth, from ‘Aṭā’, from ‘Ā’ishah, who said: “Allah has not purified a man who urinates in his bathing place.” And ‘Aṭā’ said: “If it flows [away], there is no harm.”

[1195] Ibn Fuḍayl told us, from ‘Aṭā’ ibn as-Sā’ib, from Zādhān and Maysarah, that they both disliked that a man should urinate in the bathing place.

[1196] Abū Usāmah told us, from Hishām, who said: “Al-Ḥasan used to dislike that a man should urinate in his bathing place.”

[1197] Ibn Fuḍayl told us, from ‘Aṭā’ ibn as-Sā’ib, who said: “Al-Ḥasan used to dislike that a man should urinate in his bathing place.” They said: And Bakr ibn ‘Abd Allāh used to say: “It stirs up whisperings (Waswasah).”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: كَانَ الْحَسَنُ يَكْرَهُ أَنْ يَبُولَ الرَّجُلُ فِي مُغْتَسَلِهِ قَالُوا: وَكَانَ بَكْرُ بْنُ عَبْدِ اللَّهِ يَقُولُ: هُوَ يُهَيِّجُ الْوَسْوَسةَ

[1198] Wakī‘ told us, from ‘Abd Rabbih ibn Abī Rāshid, who said: I said to Riṭah, the concubine of Anas: “Did Anas used to urinate in his bathing place?” She said: “No, I used to place a vessel for him, and he would urinate in it.”

حَدَّثَنَا وَكَيْعٌ، عَنْ عَبْدِ رَبِّهِ بْنِ أَبِي رَاشِدٍ قَالَ: قُلْتُ لِرَبِيطَةَ سَرِيَّةِ أَنَسٍ: كَانَ أَنَسٌ يَبُولُ فِي مُسْتَحَمِّهِ؟ قَالَتْ: لَا، كُنْتُ أَصْعُ لَهُ تَوْرًا فَيَبُولُ فِيهِ

[1199] ‘Umar told us, from ‘Īsā, from Ash-Sha‘bī, from ‘Abd Allāh, that he disliked urinating in the bathing place.

حَدَّثَنَا عُمَرُ، عَنْ عِيْسَى، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ أَنَّهُ كَرِهَ الْبُولَ فِي الْمَغْتَسَلِ

[1200] ‘Umar told us, from Aflah, who said: “I saw Al-Qāsim urinating in his bathing place.”

حَدَّثَنَا عُمَرُ، عَنْ أَفْلَحٍ قَالَ: رَأَيْتُ الْقَاسِمَ يَبُولُ فِي مُغْتَسَلِهِ

[1201] Shabābah reported: Shu‘bah reported from Qatādah from ‘Uqbah ibn Ṣahbān who said: I heard ‘Abd Allāh ibn Mughaffal al-Muzanī say: “Urinating in the bathing area causes obsessive whispering (waswās).”

حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صَهْبَانَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ الْمُزَنِي يَقُولُ: الْبَوْلُ فِي الْمَغْتَسَلِ يَأْخُذُ مِنْهُ الْوَسْوَاسُ

[1202] Wakī‘ reported from Sufyān from someone who heard Anas ibn Mālīk say: “Urinating in the bathing area was only disliked for fear of madness/insanity (al-lamam).”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَمَّنْ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّمَا كُرِهَ الْبَوْلُ فِي الْمَغْتَسَلِ مَخَافَةَ اللَّمَمِ

[1203] Abū Bakr reported: Ibn Idrīs reported from ‘Uthmān ibn al-Aswad from ‘Aṭā’ that he saw no harm in a man wearing a ring containing the name of Allah while entering the toilet or having intercourse.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ عَطَاءٍ أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَلْبَسَ الرَّجُلُ الْخَاتَمَ، وَيَدْخُلَ بِهِ الْخَلَاءَ، وَيُجَامِعَ فِيهِ، وَيَكُونُ فِيهِ اسْمُ اللَّهِ

[1204] ‘Abd ar-Rahmān ibn Mahdī reported from Zam‘ah from Salamah ibn Wahrām from ‘Ikrimah who said: “When Ibn ‘Abbās entered the toilet, he would hand me his ring.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ زَمْعَةَ، عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ إِذَا دَخَلَ الْخَلَاءَ نَاوَلَنِي خَاتَمَهُ

[1205] Yazīd ibn Hārūn reported from Hishām from Al-Ḥasan and Ibn Sīrīn regarding a man entering the privy while wearing a ring containing the name of Allah. They said: “There is no harm in it.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ فِي الرَّجُلِ يَدْخُلُ الْمَخْرَجَ وَفِي يَدِهِ خَاتَمٌ فِيهِ اسْمُ اللَّهِ، قَالَ: لَا بَأْسَ بِهِ

[1206] Ḥaṣṣ reported from Ibn Abī Rawwād from ‘Ikrimah who used to say: “If a man enters the toilet wearing a ring with the mention of Allah Almighty, he should turn the ring towards the palm of his hand and then close his finger over it.”

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ أَبِي رَوَّادٍ، عَنْ عِكْرِمَةَ قَالَ: كَانَ يَقُولُ: إِذَا دَخَلَ الرَّجُلُ الْخَلَاءَ وَعَلَيْهِ خَاتَمٌ فِيهِ ذِكْرُ اللَّهِ تَعَالَى جَعَلَ الْخَاتَمَ مِمَّا يَلِي بَطْنَ كَفِّهِ، ثُمَّ عَقَدَ عَلَيْهِ بِإِصْبَعِهِ

[1207] Abū Mu‘āwiyah reported: Al-A‘mash reported from Al-Minhāl from Sa‘īd ibn Jubayr from Ibn ‘Abbās who said: “When Sulaymān ibn Dāwūd entered the toilet, he would remove his ring and give it to his wife.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ سُلَيْمَانُ بْنُ دَاوُدَ إِذَا دَخَلَ الْخَلَاءَ نَزَعَ خَاتَمَهُ فَأَعْطَاهُ امْرَأَتَهُ

[1208] Yaḥyā ibn Abī Bukayr reported: Ibrāhīm ibn Nāfi‘ reported from Ibn Abī Najīḥ from Mujāhid that he used to dislike for a person to enter the privy while wearing a ring containing the name of Allah.

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ أَنَّهُ كَانَ يَكْرَهُ لِلْإِنْسَانِ أَنْ يَدْخُلَ الْكَنِيفَ وَعَلَيْهِ خَاتَمٌ فِيهِ اسْمُ اللَّهِ

[1209] Abū Bakr reported: Ibn ‘Ulayyah reported: I asked Ibn Abī Najīh about a man entering the toilet with white dirhams (coins often bearing Allah's name). He said: “Mujāhid used to dislike it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عَلِيَّةَ قَالَ: سَأَلْتُ ابْنَ أَبِي نَجِيحٍ، عَنِ الرَّجُلِ يَدْخُلُ الْخَلَاءَ وَمَعَهُ الدَّرَاهِمُ الْبَيْضُ، فَقَالَ: كَانَ مُجَاهِدٌ يَكْرَهُهُ

[1210] Ibn Idrīs reported from Hishām from Al-Ḥasan that he saw no harm in a man entering the toilet with white dirhams. He (Hishām) said: “But Al-Qāsim ibn Muḥammad used to dislike it, though he saw no harm in buying and selling [with them].”

حَدَّثَنَا ابْنُ إِدْرِيسٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: كَانَ لَا يَرَى بَأْسًا أَنْ يَدْخُلَ الرَّجُلُ الْخَلَاءَ وَمَعَهُ الدَّرَاهِمُ الْبَيْضُ قَالَ: وَكَانَ الْقَاسِمُ بْنُ مُحَمَّدٍ يَكْرَهُهُ، وَلَا يَرَى بِالْبَيْعِ وَالشِّرَاءِ بَأْسًا

[1211] Ibn Fuḍayl reported from his father that Muḥammad ibn ‘Abd ar-Raḥmān ibn Yazīd, when entering the toilet with dirhams, would give them to someone to hold until he performed ablution.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ قَالَ: كَانَ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ إِذَا دَخَلَ الْخَلَاءَ وَمَعَهُ الدَّرَاهِمُ أَعْطَاهَا إِنْسَانًا يُمَسِّكُهَا حَتَّى يَتَوَضَّأَ

[1212] Jarīr reported from Mughīrah from Ibrāhīm: I asked him about a man who urinates while carrying white dirhams. He said: “People have no choice but to safeguard their wealth.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَبُولُ وَمَعَهُ الدَّرَاهِمُ الْبَيْضُ، قَالَ: لَيْسَ لِلنَّاسِ بَدٌّ مِنْ حِفْظِ أَمْوَالِهِمْ

[1213] Jarīr reported from Maṣṣūr from Ibrāhīm who said: “I prefer that there be a cloth between my skin or palm and them (the coins).”

حَدَّثَنَا جَرِيرٌ، عَنْ مَاصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: أَحَبُّ إِلَيَّ أَنْ يَكُونَ بَيْنَ جِلْدِي أَوْ كَفِّي وَبَيْنَهُمَا ثَوْبٌ

[1214] Abū Bakr reported: Abū Usāmah reported from Al-A‘mash from Ibrāhīm that he used to dislike [touching] the white dirham while he was without ablution.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرَهُ الدَّرْهَمَ الْأَبْيَضَ وَهُوَ عَلَى غَيْرِ وُضُوءٍ

[1215] Abū Usāmah reported from Hishām from Al-Qāsim that he saw no harm in touching the white dirham while without ablution.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنِ الْقَاسِمِ أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِمَسِّ الدَّرْهَمِ الْأَبْيَضِ وَهُوَ عَلَى غَيْرِ وُضُوءٍ

[1216] Wakī‘ reported: Sufyān reported to us from Abū al-Haytham who said: I asked Ibrāhīm about a man touching white dirhams without ablution, and he disliked that.

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الْهَيْثَمِ قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الرَّجُلِ يَمَسُّ الدَّرَاهِمَ الْبَيْضَ عَلَى غَيْرِ وُضُوءٍ، فَكَرِهَ ذَلِكَ

[1217] Wakī‘ reported: Sufyān reported to us from Hishām from Al-Ḥasan who said: “There is no harm in touching them without

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: لَا بَأْسَ أَنْ يَمَسَّهَا عَلَى غَيْرِ وُضُوءٍ

[1218] Wakī‘ reported from Ibrāhīm who said: “Ibn Sirīn disliked it.” حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ قَالَ: كَرِهَهُ ابْنُ سِيرِينَ

[1219] Abū Bakr reported: Ḥumayd ibn ‘Abd ar-Raḥmān reported from Ḥasan ibn Ṣāliḥ from Jābir from ‘Āmir and Sālim, who both said: “A man should not touch dirhams containing the Book of Allah (scripture) while he is Junub (impure).” He said: And ‘Aṭā’ and Al-Qāsim said: “He may touch them if they are wrapped in a cloth.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَسَالِمٍ قَالَا: لَا يَمَسُّ الرَّجُلُ الدِّرَاهِمَ فِيهَا كِتَابُ اللَّهِ وَهُوَ جُنُبٌ قَالَ: وَقَالَ عَطَاءٌ، وَالْقَاسِمُ: يَمَسُّهَا إِذَا كَانَتْ مَصْرُورَةً فِي خِرْقَةٍ

[1220] Abū Bakr reported: Jarīr reported from Qābūs from his father from Ibn ‘Abbās who said: “It is disliked to mention Allah while sitting on the toilet or while a man is having intercourse with his wife; for He is the Possessor of Majesty and is too exalted for that.” حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: يُكْرَهُ أَنْ يَذْكُرَ اللَّهَ وَهُوَ جَالِسٌ عَلَى الْخَلَاءِ، وَالرَّجُلُ يُوَاقِعُ امْرَأَتَهُ؛ لِأَنَّهُ ذُو الْجَلَالِ يَجِلُّ عَنْ ذَلِكَ

[1221] Ibn ‘Uyaynah reported from ‘Amr from ‘Aṭā’ who said: “The angels do not witness your toilet [state].” حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عَطَاءٍ قَالَ: لَا تَشْهَدُ الْمَلَائِكَةُ عَلَى خَلَائِكَ

[1222] Ghundar reported from Shu‘bah from Sayyār from Abū Wā’il who said: “Two situations in which the servant does not mention Allah: [During intercourse, though] when a man approaches his wife he starts by mentioning Allah, and when he is in the toilet.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سَيَّارٍ، عَنْ أَبِي وَائِلٍ قَالَ: "اِثْنَتَانِ لَا يَذْكُرُ اللَّهُ الْعَبْدُ فِيهِمَا: إِذَا أَتَى الرَّجُلُ أَهْلَهُ يَبْدَأُ فَيُسَمِّي اللَّهَ، وَإِذَا كَانَ فِي الْخَلَاءِ

[1223] ‘Abd aṣ-Ṣamad ibn ‘Abd al-Wārith reported from Hishām ad-Dastuwā’ī from Ḥammād from Ibrāhīm who said: “Four do not recite the Qur’an: At the toilet, during intercourse, the Junub (impure), and the menstruating woman; except that the Junub and the menstruating woman may recite a verse or so.”

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ هِشَامِ الدَّسْتُوَائِيِّ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ قَالَ: "أَرْبَعَةٌ لَا يَقْرَأُونَ الْقُرْآنَ: عِنْدَ الْخَلَاءِ، وَعِنْدَ الْجَمَاعِ، وَالْجُنُبِ، وَالْحَائِضِ، إِلَّا الْجُنُبَ وَالْحَائِضَ فَإِنَّهُمَا يَقْرَأَانِ الْآيَةَ وَنَحْوَهَا

[1224] Wakī‘ reported: Sufyān reported to us from ‘Aṭā’ from Abū Hārūn al-Aslamī from his father from Ka‘b who said: Moses (peace be upon him) said: “O Lord, are You near so I may whisper to You, or far so I may call out to You?” He said: “O Moses, I sit with the one who remembers Me.” He said: “O Lord, we are sometimes in a state where we revere You too much to mention You.” He asked: “What is it?” He said: “Janābah (impurity) and defecation.” He said: “O Moses, remember Me in every state.”

حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَطَاءٍ، عَنْ أَبِي هَارُونَ الْأَسْلَمِيِّ، عَنْ أَبِيهِ، عَنْ كَعْبٍ قَالَ: "قَالَ مُوسَى عَلَيْهِ السَّلَامُ: أَيُّ رَبِّ، أَقْرَبُ أَنْتَ فَأُتَاكِيكَ، أَمْ بَعِيدٌ فَأُتَادِيكَ؟ قَالَ: يَا مُوسَى، أَنَا جَلِيسٌ مَنْ ذَكَرَنِي، قَالَ: يَا رَبِّ فَإِنَّا نَكُونُ مِنَ الْحَالِ عَلَى حَالٍ نُعْظِمُكَ أَوْ نُجَلِّكَ أَنْ نَذْكُرَكَ عَلَيْهَا، قَالَ: وَمَا هِيَ؟ قَالَ: الْجَنَابَةُ وَالْغَائِطُ قَالَ: يَا مُوسَى اذْكُرْنِي عَلَى كُلِّ حَالٍ

[1225] Abū Bakr reported: Ibn Idrīs reported from Ḥuṣayn from Ash-Sha‘bī regarding a man who sneezes while on the toilet. He said: “He praises Allah.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ فِي الرَّجُلِ يَعْطَسُ عَلَى الْخَلَاءِ، قَالَ: يَحْمَدُ اللَّهَ

[1226] Ibn Idrīs reported from his father from Manṣūr from Ibrāhīm who said: “He praises Allah, for it (the praise) ascends.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: يَحْمَدُ اللَّهَ فَإِنَّهُ يَصْعَدُ

[1227] Ibn Idrīs reported from Hishām from Al-Ḥasan who said: “He praises Allah within himself (silently).”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: يَحْمَدُ اللَّهَ فِي نَفْسِهِ

[1228] Ibn ‘Ulayyah reported from Ibn ‘Awn from Muḥammad who was asked about a man sneezing in the toilet. He said: “I know of no harm in mentioning Allah.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ سَأِلَ عَنِ الرَّجُلِ يَعْطَسُ فِي الْخَلَاءِ، قَالَ: لَا أَعْلَمُ بِأَسَا بِذِكْرِ اللَّهِ

[1229] Ibn ‘Ulayyah reported from Shu‘bah from Abū Ishāq regarding a man sneezing in the toilet. He said: Abū Maysarah said: “I do not like to mention Allah except in a good/clean place.” He said: Manṣūr said: Ibrāhīm said: “He praises Allah.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ فِي الرَّجُلِ يَعْطَسُ فِي الْخَلَاءِ قَالَ: قَالَ أَبُو مَيْسَرَةَ: مَا أَحِبُّ أَنْ أَذْكَرَ اللَّهَ إِلَّا فِي مَكَانٍ طَيِّبٍ قَالَ: قَالَ مَنْصُورٌ: قَالَ إِبْرَاهِيمُ: يَحْمَدُ اللَّهَ

[1230] Yazīd ibn Hārūn reported: Qaza‘ah ibn Suwayd told us: I asked Ibn Abī Mulaykah about a man who sneezes while on the toilet. He said: “He praises Allah.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا قَزَاعَةُ بْنُ سُوَيْدٍ قَالَ: سَأَلْتُ ابْنَ أَبِي مُلَيْكَةَ عَنِ الرَّجُلِ يَعْطَسُ وَهُوَ عَلَى الْخَلَاءِ، قَالَ: يَحْمَدُ اللَّهَ

[1231] Abū Bakr reported: Ḥaḥṣ reported from Ja'far from his father and Nāfi': They saw no harm in the urine of the camel. He said: "It got on me and they saw no harm in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، وَنَافِعٍ قَالَ: كَانَا لَا يَرَيَانِ بَأْسًا بِبَوْلِ الْبَعِيرِ قَالَ: وَأَصَابَنِي فَلَمْ يَرَيَا بِهِ بَأْسًا

[1232] Ibn Fuḍayl reported from Al-'Alā' from 'Aṭā' that he was asked about camel urine getting on a man's clothes, and he said: "What is the harm to you if it gets on you?" Ḥammād said: "I wash away all urine."

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنِ الْعَلَاءِ، عَنْ عَطَاءٍ أَنَّهُ سُئِلَ عَنْ بَوْلِ الْبَعِيرِ يُصِيبُ ثَوْبَ الرَّجُلِ، فَقَالَ: وَمَا عَلَيْكَ لَوْ أَصَابَكَ وَقَالَ حَمَّادٌ: إِنِّي لَأَغْتَسِلُ الْبَوْلَ كُلَّهُ

[1233] Ibn Fuḍayl reported from Al-Ḥasan ibn 'Ubayd Allāh who said: Al-Ḥakam ibn Ṣafwān asked Ibrāhīm about camel urine getting on a man's clothes. He said: "There is no harm in it; isn't it drunk and used as medicine?"

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: سَأَلَ الْحَكَمُ بْنُ صَفْوَانَ إِبْرَاهِيمَ عَنْ بَوْلِ الْبَعِيرِ يُصِيبُ ثَوْبَ الرَّجُلِ، قَالَ: لَا بَأْسَ بِهِ، أَلَيْسَ يُشْرَبُ وَيُنْدَاوَى بِهِ

[1234] Ḥaḥṣ reported from Ḥajjāj from Ṭalḥah from Ibrāhīm who said: "Whatever ruminates (chews cud), there is no harm in its urine."

حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنْ طَلْحَةَ، عَنْ إِبْرَاهِيمَ قَالَ: مَا اجْتَرَّ فَلَا بَأْسَ بِبَوْلِهِ

[1235] Ibn Idrīs reported from Ash‘ath from Ibn Sīrīn who said: “A concession was made regarding the urine of animals with stomachs (herbivores/ruminants).” حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَشْعَثَ، عَنِ ابْنِ سِيرِينَ قَالَ: رُخِّصَ فِي أَبْوَالِ دَوَاتِ الْكُرُوشِ

[1236] Wakī‘ reported from Shu‘bah who said: I asked Al-Ḥakam and Ḥammād about sheep urine. Ḥammād said: “It is washed.” Al-Ḥakam said: “No [it doesn't need to be].” حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَّادًا عَنْ بَوْلِ الشَّاةِ، فَقَالَ حَمَّادٌ: يُغْسَلُ، وَقَالَ الْحَكَمُ: لَا

[1237] Ibn Idrīs reported from Hishām from Al-Ḥasan who said: “He used to hold the view that all urine should be washed.” حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: كَانَ يَرَى أَنْ يَغْسَلَ الْأَبْوَالَ كُلَّهَا

[1238] Ibn Fuḍayl reported from Ash‘ath from Al-Ḥasan that he used to wash all urine, but he made a concession regarding the urine of animals with stomachs (ruminants). حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ أَنَّهُ كَانَ يَغْسِلُ الْبَوْلَ كُلَّهُ، وَكَانَ يُرَخِّصُ فِي أَبْوَالِ دَوَاتِ الْكُرُوشِ

[1239] Muḥammad ibn Bishr reported: Sa'īd reported from Ya'lā ibn Ḥakīm from Nāfi' and 'Abd ar-Raḥmān ibn al-Qāsim that they both said: "Wash whatever gets on you from the urine of animals."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ نَافِعٍ، وَعَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ أَنَّهُمَا قَالَا: اغْسِلْ مَا أَصَابَكَ مِنْ أَبْوَالِ الْبَهَائِمِ

[1240] Wakī' reported from his father from Maysarah, a client of Luḥayy, who said: I asked Ash-Sha'bī about the urine of a male goat. He said: "Do not wash it."

حَدَّثَنَا وَكَيْعٌ، عَنْ أَبِيهِ، عَنْ مَيْسَرَةَ، مَوْلَى لُحَيٍّ قَالَ: سَأَلْتُ الشَّعْبِيَّ، عَنْ بَوْلِ النَّيْسِ، فَقَالَ: لَا تَغْسِلْهُ

[1241] Wakī' reported: Sufyān reported to us from 'Abd al-Karīm from 'Aṭā' who said: "Whatever's meat is eaten, there is no harm in its urine."

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ قَالَ: مَا أَكَلَ لَحْمُهُ فَلَا بَأْسَ بِبَوْلِهِ

[1242] Abū Usāmah reported from Shu'bah from 'Umārah ibn Abī Ḥafṣah who said: I heard Abū Mijlāz say: I said to Ibn 'Umar: "I roused my camel and it urinated, and its urine got on me." He said: "Wash it." I said: "It was only a splash of such and such" – meaning he minimized it. He said: "Wash it."

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شُعْبَةَ، عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ، قَالَ: سَمِعْتُ أَبَا مِجْلَازٍ يَقُولُ: قُلْتُ لِابْنِ عُمَرَ: بَعَثْتُ جَمَلِي فَبَالَ فَأَصَابَنِي بَوْلُهُ، قَالَ: اغْسِلْهُ، قُلْتُ: إِنَّمَا كَانَ انْتَضَحَ كَذَا وَكَذَا، يَعْنِي يُقَالُ لَهُ، قَالَ: اغْسِلْهُ

[1243] Khālīd ibn Ḥayyān reported from ‘Īsā ibn Kathīr from Maymūn ibn Mihrān who said: “The urine of an animal and a human are the same (in impurity).”

حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ عِيسَى بْنِ كَثِيرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: بَوْلُ الْبَهِيمَةِ وَالْإِنْسَانِ سَوَاءٌ

[1244] Abū Bakr reported: Ibn Fuḍayl reported from Ibn Shubrumah who said: I was with Ash-Sha‘bī in the market and a mule urinated. I moved away from it. He said: “What harm would it be if it got on you?”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنِ ابْنِ شُبْرُمَةَ قَالَ: كُنْتُ مَعَ الشَّعْبِيِّ فِي السُّوقِ فَبَالَ بَغْلٌ، فَتَنَحَّيْتُ عَنْهُ، فَقَالَ: مَا عَلَيْكَ لَوْ أَصَابَكَ

[1245] Sharīk reported from Muḥammad ibn Juḥādah from Al-Ḥasan who said: “There is no harm in the splashing of beasts' urine.”

حَدَّثَنَا شَرِيكٌ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنِ الْحَسَنِ قَالَ: لَا بَأْسَ بِبَضْحِ أَبْوَالِ الدَّوَابِّ

[1246] Sharīk reported from Al-Ḥasan from ‘Ubayd Allāh from Ibrāhīm from Jābir from ‘Āmir, similar to the previous one.

حَدَّثَنَا شَرِيكٌ، عَنِ الْحَسَنِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، مِثْلُهُ

[1247] Asbāṭ ibn Muḥammad reported from Muṭarrif from Al-Ḥakam who said: “If animal urine splashes on you and you see its trace, wash it. If you do not see its trace, leave it.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ قَالَ: إِذَا انْتَضَحَ عَلَيْكَ بَوْلُ الدَّابَّةِ فَرَأَيْتَ أَثَرَهُ فَاغْسِلْهُ، وَإِنْ لَمْ تَرَ أَثَرَهُ فَدَعُهُ

[1248] Abū Bakr reported: Ḥafṣ reported from Ash‘ath from Al-Ḥasan that he used to grant a concession regarding the urine of bats.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يُرَخِّصُ فِي أَبْوَالِ الْخَفَافِيشِ

[1249] Abū Bakr reported: Hushaym reported from Mughīrah from Ibrāhīm that he used to say: “Whatever comes out of the exit (orifice) is like blood, and requires ablution.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ: مَا خَرَجَ مِنَ الْمَخْرَجِ فَهُوَ بِمَنْزِلَةِ الدَّمِ وَفِيهِ الْوُضُوءُ

[1250] ‘Īsā ibn Yūnus reported from Al-Awzā‘ī from Az-Zuhrī who said: I heard him say: “Pus and blood are the same.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُهُ يَقُولُ: الْقَيْحُ وَالدَّمُ سَوَاءٌ

[1251] Hushaym reported from Yūnus from Al-Ḥasan who said: “Pus and serous fluid do not require ablution.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: الْقَيْحُ وَالصَّدِيدُ لَيْسَ فِيهِ وَضُوءٌ

[1252] Wakī‘ reported from ‘Imrān ibn Ḥudayr from Abū Mijlaz that he did not consider pus to be anything (requiring ablution). He said: “Allah only mentioned blood.”

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ، عَنْ أَبِي مِجْلَزٍ أَنَّهُ كَانَ لَا يَرَى الْقَيْحَ شَيْئًا، قَالَ: إِنَّمَا ذَكَرَ اللَّهُ الدَّمَ

[1253] Wakī‘ reported from Shu‘bah from Mughīrah from Ibrāhīm from Al-Ḥakam and Ḥammād, who said: “Whatever comes out of a pimple is like blood.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ الْحَكَمِ، وَحَمَّادٍ قَالُوا: مَا خَرَجَ مِنَ الْبُتْرَةِ مِنْ شَيْءٍ فَهُوَ بِمَنْزِلَةِ الدَّمِ

[1254] Abū Bakr reported: Abū Khālīd al-Aḥmar reported from ‘Āṣim from Abū ‘Uthmān who said: “We were sitting with ‘Abd Allāh when a sparrow's dropping fell on him. He did this with his hand – flicking it away.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ قَالَ: كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ إِذْ وَقَعَ عَلَيْهِ خُرٌّ عُصْفُورٍ فَقَالَ هَكَذَا بِيَدِهِ - نَفَضَهُ

[1255] Ḥafṣ reported from Ibn Jurayj from ‘Atā’ who said: “I saw him when a bird from Mecca dropped on him, and he began wiping it off with his hand.”

حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: رَأَيْتُهُ وَآلَقَى عَلَيْهِ طَيْرٌ مِنْ طَيْرِ مَكَّةَ، فَجَعَلَ يَمْسَحُهُ بِيَدِهِ

[1256] Ḥaḥṣ reported from Ash‘ath from Al-Ḥasan: An insect/small flying creature landed on Al-Ḥasan and dropped waste on him. Some people asked, “Shall we bring you water to wash it?” He said, “No,” and wiped it off.

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: سَقَطَتْ هَائِمَةٌ عَلَى الْحَسَنِ فَذَرَقَتْ عَلَيْهِ، فَقَالَ لَهُ بَعْضُ الْقَوْمِ: نَأْتِيكَ بِمَاءٍ تَغْسِلُهُ، فَقَالَ: لَا وَجَعَلَ يَمْسَحُهُ عَنْهُ

[1257] Wakī‘ reported from Abū al-Ashhab as-Sa‘dī who said: “I saw Yazīd ibn ‘Abd Allāh ibn ash-Shikhkhīr Abū al-‘Alā’ when a bird dropped waste on him while he was praying. He wiped it off and continued his prayer.”

حَدَّثَنَا وَكَيْعٌ، عَنْ أَبِي الْأَشْهَبِ السَّعْدِيِّ قَالَ: رَأَيْتُ يَزِيدَ بْنَ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ أَبَا الْعَلَاءِ، ذَرَقَ عَلَيْهِ طَيْرٌ وَهُوَ يُصَلِّي، فَمَسَحَهُ ثُمَّ مَضَى فِي صَلَاتِهِ

[1258] Wakī‘ reported from Ḥanzalah who said: I saw Sālim when a bird defecated on him. He wiped it off and said: “There is no harm in it.”

حَدَّثَنَا وَكَيْعٌ، عَنْ حَنْظَلَةَ قَالَ: رَأَيْتُ سَالِمًا، سَلَخَ عَلَيْهِ طَيْرٌ فَمَسَحَهُ، وَقَالَ: لَا بَأْسَ بِهِ

[1259] Abū Bakr reported: Mu‘tamir ibn Sulaymān reported from Salm ibn Abī adh-Dhayyāl from Al-Ḥasan regarding a man who prayed and after finishing saw chicken droppings on his clothes. He said: “It is just a bird.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ سَلَمٍ بْنِ أَبِي الدِّيَالِ، عَنِ الْحَسَنِ فِي رَجُلٍ صَلَّى، فَلَمَّا قَضَى صَلَاتَهُ أَبْصَرَ فِي ثَوْبِهِ خُرَاءَ دَجَاجٍ، فَقَالَ: إِنَّمَا هُوَ طَيْرٌ

[1260] Abū Dāwūd at-Ṭayālīsī حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ غَيْلَانَ، عَنْ
 reported from Shu‘bah from غَمَادٍ، أَنَّهُ كَرِهَ ذُرْقَ الدَّجَاجِ
 Ghaylān from Ḥammād that he
 disliked chicken droppings.

[1261] Abū Bakr reported: ‘Abd al- حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ
 A‘lā reported from Ma‘mar from Az- الزُّهْرِيِّ، عَنْ عُرْوَةَ أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ لَا يَنَامَ إِلَّا
 Zuhri from ‘Urwah that he liked not عَلَى طَهَارَةٍ
 to sleep except in a state of purity
 (ablution).

[1262] Muḥammad ibn Fuḍayl حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ عِكْرِمَةَ قَالَ:
 reported from Layth from ‘Ikrimah مَنْ بَاتَ طَاهِرًا عَلَى ذِكْرِ كَانَ عَلَى فِرَاشِهِ مَسْجِدًا لَهُ
 who said: “Whoever spends the حَتَّى يَقُومَ
 night pure (with ablution) until he wakes up.”

[1263] Ibn Fuḍayl reported from حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: مَنْ
 Layth from Mujāhid who said: اسْتَطَاعَ مِنْكُمْ أَنْ يَبِيتَ طَاهِرًا عَلَى ذِكْرِ مُسْتَغْفِرًا
 “Whoever among you can spend the لِدُنُوبِهِ، فَإِنَّهُ بَلَغَنَا أَنَّ الْأَرْوَاحَ تُبْعَثُ عَلَى مَا قُبِضَتْ
 night pure, remembering Allah, and عَلَيْهِ
 seeking forgiveness for his sins, [let him do so], for it has reached us
 that souls are resurrected in the state they were taken.”

[1264] Wakī‘ reported from Sufyān from Abū Sinān from Abū Ṣālīḥ al-Ḥanafī who said: “When a man retires to his bed in a state of purity, the angel wipes him.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي سِنَانٍ، عَنْ أَبِي صَالِحٍ الْحَنَفِيِّ قَالَ: إِذَا أَوَى الرَّجُلُ إِلَى فِرَاشِهِ طَاهِرًا مَسَحَهُ الْمَلَكُ

[1265] Ḥusayn ibn ‘Alī reported from Zā‘idah from ‘Āṣim from Shahr from Abū Umāmah who said: “Whoever spends the night remembering Allah and in a state of purity, then wakes up during the night and asks Allah for any need of this world or the Hereafter, Allah gives it to him.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ شَهْرٍ، عَنْ أَبِي أُمَامَةَ قَالَ: مَنْ بَاتَ ذَاكِرًا طَاهِرًا ثُمَّ تَعَارَ مِنَ اللَّيْلِ، لَمْ يَسْأَلِ اللَّهَ حَاجَةً لِلدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ اللَّهُ

[1266] Ḥumayd ibn ‘Abd ar-Raḥmān reported from Al-A‘mash who said: I was told from Ibn ‘Abbās that when he rose at night, he would perform Tayammum.

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الْأَعْمَشِ قَالَ: حَدَّثْتُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَتَيَمَّمُ

[1267] Yazīd ibn Hārūn reported: Al-‘Awwām reported to us from Shahr ibn Ḥawshab from ‘Amr ibn ‘Absah who said: “If a man retires to his bed in a state of purity and remembers Allah until his eyes overcome him, and the first thing he says when he wakes up is: 'Glory be to You, there is no god but You, forgive me,' he sheds his sins just as a snake sheds its skin.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنَا الْعَوَّامُ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَمْرِو بْنِ عَبْسَةَ قَالَ: "إِذَا أَوَى الرَّجُلُ إِلَى فِرَاشِهِ عَلَى طَهْرٍ فَذَكَرَ اللَّهَ حَتَّى تَغْلِبَهُ عَيْنَاهُ، وَكَانَ أَوَّلَ مَا يَقُولُ حِينَ يَسْتَيْقِظُ: سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ اغْفِرْ لِي، انْسَلَخَ مِنْ ذُنُوبِهِ كَمَا تَنْسَلِخُ الْحَيَّةُ مِنْ جُلْدِهَا

[1268] Abū Bakr reported: ‘Abdah ibn Sulaymān reported from Sa‘īd from Qatādah who said: ‘Alī was asked about a man who touches raw meat and gets some of it on his hand. He said: “He does not have to perform ablution if he touches it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ: سُئِلَ عَلِيٌّ عَنِ الرَّجُلِ يَمَسُّ اللَّحْمَ النَّيِّئَ فَيُصِيبُ يَدَهُ مِنْهُ شَيْءٌ، قَالَ: لَا عَلَيْهِ أَنْ لَا يَتَوَضَّأَ إِذَا مَسَّهُ

[1269] ‘Abdah reported from Sa‘īd ibn Abī ‘Arūbah from Qatādah from Al-Ḥasan who said: “He does not need ablution, except that he should wash his hand.”

حَدَّثَنَا عَبْدُهُ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ قَالَ: لَيْسَ عَلَيْهِ وُضُوءٌ، إِلَّا أَنْ يَغْسِلَ يَدَهُ

[1270] Wakī‘ reported from Abū Hilāl from Qatādah from Sa‘īd ibn al-Musayyib who said: “Ablution is performed (because of touching) raw meat.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي هِلَالٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: يُتَوَضَّأُ مِنَ اللَّحْمِ النَّيِّئِ

[1271] Ghundar reported from Ash‘ath from Al-Ḥasan regarding a man who touched raw meat, he said: “There is no harm in it, and he does not need ablution.”

حَدَّثَنَا غُنْدَرٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ فِي رَجُلٍ مَسَّ لَحْمًا نَيْئًا قَالَ: لَا بَأْسَ بِهِ وَلَيْسَ عَلَيْهِ وُضُوءٌ

[1272] Muḥammad ibn ‘Ubayd reported from ‘Abd al-Malik from ‘Aṭā’ who said: “If a trace of it gets on his hand, let him wash his hand; otherwise, he does not wash it.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: إِنْ كَانَ أَصَابَ يَدَهُ أَثَرٌ مِنْهُ فَلْيَغْسِلْ يَدَهُ، وَإِلَّا فَلَا يَغْسِلُهَا

[1273] Abū Bakr reported: Wakī‘ reported from Ḥasan ibn Ṣāliḥ from Ghālib from Abū Ja‘far, and from Layth from ‘Aṭā’ regarding a man whose clothes get hit by urine but he does not know where it is, they said: “He washes the entire garment.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ غَالِبٍ، عَنْ أَبِي جَعْفَرٍ، وَعَنْ لَيْثٍ، عَنْ عَطَاءٍ فِي الرَّجُلِ يُصِيبُ ثَوْبَهُ الْبَوْلُ فَلَا يَدْرِي أَيْنَ هُوَ، قَالَا: يَغْسِلُ الثَّوْبَ كُلَّهُ

[1274] Wakī' reported from Mis'ar from Abū Bakr ibn Ḥafṣ from 'Ā'ishah bint Sa'd from 'Ā'ishah, wife of the Prophet ﷺ, regarding urine getting on clothes, she said: "He sprinkles it."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ، عَنْ عَائِشَةَ ابْنَةِ سَعْدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْبَوْلِ يُصِيبُ الثَّوبَ، قَالَتْ: يَرْشُهُ

[1275] Ḥumayd reported from his father from Ibn Abī Laylā from Nāfi' from Ibn 'Umar who said: "He washes the entire garment."

حَدَّثَنَا حُمَيْدٌ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: يَغْسِلُ الثَّوبَ كُلَّهُ

[1276] 'Abd al-A'lā reported from Yūnus from Al-Ḥasan who was asked about a garment hit by urine where the place is unknown. He said: "If he is certain [it is there], he washes it all."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ سُئِلَ عَنِ الثَّوبِ يُصِيبُهُ الْبَوْلُ فَلَا يَدْرِي أَيْنَ مَكَانُهُ، قَالَ: إِذَا اسْتَيْقَنَ غَسَلَهُ كُلَّهُ

[1277] Ghundar reported from Shu‘bah from Al-Ḥakam regarding a man whose clothes were hit by urine but it was hidden from him. He said: “He sprinkles it.” Shu‘bah said: And ‘Abd al-Khāliq informed me from Ḥammād that he said: “He sprinkles it.” And I asked Ibn Shubrumah, and he said: “He investigates to find that place and washes it.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ فِي رَجُلٍ أَصَابَ ثَوْبَهُ بَوْلٌ فَخَفِيَ عَلَيْهِ، قَالَ: يَنْضَحُهُ قَالَ شُعْبَةُ: وَأَخْبَرَنِي عَبْدُ الْخَالِقِ، عَنْ حَمَّادٍ أَنَّهُ قَالَ: يَنْضَحُهُ وَسَأَلْتُ ابْنَ شُبْرُمَةَ فَقَالَ: يَتَحَرَّى ذَلِكَ الْمَكَانَ وَيَغْسِلُهُ

[1278] Abū Bakr reported: Abū al-Aḥwaṣ reported from Mughīrah from Ibrāhīm regarding a woman who dyes (henna) her hands without ablution, then prayer time comes. He said: “She removes what is on her hands if she wants to pray.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ فِي الْمَرْأَةِ تَخْضِبُ يَدَيْهَا عَلَى غَيْرِ وُضْوءٍ، ثُمَّ تَحْضِرُهَا الصَّلَاةُ، قَالَ: تَنْزِعُ مَا عَلَى يَدَيْهَا إِذَا أَرَادَتْ أَنْ تُصَلِّيَ

[1279] ‘Abbād ibn al-‘Awwām reported from Hishām from Al-Ḥasan who said: “It was preferred for a woman to dye herself (henna) while menstruating. If she dyes while not menstruating, there is no harm, except that if she sleeps or breaks her ablution, she should remove it (the paste) and perform ablution.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: كَانَ يُسْتَحَبُّ أَنْ تَخْضِبَ الْمَرْأَةُ وَهِيَ حَائِضٌ، فَإِنْ اخْتَضَبَتْ وَهِيَ غَيْرُ حَائِضٍ فَلَا بَأْسَ غَيْرَ أَنَّهَا إِذَا نَامَتْ أَوْ أَحْدَثَتْ أَطْلَقَتْهُ وَتَوَضَّأَتْ

[1280] Wakī‘ reported from Ibn ‘Awn from Abū Sa‘īd, a foster brother of ‘Ā’ishah, who said: A woman asked ‘Ā’ishah, Mother of the Believers, “Can I pray with dye (henna paste)?” She said: “Scrape it off and rub it out.”

حَدَّثَنَا وَكَيْعٌ، عَنِ ابْنِ عَوْنٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ عَنْهُ كَانَ لِعَائِشَةَ قَالَ: سَأَلَتِ امْرَأَةً عَائِشَةَ أُمُّ الْمُؤْمِنِينَ، أَصَلِّي فِي الْخِضَابِ؟ قَالَتْ: اسْلُطِيهِ وَارْغِمِيهِ

[1281] Wakī‘ reported from ‘Umar ibn al-Faḍl from Ḥabbah bint ‘Abd Allāh from ‘Ā’ishah that she said: “Rub it off vigorously at prayer time, for I used to do that, and I had the best dye among the girls (or my sisters).”

حَدَّثَنَا وَكَيْعٌ، عَنْ عُمَرَ بْنِ الْفَضْلِ، عَنْ حَبَّةَ بِنْتِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: امْرُطِيهِ عِنْدَ الصَّلَاةِ مَرَّطًا، فَقَدْ كُنْتُ أَفْعَلُهُ، فَكُنْتُ أَحْسَنَ الْجَوَارِي أَوْ أَخَوَاتِي خِضَابًا

[1282] Wakī‘ reported from Shu‘bah from Qatādah from Abū Mijlaz from Ibn ‘Abbās who said: “Our women dye themselves with the best dye; they apply it after ‘Ishā’ and remove it before Fajr.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نِسَاؤُنَا يَخْتَضِبْنَ أَحْسَنَ خِضَابٍ، يَخْتَضِبْنَ بَعْدَ الْعِشَاءِ، وَيُنْزِعْنَ قَبْلَ الْفَجْرِ

[1283] Wakī‘ reported from Al-A‘mash from Ibrāhīm from ‘Alqamah that he used to order his womenfolk to dye themselves during their menstruation days.

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ أَنَّهُ كَانَ يَأْمُرُ نِسَاءَهُ يَخْتَضِبْنَ فِي أَيَّامِ حَيْضِهِنَّ

[1284] Ibn Mahdī reported from ‘Abd Allāh ibn ‘Umar from a woman of theirs that she sent to Sālīm asking him about dye (henna paste) when prayer time arrives. He said: “Remove it, perform ablution, and pray.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ امْرَأَةٍ مِنْهُمْ أَنَّهَا أَرْسَلَتْ إِلَى سَالِمٍ تَسْأَلُهُ عَنِ الْخِضَابِ وَتَحْضُرُ الصَّلَاةَ، فَقَالَ: انْزِعِيهِ، وَتَوَضَّئِي، وَصَلِّي

[1285] Wakī‘ reported from Shu‘bah from Ibn Abī Najīḥ from someone who heard ‘Ā’ishah say: “For my hands to be cut off is more beloved to me than to wipe over the dye (henna paste during ablution).”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَمَّنْ سَمِعَ عَائِشَةَ قَالَتْ: لِأَنْ تُقَطَّعَانِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُمْسَحَ عَلَى الْخِضَابِ

[1286] Al-Muḥāribī reported from Ḥajjāj from ‘Aṭā’ who said: “It was preferred for a woman to dye herself while she is menstruating.”

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ قَالَ: كَانَ يُسْتَحَبُّ أَنْ تَخْتَضِبَ الْمَرْأَةُ وَهِيَ حَائِضٌ

[1287] Abū Bakr reported: Sufyān ibn ‘Uyaynah reported from Az-Zuhrī from ‘Ubayd Allāh from Umm Qays bint Miḥṣan who said: “I entered upon the Messenger of Allah ﷺ with a son of mine who had not yet eaten food. He urinated on him (the Prophet), so he called for water and sprinkled it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أُمِّ قَيْسِ ابْنَةِ مَحْصَنٍ قَالَتْ: دَخَلْتُ بَابِنِ لِي عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَأْكُلِ الطَّعَامَ، فَقَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَرَشَّهُ

[1288] Abū al-Aḥwaṣ reported from Simāk from Qābūs ibn al-Mukhāriq from Lubābah bint al-Ḥārith who said: Al-Ḥusayn ibn ‘Alī urinated on the Prophet's ﷺ lap. I said: “O Messenger of Allah, give me your garment and wear another.” He said: “It is only sprinkled for the urine of a male, and washed for the urine of a female.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ قَابُوسَ بْنِ الْمُخَارِقِ، عَنْ لُبَابَةَ ابْنَةِ الْحَارِثِ قَالَتْ: بَالَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَى حِجْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَعْطِنِي ثَوْبَكَ وَالْبَسْ ثَوْبًا غَيْرَهُ، فَقَالَ: إِنَّمَا يُنْضَحُ مِنْ بَوْلِ الذَّكَرِ، وَيُغْسَلُ مِنْ بَوْلِ الْأُنْثَى

[1289] Wakī‘ reported from Hishām from his father from ‘Ā’ishah that the Prophet ﷺ was brought a baby boy who urinated on him. He followed it with water and did not wash it (scrub it).

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِصَبِيٍّ قَبَالَ عَلَيْهِ، فَأَتْبَعَهُ الْمَاءَ وَلَمْ يَغْسِلْهُ

[1290] Wakī‘ reported from Ibn Abī Laylā from his brother ‘Īsā from his father ‘Abd ar-Raḥmān ibn Abī Laylā from his grandfather Abū Laylā who said: We were sitting with the Prophet ﷺ when Al-Ḥusayn ibn ‘Alī came crawling until he sat on his chest and urinated on him. We rushed to take him, but the Prophet ﷺ said: “My son, my son (leave him).” Then he called for water and poured it over it.

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَخِيهِ عَيْسَى، عَنْ أَبِيهِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ جَدِّهِ أَبِي لَيْلَى قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - جُلُوسًا، فَجَاءَ الْحُسَيْنُ بْنُ عَلِيٍّ يَحْبُو حَتَّى جَلَسَ عَلَى صَدْرِهِ فَقَبَالَ عَلَيْهِ، قَالَ: فَأَبْتَدَرْنَاهُ لِنَأْخُذَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ابْنِي ابْنِي، ثُمَّ دَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ

[1291] ‘Abdah ibn Sulaymān reported from Sa‘īd from Qatādah from Abū Ja‘far who said: The Prophet ﷺ entered upon Umm al-Faḍl while she had Ḥusayn. She handed him to him, and he urinated on his stomach or chest. She wanted to take him, but the Prophet ﷺ said: “Do not stop my son's urination. The urine of the boy is dampened or sprinkled, and the urine of the girl is washed.”

حَدَّثَنَا عَبْدُ بَنٍ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أُمِّ الْفَضْلِ وَمَعَهَا حُسَيْنٌ، فَنَاولَتْهُ إِيَّاهُ، فَبَالَ عَلَى بَطْنِهِ أَوْ عَلَى صَدْرِهِ، فَأَرَادَتْ أَنْ تَأْخُذَهُ مِنْهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَزْرِمِي ابْنِي، فَإِنَّ بَوْلَ الْغُلَامِ يُرْسَخُ أَوْ يُنْضَخُ، وَبَوْلُ الْجَارِيَةِ يُغْسَلُ

[1292] ‘Abdah ibn Sulaymān reported from Sa‘īd from Qatādah from Abū Ḥarb ibn Abī al-Aswad who said: ‘Alī said: “The urine of the boy is sprinkled, and the urine of the girl is washed.”

حَدَّثَنَا عَبْدُ بَنٍ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، قَالَ: قَالَ عَلِيٌّ: بَوْلُ الْغُلَامِ يُنْضَخُ، وَبَوْلُ الْجَارِيَةِ يُغْسَلُ

[1293] ‘Abdah reported from Sa‘īd from Qatādah from Al-Ḥasan who said: “Both are sprinkled as long as they have not eaten food.”

حَدَّثَنَا عَبْدُ بَنٍ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ قَالَ: كِلَاهُمَا يُنْضَخَانِ مَا لَمْ يَأْكُلَا الطَّعَامَ

[1294] Wakī‘ reported from Al-Faḍl ibn Dalham from Al-Ḥasan from his mother from Umm Salamah who said: “The urine of the girl is washed, and the urine of the boy is sprinkled.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْفَضْلِ بْنِ دَلْهَمٍ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: يُغْسَلُ بَوْلُ الْجَارِيَةِ، وَيُنْضَحُ بَوْلُ الْغُلَامِ

[1295] Abū al-Aḥwaṣ reported from Mughīrah from Ibrāhīm who said: “Water is poured over the urine of the boy.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: يُجْرَى عَلَى بَوْلِ الصَّبِيِّ الْمَاءُ

[1296] Wakī‘ reported from Ma‘n from Maṣṣūr from Ibrāhīm who said: “If he has eaten food, it is washed. If he has not eaten food, water is poured over it.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَعْنٍ، عَنْ مَصْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِنْ كَانَ طَعِمَ غُسِلَ، وَإِنْ لَمْ يَكُنْ طَعِمَ صُبَّ عَلَيْهِ الْمَاءُ

[1297] Wakī‘ reported from Wāqid from ‘Aṭā’: A man said to him: “One of us carries a boy and some of his waste gets on him.” He said: “If he has eaten food, it is washed. If he has not eaten food, water is poured over it.”

حَدَّثَنَا وَكِيعٌ، عَنْ وَقِيدٍ، عَنْ عَطَاءٍ قَالَ: قَالَ لَهُ رَجُلٌ: يَحْمِلُ أَحَدُنَا الصَّبِيَّ فَيُصِيبُهُ مِنْ أَذَاهُ، قَالَ: إِنْ كَانَ طَعِمَ غُسِلَ، وَإِنْ لَمْ يَكُنْ طَعِمَ صُبَّ عَلَيْهِ الْمَاءُ

[1298] Wakī‘ reported from Isrā’īl: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: يُصَبُّ الْمَاءُ عَلَى بَوْلِ الصَّبِيِّ
from Jābir from ‘Āmir who said: “Water is poured over the boy's urine.”

[1299] Muḥammad ibn Bukayr reported from Ibn Jurayj who said: I said to ‘Aṭā’: “Regarding the boy who has not yet eaten food, do you wash your garment from his urine and his feces as well?” He said: “Sprinkle water on it or pour it.” I said: “But the boy licks ghee and honey before he eats food, and that is food.” He said: “Sprinkle on it or pour on it.” حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّيْرٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: الصَّبِيُّ مَا لَمْ يَأْكُلِ الطَّعَامَ يُغْسَلُ ثَوْبُكَ مِنْ بَوْلِهِ وَسَلْجِهِ أَيْضًا، قَالَ: ارْشُشْ عَلَيْهِ الْمَاءَ أَوْ اصْنُبْ عَلَيْهِ قُلْتُ: فَالصَّبِيُّ يَلْعَقُ قَبْلَ أَنْ يَأْكُلَ الطَّعَامَ مِنَ السَّمْنِ وَالْعَسَلِ وَذَلِكَ طَعَامٌ، قَالَ: ارْشُشْ عَلَيْهِ أَوْ اصْنُبْ عَلَيْهِ

[1300] Muḥammad ibn Bukayr reported from Ibn Jurayj from Ibn Shihāb who said: “The Sunnah has established that the urine of the one who has not eaten food is sprinkled, and the Sunnah has established washing the urine of those boys who have eaten food.” حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّيْرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ قَالَ: مَضَتْ السُّنَّةُ أَنَّهُ يُرَشُّ بَوْلُ مَنْ لَمْ يَأْكُلِ الطَّعَامَ، وَمَضَتْ السُّنَّةُ بِغَسْلِ بَوْلِ مَنْ أَكَلَ الطَّعَامَ مِنَ الصَّبْيَانِ

[1301] Abū Bakr told us, saying: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا مَنْصُورٌ،
 Hushaym told us, saying: Manṣūr told us, from Al-Ḥasan, who said: عَنْ الْحَسَنِ قَالَ: حَدَّثَنِي مَنْ رَأَى، النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
 One who saw the Prophet ﷺ told
 me that he urinated while sitting
 and spread his legs so wide that we
 thought his hip would dislocate.

[1302] Hushaym told us, saying: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنِي أَبُو حَرَّةَ، عَنِ الْحَسَنِ قَالَ:
 Abū Ḥurrah informed me, from Al- كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَالَ تَفَاجَّ حَتَّى يُرْتَى
 Ḥasan, who said: “When the لَهُ
 Prophet ﷺ urinated, he would
 spread his legs so wide that one
 would feel pity for him.”

[1303] Abū Mu‘āwiyah told us, from Al-A‘mash, from Zayd ibn Wahb, from ‘Abd ar-Raḥmān ibn Ḥasanah, who said: The Prophet ﷺ came out to us holding something like a shield in his hand. He placed it down, then sat and urinated towards it. Some of them said: “Look at him urinating like a woman urinates.” The Prophet ﷺ heard him and said: “Woe to you! Do you not know what befell the companion of the Children of Israel? When urine touched them, they would cut it out with scissors. He forbade them, so he was punished in his grave.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ حَسَنَةَ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي يَدِهِ كَهَيْئَةِ الدَّرَقَةِ قَالَ: فَوَضَعَهَا ثُمَّ جَلَسَ، فَبَالَ إِلَيْهَا، فَقَالَ بَعْضُهُمْ: انْظُرُوا إِلَيْهِ يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ، فَسَمِعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: وَيْحَكَ، مَا عَلِمْتَ مَا أَصَابَ صَاحِبَ بَنِي إِسْرَائِيلَ، كَانُوا إِذَا أَصَابَهُمُ الْبَوْلُ قَرَضُوهُ بِالْمَقَارِيزِ، فَتَهَاوَهُمْ، فَعُدَّ فِي قَبْرِهِ

[1304] Wakī‘ and Abū Mu‘āwiyah told us, from Al-A‘mash, from Mujāhid, from Ṭāwūs, from Ibn ‘Abbās, who said: The Messenger of Allah ﷺ passed by two graves and said: “They are being punished, and they are not being punished for something major. As for one of them, he did not take precautions against his urine. And as for the other, he used to go about spreading malicious gossip

حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ، فَقَالَ: إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَبِرُّ مِنْ بَوْلِهِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ

[1305] Ghundar told us, from Shu‘bah, from Manṣūr, who said: I heard Abū Wā’il say: Abū Mūsā used to be very strict regarding urine. He said: “When urine touched one of the Children of Israel, he would cut it out with scissors.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: إِنَّ أَبَا مُوسَى، كَانَ يُشَدِّدُ فِي الْبَوْلِ فَقَالَ: كَانَتْ بَنُو إِسْرَائِيلَ إِذَا أَصَابَ أَحَدَهُمُ الْبَوْلُ يَتْبَعُهُ بِالْمِقْرَاضِ

[1306] ‘Affān told us, saying: Abū ‘Awānah told us, from Al-A‘mash, from Abū Ṣālih, from Abū Hurayrah, from the Prophet ﷺ, who said: “Most of the punishment of the grave is due to urine.”

حَدَّثَنَا عَفَّانٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَكْثَرُ عَذَابِ الْقَبْرِ مِنَ الْبَوْلِ

[1307] Ya'la told us, saying: Qudamah ibn 'Abd Allāh al-Āmiri told us, saying: Hurrah told me, saying: 'Ā'ishah told me, saying: A Jewish woman entered upon me and said: "The punishment of the grave is due to urine." I said: "You are lying." She said: "Indeed, the skin and clothes are cut because of it." She said: The Messenger of Allah ﷺ went out to prayer while our voices were raised. He said: "What is this?" So I informed him. He said: "She spoke the truth."

حَدَّثَنَا يَعْلَى، قَالَ: حَدَّثَنَا قُدَامَةُ بْنُ عَبْدِ اللَّهِ الْعَامِرِيُّ قَالَ: حَدَّثَنِي حُرَّةٌ قَالَتْ: حَدَّثَنِي عَائِشَةُ قَالَتْ: دَخَلَتْ عَلَيَّ امْرَأَةٌ مِنَ الْيَهُودِ فَقَالَتْ: إِنَّ عَذَابَ الْقَبْرِ مِنْ الْبُولِ، قُلْتُ: كَذَبَتْ، قَالَتْ: بَلَى، إِنَّهُ لَيُفْرَضُ مِنْهُ الْجِلْدُ وَالتَّوْبُ، قَالَتْ: فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الصَّلَاةِ وَقَدْ ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ: مَا هَذَا؟ فَأَخْبَرْتُهُ، فَقَالَ: صَدَقَتْ

[1308] Wakī' told us, saying: Al-Aswad ibn Shaybān told us, saying: Baḥr ibn Mirār told us, from his grandfather Abū Bakrah, who said: The Prophet ﷺ passed by two graves and said: "They are being punished, and they are not being punished for something major. As for one of them, he is being punished regarding urine, and as for the other, regarding backbiting."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ قَالَ: حَدَّثَنَا بَحْرُ بْنُ مِرَارٍ، عَنْ جَدِّهِ أَبِي بَكْرَةَ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ: إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَيُعَذَّبُ فِي الْبُولِ، وَأَمَّا الْآخَرُ فَفِي الْغِيْبَةِ

[1309] Abū Bakr told us, saying: Wakī‘ told us, saying: Al-A‘mash told us, from Abū Wā’il, from Hudhayfah, that the Messenger of Allah ﷺ came to the waste dump of a people and urinated on it while standing.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى سُبَاطَةَ قَوْمٍ، فَبَالَ عَلَيْهَا قَائِمًا

[1310] Ibn Idrīs told us, from Al-A‘mash, from Zayd, who said: “I saw ‘Umar urinate while standing.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدٍ قَالَ: رَأَيْتُ عُمَرَ، بَالَ قَائِمًا

[1311] Ibn Idrīs told us, from Al-A‘mash and Ḥuṣayn, from Abū Zabyān, who said: “I saw ‘Alī urinate while standing.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، وَحُصَيْنٍ، عَنْ أَبِي ظَبْيَانَ، قَالَ: رَأَيْتُ عَلِيًّا بَالَ قَائِمًا

[1312] Ibn ‘Uyaynah told us, from Az-Zuhri, from Qabīṣah, that he saw Zayd ibn Thābit urinate while standing.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ قَبِيصَةَ أَنَّهُ رَأَى زَيْدَ بْنَ ثَابِتٍ، يَبُولُ قَائِمًا

[1313] Wakī‘ told us, saying: Ḥammād ibn Zayd told us, from ‘Abd Allāh ar-Rūmī, who said: “I saw Ibn ‘Umar urinate while standing.”

حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ اللَّهِ الرَّومِيِّ قَالَ: رَأَيْتُ ابْنَ عُمَرَ، يَبُولُ قَائِمًا

[1314] Mu‘ādh ibn Mu‘ādh told us, from ‘Imrān ibn Ḥudayr, who said: A man from Banī Sa’d, from the maternal uncles of Al-Muḥarrar ibn Abī Hurayrah, told me: “I saw Abū Hurayrah urinate while standing.”

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي سَعْدٍ مِنْ أَخْوَالِ الْمُحَرَّرِ بْنِ أَبِي هُرَيْرَةَ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ، بَالًا قَائِمًا

[1315] Yaḥyā ibn Sa‘īd told us, from Muḥammad ibn Abī Yaḥyā, from ‘Umar ibn ‘Abd ar-Raḥmān, who said: I saw Sa‘īd ibn al-Musayyib urinate while standing. I said: “O Abū Muḥammad, you urinate while standing? Do you not fear that it will splash on you?” He said to me: “Do you not urinate while standing?” I said: “No.” He said: “That is worse for you.” And in a narration: “More harmful for you.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَبُولُ قَائِمًا، فَقُلْتُ: يَا أَبَا مُحَمَّدٍ، تَبُولُ قَائِمًا، أَمَا تَخْشَى أَنْ يُصِيبَكَ؟ فَقَالَ لِي: أَمَا تَبُولُ أَنْتَ قَائِمًا؟ قُلْتُ: لَا، قَالَ: ذَلِكَ أَرْدَأُ لَكَ وَفِي رَوَايَةٍ: أَدْوَى لَكَ

[1316] Marwān ibn Mu‘āwiyah told us, from Abū Khālid, who said: “I saw Ash-Sha‘bī urinate while standing.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي خَالِدٍ قَالَ: رَأَيْتُ الشَّعْبِيَّ يَبُولُ قَائِمًا

[1317] Mu‘ādh ibn Mu‘ādh told us, from Ibn ‘Awn, who said: “I saw Muḥammad [Ibn Sīrīn] urinate while standing, and he saw no harm in it.”

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ ابْنِ عَوْنٍ قَالَ: رَأَيْتُ مُحَمَّدًا يَبُولُ قَائِمًا، وَكَانَ لَا يَرَى بِهِ بَأْسًا

[1318] Wakī‘ told us, from Hishām ibn ‘Urwah, who said: “I saw my father urinate while standing.” حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: رَأَيْتُ أَبِي يَبُولُ قَائِمًا

[1319] Wakī‘ told us, from Ṭu‘mah al-Ja‘farī, who said: “I saw Yazīd ibn al-Aṣamm urinate while standing.” حَدَّثَنَا وَكِيعٌ، عَنْ طُعْمَةَ الْجَعْفَرِيِّ قَالَ: رَأَيْتُ يَزِيدَ بْنِ الْأَصَمِّ يَبُولُ قَائِمًا

[1320] Wakī‘ told us, from Zakariyyā, from ‘Abd al-‘Azīz Abū ‘Abd Allāh, from Mujāhid, who said: “The Messenger of Allah ﷺ did not urinate while standing except once, on a sand dune that he liked.” حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّا، عَنْ عَبْدِ الْعَزِيزِ أَبِي عَبْدِ اللَّهِ، عَنْ مُجَاهِدٍ قَالَ: مَا بَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا إِلَّا مَرَّةً فِي كَثِيبٍ أَعْجَبَهُ

[1321] Wakī‘ told us, from Qaṭan, who said: “I saw Al-Ḥakam urinate while standing.” حَدَّثَنَا وَكِيعٌ، عَنْ قَطَنِ قَالَ: رَأَيْتُ الْحَكَمَ يَبُولُ قَائِمًا

[1322] Abū Usāmah and Ibn Idrīs told us, from Ibn ‘Awn, from Ibn Sīrīn, that Sa’d ibn ‘Ubādah urinated while standing. حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ إِدْرِيسَ، عَنْ ابْنِ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، أَنَّ سَعْدَ بْنَ عُبَادَةَ بَالَ قَائِمًا

[1323] Abū Bakr told us, saying: Sharīk told us, from Al-Miqdām ibn Shurayḥ, from his father, from ‘Ā’ishah, who said: “Whoever tells you that the Messenger of Allah ﷺ urinated while standing, do not believe him. I saw him urinate while sitting.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَنْ حَدَّثَكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَالَ قَائِمًا فَلَا تُصَدِّقْهُ، أَنَا رَأَيْتُهُ يُبُولُ قَاعِدًا

[1324] Ibn Idrīs and Ibn Numayr told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, from ‘Umar, who said: “I have not urinated while standing since I accepted Islam.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، وَابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: مَا بُلْتُ قَائِمًا مُنْذُ أَسْلَمْتُ

[1325] Hushaym told us, from Yūnus, from Al-Ḥasan, that he disliked urinating while standing and drinking while standing.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ أَنَّهُ كَرِهَ الْبُولَ قَائِمًا، وَالشُّرْبَ قَائِمًا

[1326] Wakī‘ told us, from Sufyān, from ‘Āsim, from Al-Musayyab ibn Rāfi‘, who said: ‘Abd Allāh said: “It is part of rudeness to urinate while standing.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ: مِنَ الْجَفَاءِ أَنْ يُبُولَ قَائِمًا

[1327] Wakī‘ told us, from Kahmas, حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنِ ابْنِ بُرَيْدَةَ قَالَ: "كَانَ
from Ibn Buraydah, who said: “It يُقَالُ: مِنَ الْجَفَاءِ أَنْ يَبُولَ قَائِمًا
used to be said: It is part of
rudeness to urinate while standing.”

[1328] Wakī‘ told us, from Hurayth, حَدَّثَنَا وَكِيعٌ، عَنْ حُرَيْثٍ، عَنِ السَّعْبِيِّ قَالَ: مِنَ الْجَفَاءِ
from Ash-Sha‘bī, who said: “It is أَنْ يَبُولَ قَائِمًا
part of rudeness to urinate while
standing.”

[1329] Abū Bakr told us, saying: حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ
Mu‘tamir ibn Sulaymān told us, قَالَ: سَمِعْتُهُ يَقُولُ: كَانَ ابْنُ سِيرِينَ رُبَّمَا بَرَقَ فَيَقُولُ
from his father, who said: I heard لِلرَّجُلِ: انْظُرْ هَلْ تَغَيَّرَ الرَّيْقُ، فَإِنْ كَانَ تَغَيَّرَ بَرَقَ
him say: Ibn Sīrīn would sometimes النَّائِيَّةُ، فَإِنْ كَانَ فِي الثَّلَاثَةِ مُتَغَيِّرًا كَانَ يَتَوَضَّأُ، وَإِنْ لَمْ
spit and say to a man: “Look if the يَكُنْ فِي الثَّلَاثَةِ مُتَغَيِّرًا لَمْ يَرَوْهُ وَضُوءًا
saliva has changed.” If it had
changed, he would spit a second
time. If it was changed the third
time, he would perform ablution. If
it was not changed the third time,
he did not see [the need for]
ablution.

[1330] Ibrāhīm ibn Ṣadaqah told us, from Yūnus, from Al-Ḥasan, regarding a man who spat and saw blood in his saliva, that he did not consider that to be anything unless it was thick blood, meaning in the saliva.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ صَدَقَةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ فِي رَجُلٍ بَرَقَ فَرَأَى فِي بُرَاقِهِ دَمًا، أَنَّهُ لَمْ يَرَ ذَلِكَ شَيْئًا حَتَّى يَكُونَ دَمًا غَلِيظًا، يَعْنِي فِي الْبُرَاقِ

[1331] Ḥafṣ told us, from ‘Amr, from Al-Ḥasan, that he did not consider yellowness to be anything unless it was thick blood, meaning in the saliva.

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ أَنَّهُ كَانَ لَا يَرَى الصُّفْرَةَ شَيْئًا إِلَّا أَنْ يَكُونَ دَمًا غَلِيظًا، يَعْنِي فِي الْبُرَاقِ

[1332] Ḥumayd ibn ‘Abd ar-Raḥmān told us, from Sinān al-Burjumī, from Mughīrah, from Ibrāhīm, regarding a man who spits and there is blood in his saliva. He said: “If the redness overcomes the whiteness, he performs ablution. And if the whiteness overcomes the redness, he does not perform ablution.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ سِنَانِ الْبُرْجُمِيِّ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ فِي الرَّجُلِ يَبْرُقُ فَيَكُونُ فِي بُرَاقِهِ الدَّمُ، قَالَ: إِذَا غَلَبَتِ الْحُمْرَةُ الْبَيَاضَ تَوَضَّأَ، وَإِذَا غَلَبَ الْبَيَاضُ الْحُمْرَةَ لَمْ يَتَوَضَّأَ

[1333] Zayd ibn al-Ḥubāb told us, from Muḥammad ibn ‘Abd Allāh ibn Abī Sārah, who said: “I saw Sālim spit red blood, then he called for water and rinsed his mouth, and did not perform ablution, and entered the mosque.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَارَةَ قَالَ: رَأَيْتُ سَالِمًا بَرَقَ دَمًا أَحْمَرَ، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ وَلَمْ يَتَوَضَّأْ، وَدَخَلَ الْمَسْجِدَ

[1334] ‘Abd al-Wahhāb ath-Thaqafī told us, from ‘Aṭā’ ibn as-Sā’ib, who said: “I saw Ibn Abī Awfā spit while he was praying, then he continued with his prayer.”

حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: رَأَيْتُ ابْنَ أَبِي أَوْفَى بَرَقَ وَهُوَ يُصَلِّي، ثُمَّ مَضَى فِي صَلَاتِهِ

[1335] Al-Muḥāribī told us, from Ash-Shaybānī, from Ḥammād, regarding a man who has performed ablution and sees yellowness in the saliva. He said: “It is nothing, unless it is flowing

حَدَّثَنَا الْمُحَارِبِيُّ، عَنِ الشَّيْبَانِيِّ، عَنْ حَمَّادٍ فِي الرَّجُلِ يَكُونُ عَلَى وُضُوءٍ فَيَرَى الصُّفْرَةَ فِي الْبُرَاقِ فَقَالَ: لَيْسَ بِشَيْءٍ إِلَّا أَنْ يَكُونَ دَمًا سَائِلًا

[1336] Wakī‘ told us, from Ḥasan ibn Ṣāliḥ, from Jābir, from Sālim and Al-Qāsim, regarding yellowness in the saliva. They said: “Leave what makes you doubt for what does not make you doubt.”

حَدَّثَنَا وَكَيْعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، وَالْقَاسِمِ فِي الصُّفْرَةِ فِي الْبُرَاقِ قَالَا: دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ

[1337] ‘Abdah ibn Sulaymān told us, from Sharīk, from Jābir ibn ‘Āmir, regarding a man in whose saliva yellowness appears. He said: “It does not harm him.”

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ شَرِيكٍ، عَنْ جَابِرِ بْنِ عَمْرٍِ فِي الرَّجُلِ يَخْرُجُ فِي رَيْقِهِ الصُّفْرَةُ، قَالَ: لَا يَضُرُّهُ

[1338] Ismā‘īl ibn ‘Ayyāsh told us, from ‘Abd al-‘Azīz ibn ‘Ubayd Allāh, who said: I heard Al-Ḥārith al-‘Akli say regarding a man who spits and there is blood in his saliva. He said: “If the blood overwhelms the saliva, then there is ablution in it.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ الْحَارِثَ الْأَكْلِيَّ يَقُولُ فِي الرَّجُلِ يَبْرُقُ وَفِي بَرَاقِهِ الدَّمُ، قَالَ: إِذَا غَلَبَ الدَّمُ الْبَرَاقَ فَفِيهِ الْوُضُوءُ

[1339] Zayd ibn Ḥubāb told us, from Ḥammād ibn Salamah, from Qatādah, who said: “If blood appears over the saliva, then perform ablution.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ قَالَ: إِذَا ظَهَرَ الدَّمُ عَلَى الْبَرَاقِ فَتَوَضَّأْ

[1340] Abū Bakr told us, saying: Muḥammad ibn Abī ‘Adī told us, from Ash‘ath, from Ibn Sīrīn, from ‘Ā’ishah, from ‘Umar, who said: “Urine is washed twice.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، عَنْ عَائِشَةَ، عَنْ عُمَرَ قَالَ: يُغْسَلُ الْبَوْلُ مَرَّتَيْنِ

[1341] Jarīr told us, from Mughīrah, from Ḥammād, from Ibrāhīm, regarding a man who urinates and it splashes onto his thighs and shins. He said: “He sprinkles it with water.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ فِي الرَّجُلِ يَبُولُ فَيَنْضَحُ عَلَى فَخْذَيْهِ وَسَاقِيهِ، قَالَ: يَنْضَحُهُ بِالْمَاءِ

[1342] Yazīd ibn Hārūn told us, saying: Ḥammād ibn Salamah told us, from Qatādah, from Sa‘īd ibn al-Musayyib, who said: “Sprinkling [is treated] with sprinkling, and pouring/flowing [is treated] with pouring.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: الرَّشُّ بِالرَّشِّ، وَالصَّبُّ بِالصَّبِّ

[1343] Wakī‘ told us, from Sufyān, from Maṣṣūr, from Ibrāhīm, who said: “One or two wipes regarding urine.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: مَسْحَةٌ أَوْ مَسْحَتَيْنِ فِي الْبَوْلِ

[1344] Abū Bakr told us, saying: Wakī' told us, from Hishām ibn 'Urwah, from his father, from 'Ā'ishah, who said: Fāṭimah bint Abī Ḥubaysh came to the Prophet ﷺ and said: "O Messenger of Allah, I am a woman who suffers from Istihāḍah and I do not become pure. Should I abandon prayer?" He said: "No, that is only a vein and not menstruation. When your menstruation period comes, abandon prayer, and when it goes, wash the blood from yourself and pray."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ ابْنَةُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادَعُ الصَّلَاةَ؟ قَالَ: لَا إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِيَ الصَّلَاةَ، فَإِذَا أَذْبَرَتْ فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي

[1345] Wakī‘ told us, saying: Al-A‘mash told us, from Ḥabīb ibn Abī Thābit, from ‘Urwah, from ‘Ā’ishah, who said: Fāṭimah bint Abī Ḥubaysh came to the Prophet ﷺ and said: “O Messenger of Allah, I am a woman who suffers from Istihādah and I do not become pure. Should I abandon prayer?” He said: “No, that is only a vein and not menstruation. Avoid prayer during the days of your menstruation, then bathe and perform ablution for every prayer, then pray, even if blood drips onto the mat.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ ابْنَتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادَعُ الصَّلَاةَ؟ قَالَ: لَا إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، اجْتَنِبِي الصَّلَاةَ أَيَّامَ حَيْضِكَ، ثُمَّ اغْتَسِلِي وَتَوَضَّئِي لِكُلِّ صَلَاةٍ، ثُمَّ صَلِّي وَإِنْ قَطَرَ الدَّمُ عَلَى الْحَصِيرِ

[1346] Ibn Numayr and Abū Usāmah told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Sulaymān ibn Yasār, from Umm Salamah, who said: A woman asked the Prophet ﷺ, saying: “I suffer from Istihādah and do not become pure. Should I abandon prayer?” He said: “No, but leave it for the number of days and nights that you used to menstruate, then bathe, use a cloth (to stanch the blood), and pray.” Except that Ibn Numayr said: Umm Salamah asked the Prophet ﷺ for a verdict, saying: A woman is bleeding... He said: “She waits for the extent of the days and nights she used to menstruate, or their extent in the month.” Then he mentioned similar to Abū Usāmah's report.

حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَأَلْتُ امْرَأَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: إِنِّي أُسْتَخَاضُ فَلَا أَطْهَرُ، أَفَادَعُ الصَّلَاةَ؟ قَالَ: لَا، وَلَكِنْ دَعِي قَدْرَ الْأَيَّامِ وَاللَّيَالِي الَّتِي كُنْتَ تَحِيضِينَ وَقَدَرَهُنَّ، ثُمَّ اغْتَسِلِي وَاسْتَنْفِرِي وَصَلِّي إِلَّا أَنَّ ابْنَ نُمَيْرٍ قَالَ: أُمُّ سَلَمَةَ اسْتَفْتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: امْرَأَةٌ تُهْرَاقُ الدَّمَ، فَقَالَ: تَنْتَظِرُ قَدْرَ الْأَيَّامِ وَاللَّيَالِي الَّتِي كَانَتْ تَحِيضُهُنَّ، أَوْ قَدَرَهُنَّ مِنَ الشَّهْرِ ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ أَبِي أُسَامَةَ

[1347] Hushaym told us, from Abū Bishr, from ‘Ikrimah, that Umm Ḥabībah bint Jaḥsh suffered from Istihāḍah, so she asked the Prophet ﷺ, or he was asked on her behalf.

“He ordered her to consider the days of her menstrual periods, then bathe. If she saw anything after that, she should perform ablution, use a cloth pad, and pray.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، عَنْ عِكْرِمَةَ، أَنَّ أُمَّ حَبِيبَةَ ابْنَةَ جَحْشٍ اسْتُحِيطَتْ، فَسَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوْ سُئِلَ لَهَا فَأَمَرَهَا أَنْ تَنْظُرَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلَ، فَإِنْ رَأَتْ شَيْئًا بَعْدَ ذَلِكَ تَوَضَّأَتْ وَاحْتَشَتْ وَصَلَّتْ

[1348] Ismā‘īl ibn ‘Ulayyah told us, from Ayyūb, from Sulaymān ibn Yasār, that Fāṭimah bint Abī Ḥubaysh suffered from Istihāḍah, so she asked the Prophet ﷺ, or he was asked on her behalf. “He ordered her to abandon prayer during the days of her menstrual periods, then to bathe for other than that, then use a cloth pad and pray.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ فَاطِمَةَ ابْنَةَ أَبِي حُبَيْشٍ اسْتُحِيطَتْ، فَسَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوْ سُئِلَ لَهَا، فَأَمَرَهَا أَنْ تَدَعَ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا، ثُمَّ تَغْتَسِلَ فِيمَا سِوَى ذَلِكَ، ثُمَّ تَسْتَقْرِ بِثَوْبٍ وَتُصَلِّيَ

[1349] Ḥaṣṣ ibn Ghiyāth told us, from Al-‘Alā’ ibn al-Musayyab, from Al-Ḥakam, from Abū Ja‘far, that the Prophet ﷺ ordered the woman suffering from Istihāḍah, when the days of her menstrual periods had passed, to bathe and perform ablution for every prayer and pray.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنِ الْحَكَمِ، عَنْ أَبِي جَعْفَرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ الْمُسْتَحَاضَةَ إِذَا مَضَتْ أَيَّامُ أَقْرَائِهَا أَنْ تَغْتَسِلَ وَتَتَوَضَّأَ لِكُلِّ صَلَاةٍ وَتُصَلِّيَ

[1350] Jarīr told us, from Mughīrah, from Ash-Sha‘bī, that the wife of Masrūq asked ‘Ā’ishah about the woman suffering from Istihāḍah. She said: “She performs ablution for every prayer, uses a pad, and prays.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، أَنَّ امْرَأَةً مَسْرُوقٍ سَأَلَتْ عَائِشَةَ، عَنِ الْمُسْتَحَاضَةِ قَالَتْ: تَتَوَضَّأُ لِكُلِّ صَلَاةٍ وَتَحْتَشِي وَتُصَلِّي

[1351] Abū Khālid al-Aḥmar told us, from Al-Mujālid and Dāwūd, from Ash-Sha‘bī, who said: My wife sent to the wife of Masrūq asking her about the woman suffering from Istihāḍah. She mentioned from ‘Ā’ishah that she said: “She sits (abstains from prayer) for the days of her menstrual periods, then she bathes and performs ablution for every prayer.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْمُجَالِدِ، وَدَاوُدَ، عَنِ الشَّعْبِيِّ قَالَ: أُرْسِلَتْ امْرَأَتِي إِلَى امْرَأَةٍ مَسْرُوقٍ فَسَأَلْتُهَا عَنِ الْمُسْتَحَاضَةِ، فَذَكَرْتُ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: تَجْلِسُ أَيَّامَ أَقْرَائِهَا، ثُمَّ تَغْتَسِلُ وَتَتَوَضَّأُ لِكُلِّ صَلَاةٍ

[1352] Ibn Fuḍayl told us, from Yaḥyā ibn Sa‘īd, from Al-Qa‘qā’ ibn Ḥakīm, who said: I asked Sa‘īd ibn al-Musayyib about the woman suffering from Istihāḍah. He said: “No one knows more about this than me. When the menstruation comes, let her abandon prayer, and when it goes, let her bathe, wash the blood from herself, and perform ablution for every prayer.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، عَنِ الْمُسْتَحَاضَةِ، فَقَالَ: مَا أَحَدٌ أَعْلَمُ بِهَذَا مِنِّي، إِذَا أَقْبَلَتِ الْحَيْضَةُ فَلْتَدْعِ الصَّلَاةَ، وَإِذَا أَذْبَرَتْ فَلْتَغْتَسِلْ، وَلْتُغْسِلْ عَنْهَا الدَّمَ، وَلْتَوَضِّأْ لِكُلِّ صَلَاةٍ

[1353] Ḥafṣ and Abū Mu‘āwiyah told us, from Hishām, from his father, who said: “The woman suffering from Istihāḍah bathes and performs ablution for every prayer.”

حَدَّثَنَا حَفْصٌ، وَأَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: الْمُسْتَحَاضَةُ تَغْتَسِلُ وَتَوَضِّأُ لِكُلِّ صَلَاةٍ

[1354] Ḥātim told us, from ‘Abd ar-Raḥmān ibn Ḥarmalah, from Sa‘īd ibn al-Musayyib, regarding the woman who suffers from Istihāḍah and her bleeding is prolonged. [He said]: “She bathes and cleanses herself, then she applies a cotton pad like someone with a nosebleed, uses a cloth to bind it, and then prays.”

حَدَّثَنَا حَاتِمٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ فِي الْمَرْأَةِ الَّتِي تُسْتَحَاضُ فَتَطَاوُلُهَا حَيْضَتُهَا، تَغْتَسِلُ فَتَسْتَنْقِي، ثُمَّ تَجْعَلُ كُرْسُفًا كَمَا تَجْعَلُ الرَّاعِفُ، وَتَسْتَنْقِرُ بِثَوْبٍ، ثُمَّ تُصَلِّي

[1355] Jarīr told us, from ‘Abd al-‘Azīz ibn Rufay‘, from ‘Aṭā’, from Ibn ‘Abbās, who said: “She delays Zuh̄r and brings forward ‘Aṣr and bathes once. And she delays Maghrib and brings forward ‘Ishā’ and bathes once. Then she bathes for Fajr. Then she combines the [respective] pairs.”

حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تُؤَخِّرُ الظُّهْرَ، وَتُعَجِّلُ الْعَصْرَ، وَتَغْتَسِلُ مَرَّةً وَاحِدَةً، وَتُؤَخِّرُ الْمَغْرِبَ، وَتُعَجِّلُ الْعِشَاءَ، وَتَغْتَسِلُ مَرَّةً وَاحِدَةً، ثُمَّ تَغْتَسِلُ لِلْفَجْرِ، ثُمَّ تَقْرِنُ بَيْنَهُمَا

[1356] Jarīr told us, from Manṣūr, from Ibrāhīm, who said: “She sits (abstains) during the days of her menstruation that she used to experience. When those days pass, she bathes. Then she delays Zuh̄r and brings forward ‘Aṣr, then prays them with one bath, each of them in its time (combined). Then let her bathe for Maghrib and ‘Ishā’, delaying Maghrib and bringing forward ‘Ishā’, then prays each of them in its time. Then she bathes for Fajr.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: تَجْلِسُ أَيَّامَ حَيْضَتِهَا الَّتِي كَانَتْ تَحِيضُ مِنْهَا، فَإِذَا مَضَتْ تِلْكَ الْأَيَّامُ اغْتَسَلَتْ، ثُمَّ تُؤَخِّرُ مِنَ الظُّهْرِ، وَتُعَجِّلُ مِنَ الْعَصْرِ، ثُمَّ تُصَلِّيَهُمَا بِغُسْلٍ وَاحِدٍ، كُلُّ وَاحِدَةٍ مِنْهُمَا فِي وَقْتٍ، ثُمَّ لَتَغْتَسِلَ لِلْمَغْرِبِ وَالْعِشَاءِ، وَتُؤَخِّرُ مِنَ الْمَغْرِبِ، وَتُعَجِّلُ مِنَ الْعِشَاءِ، ثُمَّ تُصَلِّي كُلَّ وَاحِدَةٍ مِنْهُمَا فِي وَقْتٍ، ثُمَّ تَغْتَسِلُ لِلْفَجْرِ

[1357] Wakī‘ told us, from Ibn Abī ‘Arūbah, from Qatādah, from Sa‘īd ibn al-Musayyib, who said: “She bathes from Zuḥr to Zuḥr (once a day).”

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: تَغْتَسِلُ مِنَ الظُّهْرِ إِلَى الظُّهْرِ

[1358] Wakī‘ told us, from Sufyān, from Sumayy, from Sa‘īd ibn al-Musayyib, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سُمَيٍّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، مِثْلُهُ

[1359] Muḥammad ibn Yazīd told us, from Abū al-‘Alā’, from Qatādah, that ‘Alī and Ibn ‘Abbās said regarding the woman suffering from Istihāḍah: “She bathes for every prayer.”

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَبِي الْعَلَاءِ، عَنْ قَتَادَةَ، أَنَّ عَلِيًّا، وَابْنَ عَبَّاسٍ قَالَا فِي الْمُسْتَحَاضَةِ: تَغْتَسِلُ لِكُلِّ صَلَاةٍ

[1360] Ḥumayd ibn ‘Abd ar-Raḥmān told us, from Ḥasan, from Ja‘far, from his father, who said: “She bathes once for Zuḥr and ‘Aṣr, once for Maghrib and ‘Ishā’, and once for Fajr.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ قَالَ: تَغْتَسِلُ لِلظُّهْرِ وَالْعَصْرِ غُسْلًا، وَلِلْمَغْرِبِ وَالْعِشَاءِ غُسْلًا، وَلِلْفَجْرِ غُسْلًا

[1361] Wakī‘ told us, saying: Al-A‘mash told us, from Al-Minhāl, from Sa‘īd ibn Jubayr, who said: I was with Ibn ‘Abbās when a woman came with a letter and read it. In it was: “I am a woman suffering from Istihādah, and ‘Alī said: ‘She bathes for every prayer.’” Ibn ‘Abbās said: “I find nothing for her except what ‘Alī said.”

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ، فَجَاءَتْ امْرَأَةً بِكِتَابٍ فَقَرَأَتْهُ فَإِذَا فِيهِ: إِنِّي امْرَأَةٌ مُسْتَحَاضَةٌ، وَإِنَّ عَلِيًّا قَالَ: تَغْتَسِلُ لِكُلِّ صَلَاةٍ فَقَالَ ابْنُ عَبَّاسٍ: مَا أَجِدُ لَهَا إِلَّا مَا قَالَ عَلِيٌّ

[1362] Ḥafṣ ibn Ghiyāth told us, from Layth, from Al-Ḥakam, from ‘Alī, regarding the woman suffering from Istihādah: “She delays Ṣuḥr and brings forward ‘Aṣr, and delays Maghrib and brings forward ‘Ishā’.” He said: And I think he said: “And she bathes for Fajr.” I mentioned that to Ibn az-Zubayr and Ibn ‘Abbās, and they said: “We find nothing for her except what ‘Alī said.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنِ الْحَكَمِ، عَنْ عَلِيٍّ، فِي الْمُسْتَحَاضَةِ: "تُؤَخِّرُ مِنَ الظُّهْرِ، وَتُعَجِّلُ مِنَ الْعَصْرِ، وَتُؤَخِّرُ الْمَغْرِبَ، وَتُعَجِّلُ الْعِشَاءَ، قَالَ: وَأُظَنُّهُ قَالَ: وَتَغْتَسِلُ لِلْفَجْرِ" فَذَكَرْتُ ذَلِكَ لِابْنِ الزُّبَيْرِ، وَابْنِ عَبَّاسٍ، فَقَالَا: مَا نَجِدُ لَهَا إِلَّا مَا قَالَ عَلِيٌّ

[1363] Ṣafwān ibn ‘Īsā told us, from Muḥammad ibn ‘Uthmān al-Makhzūmī, who said: I asked Sālim and Al-Qāsim about the woman suffering from Istihāḍah. One of them said: “She waits for the days of her menstrual periods, and when the days of her periods have passed, she bathes and prays.” The other said: “She bathes from Zuḥr to Zuḥr.”

حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى، عَنْ مُحَمَّدِ بْنِ عُثْمَانَ
الْمَخْزُومِيِّ قَالَ: سَأَلْتُ سَالِمًا، وَالْقَاسِمَ عَنِ
الْمُسْتَحَاضَةِ، فَقَالَ أَحَدُهُمَا: تَنْتَظِرُ أَيَّامَ أَفْرَائِهَا، فَإِذَا
مَضَتْ أَيَّامُ أَفْرَائِهَا اغْتَسَلَتْ وَصَلَّتْ، وَقَالَ الْآخَرُ:
تَغْتَسِلُ مِنَ الظُّهْرِ إِلَى الظُّهْرِ

[1364] Yazīd ibn Hārūn told us, saying: Sharīk told us, from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl, from Ibrāhīm ibn Muḥammad ibn Ṭalḥah, from his uncle ‘Imrān ibn Ṭalḥah, from Ḥamnah bint Jaḥsh, that she suffered from Istihādah during the time of the Messenger of Allah ﷺ. She came to the Messenger of Allah ﷺ and said: “O Messenger of Allah, I have suffered a severe and abominable menstrual bleeding.” He said to her: “Stuff it with cotton.” She said: “It is more severe than that; I am gushing profusely.” He said: “Bridle yourself (use a cloth like a bridle) and consider yourself menstruating for six or seven days every month in the knowledge of Allah, then bathe once, and pray and fast for twenty-three or twenty-four days. Delay Zuhr and advance ‘Aṣr and bathe once for them. Delay Maghrib and advance ‘Ishā’ and bathe once for them. And this is the more beloved of the two matters to me.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ طَلْحَةَ، عَنْ عَمِّهِ عِمْرَانَ بْنِ طَلْحَةَ، عَنْ جِمْنَةَ ابْنَةِ جَحْشٍ أَنَّهَا اسْتُحِضَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي اسْتَحَضْتُ حَيْضَةً مُنْكَرَةً شَدِيدَةً، فَقَالَ لَهَا: احْتَشِي كُرْسُفًا قَالَتْ: إِنَّهُ أَشَدُّ مِنْ ذَلِكَ، إِنِّي أَتُجُّ نَجًّا، قَالَ: تَلْجَمِي وَتَحِضِي فِي كُلِّ شَهْرٍ فِي عِلْمِ اللَّهِ سِتَّةَ أَيَّامٍ أَوْ سَبْعَةً، ثُمَّ اغْتَسِلِي غُسْلًا، وَصُومِي ثَلَاثًا وَعِشْرِينَ، أَوْ أَرْبَعًا وَعِشْرِينَ، وَآخِرِي الظُّهْرِ، وَقَدَمِي الْعَصْرِ، وَاغْتَسِلِي لهُمَا غُسْلًا، وَآخِرِي الْمَغْرِبِ، وَقَدَمِي الْعِشَاءِ، وَاغْتَسِلِي لهُمَا غُسْلًا، وَهَذَا أَحَبُّ الْأُمْرَيْنِ إِلَيَّ

[1365] Sharīk told us, from Abū al-Yaqzān, from ‘Adī ibn Thābit, from his father, from ‘Alī, similar to it.

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْيَقْظَانَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، مِثْلَهُ

[1366] Ibn Numayr told us, saying: Ismā‘īl told me, from ‘Abd al-Malik ibn ‘Abd Allāh, that he heard Abū Ja‘far say regarding the woman suffering from Istihādah: “It is only a kick from Satan. If the blood overwhelms her, she should use a cloth (Istithfār), and she bathes after her period and performs ablution,” just as ‘Ā’ishah said.

حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَا جَعْفَرٍ يَقُولُ فِي الْمُسْتَحَاضَةِ: إِنَّمَا هِيَ رَكْضَةٌ مِنَ الشَّيْطَانِ، فَإِنْ غَلَبَهَا الدَّمُ اسْتَنْفَرَتْ، وَتَغْتَسِلُ بَعْدَ قُرْبِهَا وَتَوْضَأُ كَمَا قَالَتْ عَائِشَةُ

[1367] Ismā‘īl ibn ‘Ulayyah told us, from Khālīd, from Anas ibn Sīrīn, who said: A woman from the family of Anas suffered from Istihādah. They ordered me, so I asked Ibn ‘Abbās. He said: “As long as she sees the heavy/dark blood (Baḥrānī), she should not pray. When she sees purity, even for an hour of the day, let her bathe and pray.”

حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ، عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: اسْتُحِضَتْ امْرَأَةٌ مِنْ آلِ أَنَسٍ، فَأَمَرُونِي فَسَأَلْتُ ابْنَ عَبَّاسٍ، فَقَالَ: أَمَّا مَا رَأَتْ الدَّمَ الْبَحْرَانِيَّ فَلَا تُصَلِّي، وَإِذَا رَأَتْ الطُّهْرَ وَلَوْ سَاعَةً مِنَ النَّهَارِ فَلْتَغْتَسِلْ وَتُصَلِّي

[1368] ‘Abdah ibn Sulaymān told us, from Hishām, from his father, from Zaynab bint Umm Salamah, who said: “I saw the daughter of Jahsh, and she was suffering from Istihādah, coming out of the tub while the blood was overcoming it, then she would pray.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ قَالَتْ: رَأَيْتُ ابْنَةَ جَحْشٍ، وَكَانَتْ مُسْتَحَاضَةً، تَخْرُجُ مِنَ الْمِرْكَنِ وَالِدَمُّ غَالِبُهُ، ثُمَّ تُصَلِّي

[1369] Mu‘tamir ibn Sulaymān told us, from his father, from Al-Ḥasan, who said: “She bathes from the Zuhṛ prayer to the same time the next day.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ قَالَ: تَغْتَسِلُ مِنْ صَلَاةِ الظُّهْرِ إِلَى مِثْلِهَا مِنَ الْعَدِ

[1370] Abū Bakr told us, saying: Ḥafṣ told us, from Ibn Jurayj, from ‘Aṭā’, from Ibn ‘Abbās, that he made this ablution vessel knowing that blacks and whites would perform ablution from it. He said: And the leftover water from people's ablution would spill inside it. I asked ‘Aṭā’, and he said: “There is no harm in it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ صَنَعَ هَذِهِ الْمَطْهَرَةَ وَقَدْ عَلِمَ أَنَّهُ يَتَوَضَّأُ مِنْهَا الْأَسْوَدُ وَالْأَبْيَضُ "قَالَ: وَكَانَ يَنْسَكِبُ مِنْ وَضُوءِ النَّاسِ فِي جَوْفِهَا، فَسَأَلْتُ عَطَاءً، فَقَالَ: لَا بَأْسَ بِهِ

[1371] Wakī' told us, saying: Al-A'mash told us, from Ismā'il ibn Rajā', from his father, who said: "I saw Al-Barā' ibn 'Āzib urinate, then he came to the mosque's ablution vessel and performed ablution from it."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ الْبَرَاءَ بْنَ عَازِبٍ، بَالَ ثُمَّ جَاءَ إِلَى مَطْهَرَةِ الْمَسْجِدِ فَتَوَضَّأَ مِنْهَا

[1372] Ibn Idrīs told us, from 'Īsā ibn al-Mughīrah, who said: I asked Sa'īd ibn Jubayr about the ablution vessel into which people dip their hands. He said: "Water is not made impure by anything."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عِيسَى بْنِ الْمُغِيرَةِ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ الْمَطْهَرَةِ الَّتِي يُدْخِلُ النَّاسُ أَيْدِيَهُمْ فِيهَا، فَقَالَ: الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ

[1373] Ibn Idrīs told us, from 'Uthmān ibn al-Aswad, who said: "Mujāhid used to perform ablution from the leftover water of people."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ قَالَ: كَانَ مُجَاهِدٌ، يَتَوَضَّأُ مِنْ وَضُوءِ النَّاسِ

[1374] Wakī' told us, from 'Ismah ibn Zāmil, from his father, from Abū Hurayrah, that he performed ablution from the ablution vessel.

حَدَّثَنَا وَكِيعٌ، عَنْ عِصْمَةَ بْنِ زَامِلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ تَوَضَّأَ مِنَ الْمَطْهَرَةِ

[1375] Wakī‘ told us, from Sufyān, from Muzāḥim, who said: I said to Ash-Sha‘bī: “Is a covered jug of an old woman more beloved to you for me to perform ablution from, or the ablution vessel into which the butcher dips his hand?” He said: “From the ablution vessel into which the butcher dips his hand.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُزَاهِمٍ، قَالَ: قُلْتُ لِلشَّعْبِيِّ: أَكُوْرُ عَجُوْرٍ مُخْمَرٍ أَحَبُّ إِلَيْكَ أَنْ أَتَوَضَّأَ مِنْهُ أَوْ الْمَطْهَرَةُ الَّتِي يُدْخِلُ فِيهَا الْجَزَارُ يَدَهُ، قَالَ: مَنْ الْمَطْهَرَةُ الَّتِي يُدْخِلُ فِيهَا الْجَزَارُ يَدَهُ

[1376] Wakī‘ told us, from Sa‘īd ibn Ṣāliḥ, from Sa‘īd ibn ‘Abd Allāh ibn Dīrār, from his father, who said: I was performing ablution from the ablution basin in the market when ‘Abd Allāh came and said: “O you, where is your desire/destination today?” I said: “To the Levant (Ash-Shām).”

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ صَالِحٍ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ ضِرَارٍ، عَنْ أَبِيهِ قَالَ: إِنِّي لَأَتَوَضَّأُ مِنَ الْمِيْضَةِ الَّتِي فِي السُّوقِ إِذْ جَاءَ عَبْدُ اللَّهِ فَقَالَ: يَا هَذَا أَئِنَّ هَؤَالِكَ الْيَوْمَ؟ قَالَ: قُلْتُ: بِالشَّامِ

[1377] Ibn Idrīs told us, from Ibn Jurayj, who said: I said to ‘Aṭā’: “What do you think of a man who performs ablution in that basin while exposed?” He said: “There is no harm in it. Ibn ‘Abbās made it, knowing that blacks and whites would perform ablution from it.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَرَأَيْتَ رَجُلًا يَتَوَضَّأُ فِي ذَلِكَ الْحَوْضِ مُنْكَشِفًا، فَقَالَ: لَا بَأْسَ بِهِ، قَدْ جَعَلَهُ ابْنُ عَبَّاسٍ، وَقَدْ عَلِمَ أَنَّهُ يَتَوَضَّأُ مِنْهُ الْأَبْيَضُ وَالْأَسْوَدُ

[1378] Abū Bakr told us, saying:

‘Abd ar-Raḥīm ibn Sulaymān told us, from Yaḥyā ibn Sa‘īd, from ‘Abd Allāh ibn al-Mughīrah, from some of Banī Mudlij, that he asked the Messenger of Allah ﷺ saying: “O Messenger of Allah, we ride rafts in the sea for fishing, and we carry with us water for drinking. If the time for prayer comes, if we perform ablution with our water we will become thirsty, and if we perform ablution with seawater we find something in our souls (hesitation).” He claimed that the Messenger of Allah ﷺ said: “Its water is purifying, and its dead animals are lawful (to eat).”

[1379] ‘Abd ar-Raḥīm told us, from ‘Ubayd Allāh ibn ‘Umar, from ‘Amr ibn Dīnār, from Abū aṭ-Ṭufayl, who said: Abū Bakr aṣ-Ṣiddīq was asked: “Can one perform ablution with seawater?” He said: “Its water is purifying, and its dead animals are lawful.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ بَعْضِ بَنِي مُدَلِجٍ، أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُولَ اللَّهِ إِنَّا نَرْكَبُ الْإِرْمَاتَ فِي الْبَحْرِ لِلصَّيْدِ فَنَحْمِلُ مَعَنَا الْمَاءَ لِلشَّفَةِ فَإِذَا حَضَرَتِ الصَّلَاةُ فَإِنْ تَوَضَّأْنَا أَحَدُنَا بِمَائِهِ عَطِشَ وَإِنْ تَوَضَّأْنَا بِمَاءِ الْبَحْرِ وَجَدَ فِي نَفْسِهِ فَزَعَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "هُوَ الطَّهُّورُ مَأْوُهُ وَالْحِلُّ مَيْتَتُهُ

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الطُّفَيْلِ، قَالَ سَأَلَ أَبُو بَكْرٍ الصِّدِّيقُ أَيُّتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ فَقَالَ هُوَ الطَّهُّورُ مَأْوُهُ وَالْحَلَالُ مَيْتَتُهُ

[1380] Ibn ‘Ulayyah told us, from Ayyūb, from Abū Yazīd al-Madanī, who said: One of the fishermen told me: When ‘Umar, the Commander of the Faithful, arrived at Al-Jār inspecting the food supplies, I said: “O Commander of the Faithful, we ride these rafts of ours and carry water for drinking, but some people claim that seawater does not purify.” He said: “And which water is purer than it?”

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ أَيُّوبَ، عَنْ أَبِي يَزِيدَ الْمَدَنِيِّ، قَالَ حَدَّثَنِي أَحَدُ الصِّيَّادِينَ، قَالَ لَمَّا قَدِمَ عُمَرُ أَمِيرُ الْمُؤْمِنِينَ الْجَارَ يَتَعَاهَدُ طَعَامَ الرِّزْقِ قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا نَرْكَبُ أَرْمَاتِنَا هَذِهِ فَنَحْمِلُ مَعَنَا الْمَاءَ لِلشَّفَةِ فَيَرْعُمُ أَنْاسٌ أَنَّ مَاءَ الْبَحْرِ لَا يُطَهِّرُ فَقَالَ وَأَيُّ مَاءٍ أَطْهَرُ مِنْهُ

[1381] Ibn ‘Ulayyah told us, from Khālid, from ‘Ikrimah, that ‘Umar was asked about seawater. He said: “And which water is cleaner than it?”

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، أَنَّ عُمَرَ، سُئِلَ عَنْ مَاءِ الْبَحْرِ، فَقَالَ: وَأَيُّ مَاءٍ أَنْظَفُ مِنْهُ

[1382] ‘Abdah told us, from Ibn Abī ‘Arūbah, from Qatādah, from Sinān ibn Salamah, that he asked Ibn ‘Abbās about seawater. He said: “Two seas (waters), it does not harm you from whichever of them you perform ablution: seawater and Euphrates water.”

حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سِنَانِ بْنِ سَلَمَةَ، أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنْ مَاءِ الْبَحْرِ، فَقَالَ: بَحْرَانِ لَا يَضُرُّكَ مِنْ أَيْهِمَا تَوَضَّأْتَ مَاءَ الْبَحْرِ وَمَاءَ الْفُرَاتِ

[1383] ‘Abd ar-Raḥīm told us, from Layth, from Ibn ‘Abbās, who said: “The game of the sea is lawful, and its water is purifying.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ لَيْثٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: "صَيْدُ الْبَحْرِ حَلَالٌ وَمَاؤُهُ طَهُورٌ"

[1384] Azhar told us, from Ibn ‘Awn, from Ibn Sīrīn, who said: “There is no harm in performing ablution with seawater.”

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: "لَا بَأْسَ بِالْوُضُوءِ مِنْ مَاءِ الْبَحْرِ"

[1385] ‘Abd al-A‘lā told us, from Yūnus, from Al-Ḥasan, who said: “There is no harm in it; it is purifying.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ بِهِ هُوَ طَهُورٌ

[1386] Ghundar told us, from ‘Uthmān ibn Ghiyāth, from ‘Ikrimah, that he was asked about seawater, whether ablution can be performed with it. He said: “Are not its fish eaten?”

حَدَّثَنَا غُنْدَرٌ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، عَنْ عِكْرِمَةَ، أَنَّهُ سُئِلَ عَنْ مَاءِ الْبَحْرِ، يُتَوَضَّأُ مِنْهُ فَقَالَ: أَلَيْسَ يُؤْكَلُ حَيْثَانُهُ؟

[1387] Ibn Mahdī told us, from Zam‘ah, from Ibn Ṭāwūs, from his father, who said: “Seawater removes dirt better than other [water].” He considered it purifying.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ زَمْعَةَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: مَاءُ الْبَحْرِ أَذْهَبُ لِلْوَسَخِ مِنْ غَيْرِهِ كَانَ يَرَاهُ طَهُورًا

[1388] Wakī‘ told us, from Sufyān, from Az-Zubayr ibn ‘Adī, from Ibrāhīm, who said: “Seawater suffices, but fresh water is more beloved to me than it.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، قَالَ: مَاءُ الْبَحْرِ يُجْزِي وَالْعَذْبُ أَحَبُّ إِلَيَّ مِنْهُ

[1389] Wakī‘ told us, from Ṭalḥah, from ‘Aṭā’, who said: “Seawater is purifying.”

حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ، عَنْ عَطَاءٍ، قَالَ: مَاءُ الْبَحْرِ طَهُورٌ

[1390] Wakī‘ told us, from Shu‘bah, from Qatādah, from Sa‘īd ibn al-Musayyib, who said: “If you are forced to use it, there is no harm in it.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: إِذَا أُلْجِئْتَ إِلَيْهِ فَلَا بَأْسَ بِهِ

[1391] Wakī‘ told us, from Shu‘bah, from Hishām ibn Sa‘d, from Zayd ibn Aslam, from ‘Amr ibn Sa‘d al-Jārī, who said: ‘Umar came to Al-Jārī and called for towels, then said: “Bathe in seawater, for it is blessed.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَمْرِو بْنِ سَعْدِ الْجَارِي، قَالَ جَاءَ عُمَرُ الْجَارَ فَدَعَا بِمَنَادِيلَ فَقَالَ: اغْتَسِلُوا مِنْ مَاءِ الْبَحْرِ فَإِنَّهُ مُبَارَكٌ

[1392] Hammād ibn Khālid told us, from Mālik ibn Anas, from Ṣafwān ibn Sulaym, from Sa‘īd ibn Salamah, from Al-Mughīrah ibn Abī Burdah, that he heard Abū Hurayrah say: The Messenger of Allah ﷺ said: “The sea, its water is purifying and its dead animals are lawful.”

حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ، عَنْ الْمُغِيرَةِ بْنِ أَبِي بُرْدَةَ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبَحْرُ الطَّهُورُ مَاؤُهُ الْحَلَالُ مَيْتَتُهُ

[1393] Abū Bakr told us, saying: Wakī‘ told us, from Shu‘bah, from Qatādah, from ‘Uqbah ibn Ṣahbān, who said: I heard Ibn ‘Umar say: “Tayammum (dry ablution) is more beloved to me than performing ablution with seawater.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صَهْبَانَ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: التَّيَمُّمُ أَحَبُّ إِلَيَّ مِنَ الْوُضُوءِ مِنْ مَاءِ الْبَحْرِ

[1394] Abū Dāwūd at-Ṭayālīsī told us, from Hishām, from Qatādah, from Abū Ayyūb, from ‘Abd Allāh ibn ‘Amr, who said: “Seawater does not suffice for ablution or [washing from] Janābah (sexual impurity). Indeed, under the sea there is fire, then water, then fire.”

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِيسِيُّ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: مَاءُ الْبَحْرِ لَا يُجْزِي مِنْ وُضُوءٍ وَلَا جَنَابَةٍ إِنْ تَحْتَ الْبَحْرِ نَارًا ثُمَّ مَاءٌ ثُمَّ نَارًا

[1395] Ibn ‘Ulayyah told us, from Hishām ad-Dastuwā’ī, from Yahyā ibn Abī Kathīr, from a man from the Anṣār, from Abū Hurayrah, who said: “Two waters do not suffice for washing from Janābah: seawater and bathhouse water.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ رَجُلٍ، مِنَ الْأَنْصَارِ عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَاءَانِ لَا يُجْزَيَانِ مِنْ غُسْلِ الْجَنَابَةِ مَاءُ الْبَحْرِ وَمَاءُ الْحَمَّامِ

[1396] Ishāq ibn Sulaymān told us, from Abū Ja‘far, from Ar-Rabī‘ ibn Anas, from Abū al-‘Āliyah, that he rode the sea and his water ran out, so he performed ablution with Nabīdh (date-water) and disliked performing ablution with seawater.

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَبِي جَعْفَرٍ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، أَنَّهُ رَكِبَ الْبَحْرَ فَتَفَدَّ مَآؤُهُ فَقَوَّضًا بِنَبِيذٍ وَكَرِهَ أَنْ يَتَوَضَّأَ بِمَاءِ الْبَحْرِ

[1397] Abū Bakr told us, saying: ‘Abd as-Salām ibn Ḥarb told us, from Yazīd ad-Dālānī, from Qatādah, from Abū al-‘Āliyah, from Ibn ‘Abbās, that the Prophet ﷺ said: “There is no ablution [required] for one who sleeps while prostrating until he lies down, for when he lies down, his joints relax.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ يَزِيدَ الدَّالَانِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - قَالَ: لَيْسَ عَلَى مَنْ نَامَ سَاجِدًا وَضُوءٌ حَتَّى يَضْطَجَعَ فَإِذَا اضْطَجَعَ اسْتَرَخَتْ مَفَاصِلُهُ

[1398] Wakī‘ told us, from Hishām, from Qatādah, from Anas, who said: The companions of the Messenger of Allah ﷺ used to nod off with their heads while waiting for the ‘Ishā’ prayer, then they would stand up and pray without performing ablution.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْفِقُونَ بِرُءُوسِهِمْ يَنْتَظِرُونَ صَلَاةَ الْعِشَاءِ ثُمَّ يَقُومُونَ فَيُصَلُّونَ وَلَا يَتَوَضَّأُونَ

[1399] Wakī‘ told us, from Mughīrah ibn Ziyād, from ‘Aṭā’, from Ibn ‘Abbās, who said: “Whoever sleeps while sitting, there is no ablution upon him, but if he lies down, then ablution is upon

حَدَّثَنَا وَكِيعٌ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَنْ نَامَ وَهُوَ جَالِسٌ فَلَا وُضُوءَ عَلَيْهِ وَإِنْ اضْطَجَعَ فَعَلَيْهِ الْوُضُوءُ

[1400] Sharīk told us, from Maṣṣūr, from Ibrāhīm, who said: The Prophet ﷺ used to sleep in his bowing and prostration, then pray and not perform ablution.

حَدَّثَنَا شَرِيكٌ، عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَنَامُ فِي رُكُوعِهِ وَسُجُودِهِ ثُمَّ يُصَلِّي وَلَا يَتَوَضَّأُ

[1401] Hushaym reported from Mughīrah from Ibrāhīm that the Prophet ﷺ slept in the mosque until he breathed heavily (snored), then he got up and prayed without performing ablution. The Prophet's eyes would sleep, but his heart would not sleep.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ فِي الْمَسْجِدِ حَتَّى نَفَخَ ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ ، كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ

[1402] Ḥaḥṣ reported from Yaḥyā ibn Sa'īd from Nāfi' from Ibn 'Umar that he did not consider ablution necessary for someone who slept while sitting.

حَدَّثَنَا حَفْصٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَرَى عَلَى مَنْ نَامَ قَاعِدًا وَضُوءَ

[1403] Ismā'il ibn 'Ayyāsh reported from Shuraḥbīl ibn Muslim and Muḥammad ibn Ziyād al-Alhānī, who both said: Abū Umāmah used to sleep while sitting until he was fully asleep, then he would get up and pray without performing ablution.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ شُرَحْبِيلَ بْنِ مُسْلِمٍ، وَمُحَمَّدِ بْنِ زِيَادِ الْأَلْهَانِيِّ، قَالَا: كَانَ أَبُو أُمَامَةَ: يَنَامُ وَهُوَ جَالِسٌ حَتَّى يَمْتَلِئَ نَوْمًا ثُمَّ يَقُومُ فَيُصَلِّي وَلَا يَتَوَضَّأُ

[1404] Zayd ibn al-Ḥubāb reported: Mālik ibn Anas informed me: Zayd ibn Aslam informed me that ‘Umar ibn al-Khaṭṭāb said: “Whoever lays his side down (to sleep) must perform ablution.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: مَنْ وَضَعَ جَنْبَهُ فَلْيَتَوَضَّأْ

[1405] Wakī‘ reported from Ibn ‘Awn and Ibn Idrīs from Hishām from Ibn Sirīn, who said: I asked ‘Abidah about it (sleeping and ablution), and he said: “He knows himself best.”

حَدَّثَنَا وَكَيْعٌ، عَنِ ابْنِ عَوْنٍ، وَابْنِ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، قَالَ سَأَلْتُ عَبِيدَةَ عَنْهُ فَقَالَ: هُوَ أَعْلَمُ بِنَفْسِهِ

[1406] Hushaym reported: ‘Abd al-Malik reported to us from ‘Aṭā’ that he said: “Whoever sleeps while prostrating, standing, or sitting, there is no ablution upon him. But if he sleeps lying down, then ablution is upon him.”

حَدَّثَنَا هُشَيْمٌ، قَالَ حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، أَنَّهُ قَالَ: مَنْ نَامَ سَاجِدًا أَوْ قَائِمًا أَوْ جَالِسًا فَلَا وُضُوءَ عَلَيْهِ فَإِنْ نَامَ مُضْطَجِعًا فَعَلَيْهِ الْوُضُوءُ

[1407] Hushaym reported: Mughīrah informed us from Ibrāhīm, similar to it.

حَدَّثَنَا هُشَيْمٌ، قَالَ أَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، مِثْلَهُ

[1408] Ibn Idrīs reported from Hishām who said: I saw Ibn Sīrīn nodding his head (dozing off) and then he would get up and pray.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، قَالَ رَأَيْتُ ابْنَ سِيرِينَ: يَخْفِقُ بِرَأْسِهِ ثُمَّ يَقُومُ فَيُصَلِّي

[1409] Wakī‘ reported from Al-A‘mash from Ibrāhīm from Al-Aswad from ‘Ā’ishah who said: The Prophet ﷺ used to sleep until he breathed heavily (snored), then he would get up and pray without performing ablution.

حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَنَامُ حَتَّى يَنْفَجَ ثُمَّ يَقُومُ فَيُصَلِّي وَلَا يَتَوَضَّأُ

[1410] Wakī‘ reported from Shu‘bah who said: I discussed it with Al-Ḥakam and Ḥammād, and they said: “Ablution is not required of him unless he lays his side

حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، قَالَ ذَاكَرْتُهُ الْحَكَمَ وَحَمَّادًا فَقَالَا: لَيْسَ عَلَيْهِ الْوُضُوءُ حَتَّى يَضَعَ جَنْبَهُ

[1411] Abū al-Aḥwas reported from Abū Ḥamzah from Ibrāhīm who said: “If a man sleeps standing or sitting, ablution is not obligatory for him. But if he lays his side down, ablution becomes obligatory for him.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي حَمَزَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا نَامَ الرَّجُلُ قَائِمًا أَوْ قَاعِدًا لَمْ يَجِبْ عَلَيْهِ الْوُضُوءُ فَإِذَا وَضَعَ جَنْبَهُ وَجَبَ عَلَيْهِ الْوُضُوءُ

[1412] Ibn Idrīs reported from Yazīd from Miqsam from Ibn ‘Abbās who said: “Ablution is obligatory for every sleeper, except for one who nods his head once or twice.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ يَزِيدَ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: وَجِبَ الْوُضُوءُ عَلَى كُلِّ نَائِمٍ إِلَّا مَنْ خَفَقَ بِرَأْسِهِ خَفَقَةً أَوْ خَفَقَتَيْنِ

[1413] ‘Abbād ibn al-‘Awwām reported from Sa‘īd ibn Yazīd from Abū Naḍrah from Ibn ‘Abbās who said: I visited my aunt Maymūnah and coincided with the night of the Prophet ﷺ. He rose in the night to pray, then he slept, and I heard his whistling (snoring). Then Bilāl came to announce the prayer to him, so he went out to the prayer and did not perform ablution nor touch water.

حَدَّثَنَا عَبَادُ بْنُ الْأَعْوَامِ، عَنْ سَعِيدِ بْنِ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: زُرْتُ خَالَتِي مَيْمُونَةَ فَوَافَقْتُ لَيْلَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَقَامَ مِنَ اللَّيْلِ يُصَلِّي ثُمَّ نَامَ فَلَقَدْ سَمِعْتُ صَفِيرَهُ قَالَ ثُمَّ جَاءَ بِلَالٌ يُؤَذِّنُهُ بِالصَّلَاةِ فَخَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ وَلَمْ يَمَسَّ مَاءً

[1414] Ishāq ibn Manṣūr reported from Manṣūr ibn Abī al-Aswad from Al-A‘mash from Ibrāhīm from ‘Alqamah from ‘Abd Allāh who said: The Prophet ﷺ used to sleep while prostrating, and his sleep was only known by his heavy breathing, then he would get up and continue his prayer.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَنَامُ وَهُوَ سَاجِدٌ فَمَا يُعْرِفُ نَوْمَهُ إِلَّا بِنَفْخِهِ ثُمَّ يَقُومُ فَيَمْضِي فِي صَلَاتِهِ

[1415] Yaḥyā ibn Saʿīd reported from Ṭāriq, the date-stone seller, who said: Manīʿah bint Waqqāṣ told me from her father that Abū Mūsā used to sleep among them until he snored. We would wake him, and he would say: “Did you hear me break wind?” We would say no. So he would get up and pray.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ طَارِقٍ، بَيَّاعِ النَّوَى قَالَ حَدَّثَنِي مَنِيعَةُ ابْنَتُهُ وَقَاصٍ، عَنْ أَبِيهَا، أَنَّ أَبَا مُوسَى: كَانَ يَنَامُ بَيْنَهُنَّ حَتَّى يَغُطَّ فَنَنْبَهُهُ فَيَقُولُ: قَدْ سَمِعْتُمُونِي أَحَدْتُ فَقُولُوا لَا فَيَقُومُ فَيُصَلِّي

[1416] Abū Bakr reported: Hushaym and Ibn ʿUlayyah reported from Al-Jurayrī from Khālīd ibn ʿAllāq al-ʿAbsī from Abū Hurayrah who said: “Whoever falls into deep sleep (literally: deserves sleep), ablution is obligatory for him.” Ibn ʿUlayyah added: Al-Jurayrī said: We asked about 'deserving sleep', and he said: “If he lays his side down.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، وَابْنُ عُليَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ خَالِدِ بْنِ عَلَاقِ الْعَبْسِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَنْ اسْتَحَقَّ نَوْمًا فَقَدْ وَجَبَ عَلَيْهِ الْوُضُوءُ زَادَ ابْنُ عُليَّةَ قَالَ الْجُرَيْرِيُّ فَسَأَلْنَا عَنْ اسْتِحْقَاقِ النَّوْمِ فَقَالَ إِذَا وَضَعَ جَنْبَهُ

[1417] ʿAbd Allāh ibn Idrīs reported from Layth from Ṭāwūs that he was asked about a man sleeping while sitting. He said: “It is but a drawstring (controlling the anal sphincter). If you lose it,” meaning he should perform ablution.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، أَنَّهُ سُئِلَ عَنِ الرَّجُلِ، يَنَامُ وَهُوَ جَالِسٌ قَالَ إِنَّمَا هُوَ وَكَاءٌ فَإِذَا ضَيَّعَتْهُ أَيْ يَقُولُ يَتَوَضَّأُ

[1418] Wakī‘ reported from ‘Umar ibn al-Walīd ash-Shannī from ‘Ikrimah who said: “It is but a drawstring. So if he sleeps, he performs ablution.”

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ الْوَلِيدِ الشَّانِيِّ، عَنْ عِكْرِمَةَ، قَالَ: إِنَّمَا هُوَ وَكَاءٌ فَإِذَا نَامَ تَوَضَّأَ

[1419] Ibn Idrīs reported from Hishām from Al-Ḥasan that he used to say: “Whoever is overcome by sleep should perform ablution.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: مَنْ دَخَلَهُ النَّوْمُ فَلْيَتَوَضَّأْ

[1420] Ibn Idrīs reported from Hishām from Al-Ḥasan that he considered ablution necessary for someone who sleeps while sitting.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: كَانَ يَرَى عَلَى مَنْ نَامَ جَالِسًا وُضُوءً

[1421] Ḥafṣ reported from Ash‘ath and ‘Amr from Al-Ḥasan that he used to say: “Whoever is overcome by sleep should perform ablution.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، وَعَمْرٍو، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ مَنْ دَخَلَهُ النَّوْمُ فَلْيَتَوَضَّأْ

[1422] Wakī‘ reported from Sa‘īd from Qatādah from Sa‘īd ibn al-Musayyib and Al-Ḥasan, who both said: “If sleep mixes with his heart (i.e., profound sleep) while standing or sitting, he performs ablution.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ، قَالَا: إِذَا خَالَطَ النَّوْمُ قَلْبَهُ قَائِمًا أَوْ جَالِسًا تَوَضَّأَ

[1423] Zayd ibn al-Ḥubāb reported: Mālik ibn Anas informed me: Zayd ibn Aslam informed me that ‘Umar ibn al-Khaṭṭāb said: “Whoever lays his side down must perform ablution.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: مَنْ وَضَعَ جَنْبَهُ فَلْيَتَوَضَّأْ

[1424] ‘Affān reported: Abān al-‘Aṭṭār reported to us from Hishām ibn ‘Urwah from his father who said: “If he sleeps heavily while sitting, he performs ablution.”

حَدَّثَنَا عَفَّانُ، قَالَ حَدَّثَنَا أَبَانُ الْعَطَّارُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: إِذَا اسْتَقْفَلَ نَوْمًا وَهُوَ قَاعِدٌ تَوَضَّأَ

[1425] Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm at-Taymī from Al-Ḥārith ibn Suwayd who said: ‘Abd Allāh said: “To perform ablution due to a bad word is more beloved to me than to perform ablution due to good food.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَأَنْ أَتَوَضَّأَ مِنْ كَلِمَةٍ خَبِيثَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَوَضَّأَ مِنْ طَعَامٍ طَيِّبٍ

[1426] Wakī‘ reported from Sufyān from ‘Āshim ibn Abī an-Najūd from Dhakwān Abū Ṣāliḥ from ‘Ā’ishah who said: “One of you performs ablution from good food, but does not perform ablution from the bad word he says to his brother.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ عَائِشَةَ، قَالَتْ: يَتَوَضَّأُ أَحَدُكُمْ مِنَ الطَّعَامِ الطَّيِّبِ وَلَا يَتَوَضَّأُ مِنَ الْكَلِمَةِ الْخَبِيثَةِ يَقُولُهَا لِأَخِيهِ

[1427] Ismā‘īl ibn ‘Ulayyah reported from Ayyūb from Muḥammad who said: I was told that an old man from the Anṣār used to pass by a gathering of theirs and say: “Repeat your ablution, for some of what you say is worse than ritual impurity (ḥadath).”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، قَالَ: نُبِّئْتُ أَنَّ شَيْخًا، مِنَ الْأَنْصَارِ كَانَ يَمُرُّ بِمَجْلِسٍ لَهُمْ فَيَقُولُ: أَعِيدُوا الْوُضُوءَ فَإِنَّ بَعْضَ مَا تَقُولُونَ أَشْرُ مِنْ الْحَدَثِ

[1428] Ibn ‘Ulayyah reported from Hishām from Muḥammad: I said to ‘Abidah: “From what is ablution repeated?” He said: “From ritual impurity (ḥadath) and harming a Muslim.”

حَدَّثَنَا ابْنُ عَلِيٍّ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، قُلْتُ لِعَبِيدَةَ مِمَّا يُعَادُ الْوُضُوءُ قَالَ: مِنَ الْحَدَثِ وَأَذَى الْمُسْلِمِ

[1429] Abū Khālid al-Aḥmar reported from Muḥammad ibn ‘Ajlān from Al-Ḥārith who said: I was holding Ibrāhīm's hand, and I mentioned a man and backbit him. He said to me: “Go back and perform ablution.” They used to consider this offensive speech (Hajr).

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ الْحَارِثِ، قَالَ كُنْتُ أَخْذُ بِيَدِ إِبْرَاهِيمَ فَذَكَرْتُ رَجُلًا فَأَعْتَبْنَاهُ قَالَ فَقَالَ لِي: ارْجِعْ فَتَوَضَّأْ كَانُوا يَعُدُّونَ هَذَا هَجْرًا

[1430] Ḥumayd ibn ‘Abd ar-Raḥmān reported from Mūsā ibn Abī al-Furāt who said: Two men asked ‘Aṭā’ saying: “A man passed by us and we said 'The Effeminate'.” He asked: “Did you say it before you prayed or after you prayed?” They said: “Before we prayed.” He said: “Perform ablution and repeat your prayer, for you had no prayer.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مُوسَى بْنِ أَبِي الْفُرَاتِ، قَالَ سَأَلَ رَجُلَانِ عَطَاءً فَقَالَ: مَرَّ بِنَا رَجُلٌ فَقُلْنَا الْمُخَنَّثُ قَالَ قُلْنَا لَهُ قَبْلَ أَنْ صَلَّيْتُمَا أَوْ بَعْدَمَا صَلَّيْتُمَا فَقَالَا قَبْلَ أَنْ نُصَلِّيَ فَقَالَ: تَوَضَّأَ وَعُودًا لِمَصَلَاتِكُمَا فَإِنَّكُمَا لَمْ تَكُنْ لَكُمَا صَلَاةٌ

[1431] Sharīk reported from Abū Ishāq that Abū Ṣāliḥ recited poetry containing satire, then called for water and rinsed his mouth.

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، أَنَّ أَبَا صَالِحٍ، أَنْشَدَ شِعْرًا فِيهِ هَجَاءٌ فَدَعَا بِمَاءٍ فَتَمَضَّضَ

[1432] ‘Umar ibn Ayyūb reported from Ja‘far ibn Burqān who said: I asked Az-Zuhri: “Is there ablution for any speech, poetry or otherwise?” He said: “No.”

حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ سَأَلْتُ الزُّهْرِيَّ فِي شَيْءٍ مِنَ الْكَلَامِ وَضُوءٌ شِعْرٌ أَوْ غَيْرُهُ؟ قَالَ: لَا

[1433] Al-Faḍl reported from Abū Khaldah from Abū al-‘Āliyah who said: “There is no ablution for speech, cursing, or shouting.”

حَدَّثَنَا الْفَضْلُ، عَنْ أَبِي خَلْدَةَ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: لَيْسَ فِي الْكَلَامِ وَالسَّبَابِ وَالصَّخْبِ وَضُوءٌ

[1434] Abū Bakr reported: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ: كَانَ يَقُولُ فِي الْكَسْرِ إِذَا جَبَرَ عَلَى طَهَارَةٍ يُمَسِّحُ بَعْدَ ذَلِكَ عَلَيْهِ
Hushaym reported from Yūnus from Al-Ḥasan that he used to say regarding a fracture: “If it is splinted while in a state of purity, one wipes over it afterwards.”

[1435] Hushaym reported from ‘Abd al-Malik from ‘Aṭā’ that he used حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، أَنَّهُ كَانَ يَقُولُ فِي الْكَسْرِ إِذَا جَبَرَ يُمَسِّحُ عَلَى الْجَبَائِرِ
to say regarding a fracture: “If it is splinted, one wipes over the splints.”

[1436] ‘Isā ibn Yūnus reported حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ التَّيْمِيِّ، قَالَ: سَأَلْتُ طَاوُسًا عَنِ الْجُرْحِ، يَكُونُ بِوَجْهِ الرَّجُلِ أَوْ بِبَعْضِ جَسَدِهِ عَلَيْهِ الدَّوَاءُ وَالْخِرْقَةُ قَالَ: إِنْ خَشِيَ مَسْحَ عَلَى الْخِرْقَةِ وَإِنْ لَمْ يَخْشَ نَزَعَ الْخِرْقَةَ
from At-Taymī who said: I asked Ṭāwūs about a wound on a man's face or part of his body covered with medicine and a cloth. He said: “If he fears [harm], he wipes over the cloth. If he does not fear, he removes the cloth.”

[1437] Abū Mu‘āwiyah reported حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، وَدَاوُدَ، عَنْ أَبِي الْعَالِيَةِ، أَنَّهُ اشْتَكَى رِجْلَهُ فَعَصَبَهَا وَتَوَضَّأَ وَمَسَحَ عَلَيْهَا وَقَالَ إِنَّهَا مَرِيضَةٌ
from ‘Āṣim and Dāwūd from Abū al-‘Āliyah that he had a complaint in his foot, so he bandaged it, performed ablution, wiped over it, and said: “It is sick.”

[1438] Mu‘ādh reported from ‘Imrān ibn Ḥudayr who said: I had a wound from the plague, so I asked Abū Mijlaz, and he said: “Wipe over it.”

حَدَّثَنَا مُعَاذٌ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ، قَالَ: كَانَ بِي جُرْحٌ مِنْ الطَّاعُونِ فَسَأَلْتُ أَبَا مِجْلَازٍ فَقَالَ: امْسَحْ عَلَيْهِ

[1439] Wakī‘ reported from Shu‘bah from ‘Amr ibn Murrah from Yūsuf ibn Māhak from ‘Ubayd ibn ‘Umayr regarding a man who has a wound: He said: “He bathes (Ghusl) and washes around it.”

حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، فِي الرَّجُلِ يَكُونُ بِهِ الْجُرْحُ قَالَ يَغْتَسِلُ وَيَغْسِلُ مَا حَوْلَهُ

[1440] Wakī‘ reported from Isrā’īl from Ibrāhīm ibn ‘Abd al-A‘lā from Suwayd ibn Ghafalah who said: “He wipes around it.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: يَمْسَحُ مَا حَوْلَهُ

[1441] Ḥafṣ reported from Ash‘ath from Ash-Sha‘bī and Al-Ḥasan that they both used to say: “One wipes over the splints.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ، وَالْحَسَنِ، أَنَّهُمَا كَانَا يَقُولَانِ: يُمْسَحُ عَلَى الْجَبَائِرِ

[1442] Ibn ‘Ulayyah reported from Shu‘bah from Salamah ibn Kuhayl who said: “A litter hit me here” – and Shu‘bah placed his finger at the base of his eyebrow – “so I bandaged it. I asked Sa‘id ibn Jubayr: ‘Can I wipe over it?’ He said: ‘Yes.’”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ شُعْبَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ: أَصَابَنِي مَحْمَلٌ هَاهُنَا وَوَضَعَ شُعْبَةُ إصْبَعَهُ فِي أَصْلِ حَاجِبِهِ فَعَصَبْتُ عَلَيْهِ عَصَابًا فَسَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ أَمْسَحُ عَلَيْهِ؟، فَقَالَ: نَعَمْ

[1443] Muḥammad ibn Fuḍayl reported from Al-A‘mash from ‘Amr ibn Murrah from Yūsuf ibn Māhak who said: A guest stayed with us and had a wet dream, and he had a wound. We went to ‘Ubayd ibn ‘Umayr and mentioned that to him. He said: “He washes around it and does not let water touch it.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يُونُسَ بْنِ مَاهَكَ، قَالَ نَزَلَ بِنَا ضَيْفٌ فَاحْتَلَمَ وَبِهِ جُرْحٌ فَأَتَيْنَا عُبَيْدَ بْنَ عُمَيْرٍ فَذَكَّرْنَا ذَلِكَ لَهُ فَقَالَ: يَغْسِلُ مَا حَوْلَهُ وَلَا يُمَسُّ الْمَاءَ

[1444] Ibn ‘Uyaynah reported from his father from Al-Ḥakam who said: “If there is a wound on the hand or foot and the person fears that water might harm it, he wipes over the cloth when he performs ablution.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ، قَالَ: إِذَا كَانَ فِي الْيَدِ أَوْ الرَّجْلِ جُرْحٌ فَخَشِيَ عَلَيْهِ صَاحِبُهُ أَنْ أَصَابَهُ الْمَاءُ مَسَحَ عَلَى الْخِرْقَةِ إِذَا تَوَضَّأَ

[1445] Wakī' reported from Sufyān from Ash'ath ibn Abī ash-Sha'thā' from Ibrāhīm who said: "He wipes over it, for Allah excuses based on the excuse."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ إِبْرَاهِيمَ، قَالَ: يَمْسَحُ عَلَيْهِ فَإِنَّ اللَّهَ يَعْذِرُ بِالْعُذْرِ

[1446] Ḥumayd ibn 'Abd ar-Raḥmān reported from Ḥasan from Layth from Mujāhid who said: "A man wipes (over the bandage) if he fears for himself."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: يَمْسَحُ الرَّجُلُ إِذَا خَشِيَ عَلَى نَفْسِهِ

[1447] Mu'tamir ibn 'Imrān reported from Abū Mijlaz that he said: "He wipes over it."

حَدَّثَنَا مُعْتَمِرُ بْنُ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ، أَنَّهُ قَالَ: يَمْسَحُ عَلَيْهِ

[1448] Shabābah reported: Hishām ibn al-Ghāz reported from Nāfi' from Ibn 'Umar who said: "Whoever has a bandaged wound and fears harm, let him wipe around it and not wash it."

حَدَّثَنَا شَبَابَةُ، قَالَ حَدَّثَنَا هِشَامُ بْنُ الْعَازِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: مَنْ كَانَ بِهِ جُرْحٌ مَعْصُوبٌ فَخَشِيَ عَلَيْهِ الْعَنَتَ فَلْيَمْسَحْ مَا حَوْلَهُ وَلَا يَغْسِلْهُ

[1449] 'Abdah reported from Ibn Abjar from Ash-Sha'bī who said: "One wipes over the vein (injury site)."

حَدَّثَنَا عَبْدَةُ، عَنْ ابْنِ أَبِي جَرٍّ، عَنِ الشَّعْبِيِّ، قَالَ: يُمْسَحُ عَلَى الْعِرْقِ

[1450] Abū Bakr reported: Ibn ‘Ulayyah reported from ‘Ubayd Allāh ibn al-‘Ayzār from Ṭalq ibn Ḥabīb who said: ‘Umar ibn al-Khaṭṭāb saw a man scratch his armpit or touch it, so he said to him: “Stand up and wash your hand or purify yourself.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْعِزَّارِ، عَنْ طَلْقِ بْنِ حَبِيبٍ، قَالَ: رَأَى عُمَرُ بْنُ الْخَطَّابِ رَجُلًا حَكَ إِبْطَهُ أَوْ مَسَّهُ فَقَالَ: لَهُ قُمْ فَاغْسِلْ يَدَكَ أَوْ تَطَهَّرْ

[1451] Ibn ‘Ulayyah reported from Layth from Mujāhid who said: ‘Umar said: “Whoever picks his nose or touches his armpit should perform ablution.”

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ عُمَرُ: مَنْ نَفَى أَنْفَهُ أَوْ مَسَّ إِبْطَهُ تَوَضَّأَ

[1452] Ibn ‘Ulayyah reported from Layth from Mujāhid from Ibn ‘Abbās who said: “There is no ablution for plucking the armpit.”

حَدَّثَنَا حَدِيثُ ابْنِ عَلِيَّةَ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَيْسَ فِي نَتْفِ الْإِبْطِ وَضُوءٌ

[1453] Khālīd ibn Khalīfah reported from Layth from Mujāhid from Ibn ‘Abbās who said: “There is no ablution for plucking the armpit.”

حَدَّثَنَا خَالِدُ بْنُ خَلِيفَةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَيْسَ فِي نَتْفِ الْإِبْطِ وَضُوءٌ

[1454] Ibn Idrīs reported from Hishām from Al-Ḥasan that he was asked about a man who touches his nose and plucks his armpit. He saw no harm in it unless he causes it to bleed.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ، يَمَسُّ أَنْفَهُ وَيَنْتِفُ إِبْطَهُ فَلَمْ يَرِ بِهِ بَأْسًا إِلَّا أَنْ يُدْمِيَهُ

[1455] Abū Usāmah reported from Ibn ‘Awn from Muḥammad who said: “These people say whoever touches his armpit must repeat ablution, and I say that too, but I do not know what this is.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ هَؤُلَاءِ يَقُولُونَ مَنْ مَسَّ إِبْطَهُ أَعَادَ الْوُضُوءَ وَأَنَا أَقُولُ ذَلِكَ وَلَا أَدْرِي مَا هَذَا

[1456] Abū Mu‘āwiyah reported from Al-A‘mash from Mujāhid from ‘Abd Allāh ibn ‘Amr that he used to bathe (perform ghusl) after plucking his armpit.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَمْرٍ، أَنَّهُ كَانَ يَغْتَسِلُ مِنْ تَنْفِ الْإِبطِ

[1457] Abū Khālīd (not Al-Aḥmar) reported from Hishām from Yahyā ibn Abī Kathīr from ‘Awn ibn ‘Abd Allāh ibn ‘Utbah and Az-Zuhri, who both said: “If a man touches his armpit, he repeats ablution.”

حَدَّثَنَا أَبُو خَالِدٍ - وَلَيْسَ بِالْأَحْمَرِ - عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، وَالزُّهْرِيِّ، قَالَا: إِذَا مَسَّ الرَّجُلُ إِبْطَهُ أَعَادَ الْوُضُوءَ

[1458] Abū Bakr reported: Hushaym reported: Al-Mughīrah informed us from Ibrāhīm who said: “If blood flows, ablution is broken.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، أَنَّ أَبَا الْمَغِيرَةِ، عَنْ
إِبْرَاهِيمَ، قَالَ: إِذَا سَالَ الدَّمُ نَقِضَ الْوُضُوءُ

[1459] Hushaym reported from Yūnus from Al-Ḥasan that he did not consider ablution necessary for blood unless it was flowing.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى
الْوُضُوءَ مِنَ الدَّمِ إِلَّا مَا كَانَ سَائِلًا

[1460] Yaḥyā ibn Ya‘lā at-Taymī reported from Manṣūr from Mujāhid that he was asked about a man from whose hand blood exits but does not go beyond its place. He said: “He does not perform ablution.”

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّيْمِيُّ، عَنْ مَنْصُورٍ، عَنْ
مُجَاهِدٍ، أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَخْرُجُ مِنْ يَدِهِ الدَّمُ وَلَا
يُجَاوِزُ الدَّمَ مَكَانَهُ قَالَ لَا يَتَوَضَّأُ

[1461] Yaḥyā ibn Ya‘lā at-Taymī reported from Manṣūr that Ibrāhīm was asked about that, and he said: “He does not perform ablution until it flows out.”

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّيْمِيُّ، عَنْ مَنْصُورٍ، أَنَّهُ سُئِلَ
إِبْرَاهِيمَ عَنْ ذَلِكَ، فَقَالَ: لَا يَتَوَضَّأُ حَتَّى يَخْرُجَ

[1462] ‘Umar reported from Ibn Jurayj from ‘Aṭā’ who said: “If blood protrudes from the nose and appears, ablution is required.”

حَدَّثَنَا عُمرُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا بَرَزَ
الدَّمُ مِنَ الْأَنْفِ فَظَهَرَ فَفِيهِ الْوُضُوءُ

[1463] Ismā‘īl ibn ‘Ayyāsh reported from ‘Abd al-‘Azīz ibn ‘Ubayd Allāh who said: I heard Ash-Sha‘bī say: “Ablution is obligatory for every dripping blood.” He said: And I heard Al-Ḥakam say: “For every flowing blood.” Abū Bakr said: I heard Ibn Idrīs say: I heard Mālīk ibn Anas say: “Ablution is only from the two passages: feces and urine.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُبَيْدِ اللَّهِ، قَالَ سَمِعْتُ الشَّعْبِيَّ، يَقُولُ: الْوُضُوءُ وَاجِبٌ مِنْ كُلِّ دَمٍ قَاطِرٍ قَالَ وَسَمِعْتُ الْحَكَمَ يَقُولُ: مِنْ كُلِّ دَمٍ سَائِلٍ قَالَ: أَبُو بَكْرٍ: سَمِعْتُ ابْنَ إِدْرِيسَ يَقُولُ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: لَيْسَ الْوُضُوءُ إِلَّا مِنَ السَّبِيلَيْنِ الْغَائِطِ وَالْبَوْلِ

[1464] Abū Bakr reported: Hushaym reported from Yahyā ibn Sa‘īd from Sa‘īd ibn al-Musayyib that he put his fingers in his nose and blood came out. He wiped it off, prayed, and did not perform ablution.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ ادْخَلَ أَصَابِعَهُ فِي أَنْفِهِ فَخَرَجَ دَمٌ فَمَسَحَهُ فَصَلَّى وَلَمْ يَتَوَضَّأْ

[1465] Sharīk reported from ‘Imrān ibn Muslim from Mujāhid from Abū Hurayrah that he saw no harm in two drops of blood during prayer.

حَدَّثَنَا شَرِيكٌ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ لَمْ يَكُنْ يَرَى بِالْقَطْرَتَيْنِ مِنَ الدَّمِ فِي الصَّلَاةِ بَأْسًا

[1466] Ibn ‘Ulayyah reported from Mujāhid from Abū Qilābah that he saw no harm in blood if it comes out of a man's nose as long as he can roll it with his finger, unless it flows or drips.

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي قِلَابَةَ، أَنَّهُ لَا يَرَى بَأْسًا بِالدَّمِ إِذَا خَرَجَ مِنْ أَنْفِ الرَّجُلِ إِنْ اسْتَطَاعَ أَنْ يَفْتَلَهُ بِإِصْبَعِهِ إِلَى أَنْ يَسِيلَ أَوْ يَقْطُرَ

[1467] Ibn ‘Ulayyah reported from Khālid from Abū Qilābah that he saw no harm in cracks (in the skin) from which blood exits.

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِالشَّقَاقِ يَخْرُجُ مِنْهُ الدَّمُ

[1468] ‘Abd al-A‘lā reported from Burd from Makhūl that he saw no harm in blood if it comes out of a man's nose as long as he can roll it with his finger, unless it flows or drips.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِالدَّمِ إِذَا خَرَجَ مِنْ أَنْفِ الرَّجُلِ إِنْ اسْتَطَاعَ أَنْ يَفْتَلَهُ بِإِصْبَعِهِ إِلَّا أَنْ يَسِيلَ أَوْ يَقْطُرَ

[1469] ‘Abd al-Wahhāb reported from At-Taymī from Bakr who said: I saw Ibn ‘Umar squeeze a pimple on his face, and some blood came out. He rubbed it between his fingers, then prayed without performing ablution.

حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنِ التَّيْمِيِّ، عَنْ بَكْرِ، قَالَ رَأَيْتُ ابْنَ عُمَرَ عَصَرَ بَنْتَةً فِي وَجْهِهِ فَخَرَجَ شَيْءٌ مِنْ دَمٍ فَحَكَهُ بَيْنَ إِصْبَعَيْهِ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

[1470] ‘Ubayd Allāh ibn Mūsā reported from Ḥanzalah from Ṭāwūs that he did not see ablution necessary for flowing blood; he would wash the blood off and consider that sufficient.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ حَنْظَلَةَ، عَنْ طَاوُسٍ، أَنَّهُ كَانَ لَا يَرَى فِي الدَّمِ السَّائِلِ وَضُوءًا يَغْسِلُ عَنْهُ الدَّمَ ثُمَّ حَسِبَهُ

[1471] Ibn Fuḍayl reported from Al-‘Alā’ who said: I asked Sa‘īd ibn Jubayr saying: “I perform ablution and take the bucket to draw water, and the rope scratches me or I get a scratch and blood comes out of it.” He said: “Wash it and do not perform ablution.”

حَدَّثَنَا ابْنُ فَضِيلٍ، عَنِ الْعَلَاءِ، قَالَ سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ فَقُلْتُ: إِنِّي اتَّوَضَّأْتُ فَاخَذْتُ الدَّلْوَ فَأَسْتَسْقِي بِهِ فَيَخْدِشُنِي الْحَبْلُ أَوْ يُصِيبُنِي الْخَدَشُ فَيَخْرُجُ مِنْهُ الدَّمَ قَالَ: اغْسِلْهُ وَلَا تَتَوَضَّأْ

[1472] Shabābah reported: Shu‘bah reported to us from Ghaylān ibn Jāmi‘ from Maymūn ibn Mihrān who said: Someone who saw Abū Hurayrah informed us that he would put his fingers in his nose, and blood would come out on them. He would rub it off, then get up and pray.

حَدَّثَنَا شَبَابَةُ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ غَيْلَانَ بْنِ جَامِعٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، قَالَ أَنْبَأَنَا مَنْ، رَأَى أَبَا هُرَيْرَةَ يُدْخِلُ أَصَابِعَهُ فِي أَنْفِهِ فَيَخْرُجُ عَلَيْهَا الدَّمُ فَيَحُتُّهُ ثُمَّ يَقُومُ فَيُصَلِّي

[1473] Wakī‘ reported: ‘Ubayd Allāh ibn Mūsā reported to us from Ḥanzalah from Ṭāwūs that he did not see ablution necessary for flowing blood; he would wash the blood off and consider that sufficient.

حَدَّثَنَا وَكَيْعٌ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ حَنْظَلَةَ، عَنْ طَاوُسٍ، أَنَّهُ كَانَ لَا يَرَى فِي الدَّمِ السَّائِلِ وُضُوءًا يَغْسِلُ عَنْهُ الدَّمَ ثُمَّ حَسِبَهُ

[1474] Wakī‘ reported: ‘Ubayd Allāh ibn Ḥabīb ibn Abī Thābit reported to us from Abū az-Zubayr from Jābir that he put his finger in his nose and blood came out on it. He wiped it on the ground or with dust, then prayed.

حَدَّثَنَا وَكَيْعٌ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ أَدْخَلَ إصْبَعَهُ فِي أَنْفِهِ فَخَرَجَ عَلَيْهَا دَمٌ فَمَسَحَهُ بِالْأَرْضِ أَوْ بِالثَّرَابِ ثُمَّ صَلَّى

[1475] Ḥaramī ibn ‘Umārah reported from Abū Khaldah who said: I saw Abū Sawwār al-‘Adawī squeeze a pimple, then he prayed without performing ablution.

حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، عَنْ أَبِي خَلْدَةَ، قَالَ رَأَيْتُ أَبَا سَوَّارٍ الْعَدَوِيَّ: عَصَرَ بَثْرَةً ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

[1476] Abū Bakr reported: Abū Mu‘āwiyah reported from Hishām from his father that he used to say to his sons: “Do not perform ablution because of a boil except once.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَقُولُ لِبَنِيهِ: لَا تَوَضَّأُوا مِنَ الدَّمَلِ إِلَّا مَرَّةً

[1477] Abū Khālid al-Aḥmar reported from Sayf who said: Mujāhid had an ulcer that was oozing fluid. He would not perform ablution, and it would get on his clothes, but he would not wash it.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ سَيْفٍ، قَالَ كَانَ بِمُجَاهِدٍ
فُرْحَةٌ تَمُصُّ فَكَانَ لَا يَتَوَضَّأُ وَيُصِيبُ ثَوْبَهُ فَلَا يَغْسِلُهُ

[1478] Jarīr reported from Al-Qa‘qā‘ who said: I said to Ibrāhīm: “A man has many boils that keep flowing.” He said: “He washes their place, performs ablution, and hurries to pray.”

حَدَّثَنَا جَرِيرٌ، عَنِ الْقَعْقَاعِ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: رَجُلٌ
بِهِ دَمَامِيلُ كَثِيرَةٌ فَلَا تَزَالُ تَسِيلُ قَالَ: يَغْسِلُ مَكَانَهَا
وَيَتَوَضَّأُ وَيُبَادِرُ فَيُصَلِّي

[1479] Hushaym reported from Ismā‘il ibn Abī Khālid from Ash-Sha‘bī that he was asked about a man with a fistula. He said: “He prays even if it flows from his head to his feet.”

حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ،
أَنَّهُ سُئِلَ عَنْ رَجُلٍ، بِهِ النَّاصُورُ، فَقَالَ: يُصَلِّي وَإِنْ
سَالَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ

[1480] ‘Abbād ibn al-‘Awwām reported from Sa‘īd from Abū Ma‘shar from Ibrāhīm regarding a man praying while there is pus from pustules on his clothes. He said: “He does not wash it until he is healed. When he is healed, he washes it.” He said: I saw Ibrāhīm praying while there was pus on his clothes from pustules he had.

حَدَّثَنَا عَبَّادُ بْنُ الْأَعْوَامِ، عَنْ سَعِيدٍ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يُصَلِّي وَفِي ثَوْبِهِ الْحُبُونُ قَالَ لَا يَغْسِلُهُ حَتَّى يَبْرَأَ فَإِذَا بَرَأَ غَسَلَ قَالَ وَقَدْ رَأَيْتُ إِبْرَاهِيمَ يُصَلِّي وَفِي ثَوْبِهِ صَدِيدٌ مِنْ حُبُونٍ كَانَتْ بِهِ

[1481] Ibn ‘Uyaynah reported from Ummī who said: I saw Ṭāwūs praying, and his clothes were stained from ulcers that were on his legs.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أُمِّي، قَالَ رَأَيْتُ طَاوُسًا يُصَلِّي وَكَانَ ثَوْبُهُ نَظِعَ مِنْ فُرُوحٍ كَانَتْ بِسَاقَيْهِ

[1482] Abū Bakr reported: Sharīk reported from Abū Ishāq from Al-Ḥārith from ‘Alī who said (regarding something exiting after ghusl): “He performs ablution.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: يَتَوَضَّأُ

[1483] Hushaym reported from Manṣūr from Ḥibbān al-Ḥawfī from Jābir ibn Zayd from Ibn ‘Abbās who said: “He performs ablution.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ جَبَّانِ الْحَوْفِيِّ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: يَتَوَضَّأُ

[1484] Wakī' reported from Sufyān from Ibn Abī Nabātah from Sa'īd ibn Jubayr who said: "He performs ablution."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي نَبَاتَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: يَتَوَضَّأُ

[1485] 'Isā ibn Yūnus reported from Al-Awzā'i from Az-Zuhri regarding a woman and a man from whom something exits after they have bathed (performed Ghusl). He said: "They wash their private parts and perform ablution."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، فِي الْمَرْأَةِ وَالرَّجُلِ يَخْرُجُ مِنْهُمَا شَيْءٌ بَعْدَ مَا يَغْتَسِلَانِ ، قَالَ يَغْسِلَانِ فَرْجَهُمَا وَيَتَوَضَّأَانِ

[1486] Ibn 'Ulayyah reported from Ibn Abī 'Arūbah and others from Al-Ḥasan regarding a man who bathes for sexual impurity (Janābah) and then some semen exits from his penis. He said: "If he urinated before bathing, he does not repeat the bath. If he did not urinate, he must repeat the bath."

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، وَغَيْرِهِ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يَغْتَسِلُ مِنَ الْجَنَابَةِ ثُمَّ يَخْرُجُ مِنْ دَكْرِهِ شَيْءٌ مِنَ الْمَنِيِّ ، قَالَ: إِنْ كَانَ بَالَ قَبْلَ أَنْ يَغْتَسِلَ فَلَا يُعِيدُ الْغُسْلَ وَإِنْ كَانَ لَمْ يَبَلْ فَلْيُعِدِ الْغُسْلَ

[1487] Ibn 'Ulayyah reported from Shu'bah who said: I asked Al-Ḥakam and Hammād about a man who bathes for sexual impurity and something exits from his penis. They said: "He washes his penis."

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ وَحَمَّادًا عَنِ الرَّجُلِ، يَغْتَسِلُ مِنَ الْجَنَابَةِ فَيَخْرُجُ مِنْ دَكْرِهِ الشَّيْءُ فَقَالَا: يَغْسِلُ دَكْرَهُ

[1488] Ibn al-Mubārak reported from Sa'īd ibn Abī 'Arūbah from Qatādah from Jābir ibn Zayd regarding a woman from whom some of the man's water (semen) exits after bathing. He said: "Ablution is required of her."

حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، فِي الْمَرْأَةِ يَخْرُجُ مِنْهَا الشَّيْءُ مِنْ مَاءِ الرَّجُلِ بَعْدَ الْغُسْلِ قَالَ: عَلَيْهَا الْوُضُوءُ

[1489] Abū Bakr reported: Ibn 'Ulayyah reported from Hishām from Ḥammād from Rib'ī ibn Ḥirāsh who said: Salmān said: "If one of you scratches his skin, let him not wipe it with his saliva, for saliva is not a purifier."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ هِشَامٍ، عَنْ حَمَّادٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، قَالَ: قَالَ سَلْمَانَ: إِذَا أَحَكَّ أَحَدُكُمْ جِلْدَهُ فَلَا يَمْسَحْهُ بِبُرَاقِهِ فَإِنَّ الْبُرَاقَ لَيْسَ بِطَاهِرٍ

[1490] Ḥafṣ reported from Al-A'mash who said: It was said to him: "Did Ibrāhīm dislike saliva?" He said: "He only disliked for a man to scratch his skin and then follow it with his saliva, for that is not a purifier."

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، قَالَ قِيلَ لَهُ: هَلْ كَانَ إِبْرَاهِيمُ يَكْرَهُ الْبُرَاقَ قَالَ: إِنَّمَا كَانَ يَكْرَهُ أَنْ يَحْكَّ الرَّجُلُ جِلْدَهُ ثُمَّ يُتْبِعَهُ بِرِيقِهِ فَإِنَّ ذَلِكَ لَيْسَ بِطَاهِرٍ

[1491] Ibn Fuḍayl reported from Ḥuṣayn from Ibrāhīm that he disliked putting saliva on a sore that he had.

حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ يَكْرَهُ أَنْ يُجْعَلَ الْبُرَاقُ، عَلَى الْفَرْحَةِ تَكُونُ بِهِ

[1492] Zājir ibn aṣ-Ṣalt reported from Al-Ḥārith ibn Mālīk who said: I went to Al-Ḥasan's house, and a man came and asked him saying: “O Abū Sa‘īd, a man scratches his body or his arms, then he applies his saliva and wipes it on it. Does he perform ablution because of it?” He said: “No.”

حَدَّثَنَا زَاجِرُ بْنُ الصَّلْتِ، عَنِ الْحَارِثِ بْنِ مَالِكٍ، قَالَ انْطَلَقْتُ إِلَى مَنْزِلِ الْحَسَنِ وَجَاءَهُ رَجُلٌ فَسَأَلَهُ فَقَالَ يَا أَبَا سَعِيدٍ: الرَّجُلُ يَحْكُ إِمَّا جَسَدَهُ وَإِمَّا ذِرَاعَيْهِ ثُمَّ يَقُولُ بِرِيْقِهِ فَيَمْسَحُهُ عَلَيْهِ يَتَوَضَّأُ مِنْهُ قَالَ: لَا

[1493] Sa‘īd ibn Yahyā al-Ḥimyarī reported: Abū al-‘Alā’ told us: We were with Qatādah and they discussed the view of Ibrāhīm and the Kufans that saliva should be washed off. He said: Qatādah scratched his leg, then took some of his saliva and rubbed it over it to show us that it is nothing.

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْحِمْيَرِيُّ، قَالَ حَدَّثَنَا أَبُو الْعَلَاءِ، قَالَ: كُنَّا عِنْدَ قَتَادَةَ فَتَذَاكَرُوا عِنْدَهُ قَوْلَ إِبْرَاهِيمَ وَقَوْلِ الْكُوفِيِّينَ فِي الْبُرَاقِ يُغْسَلُ قَالَ فَحَكَ قَتَادَةُ سَاقَهُ ثُمَّ أَخَذَ مِنْ رِيْقِهِ شَيْئًا ثُمَّ أَمَرَهُ عَلَيْهِ لِيُرِيَنَا أَنَّهُ لَيْسَ بِشَيْءٍ

[1494] Abū Bakr reported: Ismā‘īl ibn ‘Ulayyah reported from Abū Hārūn al-Ghanawī from Abū Mijlaz who said: Ibn ‘Umar said: “If one of you bathes for sexual impurity and urinates before finishing his bath, let him pour water over his head (restart/complete properly).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنْ أَبِي هَارُونَ الْغَنَوِيِّ، عَنْ أَبِي مَجْلَزٍ، قَالَ: قَالَ ابْنُ عُمَرَ: إِذَا اغْتَسَلَ أَحَدُكُمْ مِنَ الْجَنَابَةِ قَبَالَ قَبْلَ أَنْ يَفْرُغَ مِنْ غُسْلِهِ فَلْيُفْرِغْ عَلَى رَأْسِهِ الْمَاءَ

[1495] Ibn Mubārak reported from Abū Hārūn from Abū Mijlaz from Ibn ‘Umar who said: “He repeats,” meaning the bath (Ghusl).

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ أَبِي هَارُونَ، عَنْ أَبِي مِجْلَازٍ،
عَنِ ابْنِ عُمَرَ، قَالَ: يُعِيدُ يَغْنِي الْغُسْلَ

[1496] Wakī‘ reported from Ḥammād ibn Zayd from Yaḥyā ibn ‘Atīq from Ibn Sīrīn who said: “He does not return to a fresh bath (does not restart).”

حَدَّثَنَا وَكَيْعٌ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتِيقٍ،
عَنِ ابْنِ سِيرِينَ، قَالَ: لَا يَعُودُ إِلَى غُسْلٍ مُؤْتَنَفٍ

[1497] Abū Bakr reported: Ibn ‘Ulayyah reported from Layth ibn Abī Sulaym from ‘Aṭā’ who said regarding a Junub person who reaches a well and has no vessel: “He lowers his garment into the well and then squeezes it over his body.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ لَيْثِ بْنِ أَبِي
سُلَيْمٍ، عَنْ عَطَاءٍ، أَنَّهُ قَالَ: فِي الْجُنُبِ يَنْتَهِي إِلَى الْبُئْرِ
وَلَيْسَ مَعَهُ إِنَاءٌ قَالَ يُدْلِي ثَوْبَهُ فِي الْبُئْرِ ثُمَّ يَعْصِرُهُ
عَلَى جَسَدِهِ

[1498] Hushaym reported from Abū az-Zubayr from Jābir that he was asked about a Junub man who reaches a pond. He said: “He bathes in a corner of it.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ سُئِلَ عَنْ
الرَّجُلِ الْجُنُبِ، يَنْتَهِي إِلَى الْغَدِيرِ قَالَ: يَغْتَسِلُ فِي
نَاحِيَةٍ مِنْهُ

[1499] ‘Alī ibn Hāshim reported from Ibn Abī Laylā from Abū az-Zubayr from Jābir who said: “We used to prefer taking water from the pond and bathing with it in a corner.”

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: كُنَّا نَسْتَحِبُّ أَنْ نَأْخُذَ، مِنْ مَاءِ الْعَدِيرِ وَنَغْتَسِلَ بِهِ فِي نَاحِيَةِ

[1500] Abū Bakr reported: ‘Alī ibn Hāshim reported from Ibn Abī Laylā from Abū az-Zubayr from Jābir who said: “The Messenger of Allah ﷺ forbade urinating in stagnant water.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ

[1501] Ibn ‘Ulayyah told us, from Hishām, from Muḥammad, from Abū Hurayrah, who said: “None of you should urinate in stagnant water and then bathe from it.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا يَبُولُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ

[1502] Ibn ‘Ulayyah told us, from Salamah, from ‘Alqamah, from Ibn Sīrīn, from Abū Hurayrah, who said: “None of you should urinate in stagnant water and then purify himself from it.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ سَلَمَةَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا يَبُولُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَطَهَّرُ مِنْهُ

[1503] Abū Khālid al-Aḥmar told us, from Abū ‘Ajlān, from his father, from Abū Hurayrah, who said: The Prophet ﷺ said: “None of you should urinate in stagnant water, nor bathe in it for major impurity (Janabah).”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَبِي عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَبُولُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَلَا يَغْتَسِلُ فِيهِ مِنْ جَنَابَةٍ

[1504] Zayd ibn al-Ḥubāb told us, saying: Mu‘āwiyah ibn Ṣāliḥ informed us, saying: Abū Maryam informed me, from Abū Hurayrah, that the Messenger of Allah ﷺ said: “None of you should urinate in still water and then perform ablution from it.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ أَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، قَالَ أَخْبَرَنِي أَبُو مَرْيَمَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَبُولُ أَحَدُكُمْ فِي الْمَاءِ الرَّائِدِ ثُمَّ يَتَوَضَّأُ مِنْهُ

[1505] Abū Bakr told us, saying: Abū Usāmah told us, from Al-Walīd ibn Kathīr, from Muḥammad ibn Ka‘b, from ‘Ubayd Allāh ibn ‘Abd ar-Raḥmān ibn Rāfi‘ ibn Khadīj, from Abū Sa‘īd al-Khudrī: It was said: “O Messenger of Allah, shall we perform ablution from the well of Buḍā‘ah?” He [the narrator] said: It is a well into which menstrual cloths, dog flesh, and rotting things are thrown. The Messenger of Allah ﷺ said: “Indeed, water is pure; nothing makes it impure.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قِيلَ: يَا رَسُولَ اللَّهِ، أَيْتَوَضَّأُ مِنْ بئرٍ بُضَاعَةٌ قَالَتْ وَهِيَ بئرٌ يُلْقَى فِيهَا الْحَيْضُ وَلَحْمُ الْكِلَابِ وَالنَّتْنُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ

[1506] Ibn ‘Ulayyah told us, from Ibn ‘Awf al-A‘rābī, who said: A Shaykh told us in the assembly of elders before the incident of Ibn al-Ash‘ath, and he used to narrate stories to us, saying: It reached me that the Companions of the Messenger of Allah ﷺ were on a journey and they reached a pond. In one side of it was a carcass, so they refrained from it until the Messenger of Allah ﷺ came to them. They said: “O Messenger of Allah, this carcass is on its side.” He said: “Give drink and take water, for water makes lawful and does not make forbidden [it purifies and does not become impure].”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ عَوْفٍ الْأَعْرَابِيِّ، قَالَ حَدَّثَنَا فِي مَجْلِسِ الْأَشْيَاحِ قَبْلَ وَقْعَةِ ابْنِ الْأَشْعَثِ شَيْخٌ فَكَانَ يَقْصُ عَلَيْنَا، قَالَ: بَلَغَنِي أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا فِي مَسِيرٍ لَهُمْ فَأَنْتَهُوا إِلَى غَدِيرٍ فِي نَاحِيَةٍ مِنْهُ جِيفَةٌ فَأَمْسَكُوا عَنْهُ حَتَّى أَتَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ، هَذِهِ الْجِيفَةُ فِي نَاحِيَتِهِ فَقَالَ: اسْقُوا وَاسْتَقُوا فَإِنَّ الْمَاءَ يَحِلُّ وَلَا يَحْرُمُ

[1507] Abū Mu‘āwiyah told us, from ‘Āṣim, from ‘Ikrimah, who said: The Messenger of Allah ﷺ passed by a pond, and they said: “O Messenger of Allah, dogs and predatory beasts lap from it.” The Messenger of Allah ﷺ said: “To the beast belongs what it took in its belly, and to the dog belongs what it took in its belly; so drink and perform ablution.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ إِكْرِمَةَ، قَالَ مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِغَدِيرٍ فَقَالُوا يَا رَسُولَ اللَّهِ، إِنَّ الْكِلَابَ تَلْعُ فِيهِ وَالسَّبَاعُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلسَّبْعِ مَا أَخَذَ فِي بَطْنِهِ وَلِلْكَأْبِ مَا أَخَذَ فِي بَطْنِهِ فَاشْرَبُوا وَتَوَضَّأُوا

[1508] Wakī‘ told us, from Sufyān, from Ḥabīb, from Maymūn ibn Abī Shabīb, that ‘Umar ibn al-Khaṭṭāb passed by a basin at Mijannah and said: “Give me drink from it.” They said: “Predatory beasts, dogs, and donkeys frequent it.” He said: “To them belongs what they carry in their bellies, and what remains is for us purification and drink.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، مَرَّ بِحَوْضٍ مَجَنَّةٍ فَقَالَ: اسْقُونِي مِنْهُ فَقَالُوا: إِنَّهُ تَرُدُّهُ السَّبَاعُ وَالْكَأْبُ وَالْحَمِيرُ فَقَالَ: لَهَا مَا حَمَلَتْ فِي بُطُونِهَا: وَمَا بَقِيَ فَهُوَ لَنَا طَهُورٌ وَشَرَابٌ

[1509] Hushaym told us, saying: Ḥuṣayn informed us, from ‘Ikrimah, that ‘Umar ibn al-Khaṭṭāb came upon one of the basins and wanted to perform ablution and drink. The people of the basin said: “Dogs and predatory beasts lap in it.” ‘Umar said: “To them belongs what they lapped into their bellies.” He said: So he drank and performed ablution.

حَدَّثَنَا هُشَيْمٌ، قَالَ أَنَا حُصَيْنٌ، عَنْ عِكْرِمَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَتَى عَلَى حَوْضٍ مِنَ الْحِیَاضِ فَأَرَادَ أَنْ يَتَوَضَّأَ وَيَشْرَبَ فَقَالَ أَهْلُ الْحَوْضِ: إِنَّهُ تَلَعُ فِيهِ الْكِلَابُ وَالسَّبَاعُ فَقَالَ عُمَرُ: إِنَّ لَهَا مَا وَلَعَتْ فِي بُطُونِهَا: قَالَ فَشَرِبَ وَتَوَضَّأَ

[1510] Ibn ‘Uyaynah told us, from Manbūdh, from his mother, that she used to travel with Maymūnah, and she would pass by a pond containing dung beetles and dung. Water would be drawn for her from it, and she would perform ablution and drink.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَنْبُوذٍ، عَنْ أُمِّهِ، أَنَّهَا كَانَتْ تُسَافِرُ مَعَ مَيْمُونَةَ فَتَمُرُّ بِالْعَدِيرِ فِيهِ الْجِعْلَانُ وَالْبَعَرُ فَيَسْتَقِي لَهَا مِنْهُ فَتَتَوَضَّأُ وَتَشْرَبُ

[1511] Ibn ‘Ulayyah told us, from Ḥabīb ibn Shihāb, from his father, that he asked Abū Hurayrah about the leftover water in the basin which predatory beasts frequent and donkeys drink from. He said: “Nothing makes water forbidden (impure).”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حَبِيبِ بْنِ شِهَابٍ، عَنْ أَبِيهِ، أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ عَنْ سُورِ الْحَوْضِ، تَرَدُّهَا السَّبَاعُ وَيَشْرَبُ مِنْهُ الْحِمَارُ فَقَالَ: لَا يَحَرِّمُ الْمَاءَ شَيْءٌ

[1512] Ibn ‘Ulayyah told us, from Isrā’īl, from Az-Zibriqān, who said: Ka’b ibn ‘Abd Allāh told us, saying: We were with Hudhayfah and we reached a pond in which there was a carcass and in which a menstruating woman was bathing. He said: “Water does not become impure.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ إِسْرَائِيلَ، عَنِ الزُّبْرِقَانِ، قَالَ حَدَّثَنَا كَعْبُ بْنُ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ حَدَيْفَةَ فَأَتَتْهُنَا إِلَى غَدِيرٍ فِيهِ الْمَيْتَةُ وَتَغْتَسِلُ فِيهِ الْحَائِضُ فَقَالَ: الْمَاءُ لَا يَجُتَبُّ

[1513] Ḥaḥṣ told us, from Layth, from Mujāhid, who said: “Water is pure; nothing makes it impure except the impure one,” meaning the polytheist.

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: الْمَاءُ طَهُورٌ لَا يُجَسِّسُهُ إِلَّا النَّجِسُ يَعْنِي الْمُشْرِكِ

[1514] Abū al-Aḥwaṣ told us, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās, that the Prophet ﷺ said: “Water does not become Junub (impure due to major ritual impurity).”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمَاءُ لَا يُجْنِبُ

[1515] Wakī‘ told us, from Abū al-‘Umayis, from Abū ar-Rabī‘, from Ibn Abī Laylā, who said: “Nothing makes water impure.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْعُمَيْسِ، عَنْ أَبِي الرَّبِيعِ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ: الْمَاءُ لَا يُجَسِّسُهُ شَيْءٌ

[1516] Wakī‘ told us, from Sufyān, from Al-Jarīrī, from one who heard Sa‘īd ibn al-Musayyib say: “Nothing makes water impure.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنِ الْجَرِيرِيِّ، عَمَّنْ سَمِعَ
سَعِيدَ بْنِ الْمُسَيَّبِ، يَقُولُ: الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ

[1517] Yazīd ibn al-Miqdām told us, from his father Al-Miqdām, from his grandfather, from ‘Ā’ishah, who said: “There is no Janabah (major ritual impurity) for water.”

حَدَّثَنَا يَزِيدُ بْنُ الْمِقْدَامِ، عَنْ أَبِيهِ الْمِقْدَامِ، عَنْ جَدِّهِ، عَنْ
عَائِشَةَ، قَالَتْ: إِنَّهُ لَيْسَ يَكُونُ عَلَى الْمَاءِ جَنَابَةٌ

[1518] Ibn ‘Ulayyah told us, from Dāwūd, from Ibn al-Musayyib, who said: “Allah sent down water as pure; nothing makes it impure.” Or he perhaps said: “Nothing makes it impure.” Dāwūd said: That is because we asked him about ponds and basins into which dogs lap.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ دَاوُدَ، عَنِ ابْنِ الْمُسَيَّبِ، قَالَ:
أَنْزَلَ اللَّهُ الْمَاءَ طَهُورًا فَلَا يُنَجِّسُهُ شَيْءٌ وَرُبَّمَا قَالَ: لَا
يُنَجِّسُهُ شَيْءٌ "قَالَ دَاوُدُ وَذَلِكَ أَنَّكَ سَأَلْتَهُ عَنِ الْغُدْرَانِ
وَالْحِيَاضِ تَلْعُ فِيهَا الْكِلَابُ

[1519] Ibn ‘Ulayyah told us, from Ibn ‘Awn, who said: I said to Al-Qāsim ibn Muḥammad: “We come to a pond where dogs have lapped and donkeys have drunk from. Can we drink from it?” Ibn ‘Awn said: Or I said: “Can we perform ablution from it?” He looked at me and said: “When one of you comes to a pond, does he wait to ask which dog lapped in it and which donkey drank from this?”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ عَوْنٍ، قَالَ قُلْتُ لِقَاسِمِ بْنِ مُحَمَّدٍ الْعَدِيرِ تَأْتِيهِ وَقَدْ وَلَغَ فِيهِ الْكِلَابُ وَشَرِبَ مِنْهُ الْجِمَارُ تَشْرَبُ مِنْهُ؟ قَالَ ابْنُ عَوْنٍ أَوْ قُلْتُ: أَنْتَوَضًا مِنْهُ؟ فَنَظَرَ إِلَيَّ فَقَالَ: إِذَا أَتَى أَحَدُكُمْ الْعَدِيرَ يَنْتَظِرُ حَتَّى يَسْأَلَ أَيُّ كَلْبٍ وَلَغَ فِيهِ وَأَيُّ جِمَارٍ شَرِبَ مِنْ هَذَا

[1520] Wakī‘ told us, from Yazīd, from Ibrāhīm, who said: Al-Ḥasan was asked about the basins that are on the road to Mecca, which donkeys and predatory beasts frequent. He said: “There is no harm in it.”

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ، عَنْ إِبْرَاهِيمَ، قَالَ: سُئِلَ الْحَسَنُ عَنِ الْحَيَاضِ الَّتِي، تَكُونُ فِي طَرِيقِ مَكَّةَ تَرُدُّهَا الْحَمِيرُ وَالسَّبَاعُ قَالَ: لَا بَأْسَ بِهِ

[1521] Hushaym told us, from Ḥuṣayn, from ‘Ikrimah, who said: “Water is pure; nothing makes it impure.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عِكْرِمَةَ، قَالَ: الْمَاءُ طَهُورٌ لَا يَنْجَسُهُ شَيْءٌ

[1522] Wakī‘ told us, from Al-A‘mash, from Abū ‘Amr al-Bahrānī, from Ibn ‘Abbās, who said: “Water is pure; nothing makes it impure.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرِو الْبَهْرَانِيِّ،
عَنِ ابْنِ عَبَّاسٍ، قَالَ: الْمَاءُ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ

[1523] Jarīr told us, from ‘Īsā ibn al-Mughīrah, from Sa‘īd ibn Jubayr, who said: “Water does not become impure.”

حَدَّثَنَا جَرِيرٌ، عَنْ عِيسَى بْنِ الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، قَالَ: الْمَاءُ لَا يُنَجِّسُ

[1524] Yaḥyā ibn Sa‘īd told us, from ‘Abd Rabbih, from Ṣāliḥ, that Jābir ibn Zayd said to a man: “Pour [water] on me,” while he was in the bathhouse. The man said: “I am Junub (impure).” He said: “Stand up and bathe, for water is not made impure by anything.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ رَبِّهِ، عَنْ صَالِحٍ، أَنَّ
جَابِرَ بْنَ زَيْدٍ، قَالَ: لِرَجُلٍ صُبَّ عَلَيَّ وَهُوَ فِي الْحَمَّامِ
قَالَ إِنِّي جُنُبٌ فَقَالَ فَمُمْ فَاغْتَسِلْ فَإِنَّ الْمَاءَ لَا يُنَجِّسُهُ
شَيْءٌ

[1525] Abū Bakr told us, saying: ‘Abd ar-Raḥīm and Abū Mu‘āwiyah told us, from Muḥammad ibn Ishāq, from Muḥammad ibn Ja‘far ibn az-Zubayr, from ‘Abd Allāh ibn ‘Abd Allāh ibn ‘Umar, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ was asked about water in the desert land and what animals and beasts frequent it. He said: “If the water reaches two Qullahs (large jars), it does not carry impurity.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ، وَأَبُو مُعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَاءِ يَكُونُ بِأَرْضِ الْفَلَاحِ وَمَا يَنْوِبُهُ مِنَ السَّبَاعِ وَالذَّوَابِّ فَقَالَ: إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ

[1526] Abū Usāmah told us, from Al-Walīd ibn Kathīr, from Muḥammad ibn Ja‘far ibn az-Zubayr, from ‘Abd Allāh ibn ‘Abd Allāh, from Ibn ‘Umar, from the Prophet ﷺ, similar to it or like it.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ أَوْ نَحْوَهُ

[1527] Wakī‘ told us, from Sufyān, from Muḥammad ibn al-Munkadir, from ‘Abd Allāh ibn ‘Amr, who said: “If the water is forty Qullahs, nothing makes it impure.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: إِذَا كَانَ الْمَاءُ أَرْبَعِينَ قُلَّةً لَمْ يُجَسِّسْهُ شَيْءٌ

[1528] Ishāq al-Azraq told us, from Al-Muthannā, from Salamah ibn Wahrām, from ‘Ikrimah, from Ibn ‘Abbās, who said: “If the water is two large buckets (Dhanūb), nothing makes it impure.”

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقِيُّ، عَنِ الْمُثَنَّى، عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا كَانَ الْمَاءُ ذَنْوَيْنِ لَمْ يُنَجِّسْهُ شَيْءٌ

[1529] Ibn ‘Ulayyah told us, from ‘Āṣim ibn al-Mundhir, from a man, from Ibn ‘Umar, who said: “If water reaches two Qullahs, it does not carry impurity,” or a phrase similar to it.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ عَاصِمِ بْنِ الْمُثَنِّرِ، عَنْ رَجُلٍ، عَنِ ابْنِ عُمَرَ، قَالَ: إِذَا بَلَغَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلْ نَجِسًا أَوْ كَلِمَةً نَحْوَهَا

[1530] Ibn ‘Ulayyah told us, from Abū al-Furāt, from Muḥammad ibn Yazīd, from Sa‘īd ibn Jubayr, who said: “Stagnant water is not made impure by anything if it is the amount of three Qullahs.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَبِي الْفُرَاتِ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: الْمَاءُ الرَّائِدُ لَا يُنَجِّسُهُ شَيْءٌ إِذَا كَانَ قَدْرَ ثَلَاثِ قُلَلٍ

[1531] Yazīd told us, from Abū Ishāq, from Mujāhid, who said: “If water is two Qullahs, nothing makes it impure.” Sharīk said: I asked Abū Ishāq: “What do you mean by two Qullahs?” He said: “Two large jars.”

حَدَّثَنَا يَزِيدُ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَا يُنَجِّسُهُ شَيْءٌ قَالَ شَرِيكَ قُلْتُ لِأَبِي إِسْحَاقَ مَا تَعْنِي بِالْقُلَّتَيْنِ؟ قَالَ: الْجَرَّتَيْنِ

[1532] Sharīk told us, from Layth, from Abū ‘Ubaydah, who said: “If the water is such and such (amount), nothing makes it

حَدَّثَنَا شَرِيكٌ، عَنْ لَيْثٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: إِذَا كَانَ الْمَاءُ كَذَا لَمْ يُنَجِّسْهُ شَيْءٌ

[1533] Ibn ‘Ulayyah told us, from Ayyūb, from Muḥammad ibn al-Munkadir, who said: “If the water reaches forty Qullahs, nothing makes it impure,” or a phrase similar to it.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: إِذَا بَلَغَ الْمَاءُ أَرْبَعِينَ قُلَّةً لَمْ يُنَجِّسْهُ شَيْءٌ أَوْ كَلِمَةً نَحْوَهَا

[1534] Abū Bakr told us, saying: Jarīr told us, from Mughīrah, from Ibrāhīm, who said: “They used to apply Henna after depilatory paste (Nūrah), but they disliked that it stains the nails.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَمَسُّونَ الْحِنَاءَ بَعْدَ النُّورَةِ وَكَانُوا يَكْرَهُونَ أَنْ يُؤَثَّرَ فِي الْأَظْفَارِ

[1535] ‘Abdah ibn Sulaymān told us, from ‘Abd al-Malik, from ‘Aṭā’, regarding Henna and Khalūq (perfume containing saffron) for a man after depilatory paste. He said: “As for Henna, there is no harm, but as for Khalūq, I dislike it.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الْحِنَاءِ وَالْخُلُوقِ لِلرَّجُلِ بَعْدَ النُّورَةِ قَالَ: أَمَّا الْحِنَاءُ فَلَا بَأْسَ وَأَمَّا الْخُلُوقُ فَإِنِّي أَكْرَهُهُ

[1536] Wakī' told us, from Ismā'īl ibn Abī Khālid, from his father, who said: "I had a debt claim against Al-Ḥasan ibn 'Alī, so I came to him demanding it. I found him having exited the bathhouse, and the Henna had stained his nails, and a servant girl was scraping the Henna off him with a flask."

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِيهِ، قَالَ: كَانَ لِي عَلَى الْحَسَنِ بْنِ عَلِيٍّ دَيْنٌ فَأَتَيْتُهُ أَنْقَاضَهُ فَوَجَدْتُهُ قَدْ خَرَجَ مِنَ الْحَمَّامِ وَقَدْ أَتَرَ الْحِنَاءَ بِأَظْفِيرِهِ وَجَارِيَةٌ تَحْكُ عَنْهُ الْحِنَاءَ بِقَارُورَةٍ

[1537] Abū Bakr told us, saying: Jarīr told us, from Maṣṣūr, from Abū Ma'shar, from Ibrāhīm, who said: "They used to dislike applying wine dregs after depilatory paste."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ أَنْ يَطْلُوا، بِدُرْدِيِّ الْخَمْرِ بَعْدَ النُّورَةِ

[1538] Yazīd ibn Hārūn told us, from Ḥabīb, from 'Amr ibn Harim, who said: Jābir ibn Zayd was asked about wine dregs: "Is it proper to rub oneself with it in the bathhouse or to treat a wound or anything else with it?" He said: "It is filth (Rijs), and Allah Almighty has ordered it to be avoided."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرَمٍ، قَالَ سَأَلَ جَابِرُ بْنُ زَيْدٍ عَنْ دُرْدِيِّ الْخَمْرِ، هَلْ يَصْلُحُ أَنْ يُتَدَلَّكَ، بِهِ فِي الْحَمَّامِ أَوْ يُتَدَاوَى بِشَيْءٍ مِنْهُ فِي جَرَاخَةٍ أَوْ سِوَاهَا قَالَ هُوَ رَجَسٌ وَأَمَرَ اللَّهُ تَعَالَى بِاجْتِنَابِهِ

[1539] Abū Bakr told us, saying: Jarīr ibn ‘Abd al-Ḥamīd told us, from Layth, from Yaḥyā ibn ‘Abbād, who said: “Abū ad-Dardā’ went out of the mosque, urinated, then entered and conversed with his companions, and he did not touch water.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ لَيْثٍ، عَنْ يَحْيَى بْنِ عَبَّادٍ، قَالَ: خَرَجَ أَبُو الدَّرْدَاءِ مِنَ الْمَسْجِدِ فَقَالَ ثُمَّ دَخَلَ فَيُحَدِّثُ مَعَ أَصْحَابِهِ وَلَمْ يَمَسَّ مَاءً

[1540] Ibn ‘Ulayyah told us, from Yaḥyā ibn Abī Ishāq, who said: I heard this, I think it was before the incident of Ibn al-Ash‘ath, that ‘Alī urinated, then passed through the mosque before performing

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ هَذَا، أَحْسَبُهُ قَبْلَ وَقْعَةِ ابْنِ الْأَشْعَثِ أَنَّ عَلِيًّا: بَالَ ثُمَّ اجْتَازَ فِي الْمَسْجِدِ قَبْلَ أَنْ يَتَوَضَّأَ

[1541] ‘Alī ibn Mushir told us, from Ash-Shaybānī, from Sa‘īd ibn Jubayr, who said: “There is no harm in entering the mosque without ablution.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: لَا بَأْسَ أَنْ يَدْخُلَ الْمَسْجِدَ عَلَى غَيْرِ وُضُوءٍ

[1542] Mu‘tamir ibn Sulaymān told us, from Ibn ‘Awn, who said: Abū as-Sawwār used to dislike that a man intentionally sits in the mosque without ablution.

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ عَوْنٍ، قَالَ كَانَ أَبُو السَّوَّارِ يَكْرَهُ أَنْ يَتَعَمَّدَ الرَّجُلُ أَنْ يَجْلِسَ فِي الْمَسْجِدِ عَلَى غَيْرِ وُضُوءٍ

[1543] ‘Abd al-A‘lā told us, from Khālīd, who said: “Abū aḍ-Ḍuḥā used to urinate, then enter the central mosque (Jāmi‘) and speak to us.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ خَالِدٍ، قَالَ كَانَ أَبُو الضُّحَى
يَبُولُ ثُمَّ يَدْخُلُ الْمَسْجِدَ الْجَامِعَ فَيَحَدِّثُنَا

[1544] Ibn Numayr told us, from Ibn Abī ‘Arūbah, from Qatādah, from Jābir ibn Zayd, that he used to come from relieving himself, then sit in the mosque before performing ablution.

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ
جَابِرِ بْنِ زَيْدٍ، أَنَّهُ كَانَ يَجِيءُ مِنَ الْحَدَثِ ثُمَّ يَجْلِسُ فِي
الْمَسْجِدِ قَبْلَ أَنْ يَتَوَضَّأَ

[1545] ‘Abd Allāh ibn Numayr told us, from Sa‘īd, from Qatādah, from Sa‘īd ibn al-Musayyib and Al-Ḥasan, regarding a man who has a minor impurity. They said: “He may pass through the mosque, but he should not sit in it.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ
سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ، فِي الرَّجُلِ يُحْدِثُ قَالَا:
يَمُرُّ فِي الْمَسْجِدِ مَرًّا وَلَا يَجْلِسُ فِيهِ

[1546] Wakī‘ told us, from Sufyān, from Ibn Jurayj, from ‘Aṭā’, who said: “There is no harm in sitting in it [the mosque] without ablution.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ،
قَالَ: لَا بَأْسَ أَنْ يَجْلِسَ، فِيهِ عَلَى غَيْرِ وُضُوءٍ

[1547] Wakī‘ told us, from Shu‘bah, who said: I asked Al-Ḥakam about a man sitting in the mosque without ablution. He said: “I am like that right now.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ عَنِ الرَّجُلِ،
يَجْلِسُ فِي الْمَسْجِدِ عَلَى غَيْرِ وُضُوءٍ قَالَ: أَنَا السَّاعَةُ
كَذَلِكَ

[1548] Ibn Numayr told us, from Sa‘īd, who said: “I saw Ibn Sīrīn come from relieving himself, then he sat and put his feet outside the mosque.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سَعِيدٍ، قَالَ رَأَيْتُ ابْنَ سِيرِينَ جَاءَ
مِنَ الْحَدَثِ فَجَلَسَ وَأَخْرَجَ رِجْلَيْهِ مِنَ الْمَسْجِدِ

[1549] ‘Affān told us, saying: Ḥammād ibn Salamah told us, saying: An-Nazzāl al-‘Aṣarī told us, saying: “I saw Khālīd Abū Sulaymān urinate, then enter the mosque of Banī ‘Aṣar and sit.”

حَدَّثَنَا عَفَّانٌ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: أَنَا النَّزَّالُ
الْعَصْرِيُّ، قَالَ: رَأَيْتُ خَالِدًا أَبَا سُلَيْمَانَ بَالَ ثُمَّ دَخَلَ
مَسْجِدَ بَنِي عَصَرَ فَجَلَسَ

[1550] Abū Bakr told us, saying: Hushaym told us, from Abū az-Zubayr, from Jābir, who said: “The Junub (person with major impurity) used to pass through the mosque crossing it.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ
جَابِرٍ، قَالَ: كَانَ الْجُنُبُ يَمُرُّ فِي الْمَسْجِدِ مُجْتَازًا

[1551] Hushaym told us, from Al-‘Awwām, that ‘Alī used to pass through the mosque while he was Junub. Some of our companions said to him [Al-‘Awwām]: “From whom did you hear this?” He said: “I heard it nearly fifty years ago.”

حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَّامِ أَنَّ عَلِيًّا، كَانَ يَمُرُّ فِي الْمَسْجِدِ وَهُوَ جُنُبٌ فَقَالَ لَهُ بَعْضُ أَصْحَابِنَا: مِمَّنْ سَمِعْتَ هَذَا؟ قَالَ: سَمِعْتُهُ قَرِيبًا مِنْ خَمْسِينَ سَنَةً

[1552] Sharīk ibn ‘Abd Allāh told us, from ‘Abd al-Karīm, from Abū ‘Ubaydah, who said: “The Junub may pass through the mosque but not sit in it.” Then he recited: {nor while you are in a state of Janābah, except those passing through} [An-Nisā’: 43].

حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي عُبَيْدَةَ، قَالَ الْجُنُبُ يَمُرُّ فِي الْمَسْجِدِ وَلَا يَجْلِسُ فِيهِ ثُمَّ [43: قَرَأَ: {وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ} [النساء

[1553] Sharīk told us, from Sālim, from Sa’d, and from Simāk, from ‘Ikrimah, similar to it.

حَدَّثَنَا شَرِيكٌ، عَنْ سَالِمٍ، عَنْ سَعْدٍ، وَعَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ، مِثْلَهُ

[1554] Jarīr told us, from Manṣūr, from Ibrāhīm: {nor while you are in a state of Janābah, except those passing through} [An-Nisā’: 43]. He said: “The Junub does not pass through the mosque unless he finds no other way.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ: {وَلَا جُنُبًا إِلَّا قَالَ: لَا يَمُرُّ الْجُنُبُ فِي [43: عَابِرِي سَبِيلٍ} [النساء الْمَسْجِدِ إِلَّا أَنْ لَا يَجِدَ طَرِيقًا غَيْرَهُ

[1555] Abū Bakr ibn ‘Ayyāsh told us, from Hishām, the companion of Ad-Dastuwā’ī, from Qatādah, from Ibn al-Musayyib, who said: “The Junub passes through the mosque but does not sit in it.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ هِشَامٍ، صَاحِبِ الدَّسْتُوَائِيِّ عَنْ قَتَادَةَ، عَنِ ابْنِ الْمُسَيَّبِ، قَالَ: الْجُنُبُ يَجْتَازُ فِي الْمَسْجِدِ وَلَا يَجْلِسُ فِيهِ

[1556] Abū Bakr ibn ‘Ayyāsh told us, from Hishām, who said: “The Junub and the menstruating woman pass through the mosque but do not stay in it.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ هِشَامٍ، قَالَ: الْجُنُبُ وَالْحَائِضُ يَمُرَّانِ بِالْمَسْجِدِ وَلَا يَمْكُثَانِ فِيهِ

[1557] Wakī‘ told us, from Hishām ibn Sa’d, from Zayd ibn Aslam, who said: “A man among them would become Junub, then enter the mosque and converse in it.”

حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: كَانَ الرَّجُلُ مِنْهُمْ يَجْنُبُ، ثُمَّ يَدْخُلُ الْمَسْجِدَ فَيُحَدِّثُ فِيهِ

[1558] Ghundar told us, from Ibn Jurayj, from ‘Atā’, regarding the saying of the Almighty: {nor while you are in a state of Janābah, except those passing through} [An-Nisā’: 43]. He said: “The Junub passes through the mosque.”

حَدَّثَنَا غُنْدَرٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي قَوْلِهِ [43: تَعَالَى: {وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ} [النساء قَالَ: الْجُنُبُ يَمُرُّ فِي الْمَسْجِدِ

[1559] Ḥumayd ibn ‘Abd ar-Raḥmān told us, from Zuhayr, from Jābir, from Abū aḍ-Ḍuḥā, from Masrūq, who said: “The Junub does not pass through the mosque unless he is forced to it.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زُهَيْرٍ، عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ: لَا يَمُرُّ الْجُنُبُ فِي الْمَسْجِدِ إِلَّا أَنْ يُلْجَأَ إِلَيْهِ

[1560] Mu‘tamir told us, from Ḥumayd, from Bakr ibn ‘Abd Allāh, who said: I said to Al-Ḥasan: “Janābah befalls me, so I use the mosque as a path and take the way towards the house of ‘Abd Allāh ibn ‘Umayr?” He said: “Yes, use it as a path if it is closer.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِلْحَسَنِ تُصِيبُنِي الْجَنَابَةُ فَأَسْتَطِرِقُ الْمَسْجِدَ وَأَخْذُ مِنْ قِبَلِ دَارِ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ قَالَ: بَلِ اسْتَطِرِقْ إِذَا كَانَ أَقْرَبَ

[1561] Abū Bakr told us, saying: Hushaym and Ibn ‘Ulayyah told us, from Ḥumayd, from Anas, that the Prophet ﷺ visited all his wives in one night with one bath.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، وَابْنُ عُلَيَّةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ عَلَى نِسَائِهِ فِي لَيْلَةٍ يَغْسِلُ وَاحِدٍ

[1562] Yazīd ibn Hārūn told us, from Ḥammād ibn Salamah, from ‘Abd ar-Raḥmān, from his aunt, from Abū Rāfi‘, that the Messenger of Allah ﷺ visited his wives in one night and bathed after [being with] each wife. I said: “O Messenger of Allah, if only you had taken one bath?” He said: “This is purer and better,” or “purer and cleaner.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَمَّتِهِ، عَنْ أَبِي رَافِعٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ عَلَى نِسَائِهِ فِي لَيْلَةٍ فَاعْتَسَلَ عِنْدَ كُلِّ امْرَأَةٍ مِنْهُنَّ غُسْلًا فَقُلْتُ يَا رَسُولَ اللَّهِ، لَوْ اغْتَسَلْتُ غُسْلًا وَاحِدًا، فَقَالَ: هَذَا أَطْهَرُ وَأَطْيَبُ أَوْ أَطْهَرُ وَأَنْظَفُ

[1563] Yazīd ibn Hārūn told us, from Hishām, from Muḥammad, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: Solomon, son of David, said: “I will surely visit one hundred women tonight, and every woman among them will give birth to a boy who fights with the sword in the cause of Allah.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ سُلَيْمَانُ بْنُ دَاوُدَ لَأَطُوفَنَّ اللَّيْلَةَ عَلَى مِائَةِ امْرَأَةٍ فَتَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلَامًا يَضْرِبُ بِالسَّيْفِ فِي سَبِيلِ اللَّهِ

[1564] Ibn Idrīs told us, from Hishām, from Ibn Sirīn, that Sa‘d ibn Mālik visited nine of his slave girls in one night, then he stayed with the tenth, and she stood up [waiting], but he slept, and she was too shy to wake him.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، أَنَّ سَعْدَ بْنَ مَالِكٍ، طَافَ عَلَى تِسْعِ جَوَارٍ لَهُ فِي لَيْلَةٍ ثُمَّ أَقَامَ الْعَاشِرَةَ فَقَامَتْ فَتَامَ فَاسْتَحْيَتْ أَنْ تُوقِظَهُ

[1565] Abū Bakr told us, saying: Abū Usāmah told us, from Mis‘ar, from Ḥammād, from Ibrāhīm, that he saw no harm in a man washing his hand with some flour or Sawīq (barley mush).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَغْسِلَ الرَّجُلُ يَدَهُ بِشَيْءٍ مِنَ الدَّقِيقِ وَالسَّوِيقِ

[1566] Abū Usāmah told us, from Zā'idah, from Mughīrah, from Abū Ma'shar, who said: I ate fish with Ibrāhīm, so he called for Sawīq for me, and I washed my hands.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ، عَنْ مُغِيرَةَ، عَنْ أَبِي مَعْشَرٍ، قَالَ: أَكَلْتُ مَعَ إِبْرَاهِيمَ سَمَكًا فَدَعَا لِي بِسَوِيقٍ فَعَسَلْتُ يَدَيَّ

[1567] Mu'tamir ibn Sulaymān told us, from Ḥammād, that he saw no harm in it, but said: "Wasting it is disliked."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ حَمَّادٍ، أَنَّهُ لَمْ يَرَ بِهِ بَأْسًا وَقَالَ: يُكْرَهُ مِنْهُ فَسَادُهُ

[1568] Yazīd ibn Hārūn told us, from Ḥabīb, from 'Amr ibn Harim, who said: Jābir ibn Zayd was asked about a man washing his hand with flour and bread to remove grease. He said: "There is no harm in that."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرِمٍ، قَالَ: سُئِلَ جَابِرُ بْنُ زَيْدٍ عَنِ الرَّجُلِ يَغْسِلُ يَدَهُ بِالْدَّقِيقِ وَالْخُبْزِ مِنَ الْعَمْرِ فَقَالَ: لَا بَأْسَ بِذَلِكَ

[1569] Ibn Mahdī told us, from Mubārak, from Al-Ḥasan, that he used to dislike washing his hand with flour or ground grain.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مُبَارَكٍ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يُكْرَهُ أَنْ يَغْسِلَ يَدَهُ بِدَّقِيقٍ أَوْ بِطَحِينٍ

[1570] Abū Usāmah told us, from ‘Imrān ibn Ḥudayr, from Abū Mijlaz, that he disliked it.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ، عَنْ أَبِي مِجْلَزٍ، أَنَّهُ كَرِهَهُ

[1571] Abū Bakr told us, saying: Ibn Idrīs told us, from Yazīd ibn Abī Ziyād, from Ibrāhīm, from ‘Alqamah, that he had a rag with which he would wipe himself.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ كَانَتْ لَهُ خِرْقَةٌ يَتَمَسَّحُ بِهَا

[1572] Ibn Idrīs told us, from Zayd ibn ‘Abd Allāh, from ‘Abd Allāh ibn al-Ḥārith, who said: He had a handkerchief with which he wiped himself after ablution.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: كَانَ لَهُ مِندِيلٌ يَتَمَسَّحُ بِهِ بَعْدَ الْوُضُوءِ

[1573] ‘Abbād ibn al-‘Awwām told us, from Ibn Abī Khālīd, from ‘Umar ibn Ya‘lā, from his father Ya‘lā, that he saw no harm in wiping the face with a handkerchief after ablution.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ عُمَرَ بْنِ يَعْلَى، عَنْ أَبِيهِ يَعْلَى أَنَّهُ كَانَ لَا يَرَى بِمَسْحِ الْوَجْهِ بِالْمِندِيلِ بَعْدَ الْوُضُوءِ بَأْسًا

[1574] Wakī' told us, from Ismā'īl ibn Abī Khālid, from Ḥakīm ibn Jābir, who said: My father sent a female freed slave of ours to Al-Ḥasan ibn 'Alī, and she saw him perform ablution and take a rag after ablution and wipe himself with it. She seemed to dislike it, and she saw the wetness as if she was repelled by it [or rubbing it].

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، قَالَ أَرْسَلَ أَبِي مَوْلَاةً لَنَا إِلَى الْحَسَنِ بْنِ عَلِيٍّ فَرَأَتْهُ تَوَضَّأَ وَأَخَذَ خِرْقَةً بَعْدَ الْوُضُوءِ فَتَمَسَّحَ بِهَا فَكَانَتْهَا مَقْتَةً فَرَأَتْ مِنَ الْبَلَلِ كَأَنَّهَا تُصَاكُّهَا

[1575] Wakī' told us, from Umm Ghurāb, who said: Bunānah, a servant of Umm al-Banīn, the wife of 'Uthmān, told me that 'Uthmān performed ablution and wiped his face with a handkerchief.

حَدَّثَنَا وَكِيعٌ، عَنْ أُمِّ غُرَابٍ، قَالَتْ حَدَّثَنِي بُنَانَةُ، خَادِمَةٌ لَأُمِّ الْبَنِينِ امْرَأَةِ عُثْمَانَ أَنَّ عُثْمَانَ تَوَضَّأَ فَمَسَحَ وَجْهَهُ بِالْمِنْدِيلِ

[1576] Wakī' told us, from Mis'ar, from Suwayd, the freed slave of 'Amr ibn Ḥurayth, that 'Alī bathed, then took a garment and wrapped himself in it, meaning he dried himself with it.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ سُؤَيْدٍ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ أَنَّ عَلِيًّا، اغْتَسَلَ ثُمَّ أَخَذَ ثَوْبًا فَدَخَلَ فِيهِ يَعْغِي تَنْشَفَ بِهِ

[1577] Wakī' told us, from Mis'ar, from Thābit ibn 'Ubayd, who said: I saw Bishr ibn Abī Sa'īd wiping himself with a handkerchief.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، قَالَ رَأَيْتُ بِشْرَ بْنَ أَبِي سَعِيدٍ يَتَمَسَّحُ بِالْمِنْدِيلِ

[1578] Wakī‘ told us, from Sufyān, from Ibrāhīm ibn Muḥammad ibn al-Muntashir, from his father, from Masrūq, that he had a rag with which he dried himself.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنتَشِرِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، أَنَّهُ كَانَتْ لَهُ خِرْقَةٌ يَتَنَشَّفُ بِهَا

[1579] Ibn ‘Ulayyah told us, from Yūnus, from Al-Ḥasan and Muḥammad, that they saw no harm in wiping the face with a handkerchief after ablution.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ، أَنَّهُمَا كَانَا لَا يَرَيَانِ بِمَسْحِ الْوَجْهِ بِالْمِنْدِيلِ بَعْدَ الْوُضُوءِ بَأْسًا

[1580] Mu‘tamir ibn Sulaymān told us, from his father, that Al-Ḥasan and Ibn Sirīn saw no harm in it.

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، أَنَّ الْحَسَنَ، وَابْنَ سِيرِينَ كَانَا لَا يَرَيَانِ بِهِ بَأْسًا

[1581] Wakī‘ told us, from Shu‘bah, from Usayr ibn ar-Rabī‘ ibn ‘Umaylah, who said: I saw my father and Abū al-Aḥwaṣ wiping with a handkerchief after ablution.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أُسَيْرِ بْنِ الرَّبِيعِ بْنِ عُمَيْلَةَ، قَالَ: رَأَيْتُ أَبِي وَأَبَا الْأَخْوَصِ يَمْسَحَانِ بِالْمِنْدِيلِ بَعْدَ الْوُضُوءِ

[1582] Ibn ‘Ulayyah told us, from Layth, from Zurayq, from Anas, that he used to perform ablution and wipe his face and hands.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ لَيْثٍ، عَنْ زُرَيْقٍ، عَنْ أَنَسٍ، أَنَّهُ كَانَ يَتَوَضَّأُ وَيَمْسَحُ وَجْهَهُ وَيَدَيْهِ

[1583] Wakī‘ told us, from Sufyān, from Sālim, from Sa‘īd ibn Jubayr, who said: “There is no harm in it.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: لَا بَأْسَ بِهِ

[1584] Ibn ‘Ulayyah told us, from Ibn ‘Awn, who said: I asked Al-Ḥasan about a man wiping his face with a rag after performing ablution. He said: “Yes, if the rag is clean.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ عَوْنٍ، قَالَ: سَأَلْتُ الْحَسَنَ عَنِ الرَّجُلِ يَمْسَحُ وَجْهَهُ بِالْخِرْقَةِ بَعْدَ مَا يَتَوَضَّأُ فَقَالَ: نَعَمْ، إِذَا كَانَتِ الْخِرْقَةُ نَظِيفَةً

[1585] Ibn Numayr told us, from Al-Ajlah, from Aḍ-Ḍaḥḥāk, that he was asked about the handkerchief after ablution. He said: “It is cleaner for the face.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الْأَجْلَحِ، عَنِ الضَّحَّاكِ، أَنَّهُ سُئِلَ عَنِ الْمُنْدِيلِ، بَعْدَ الْوُضُوءِ فَقَالَ: هُوَ أَنْقَى لِلْوَجْهِ

[1586] Ibn Numayr and Wakī‘ told us, from Ismā‘īl, from Ash-Sha‘bī, who said: “There is no harm in it.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، وَوَكَيْعٌ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، قَالَ: لَا بَأْسَ بِهِ

[1587] Wakī‘ told us, from Shu‘bah, from Al-Ḥakam, from Ibn ‘Umar, that he wiped his face with his garment.

حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنِ ابْنِ عُمَرَ، أَنَّهُ مَسَحَ وَجْهَهُ بِثَوْبِهِ

[1588] Ibn ‘Ulayyah told us, from Shu‘bah, from Salamah ibn Kuhayl, who said: Al-Aswad used to wipe himself with a handkerchief.

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ كَانَ الْأَسْوَدُ يَتَمَسَحُ بِالْمِنْدِيلِ

[1589] Ibn Idrīs told us, from Hishām, from Al-Ḥasan and Muḥammad, that they saw no harm in it. But Ibn Sīrīn used to say: “Leaving it is more beloved to me than doing it.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، أَنَّهُمَا كَانَا لَا يَرَيَانِ بِهِ بَأْسًا وَكَانَ ابْنُ سِيرِينَ يَقُولُ: تَرَكُّهُ أَحَبُّ إِلَيَّ مِنْهُ

[1590] ‘Abd al-A‘lā told us, from Ma‘mar, from Az-Zuhrī, that he saw no harm in a man wiping his face with a handkerchief.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَمَسَحَ الرَّجُلُ وَجْهَهُ بِالْمِنْدِيلِ

[1591] Ibn Fuḍayl told us, from ‘Āṣim, from Bakr, who said: “The handkerchief is most useful in winter.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ عَاصِمٍ، عَنْ بَكْرِ، قَالَ: أَنْفَعُ مَا يَكُونُ الْمِنْدِيلُ فِي الشِّتَاءِ

[1592] Abū Bakr told us, saying: Ibn Idrīs told us, from Al-A‘mash, from Sālim, from Kurayb, from Ibn ‘Abbās, from Maymūnah, that the Prophet ﷺ was brought a handkerchief but he did not touch it, and he began doing this with the water, meaning shaking it off.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتِيَ بِالْمِنْدِيلِ فَلَمْ يَمَسَّهُ وَجَعَلَ يَقُولُ بِالْمَاءِ هَكَذَا يَعْنِي يَنْفُضُهُ

[1593] Ibn ‘Uyaynah told us, from Manṣūr, from Hilāl, from ‘Aṭā’, from Jābir, who said: “Do not wipe with a handkerchief when you perform ablution.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ هِلَالٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: لَا تَمْسَحْ بِالْمِنْدِيلِ إِذَا تَوَضَّأْتَ

[1594] Jarīr told us, from Qābūs, from his father, from Ibn ‘Abbās, who said: “He wipes himself [dry] from the purification of Janābah (major impurity), but he does not wipe himself from the purification of prayer (Wudu).”

حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: يَتَمَسَّحُ مِنْ طَهُورِ الْجَنَابَةِ وَلَا يَتَمَسَّحُ مِنْ طَهُورِ الصَّلَاةِ

[1595] Abū al-Aḥwaṣ told us, from Manṣūr, from Ibrāhīm and Sa‘īd ibn Jubayr, that they both disliked the handkerchief after ablution.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، وَسَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُمَا كَرِهَا الْمِنْدِيلَ بَعْدَ الْوُضُوءِ

[1596] ‘Abbād ibn ‘Abd al-Malik told us, from ‘Aṭā’, that he used to dislike it and say: “You have invented handkerchiefs.”

حَدَّثَنَا عَبَّادُ بْنُ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، أَنَّهُ كَانَ يَكْرَهُهُ وَيَقُولُ: أَحَدَثْتُمُ الْمَنَادِيلَ

[1597] Mu‘tamir told us, from his father, that Abū al-‘Āliyah and Sa‘īd ibn al-Musayyib disliked that one wipes his face with a handkerchief after ablution.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، أَنَّ أَبَا الْعَالِيَةِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، كَرِهَا أَنْ يَمْسَحَ وَجْهَهُ، بِالْمِنْدِيلِ بَعْدَ الْوُضُوءِ

[1598] Wakī‘ told us, from Al-A‘mash, from Ibrāhīm, who said: “They only disliked the handkerchief after ablution for fear of it becoming a habit.”

حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: إِنَّمَا كَانُوا يَكْرَهُونَ الْمِنْدِيلَ بَعْدَ الْوُضُوءِ مَخَافَةَ الْعَادَةِ

[1599] Abū Usāmah told us, from Aṣ-Ṣalt ibn Bahrām, from ‘Abd al-Karīm, from Sa‘īd ibn al-Musayyib, that he disliked it and said: “It will be weighed [in the account].”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الصَّلْتِ بْنِ بَهْرَامَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ كَرِهَهُ وَقَالَ: هُوَ يُوزَنُ

[1600] Abū Bakr told us, saying: Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, from ‘Abd ar-Raḥmān ibn Yazīd, who said: They said to Salmān: “Your Prophet has taught you everything, even defecation?” He said: “Yes, he forbade us from facing the Qiblah while defecating or urinating.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: قَالُوا لِسَلْمَانَ قَدْ عَلَّمَكُمْ نَبِيُّكُمْ عَلَى كُلِّ شَيْءٍ حَتَّى الْخِرَاءَةِ؟ قَالَ: أَجَلٌ، قَدْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بَغَائِطٍ أَوْ يُؤَلِّ

[1601] Shabābah told us, from Ibn Abī Dhi‘b, from Az-Zuhrī, from ‘Aṭā’ ibn Yazīd, from Abū Ayyūb, who said: The Messenger of Allah ﷺ said: “When one of you goes to defecate, he should not face the Qiblah nor turn his back to it, but face east or west.”

حَدَّثَنَا شَبَابَةُ، عَنِ ابْنِ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا ذَهَبَ أَحَدُكُمْ لِلْغَائِطِ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُؤَلِّهَا ظَهْرَهُ، شَرِّقُوا أَوْ غَرِّبُوا

[1602] Zayd ibn al-Ḥubāb told us, from Mālik ibn Anas, from Ishāq ibn ‘Abd Allāh ibn Abī Ṭalḥah, from Rāfi‘ ibn Ishāq, the freed slave of Abū Ṭalḥah, who said: I heard Abū Ayyūb saying: “What should I do with these toilets (Karābīs) when the Messenger of Allah ﷺ said: ‘When one of you goes to defecate or urinate, do not face the Qiblah,’ or he said ‘the Ka‘bah,’ ‘with private parts?’”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ رَافِعِ بْنِ إِسْحَاقَ مَوْلَى أَبِي طَلْحَةَ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ، يَقُولُ مَا أَصْنَعُ بِهِذِهِ الْكَرَابِيسِ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا ذَهَبَ أَحَدُكُمْ الْغَائِطَ أَوْ الْبَوْلَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ أَوْ قَالَ الْكَعْبَةَ بِفَرْجِ

[1603] Khālīd ibn Makhḥad told us, from Sulaymān ibn Bilāl, who said: ‘Amr ibn Yaḥyā al-Māzinī told me, from Abū Zayd, from Ma‘qil al-Asadī –who had accompanied the Prophet ﷺ—said: “The Messenger of Allah ﷺ forbade facing either of the two Qiblahs while defecating or urinating.”

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، قَالَ حَدَّثَنِي عَمْرُو بْنُ يَحْيَى الْمَازِنِيُّ، عَنْ أَبِي زَيْدٍ، عَنْ مَعْقِلِ الْأَسَدِيِّ، قَدْ صَحَبَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْتَقْبِلَ الْقِبْلَتَيْنِ بِغَائِطٍ أَوْ بَوْلٍ

[1604] Jarīr told us, from Maṣṣūr, from Mujāhid, who said: “He used to dislike facing the Qiblah while urinating.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَاصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: كَانَ يَكْرَهُ أَنْ يَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ

[1605] Jarīr told us, from Manṣūr, from Ibrāhīm, who said: “They used to dislike facing the Qiblah while defecating or urinating, or turning their backs to it, but [advised] to its right or its left.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ كَانُوا: يَكْرَهُونَ أَنْ يَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ أَوْ يَسْتَدْبِرُوهَا وَلَكِنْ عَنْ يَمِينِهَا أَوْ يَسَارِهَا

[1606] Hushaym told us, from Ibn ‘Awn, from Ibn Sīrīn, who said: “They used to dislike facing either of the two Qiblahs while defecating or urinating.”

حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانُوا يَكْرَهُونَ أَنْ يَسْتَقْبِلُوا، وَاحِدَةً مِنَ الْقِبْلَتَيْنِ بِغَائِطٍ أَوْ بَوْلٍ

[1607] Ibn ‘Uyaynah told us, from Salamah ibn Wahrām, from Ṭāwūs, who said: “The right of Allah upon every Muslim is to honor the Qiblah of Allah and not face it with anything,” meaning while defecating or urinating.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ طَاوُسٍ، قَالَ: حَقُّ اللَّهِ عَلَى كُلِّ مُسْلِمٍ أَنْ يُكْرِمَ قِبْلَةَ اللَّهِ فَلَا يَسْتَقْبِلُ مِنْهَا شَيْئًا يَقُولُ فِي غَائِطٍ أَوْ بَوْلٍ

[1608] ‘Abd al-Wahhāb ath-Thaqafi told us, from Khālid, from a man, from ‘Umar ibn ‘Abd al-‘Azīz, who said: “I have not faced the Qiblah while relieving myself since such and such time.”

حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ رَجُلٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: مَا اسْتَقْبَلْتُ الْقِبْلَةَ بِخَلَائِي مُنْذُ كَذَا وَكَذَا

[1609] Shabābah told us, saying: Layth ibn Sa'd told us, from Yazīd ibn Abī Ḥabīb, that he heard 'Abd Allāh ibn al-Ḥārith az-Zubaydī say: "I was the first to hear the Messenger of Allah ﷺ saying: 'None of you should urinate facing the Qiblah,' and I was the first to tell the people about it."

حَدَّثَنَا شَبَابَةُ، قَالَ حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الْحَارِثِ الزُّبَيْدِيَّ، يَقُولُ: أَنَا أَوَّلُ مَنْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - وَهُوَ يَقُولُ: لَا يَبُولَنَّ أَحَدُكُمْ مُسْتَقْبِلَ الْقِبْلَةِ وَأَنَا أَوَّلُ مَنْ حَدَّثَ النَّاسَ بِهِ

[1610] 'Affān told us, saying: Wuhayb told us, saying: 'Amr ibn Yaḥyā told us, from Abū Zayd, from Ma'qil ibn Abī Ma'qil, from the Prophet ﷺ, that he forbade facing either of the two Qiblahs while defecating or urinating.

حَدَّثَنَا عَفَّانُ، قَالَ حَدَّثَنَا وَهَيْبٌ، قَالَ حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِي زَيْدٍ، عَنْ مَعْقِلِ بْنِ أَبِي مَعْقِلٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى أَنْ نَسْتَقْبِلَ الْقِبْلَتَيْنِ بِعَاطِطٍ أَوْ بَوْلٍ

[1611] Abū Bakr told us, saying: Ḥafṣ ibn Ghiyāth told us, from Yaḥyā ibn Sa'īd, from Muḥammad ibn Yaḥyā ibn Ḥibbān, from his uncle Wāsi' ibn Ḥibbān, from Ibn 'Umar, who said: "I saw the Prophet ﷺ sitting to relieve himself facing towards the Qiblah."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ، وَاسِعِ بْنِ حَبَّانَ، عَنْ ابْنِ عُمَرَ، قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا يَقْضِي حَاجَتَهُ مُتَوَجِّهًا نَحْوَ الْقِبْلَةِ

[1612] Ath-Thaqafī told us, from Khālīd, from a man, from ‘Irāk ibn Mālīk, from ‘Ā’ishah, that the Messenger of Allah ﷺ ordered his toilet to be turned towards the Qiblah when it reached him that the people disliked that.

حَدَّثَنَا الثَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ رَجُلٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِخَلَائِهِ فَحَوَّلَ قِبَلَ الْقِبْلَةِ لَمَّا بَلَغَهُ أَنَّ النَّاسَ كَرِهُوا ذَلِكَ

[1613] Wakī‘ reported from Ḥammād ibn Salamah from Khālīd ibn Abī aṣ-Ṣalt from ‘Irāk ibn Mālīk from ‘Ā’ishah who said: It was mentioned in the presence of the Messenger of Allah ﷺ that some people dislike facing the Qiblah with their private parts [while relieving themselves]. The Messenger of Allah ﷺ said: “Face the Qiblah with your backsides.”

حَدَّثَنَا وَكَيْعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ خَالِدِ بْنِ أَبِي الصَّلْتِ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عَائِشَةَ، قَالَتْ ذُكِرَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ قَوْمًا يَكْرَهُونَ أَنْ يَسْتَقْبِلُوا بِفُرُوجِهِمُ الْقِبْلَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اسْتَقْبِلُوا بِمَقَاعِدِكُمْ إِلَى الْقِبْلَةِ

[1614] Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm from ‘Abd ar-Raḥmān ibn Yazīd who said: They said to Salmān: “Your Prophet has taught you everything, even how to defecate.” He said: “Yes, he forbade us from cleaning ourselves with the right hand.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: قَالُوا لِسَلْمَانَ عَلَّمَكُمْ نَبِيُّكُمْ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةَ قَالَ: أَجَلْ قَدْ نَهَانَا أَنْ نَسْتَنْجِيَ بِالْيَمِينِ

[1615] Ibn Fuḍayl reported from Al-A'mash from some of his companions from Masrūq from 'Ā'ishah who said: "The right hand of the Messenger of Allah ﷺ was for his food and his prayer, and his left hand was for other than that."

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ بَعْضِ أَصْحَابِهِ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ يَمِينُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَطْعَامِهِ وَصَلَاتِهِ وَكَانَتْ شِمَالُهُ لِمَا سِوَى ذَلِكَ

[1616] Ḥusayn ibn 'Alī reported from Zā'idah from 'Āṣim from Al-Musayyib – and others besides Ḥusayn reported from Zā'idah from Al-Musayyib from Sawwār – from Ḥafṣah who said: "The right hand of the Messenger of Allah ﷺ was for his food, his drink, his purification, his clothes, and his prayer, and his left hand was for other than that."

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنِ الْمُسَيَّبِ، وَقَالَ غَيْرُ حُسَيْنٍ عَنْ زَائِدَةَ، عَنِ الْمُسَيَّبِ، عَنْ سَوَّارٍ، عَنْ حَفْصَةَ، قَالَتْ: كَانَتْ يَمِينُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَطْعَامِهِ وَشَرَابِهِ وَطَهْرِهِ وَثِيَابِهِ وَصَلَاتِهِ وَكَانَتْ شِمَالُهُ لِمَا سِوَى ذَلِكَ

[1617] Ḥafṣ ibn Ghiyāth reported from Hishām from his father who said: "It used to be said: A man's right hand is for his food and drink, and his left hand is for his mucus and cleaning himself (Istinja')."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: كَانَ يُقَالُ: يَمِينُ الرَّجُلِ لَطْعَامِهِ وَشَرَابِهِ وَشِمَالُهُ لِمُخَاطَبِهِ وَاسْتِنْجَائِهِ

[1618] Abū Bakr reported: ‘Abd ar-Raḥīm ibn Sulaymān reported from Sa‘īd from Qatādah from Mu‘ādhah from ‘Ā’ishah who said: “Order your husbands to wash away the traces of feces and urine, for the Messenger of Allah ﷺ used to do it, and I am shy [to tell them].”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ، قَالَتْ: مَرَرْتُ أَرْوَأَجُكُنَّ أَنْ يَغْسِلُوا أَثَرَ الْعَائِطِ وَالْبَوْلِ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - كَانَ يَفْعَلُهُ وَأَنَا أَسْتَحْيِيهِمْ

[1619] Hushaym reported: Manṣūr informed us from Ibn Sīrīn that ‘Ā’ishah used to say to the women: “Order your husbands to clean themselves (Istinja') with water when they come out from the toilet.”

حَدَّثَنَا هُشَيْمٌ، قَالَ أَنَا مَنْصُورٌ، عَنِ ابْنِ سِيرِينَ أَنَّ عَائِشَةَ، كَانَتْ تَقُولُ لِلنِّسَاءِ: مَرَرْنَ أَرْوَأَجُكُنَّ أَنْ يَسْتَنْجُوا بِالْمَاءِ إِذَا خَرَجُوا مِنَ الْعَائِطِ

[1620] Hushaym reported from Ḥuṣayn from Zirr from Muslim ibn Sabrah ibn al-Musayyib from Najiyyah from his paternal aunt Furay‘ah – who was married to Ḥudhayfah – that she said: “Ḥudhayfah used to clean himself (Istinja') with water.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ زُرٍّ، عَنْ مُسْلِمِ بْنِ سَبْرَةَ بْنِ الْمُسَيَّبِ، عَنْ نَجِيَّةَ، عَنْ عَمَّتِهِ فُرَيْعَةَ وَكَانَتْ تَحْتَ حَدِيقَةٍ أَنَّهَا قَالَتْ: كَانَ حُدَيْفَةُ يَسْتَنْجِي بِالْمَاءِ

[1621] Abū Bakr reported from Ghundar and Wakī‘ from Shu‘bah from ‘Aṭā’ ibn Abī Maymūnah that he heard Anas say: “The Prophet ﷺ would enter the privy, and I and a boy like me would carry a water skin and a spear. He would clean himself with water.”

حَدَّثَنَا أَبُو بَكْرٍ عَنْ غُنْدَرٍ، وَوَكَيْعٍ، عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، أَنَّهُ سَمِعَ أَنَسًا، يَقُولُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْخَلَاءَ فَأَحْمِلُ أَنَا وَغُلَامٌ نَحْوِي إِدَاوَةً وَعَنْزَةً فَيَسْتَنْجِي بِالْمَاءِ

[1622] Aḍ-Ḍaḥḥāk ibn Makhlad reported from Al-Awzā‘ī who said: Abū an-Naḥḥās told us: I accompanied Rāfi‘ ibn Khadij on a journey, and he used to clean himself with water.

حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ الْأَوْزَاعِيِّ، قَالَ نَا أَبُو النَّحَّاسِ، قَالَ صَحِبْتُ رَافِعَ بْنَ خَدِيجٍ فِي سَفَرٍ فَكَانَ يَسْتَنْجِي بِالْمَاءِ

[1623] Azhar reported from Ibn ‘Awn from Anas ibn Sīrīn that Anas ibn Mālīk entered the toilet and then called for a vessel and potash (cleaning agent).

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، أَنَّ أَنَسَ بْنَ مَالِكٍ، دَخَلَ الْخَلَاءَ فَدَعَا بِتَوْرٍ وَأُشْنَانٍ

[1624] Jarīr reported from Maṣṣūr from Ibrāhīm who said: “It has reached me that the Messenger of Allah ﷺ never entered the toilet without performing ablution or touching water.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَسْوُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَدْخُلِ الْخَلَاءَ إِلَّا تَوَضَّأَ أَوْ مَسَحَ مَاءً

[1625] Ghundar reported from Shu‘bah from Abū Maslamah that he heard Abū Naḍrah narrating from Abū Sa‘d, the client of Abū Usayd – who was a Bedouin – who said: “When Abū Usayd went to the toilet, I would bring him water and he would clean himself with it.” Shu‘bah said: He means Istinja'.

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي مَسْلَمَةَ، أَنَّهُ سَمِعَ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ أَبِي سَعْدٍ، مَوْلَى أَبِي أُسَيْدٍ وَكَانَ بَدْوِيًّا قَالَ كَانَ أَبُو أُسَيْدٍ إِذَا أَتَى الْخَلَاءَ أَتَيْتُهُ بِمَاءٍ فَاسْتَنْجَى مِنْهُ قَالَ شُعْبَةُ يَعْنِي يَسْتَنْجِي

[1626] Ibn Dukayn reported from Qurrah from Budayl al-‘Uqayli from Muṭarrif ibn ‘Abd Allāh ibn ash-Shikhhīr who said: A Bedouin told me: I accompanied Abū Dharr and all his character pleased me except one habit. I asked: “What is it?” He said: “When he came out of the toilet, he would wash himself (perform Istinja').”

حَدَّثَنَا ابْنُ دُكَيْنٍ، عَنْ قُرَّةَ، عَنْ بُدَيْلِ الْعُقَيْلِيِّ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، قَالَ: حَدَّثَنِي أَعْرَابِيٌّ، قَالَ: صَحِبْتُ أَبَا ذَرٍّ فَكُلُّ أَخْلَاقِهِ أَعْجَبَنِي إِلَّا خُلُقَ وَاجِدٍ، قُلْتُ: مَا هُوَ؟ قَالَ: كَانَ إِذَا خَرَجَ مِنَ الْخَلَاءِ اسْتَنْجَى

[1627] Yaḥyā ibn Ādam reported from Ibn al-Mubārak from Ma‘mar from Az-Zuhrī that ‘Umar ibn al-Khaṭṭāb cleaned himself with water using his two palms. He said: The Companions of the Prophet ﷺ began to laugh and say: “He performs ablution just like a woman.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنِ ابْنِ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، اسْتَطَابَ بِالْمَاءِ بَيْنَ رَاhtَيْنِ قَالَ فَجَعَلَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْحَكُونَ وَيَقُولُونَ: يَتَوَضَّأُ كَمِثْلِ الْمَرْأَةِ

[1628] ‘Isā ibn Yūnus reported from Al-Awzā‘ī from Yaḥyā ibn Abī Kathīr that Anas used to clean himself (Istinja') using the basin (trough).

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَنَّ أَنَسًا، كَانَ يَسْتَنْجِي بِالْحَوْضِ

[1629] Hushaym reported from ‘Abd al-Ḥamīd ibn Ja‘far from Mujaṃmi‘ ibn Ya‘qūb ibn Mujaṃmi‘ that the Messenger of Allah ﷺ said to ‘Uwaym ibn Sā‘idah: “What is this purification for which Allah has praised you?” They said: “We wash our posteriors.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ مُجَمِّعِ بْنِ يَعْقُوبَ بْنِ مُجَمِّعٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعُوَيْمِ بْنِ سَاعِدَةَ: مَا هَذَا الطُّهُورُ الَّذِي أَثْنَى اللَّهُ عَلَيْكُمْ؟ قَالُوا: نَغْسِلُ الْأَنْبَارَ

[1630] Yaḥyā ibn Ādam reported: Mālik ibn Mighwal told us: I heard Sayyār Abū al-Ḥakam more than once narrating from Shahr ibn Ḥawshab from Muḥammad ibn Yūsuf ibn ‘Abd Allāh ibn Salām who said: When the Messenger of Allah ﷺ came to us – meaning Qubā’ – he said: “Allah has praised you well regarding purification. Will you not inform me?” He referred to His saying: {In it are men who love to clean themselves, and Allah loves those who make themselves clean} [At-Tawbah: 108]. They said: “O Messenger of Allah, we find it written for us in the Torah: Cleaning oneself (Istinja’) with water.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، قَالَ: سَمِعْتُ سَيَّارَ أَبَا الْحَكَمِ، غَيْرَ مَرَّةٍ يُحَدِّثُ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا يَغْنِي قُبَاءَ قَالَ: إِنَّ اللَّهَ قَدْ أَتَنَى عَلَيْكُمْ فِي الطُّهُورِ خَيْرًا أَفَلَا تُخْبِرُونِي قَالَ يَغْنِي قَوْلُهُ تَعَالَى: {فَبِهِ رِجَالٌ: يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ} [التوبة: 108] قَالَ , فَقَالُوا: يَا رَسُولَ اللَّهِ , إِنَّا لَنَجِدُهُ مَكْتُوبًا [108] عَلَيْنَا فِي التَّوْرَةِ: الْإِسْتِنْجَاءُ بِالْمَاءِ

[1631] Ḥafṣ reported from Dāwūd ibn Abī Laylā from Ash-Sha‘bī who said: When this verse was revealed, the Messenger of Allah ﷺ said: “O people of Qubā’, what is this praise that Allah has praised you with?” They said: “There is no one among us except that he cleans himself with water after the toilet.” {In it are men who love to clean themselves, and Allah loves those who make themselves clean} [At-Tawbah: 108].

حَدَّثَنَا حَفْصٌ، عَنْ دَاوُدَ بْنِ أَبِي لَيْلَى، عَنِ الشَّعْبِيِّ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَهْلَ قُبَاءَ مَا هَذَا الثَّنَاءُ الَّذِي أَثْنَى اللَّهُ عَلَيْكُمْ قَالُوا مَا مِنَّا أَحَدٌ إِلَّا وَهُوَ يَسْتَنْجِي بِالْمَاءِ مِنَ الْخَلَاءِ {فِيهِ رَجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ} [التوبة: 108]

[1632] Ḥātim ibn Ismā‘īl reported from Ja‘far from his father that this verse was revealed regarding the people of Qubā’: {In it are men who love to clean themselves, and Allah loves those who make themselves clean} [At-Tawbah: 108].

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ هَذِهِ الْآيَةَ، نَزَلَتْ فِي أَهْلِ قُبَاءَ {فِيهِ رَجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ} [التوبة: 108]

[1633] Ibn ‘Ulayyah reported from Yazīd ar-Rishk from Mu‘ādhah from ‘Ā’ishah who said: “Order your husbands (or she said: your men) to wash away the traces of waste (Hashw), for we are too shy to order them to do that.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يَزِيدَ الرَّشَكِيِّ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ، قَالَتْ: مَرُنْ أَرْوَاجُكُنَّ أَوْ قَالَتْ رِجَالُكُنَّ أَنْ يَغْسِلُوا عَنْهُمْ أَثَرَ الْحَشْوِ فَإِنَّا نَسْتَحْيِي أَنْ نَأْمُرَهُمْ بِذَلِكَ

[1634] Yahyā ibn Ya‘lā reported from ‘Abd al-Malik ibn ‘Umayr who said: ‘Alī said: “Those before you used to drop solid droppings, but you pass loose stools, so follow stones with water.”

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: قَالَ عَلِيٌّ: إِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَبْعُرُونَ بَعْرًا وَإِنَّكُمْ تَتْلُطُونَ تَلْطًا فَاتَّبِعُوا الْجَارَةَ بِالْمَاءِ

[1635] Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm from Hammām from Ḥudhayfah who said: He was asked about cleaning oneself with water, and he said: “Then my hand would still be in filth.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ، قَالَ: سُئِلَ عَنِ الْإِسْتِنْجَاءِ، بِالْمَاءِ فَقَالَ: إِذَا لَا تَزَالُ يَدَيَّ فِي نَتْنٍ

[1636] Jarīr reported from Manṣūr from Ibrāhīm who said: Al-Aswad and ‘Abd ar-Raḥmān ibn Yazīd used to enter the toilet and clean themselves with stones, adding nothing to them and not touching water.

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ الْأَسْوَدُ وَعَبْدُ الرَّحْمَنِ بْنُ يَزِيدٍ يَدْخُلَانِ الْخَلَاءَ فَيَسْتَنْجِيَانِ بِأَحْجَارٍ وَلَا يَزِيدَانِ عَلَيْهَا وَلَا يَمْسَانِ مَاءً

[1637] Hushaym reported: Yaḥyā ibn Sa‘īd informed us from Sa‘īd ibn al-Musayyib who said: When cleaning with water was mentioned to him, he said: “You people have done that. They [the Companions] used to suffice with stones.”

حَدَّثَنَا هُشَيْمٌ، قَالَ أَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: فَلَمَّا ذُكِرَ لَهُ الْإِسْتِنْجَاءُ بِالْمَاءِ فَقَالَ أَنْتُمْ فَعَلْتُمْ لِذَلِكَ مِنْهُمْ كَانُوا يَجْتَرِئُونَ بِالْحِجَارَةِ

[1638] ‘Abdah reported from Hishām ibn ‘Urwah from ‘Amr ibn Khuzaymah from ‘Umārah ibn Khuzaymah from Khuzaymah ibn Thābit who said: The Messenger of Allah ﷺ said regarding cleaning oneself: “With three stones containing no dung.”

حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَمْرِو بْنِ خُرَيْمَةَ، عَنْ عُمَارَةَ بْنِ خُرَيْمَةَ، عَنْ خُرَيْمَةَ بْنِ ثَابِتٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْإِسْتِنْجَاءِ بِثَلَاثَةِ أَحْجَارٍ لَيْسَ فِيهَا رَجِيْعٌ

[1639] Hushaym reported: Abū Bishr informed us from Ṭāwūs who said: “Cleaning oneself is with three stones.” I said: “What if I don't find three stones?” He said: “Then three sticks.” I said: “What if I don't find three sticks?” He said: “Then three handfuls of dirt.”

حَدَّثَنَا هُشَيْمٌ، قَالَ أَنَا أَبُو بَشْرٍ، عَنْ طَاوُسٍ، قَالَ: الْإِسْتِنْجَاءُ بِثَلَاثَةِ أَحْجَارٍ قَالَ قُلْتُ فَإِنْ لَمْ أَجِدْ ثَلَاثَةَ أَحْجَارٍ قَالَ فَثَلَاثَةُ أَعوَادٍ قُلْتُ فَإِنْ لَمْ أَجِدْ ثَلَاثَةَ أَعوَادٍ قَالَ فَثَلَاثُ حَفَنَاتٍ مِنْ تُرَابٍ

[1640] Hushaym reported from Ismā'il ibn Sālim who said: Al-Ḥakam told us: "Cleaning oneself is with three stones; if that does not suffice, then with five stones."

حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، قَالَ حَدَّثَنَا الْحَكَمُ، قَالَ الْإِسْتِنْجَاءُ بِثَلَاثَةِ أَحْجَارٍ فَإِنْ لَمْ يَجْتَرِئْ بِذَلِكَ فَبِخَمْسَةِ أَحْجَارٍ

[1641] Wakī' reported from Mis'ar from 'Ubayd Allāh ibn al-Quṭaynah from Ibn az-Zubayr that he saw a man washing away the traces of feces and said: "We did not use to do that."

حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْقُطَيْبَةِ، عَنْ ابْنِ الزُّبَيْرِ، أَنَّهُ رَأَى رَجُلًا يَغْسِلُ عَنْهُ أَثَرَ الْعَائِطِ فَقَالَ: مَا كُنَّا نَفْعَلُهُ

[1642] Wakī' reported from Al-A'mash from Ibrāhīm from 'Abd ar-Raḥmān ibn Yazīd from Salmān: Some of the polytheists said to him mockingly: "I see your companion teaching you everything, even how to defecate?" Salmān said: "Yes, he ordered us not to face the Qiblah and not to clean ourselves with fewer than three stones."

حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ، قَالَ لَهُ بَعْضُ الْمُشْرِكِينَ وَهُمْ يَسْتَهْزِئُونَ أَرَى صَاحِبَكُمْ وَهُوَ يُعَلِّمُكُمْ حَتَّى الْخِرَاءَةِ؟ فَقَالَ سَلْمَانُ: أَجَلٌ، أَمَرْنَا أَنْ لَا نَسْتَقْبِلَ الْقِبْلَةَ وَلَا نَسْتَنْجِيَ بِدُونِ ثَلَاثَةِ أَحْجَارٍ

[1643] Wakī‘ reported from Isrā’īl from Abū Ishāq from Abū ‘Ubaydah from ‘Abd Allāh (Ibn Mas‘ūd) who said: The Messenger of Allah ﷺ went out to relieve himself and said: “Find me three stones.” I brought him two stones and a piece of dung. He took the two stones and threw away the dung, saying: “It is filth (Riks).”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَةٍ فَقَالَ: الْتَمِسْ لِي ثَلَاثَةَ أَحْجَارٍ فَأَتَيْتُهُ بِحَجَرَيْنِ وَرَوْثَةٍ فَأَخَذَ الْحَجَرَيْنِ وَطَرَحَ الرُّوثَةَ وَقَالَ: إِنَّهَا رِكْسٌ

[1644] Abū Mu‘āwiyah reported from Al-A‘mash from Abū Sufyān from Jābir who said: The Messenger of Allah ﷺ said: “If one of you uses stones (to clean himself), let him use three.” (Meaning: Istinja’).

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ ثَلَاثًا "يَعْنِي يَسْتَنْجِي

[1645] Hammād ibn Mas‘adah reported from Yazīd, the client of Salamah, that Salamah did not use to clean himself with water.

حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ أَنَّ سَلَمَةَ، كَانَ لَا يَسْتَنْجِي بِالْمَاءِ

[1646] Wakī‘ reported from Sufyān from Manṣūr from Ibrāhīm: ‘Alqamah and Al-Aswad (or ‘Abd ar-Raḥmān ibn Yazīd) did not use more than three stones.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، كَانَ عَلَقَمَةُ وَالْأَسْوَدُ أَوْ عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ لَا يَزِيدَانِ عَلَى ثَلَاثَةِ أَحْجَارٍ

[1647] Abū Bakr reported from Ḥātim ibn Ismā'il from Ja'far from Nāfi' who said: Ibn 'Umar did not use water for cleaning. I used to bring him stones from the Harrah (stony ground). When they were full (used up/soiled), I would take them out and throw them away, then bring replacements.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ لَا يَسْتَنْجِي بِالْمَاءِ كُنْتُ أَتَيْتُهُ بِحِجَارَةٍ مِنَ الْحَرَّةِ فَإِذَا امْتَلَأَتْ خَرَجْتُ بِهَا وَطَرَحْتُهَا ثُمَّ أَدْخَلْتُ مَكَانَهَا

[1648] Al-Faḍl ibn Dukayn reported from Sufyān from Maṣṣūr from Ibrāhīm that Al-Aswad and 'Alqamah used to clean themselves with three stones.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ سُفْيَانَ، عَنْ مَصُورٍ، عَنْ إِبْرَاهِيمَ، أَنَّ الْأَسْوَدَ، وَعَلْقَمَةَ، كَانَا يَسْتَنْجِيَانِ بِثَلَاثَةِ أَحْجَارٍ

[1649] Abū Bakr reported: Ḥaḥṣ reported from Ghiyāth from Dāwūd from Ash-Sha'bī from 'Alqamah who said: The Messenger of Allah ﷺ said: "Do not clean yourselves with bones or dung, for they are the food of your brothers from the Jinn."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ غِيَاثٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَسْتَنْجُوا بِالْعِظَامِ وَلَا بِالرُّوْثِ فَإِنَّهُمَا زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ

[1650] ‘Abd ar-Raḥīm ibn Sulaymān reported from Layth from ‘Abd ar-Raḥmān ibn Sulaymān from Layth from ‘Abd ar-Raḥmān ibn al-Aswad from his father from ‘Abd Allāh who said: I went out with the Messenger of Allah ﷺ for a need (to relieve himself). He said: “Bring me something to clean myself with, and do not bring me a decayed object (bone) or dung.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، قَالَ خَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَةٍ فَقَالَ: انْتَبِئْ بِشَيْءٍ أَسْتَنْجِي بِهِ وَلَا تُقَرِّبْنِي حَائِلًا وَلَا رَجِيْعًا

[1651] Wakī‘ and Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm from ‘Abd ar-Raḥmān ibn Yazīd from Salmān who said: “He – meaning the Prophet ﷺ – ordered us to clean ourselves with three stones containing no dung or bone.”

حَدَّثَنَا وَكَيْعٌ، وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ، قَالَ: أَمَرَنَا أَنْ نَسْتَنْجِيَ يَعْني، النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثَةِ أَحْجَارٍ لَيْسَ فِيهَا رَجِيْعٌ وَلَا عَظْمٌ

[1652] Ibn Numayr and ‘Abdah reported from Hishām ibn ‘Urwah from ‘Amr ibn Khuzaymah from ‘Umārah ibn Khuzaymah from Khuzaymah ibn Thābit who said: The Messenger of Allah ﷺ said: “Cleaning oneself (Istitabah) is with three stones containing no dung.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، وَعَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَمْرِو بْنِ خُزَيْمَةَ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْتِطَابَةُ بِثَلَاثَةِ أَحْجَارٍ لَيْسَ فِيهَا رَجِيْعٌ

[1653] ‘Abd al-Wahhāb ath-Thaqafī reported from Yūnus from Al-Ḥasan that he used to dislike cleaning oneself with a stone that a man has already used for cleaning, or with dung, or animal droppings, or a bone.

حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَسْتَنْجِيَ، بِالْحَجَرِ الَّذِي قَدْ اسْتَنْجَى بِهِ الرَّجُلُ أَوْ بِرَوْثٍ أَوْ رَجِيعِ دَابَّةٍ أَوْ بِعَظْمٍ

[1654] Ḥafṣ reported from Layth from Mujāhid that he used to dislike cleaning oneself with a stone that had already been used for cleaning.

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَسْتَنْجِيَ، بِالْحَجَرِ الَّذِي قَدْ اسْتَنْجَى بِهِ

[1655] Ḥafṣ reported from Miṣ‘ar from ‘Abd al-Malik (Ibn Maysarah) who said: “There is no harm if you flip it or scrape it.”

حَدَّثَنَا حَفْصٌ، عَنْ مِيسَرٍ، عَنْ عَبْدِ الْمَلِكِ يَعْنِي ابْنَ مَيْسَرَةَ، قَالَ: لَا بَأْسَ إِذَا قَلَبْتَهُ أَوْ حَكَّكْتَهُ

[1656] Wakī‘ reported from Sinān al-Burjumī from a man from Al-Ḥasan who said: “There is no harm if the stone is large and has edges, that you turn it to an edge and flip it to clean yourself with it.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سِنَانِ الْبُرْجُمِيِّ، عَنْ رَجُلٍ، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ إِذَا كَانَ الْحَجَرُ عَظِيمًا لَهُ حُرُوفٌ أَنْ تُحَرِّفَهُ وَتُقَلِّبَهُ فَتَسْتَنْجِيَ بِهِ

[1657] Wakī‘ reported from Mālik ibn Mighwal from Ṭalḥah from Mujāhid that he disliked cleaning oneself with water that had already been used for cleaning.

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ، عَنْ مُجَاهِدٍ، أَنَّهُ كَرِهَ أَنْ يَسْتَنْجِيَ، بِمَاءٍ قَدْ اسْتَنْجِيَ بِهِ

[1658] ‘Abd al-A‘lā reported from Dāwūd from Ash-Sha‘bī who said: “A man is forbidden from cleaning himself with dung and bone.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، قَالَ: نُهِيَ أَنْ يَسْتَنْجِيَ الرَّجُلُ، بِالْبَعْرَةِ وَالْعَظْمِ

[1659] Abū Bakr reported: Abū al-Aḥwaṣ reported from Abū Ishāq from Nājiyah Abū Khufāf from ‘Ammār who said: I became Junub while I was with the camels and did not find water, so I rolled in the dust as an animal rolls. I came to the Messenger of Allah ﷺ and informed him. He said: “Tayammum is sufficient for you from that.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيَةَ أَبِي خُفَافٍ، عَنْ عَمَّارٍ، قَالَ أَجْنَبْتُ وَأَنَا فِي الْإِبِلِ، وَلَمْ أَجِدْ مَاءً فَتَمَعَعْتُ تَمْعَكَ الدَّابَّةِ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ: إِنَّمَا يَكْفِيكَ مِنْ ذَلِكَ التَّيْمُمُ

[1660] Marwān ibn Mu‘āwiyah reported from ‘Awf from Abū Rajā’ who said: ‘Imrān ibn Ḥuṣayn told us that the Messenger of Allah ﷺ was on a journey and prayed with the people. There was a man isolating himself in a corner away from the people. The Messenger of Allah ﷺ said: “What is the matter with you that you did not pray with the people?” He said: “I became Junub, O Messenger of Allah, and there is no water.” The Messenger of Allah ﷺ said: “Use the earth (Sa'id), for it is sufficient for you.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي رَجَاءٍ، قَالَ حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي سَفَرٍ فَصَلَّى بِالنَّاسِ فَإِذَا رَجُلٌ مُعْتَزِلٌ نَاجِيَهُ مِنَ الْقَوْمِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا لَكَ لَمْ تُصَلِّ مَعَ النَّاسِ؟ فَقَالَ: أَصَابَتْنِي جَنَابَةٌ يَا رَسُولَ اللَّهِ وَلَا مَاءَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ

[1661] Ibn ‘Ulayyah reported from Ayyūb from Abū Qilābah from a man from Banū ‘Āmir from Abū Dharr from the Prophet ﷺ who said: “Clean earth is a purifier as long as water is not found, even for ten years. But when you find water, let it touch your skin.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ رَجُلٍ، مِنْ بَنِي عَامِرٍ عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الصَّعِيدُ الطَّيِّبُ طَهُورٌ مَا لَمْ يَوْجَدْ الْمَاءُ وَلَوْ إِلَى عَشْرِ حِجَجٍ فَإِذَا وَجِدْتَ الْمَاءَ فَأَمْسَهُ بِشَرَّتِكَ

[1662] Ibn Fuḍayl reported from Abū Mālik al-Ashja‘ī from Rib‘ī from Ḥudhayfah who said: The Messenger of Allah ﷺ said: “Its soil has been made a purifier for us when we do not find water” – meaning the earth.

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رَبِيعٍ، عَنْ حُدَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: جُعِلَتْ تُرْبُهَا لَنَا طَهُورًا إِذَا لَمْ نَجِدِ الْمَاءَ يَغْنِي الْأَرْضَ

[1663] ‘Alī ibn Hāshim reported from Ibn Abī Laylā from Al-Minhāl from ‘Abbād ibn ‘Abd Allāh and Zirr from ‘Alī regarding the verse: {Nor while in a state of Janabah, except those passing through [a place of prayer]} [An-Nisa: 43]. He said: “The passerby who does not find water performs Tayammum and prays.”

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ، وَزُرِّ عَنْ - - عَلِيٍّ، {وَلَا جُنْبًا قَالَ: الْمَارُّ الَّذِي لَا [43]: إِلَّا عَابِرِي سَبِيلٍ} [النساء يَجِدُ الْمَاءَ يَتَيَمَّمُ وَيُصَلِّي

[1664] Wakī‘ reported from Mis‘ar from Bukayr ibn al-Akhnas from Al-Ḥasan ibn Muslim regarding {Nor while in a state of Janabah, except those passing through} [An-Nisa: 43]: “Meaning, unless you are travelers, then perform Tayammum.”

حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، {وَلَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ} [النساء أَيُّ إِلَّا أَنْ تَكُونُوا مُسَافِرِينَ فَتَتَيَمَّمُوا [43]

[1665] Wakī‘ reported from Ibn Abī ‘Arūbah from Qatādah from Abū Mijlaz from Ibn ‘Abbās regarding {Nor while in a state of Janabah, except those passing through} [An-Nisa: 43]: He said: “It is the traveler.”

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي عُرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَازٍ، عَنِ ابْنِ عَبَّاسٍ، {وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ} قَالَ هُوَ الْمُسَافِرُ [43]: [النساء]

[1666] Ghundar reported from Ibn Jurayj from Sulaymān ibn Mūsā who said: “They are the travelers who do not find water.”

حَدَّثَنَا غُنْدَرٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ: هُمُ الْمُسَافِرُونَ لَا يَجِدُونَ الْمَاءَ

[1667] Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm from Al-Aswad from ‘Umar who said: “The Junub does not perform Tayammum even if he does not find water for a month.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عُمَرَ، قَالَ: لَا يَتَيَمَّمُ الْجُنُبُ وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا

[1668] Muḥammad ibn Fuḍayl reported from Mughīrah from Ibrāhīm who said: ‘Abd Allāh (Ibn Mas‘ūd) said: “If you are on a journey and become Junub, do not pray until you find water. But if you have minor impurity (Hadath), perform Tayammum and pray.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا كُنْتَ فِي سَفَرٍ فَأَجَنَّبْتَ فَلَا تُصَلِّ حَتَّى تَجِدَ الْمَاءَ وَإِنْ أَحْدَثْتَ فَتَيَمَّمْ ثُمَّ صَلِّ

[1669] Sufyān ibn ‘Uyaynah reported from Abū Sinān from Aḍ-Ḍaḥḥāk who said: “‘Abd Allāh (Ibn Mas‘ūd) retracted his view on Tayammum.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي سِنَانٍ، عَنِ الضَّحَّاكِ، قَالَ: رَجَعَ عَبْدُ اللَّهِ عَنْ قَوْلِهِ فِي التَّيْمُمِ

[1670] Yahyā ibn Sa‘īd reported from Sufyān from Zubayd who said: “I became Junub and did not find water. I asked Abū ‘Aṭiyyah, and he said: ‘Do not pray.’ I asked Sa‘īd ibn Jubayr, and he said: ‘Perform Tayammum and pray.’”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، قَالَ: أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَسَأَلْتُ أَبَا عَاطِيَةَ فَقَالَ: لَا تُصَلِّ وَسَلَّيْتُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ: تَيَمَّمْ وَصَلِّ

[1671] Abū Mu‘āwiyah reported from Al-A‘mash from Shaqīq who said: I was sitting with ‘Abd Allāh (Ibn Mas‘ūd) and Abū Mūsā. Abū Mūsā said: “O Abū ‘Abd ar-Rahmān, what do you say if a man becomes Junub and does not find water for a month? How should he handle the prayer?” ‘Abd Allāh said: “He does not perform Tayammum even if he does not find water for a month.” Abū Mūsā said: “Then what about this verse in Surah Al-Ma‘idah: {And you do not find water, then seek clean earth} [An-Nisa: 43 / Al-Ma‘idah: 6]?” ‘Abd Allāh said: “If they were granted a concession in this, they would soon perform Tayammum with earth whenever the water became cold for them.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ أَبُو مُوسَى يَا أَبَا عَبْدِ الرَّحْمَنِ، أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْرًا كَيْفَ يَصْنَعُ بِالصَّلَاةِ فَقَالَ عَبْدُ اللَّهِ: لَا يَتَيَمَّمُ وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا، فَقَالَ أَبُو مُوسَى فَكَيْفَ بِهَذِهِ الْآيَةِ فِي سُورَةِ الْمَائِدَةِ {فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا} فَقَالَ عَبْدُ اللَّهِ: لَوْ رُخِّصَ لَهُمْ فِي هَذَا [43: النساء] لَأَوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَمَّمُوا بِالصَّعِيدِ

[1672] Abū Bakr reported: Ibn ‘Ulayyah reported from Ibn Jurayj from ‘Atā’ who said: Abū Dharr became Junub while he was at a distance of three (days/miles) from the Prophet ﷺ. He came after the morning prayer had finished. He went out to relieve himself, then turned to him, placed his hand in the dust, and wiped his face and palms.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُلْيَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: أَجْنَبَ أَبُو ذَرٍّ وَهُوَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى مَسِيرَةِ ثَلَاثٍ فَجَاءَ وَقَدْ أَنْصَرَفَ مِنْ صَلَاةِ الصُّبْحِ وَتَبَرَّرَ لِحَاجَتِهِ فَأَلْتَقَتْ إِلَيْهِ فَوَضَعَ يَدَهُ فِي التُّرَابِ فَمَسَحَ وَجْهَهُ وَكَفَيْهِ

[1673] Ibn ‘Ulayyah reported from Ayyūb from Nāfi’ that Ibn ‘Umar performed Tayammum in the camel pen. He struck his hands on the ground and wiped his face with them, then struck them on the ground another time and wiped his hands up to the elbows with them.

حَدَّثَنَا ابْنُ عُلْيَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، تَيَمَّمَ فِي مِرْبَدِ النَّعَمِ فَقَالَ بِيَدَيْهِ عَلَى الْأَرْضِ فَمَسَحَ بِهِمَا وَجْهَهُ ثُمَّ ضَرَبَ بِهِمَا عَلَى الْأَرْضِ ضَرْبَةً أُخْرَى ثُمَّ مَسَحَ بِهِمَا يَدَيْهِ إِلَى الْمِرْفَقَيْنِ

[1674] Ibn ‘Ulayyah reported from Ayyūb who said: I asked Sālim about Tayammum. He struck his hands on the ground once and wiped his hands up to the elbows with them.

حَدَّثَنَا ابْنُ عُلْيَةَ، عَنْ أَيُّوبَ، قَالَ سَأَلْتُ سَالِمًا عَنِ التَّيَمُّمِ، قَالَ: فَضَرَبَ بِيَدَيْهِ عَلَى الْأَرْضِ ضَرْبَةً فَمَسَحَ بِهِمَا يَدَيْهِ إِلَى الْمِرْفَقَيْنِ

[1675] Ibn ‘Ulayyah reported from Ḥabīb ibn ash-Shahīd that he heard Al-Ḥasan being asked about Tayammum. He struck his hands on the ground and wiped his face with them, then struck his hands on the ground another time and wiped his hands up to the elbows with them.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، أَنَّهُ سَمِعَ الْحَسَنَ، سُئِلَ عَنِ التَّيْمُمِ ، فَضَرَبَ بِيَدَيْهِ عَلَى الْأَرْضِ فَمَسَحَ بِهِمَا وَجْهَهُ ثُمَّ ضَرَبَ بِيَدَيْهِ عَلَى الْأَرْضِ ضَرْبَةً أُخْرَى فَمَسَحَ بِهِمَا يَدَيْهِ إِلَى الْمِرْفَقَيْنِ

[1676] Ibn ‘Ulayyah reported from Dāwūd from Ash-Sha‘bī who said: “Tayammum is one strike for the face and for the hands up to the elbows.” Dāwūd described it for us: He struck his hands on the ground, shook them off, then wiped his palms with them, then wiped his face and his forearms up to the elbows with them.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، قَالَ: التَّيْمُمُ ضَرْبَةٌ لِلْوَجْهِ وَلِلْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ وَوَصَفَ لَنَا دَاوُدُ فَضَرَبَ بِيَدَيْهِ عَلَى الْأَرْضِ ثُمَّ نَفَضَهُمَا ثُمَّ مَسَحَ بِهِمَا كَفَّيْهِ ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ

[1677] Abū Mu‘āwiyah reported from Al-A‘mash from Shaqīq who said: Abū Mūsā said to ‘Abd Allāh: “Did you not hear the statement of ‘Ammār: ‘The Messenger of Allah ﷺ sent me on an errand, and I became Junub and did not find water. So I rolled in the dust just as an animal rolls. Then I came to the Prophet ﷺ and mentioned that to him. He said: It is sufficient for you to do like this with your hands.’ Then he struck the ground once with his hands, then wiped the left over the right, the back of his hands, and his face.” ‘Abd Allāh said: “Did you not see that ‘Umar was not satisfied with ‘Ammār's statement?”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ: قَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: إِنَّمَا يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا، ثُمَّ ضَرْبَ بِيَدَيْهِ الْأَرْضَ ضَرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشَّمَالَ عَلَى الْيَمِينِ وَظَاهِرَ كَفِّهِ وَوَجْهَهُ فَقَالَ عَبْدُ اللَّهِ أَوْ لَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ

[1678] Wakī‘ reported from Al-A‘mash from Salamah ibn Kuhayl from Ibn Abzā from his father who said: ‘Ammār said to ‘Umar: “Do you not remember a day when we were in such and such place and we became Junub and did not find water, so we rolled in the dust? When we came to the Prophet ﷺ, we mentioned that to him, and he said: ‘This is sufficient for you.’” Then he struck his hands [on the ground] once, blew on them, and wiped his face and palms with them.

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ ابْنِ أَبِي زَيْ، عَنْ أَبِيهِ، قَالَ: قَالَ عَمَّارٌ لِعُمَرَ أَمَا تَذْكُرُ يَوْمًا كُنَّا فِي كَذَا وَكَذَا فَأَجْنَبْنَا فَلَمْ نَجِدِ الْمَاءَ فَتَمَعْنَا فِي التُّرَابِ فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَّرْنَا ذَلِكَ لَهُ فَقَالَ: إِنَّمَا يَكْفِيكَ هَذَا ثُمَّ ضَرَبَ بِيَدَيْهِ ضَرْبَةً ثُمَّ نَفَخَهُمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَيْهِ

[1679] Mu‘tamir reported from Burd from Makḥūl regarding Tayammum: “He strikes the ground with his hands and wipes his face and palms with them.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، فِي التَّيْمُمِ يَضْرِبُ بِيَدَيْهِ الْأَرْضَ وَيَمْسَحُ بِهِمَا وَجْهَهُ وَكَفَيْهِ

[1680] Jarīr reported from Mughīrah from Ḥammād from Ibrāhīm who said: “It was considered obligatory to reach up to the elbows in Tayammum.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَجِبُ أَنْ يَبْلُغَ بِالتَّيْمُمِ إِلَى الْمِرْفَقَيْنِ

[1681] Ibn Mahdī reported from Ibn Ṭāwūs from his father that he said: “Tayammum is two strikes: one strike for the face and one strike for the forearms up to the elbows.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ أَنَّهُ قَالَ: التَّيْمُمُ ضَرْبَتَانِ ضَرْبَةٌ لِلْوَجْهِ وَضَرْبَةٌ لِلذَّرَاعَيْنِ إِلَى الْمِرْفَقَيْنِ

[1682] Abū Dāwūd aṭ-Ṭayālīsī reported from Ḥammād ibn al-Ja’d from Qatādah from Ibn Sīrīn and Ṣāliḥ Abū al-Khalīl, who both said: “Tayammum is for the face and palms.” While Sa’īd ibn al-Musayyib and Ibn ‘Umar said: “For the face and the forearms.”

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِيسِيُّ، عَنْ حَمَّادِ بْنِ الْجَعْدِ، عَنْ قَتَادَةَ، عَنْ ابْنِ سِيرِينَ، وَصَالِحِ أَبِي الْخَلِيلِ، أَنَّهُمَا قَالَا: التَّيْمُمُ لِلْوَجْهِ وَالْكَفَّيْنِ وَقَالَ: سَعِيدُ بْنُ الْمُسَيَّبِ وَابْنُ عُمرَ لِلْوَجْهِ وَالذَّرَاعَيْنِ

[1683] Jarīr reported from Mughīrah from Ash-Sha’bī who said: “Tayammum is ordered for the parts that are ordered to be washed (in Wudu),” meaning it is for the face and the forearms.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ الشَّعْبِيِّ، قَالَ: أُمِرَ بِالتَّيْمُمِ فِيمَا أُمِرَ فِيهِ بِالْغُسْلِ يَعْنِي إِنَّمَا هُوَ لِلْوَجْهِ وَالذَّرَاعَيْنِ

[1684] Ma’n ibn ‘Isā reported from Ibn Abī Dhi’b from Az-Zuhrī who said: “Tayammum is two strikes: one strike for the face and one strike for the forearms.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ ابْنِ أَبِي ذئْبٍ، عَنْ الزُّهْرِيِّ، قَالَ: التَّيْمُمُ ضَرْبَتَانِ: ضَرْبَةٌ لِلْوَجْهِ وَضَرْبَةٌ لِلذَّرَاعَيْنِ

[1685] Ibn Idrīs reported from Ḥuṣayn from Abū Mālīk from ‘Ammār that he performed Tayammum, wiped his hands in the dust, shook them off, then wiped his face and hands with them, and did not wipe his forearms.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ أَبِي مَالِكٍ، عَنْ عَمَّارٍ، أَنَّهُ تَيَمَّمَ فَمَسَحَ بِيَدَيْهِ التُّرَابَ ثُمَّ نَفَضَهُمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَيَدَيْهِ وَلَمْ يَمْسَحْ ذِرَاعَيْهِ

[1686] Ibn ‘Ulayyah reported from Sa‘īd from Qatādah from ‘Azrah from Sa‘īd ibn ‘Abd ar-Raḥmān ibn Abzā from his father from ‘Ammār from the Prophet ﷺ that he said: “Tayammum is one strike for the face and the palms.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ عَمَّارٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: التَّيَمُّمُ ضَرْبَةٌ لِلْوَجْهِ وَالْكَفَّيْنِ

[1687] Ibn Idrīs reported from Ismā‘īl from Ash-Sha‘bī who said: “I saw him strike his hands on the ground, then shake them off, then wipe his face with them.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، قَالَ: رَأَيْتُهُ يَضْرِبُ بِيَدَيْهِ الْأَرْضَ ثُمَّ يَنْفُضُهُمَا ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ

[1688] Wakī‘ reported from Thābit from Abū az-Zubayr from Jābir that he struck his hands on the ground once and wiped his face with them, then struck the ground with them another time and wiped his forearms up to the elbows.

حَدَّثَنَا وَكِيعٌ، عَنْ ثَابِتٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ ضَرَبَ بِيَدَيْهِ الْأَرْضَ ضَرْبَةً فَمَسَحَ بِهِمَا وَجْهَهُ ثُمَّ ضَرَبَ بِهِمَا الْأَرْضَ ضَرْبَةً أُخْرَى فَمَسَحَ بِهِمَا ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ

[1689] ‘Abbād ibn al-‘Awwām reported from Burd from Sulaymān ibn Mūsā from Abū Hurayrah who said: When the verse of Tayammum was revealed, I did not know what to do. I came to the Prophet ﷺ but did not find him. I went looking for him and met him. When he saw me, he knew why I had come. He urinated, then struck the ground with his hands and wiped his face and palms with them.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ بُرْدٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَمَّا نَزَلَتْ آيَةُ التَّيْمُمِ لَمْ أَدْرِ كَيْفَ أَصْنَعُ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ أَجِدْهُ فَأَنْطَلَقْتُ أَطْلُبُهُ فَاسْتَقْبَلْتُهُ فَلَمَّا رَأَى عَرَفَ الَّذِي جِئْتُ لَهُ، فَقَالَ ثُمَّ ضَرَبَ بِيَدَيْهِ الْأَرْضَ فَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَيْهِ

[1690] Ibn Mahdī reported from Zam‘ah from Ibn Tāwūs from his father regarding Tayammum: “Two strikes: one strike for the face and one strike for the forearms up to the elbows.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ زَمْعَةَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ فِي التَّيْمُمِ ضَرْبَتَانِ: ضَرْبَةٌ لِلْوَجْهِ وَضَرْبَةٌ لِلذَّرَاعَيْنِ إِلَى الْمِرْفَقَيْنِ

[1691] Abū Bakr reported: Hushaym reported from Ḥajjāj from Abū Ishāq from Al-Ḥārith from ‘Alī who said: “Tayammum is performed for every prayer.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: يُتَيَّمَمُ لِكُلِّ صَلَاةٍ

[1692] Abū Usāmah reported from Mujālid from ‘Āmir who said: “Only one prayer is prayed with [a single] Tayammum.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، قَالَ: لَا يُصَلَّى بِالتَّيْمُمِ إِلَّا صَلَاةٌ وَاحِدَةٌ

[1693] Hushaym reported from Yūnus from Al-Ḥasan who said: “Nothing breaks Tayammum except Hadath (ritual impurity).”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: لَا يَنْقُضُ التَّيْمُمَ إِلَّا الْحَدَثُ

[1694] Aḍ-Ḍaḥḥāk ibn Makhḻad reported from Al-Muthannā ibn aṣ-Ṣabbāḥ from ‘Aṭā’ who said: “All prayers may be prayed with [one] Tayammum as long as one does not commit Hadath.”

حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ الْمُثَنَّى بْنِ الصَّبَّاحِ، عَنْ عَطَاءٍ، قَالَ: يُصَلَّى بِالتَّيْمُمِ الصَّلَوَاتُ كُلُّهَا مَا لَمْ يُحْدِثْ

[1695] Ibn Mahdī reported from Hammām from ‘Āmir al-Aḥwal from ‘Amr ibn al-‘Āṣ who said: “Perform Tayammum for every prayer.” And Qatādah used to say that.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ هَمَّامٍ، عَنْ عَامِرِ الْأَحْوَلِ، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ: تَيَمَّمْ لِكُلِّ صَلَاةٍ وَكَانَ يَقُولُ يَعْني بِذَلِكَ قَتَادَةُ

[1696] ‘Umar ibn Hārūn reported from Thawr from Makḥūl who said: “One does not pray voluntary prayers with [obligatory] Tayammum, nor are two prayers prayed with a single Tayammum.”

حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ ثَوْرٍ، عَنْ مَكْحُولٍ، قَالَ: لَا يُصَلَّى تَطَوُّعًا بِتَيَمُّمٍ وَلَا يُصَلَّى صَلَاتَانِ بِتَيَمُّمٍ وَاحِدٍ

[1697] Abū Usāmah reported from Sa'īd from Qatādah who said: “He liked to perform Tayammum for every prayer.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ: كَانَ يُعْجِبُهُ أَنْ يَتَيَمَّمَ، لِكُلِّ صَلَاةٍ

[1698] Ja'far ibn 'Awn reported from Abū Ḥanīfah from Ḥammād from Ibrāhīm who said: “The one who performs Tayammum remains on his Tayammum as long as he does not commit Hadath.”

حَدَّثَنَا جَعْفَرُ بْنُ أَوْنٍ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: الْمُتَيَمَّمُ عَلَى تَيَمُّمِهِ مَا لَمْ يُحْدِثْ

[1699] Abū Bakr reported: Sharīk reported from Abū Ishāq from Al-Ḥārith from 'Alī who said: “The Junub waits (delays Tayammum) until the end of the time [hoping to find water].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: يَتَلَوَّمُ الْجُنُبُ مَا بَيْنَهُ وَبَيْنَ آخِرِ الْوَقْتِ

[1700] Muḥammad ibn Abī 'Adī reported from Ash'ath from Al-Ḥasan and Ibn Sīrīn that they said: “He should not perform Tayammum as long as he hopes to be able to find water within the

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ أَنَّهُمَا قَالَا: لَا يَتَيَمَّمُ مَا رَجَا أَنْ يَقْدِرَ عَلَى الْمَاءِ فِي الْوَقْتِ

[1701] ‘Umar reported from Ibn Jurayj from ‘Aṭā’ who said: “If you are in residence (not traveling) and prayer time comes and you have no water, wait for water. If you fear missing the prayer, perform Tayammum and pray.”

حَدَّثَنَا عُمَرُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا كُنْتَ فِي الْحَضَرِ وَحَضَرَتِ الصَّلَاةُ وَلَيْسَ عِنْدَكَ مَاءٌ فَانْتَظِرِ الْمَاءَ فَإِنْ خَشِيتَ فَوْتَ الصَّلَاةِ فَتَيَمَّمْ وَصَلَّ

[1702] Jarīr reported from Qābūs from his father from Ibn ‘Abbās who said: “The best clean earth (Ṣa‘īd) is tilled land and plowland.”

حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: أَطْيَبُ الصَّعِيدِ الْحَرْتُ وَأَرْضُ الْحَرِّ

[1703] Yazīd ibn Hārūn reported from Hishām from Al-Ḥasan who said: “If prayer time catches a man and he does not find water and cannot reach the ground, he strikes his hands on his saddle or his felt pad, then performs Tayammum with it.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: إِذَا أَدْرَكَتِ الرَّجُلَ الصَّلَاةُ وَلَمْ يَجِدِ الْمَاءَ وَلَمْ يَصِلْ إِلَى الْأَرْضِ ضَرَبَ بِيَدَيْهِ عَلَى سَرْجِهِ وَعَلَى لَبْدِهِ ثُمَّ تَيَمَّمْ بِهِ

[1704] Rawwād ibn Jarrāḥ Abū ‘Iṣām reported from Ḥudhayfah ibn Yazīd from Ḥammād who said: “Perform Tayammum with clean earth, gypsum, mountains, and sand.”

حَدَّثَنَا رَوَّادُ بْنُ جَرَّاحٍ أَبُو عِصَامٍ، عَنْ حُذَيْفَةَ بْنِ يَزِيدٍ، عَنْ حَمَّادٍ، قَالَ: تَيَمَّمْ بِالصَّعِيدِ وَالْجِصِّ وَالْجَبَلِ وَالرَّمْلِ

[1705] Jarīr reported from Mughīrah from Ḥammād who said: “Anything you strike your hands upon is Ṣa‘īd (clean earth), even the dust of your felt pad.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَّادٍ، قَالَ: كُلُّ شَيْءٍ ضَرَبْتَ عَلَيْهِ يَدَيْكَ فَهُوَ صَعِيدٌ حَتَّى غُبَارُ لِبْدِكَ

[1706] Wakī‘ reported from Isrā‘īl from Jābir from ‘Āmir who said: “Tayammum is performed with dried mud (clay) and the mountain.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: يُتَيَمَّمُ بِالْكَلَاءِ وَالْجَبَلِ

[1707] Ibn ‘Ulayyah reported from ‘Awf from Abū ‘Uthmān al-Yazīdī who said: It reached me that the Prophet ﷺ said: “Wipe yourselves with it, for it is kind to you” – meaning the earth.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ عَوْفٍ، عَنْ أَبِي عُثْمَانَ الْيَزِيدِيِّ، قَالَ بَلَغَنِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَمَسَّحُوا بِهَا فَإِنَّهَا بِكُمْ بَرَةٌ يَعْنِي الْأَرْضَ

[1708] Abū Bakr reported: ‘Īsā ibn Yūnus reported from Zam‘ah ibn Ṣāliḥ from ‘Īsā ibn Yazdād from his father who said: The Messenger of Allah ﷺ said: “When one of you urinates, let him shake his penis three times.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ زَمْعَةَ بْنِ صَالِحٍ، عَنْ عِيسَى بْنِ يَزْدَادَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا بَالَ أَحَدُكُمْ فَلْيُنْتِزْ ذَكَرَهُ ثَلَاثَ نَفَرَاتٍ

[1709] Ibn ‘Uyaynah reported from ‘Amr from Abū ash-Sha‘thā’ who said: “When you urinate, wipe your penis from underneath, for it will stop [the dripping].”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ أَبِي الشَّعَثَاءِ، قَالَ: إِذَا بُلْتَ فَاْمْسَحْ ذَكَرَكَ مِنْ أَسْفَلِ فَإِنَّهُ يَنْقَطِعُ

[1710] Wakī‘ reported from Zam‘ah ibn Ṣāliḥ from ‘Īsā ibn Yazdād from his father that he said: The Messenger of Allah ﷺ said: “When one of you urinates, let him shake his penis three times.” Zam‘ah said: “For that suffices him.”

حَدَّثَنَا وَكَيْعٌ، عَنْ زَمْعَةَ بْنِ صَالِحٍ، عَنْ عَيْسَى بْنِ يَزْدَادٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا بَالَ أَحَدُكُمْ فَلْيَنْتِرْ ذَكَرَهُ ثَلَاثًا قَالَ زَمْعَةُ فَإِنَّ ذَلِكَ يُجْزِي عَنْهُ

[1711] Abū Bakr reported: Wakī‘ reported from Ḥamzah az-Zayyāt from ‘Aṭā’ ibn as-Sā’ib from Zādhān from ‘Alī regarding a mouse falling into a well. He said: “It is drained until the water overcomes them (i.e., new water comes in and it becomes clean).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ حَمْزَةَ الزَّيَّاتِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَادَانَ، عَنْ عَلِيٍّ، فِي الْفَأْرَةِ تَقَعُ فِي الْبُئْرِ قَالَ يُنْزَحُ إِلَى أَنْ يَغْلِبَهُمُ الْمَاءُ

[1712] Ḥafṣ ibn ‘Aṣim reported from Al-Ḥasan regarding a mouse falling into a well. He said: “Forty buckets are drawn from it.”

حَدَّثَنَا حَفْصُ بْنُ عَاصِمٍ، عَنْ الْحَسَنِ، فِي الْفَأْرَةِ تَقَعُ فِي الْبُئْرِ قَالَ يُسْتَقَى مِنْهَا أَرْبَعُونَ دَلْوًا

[1713] Hushaym reported from Mughīrah from Ibrāhīm regarding a large rat or a cat falling into a well. He said: “Forty buckets should be drawn from it.” Mughīrah said: “[Or] until the water changes.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الْجُرَذِ أَوْ السَّوْرِ تَقَعُ فِي الْبُئْرِ قَالَ يُدْلَوُ مِنْهَا أَرْبَعِينَ دَلْوًا ، قَالَ مُغِيرَةُ: حَتَّى يَتَغَيَّرَ الْمَاءُ

[1714] Ibn ‘Uyaynah reported from ‘Atā’ who said: “If a large rat falls into a well, twenty buckets are drained from it. If it disintegrates, then forty buckets. If a sheep falls in, forty buckets are drained. If it disintegrates, all of it is drained or one hundred buckets.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَطَاءٍ، قَالَ: إِذَا وَقَعَ الْجُرَذُ فِي الْبُئْرِ نُزِحَ مِنْهَا عِشْرُونَ دَلْوًا فَإِنْ تَفَسَّخَ فَأَرْبَعُونَ دَلْوًا ، فَإِذَا وَقَعَتِ الشَّاةُ نُزِحَ مِنْهَا أَرْبَعُونَ دَلْوًا ، فَإِنْ تَفَسَّخَتْ نُزِحَتْ كُلُّهَا أَوْ مِائَةُ دَلْوٍ

[1715] Hushaym reported from ‘Abd Allāh ibn Sabrah from Ash-Sha‘bī that he said: “Seventy buckets are drawn from it” – meaning regarding a chicken.

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ اللَّهِ بْنِ سَبْرَةَ، عَنِ الشَّعْبِيِّ، أَنَّهُ قَالَ: يُدْلَى مِنْهَا سَبْعُونَ دَلْوًا يَعْنِي فِي الدَّجَاجَةِ

[1716] Ya'lā ibn 'Ubayd reported from 'Abd al-Malik from 'Aṭā' regarding a well into which a chicken or similar things fall and die. He said: "Draw a bucket from it and perform ablution from it. But if it has disintegrated, draw forty buckets from it."

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الْبُئْرِ تَقَعُ فِيهَا الدَّجَاجَةُ وَأَشْبَاهُهَا قَالَ: اسْتَقِ مِنْهَا دَلْوًا وَتَوَضَّأْ مِنْهَا، فَإِنْ هِيَ تَفْسَخَتْ اسْتَقِ مِنْهَا أَرْبَعِينَ دَلْوًا

[1717] Al-Muḥāribī reported from Ash-Shaybānī from Ḥammād regarding a well into which a chicken, dog, or cat falls and dies. He said: "He drains thirty or forty buckets from it."

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ الشَّيْبَانِيِّ، عَنْ حَمَّادٍ، فِي الْبُئْرِ يَقَعُ فِيهَا الدَّجَاجَةُ وَالْكَلْبُ وَالسِّنَّورُ فَتَمُوتُ قَالَ يَنْزَحُ مِنْهَا ثَلَاثِينَ أَوْ أَرْبَعِينَ دَلْوًا

[1718] 'Ubayd Allāh ibn Mūsā reported from Ja'far ibn Burqān from Az-Zuhri regarding an animal falling into a well. He said: "If the taste or smell of the water does not change, I see no harm in the water. But if the taste or smell of the water changes, they should drain it until the water becomes good."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ الزُّهْرِيِّ، فِي الدَّابَّةِ تَقَعُ فِي الْبُئْرِ قَالَ: إِنْ لَمْ يَتَغَيَّرْ طَعْمُ الْمَاءِ وَلَا رِيحُهُ فَلَا أَرَى بِالْمَاءِ بَأْسًا فَإِنْ تَغَيَّرَ طَعْمُ الْمَاءِ وَرِيحُهُ نَزَحُوا مِنْهَا حَتَّى يَطِيبَ الْمَاءُ

[1719] Asbāṭ ibn Muḥammad reported from ‘Abd al-Malik from Salamah ibn Kuhayl regarding a chicken falling into a well. He said: “Forty buckets are drawn from it.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، فِي الدَّجَاجَةِ تَقَعُ فِي الْبَيْرِ قَالَ: يُسْتَقَى مِنْهَا أَرْبَعُونَ دَلْوًا

[1720] Abū Khālid al-Aḥmar reported from Khālid ibn Salamah that ‘Alī was asked about a boy who urinated in a well. He said: “It is drained.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ خَالِدِ بْنِ سَلَمَةَ، أَنَّ عَلِيًّا، سُئِلَ عَنْ صَبِيٍّ، بَالَ فِي الْبَيْرِ قَالَ: يُنْزَخُ

[1721] Hushaym reported from Maṣṣūr from ‘Aṭā’ that an Abyssinian fell into Zamzam and died. He said: Ibn az-Zubayr ordered that the water of Zamzam be drained. He said: The water would not stop [flowing]. He said: They looked and found a spring flowing from the direction of the Black Stone. He said: So Ibn az-Zubayr said: “That is sufficient for you.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مَصْصُورٍ، عَنْ عَطَاءٍ، أَنَّ حَبَشِيًّا، وَقَعَ فِي زَمْزَمَ فَمَاتَ ، قَالَ: فَأَمَرَ ابْنُ الزُّبَيْرِ أَنْ يُنْزَفَ مَاءُ زَمْزَمَ قَالَ: فَجَعَلَ الْمَاءُ لَا يَنْقَطِعُ قَالَ: فَنَظَرُوا فَإِذَا عَيْنٌ تَنْبُعُ مِنْ قِبَلِ الْحَجَرِ الْأَسْوَدِ قَالَ: فَقَالَ ابْنُ الزُّبَيْرِ: حَسْبُكُمْ

[1722] ‘Abbād ibn al-‘Awwām reported from Sa‘īd ibn Abī ‘Arūbah from Qatādah from Ibn ‘Abbās that a Zanjī fell into Zamzam and died. He said: He sent a man down to him and he brought him out. Then he said: “Drain the water that is in it.” Then he said to the one in the well: “Place your bucket towards the spring that is next to the House or the Corner, for it is from the springs of Paradise.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ زَنْجِيًّا وَقَعَ فِي زَمْزَمَ فَمَاتَ قَالَ: فَأَنْزَلَ إِلَيْهِ رَجُلًا فَأَخْرَجَهُ ثُمَّ قَالَ: انْزِفُوا مَا فِيهَا مِنْ مَاءٍ ثُمَّ قَالَ لِلَّذِي فِي الْبُئْرِ: صَغْ دَلُوكَ مِنْ قَبْلِ الْعَيْنِ الَّتِي تَلِي الْبَيْتَ أَوْ الرُّكْنَ فَإِنَّهَا مِنْ عُيُونِ الْجَنَّةِ

[1723] ‘Abd al-A‘lā reported from Muḥammad ibn Ishāq from Az-Zuhri from ‘Urwah from Zayd ibn Khālīd al-Juhanī who said: The Messenger of Allah ﷺ said: “Whoever touches his private part, let him perform ablution.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ

[1724] Mu‘allā ibn Manṣūr reported: Al-Haytham ibn Ḥumayd reported to us from Al-‘Alā’ ibn al-Ḥārith from Makḥūl from ‘Anbasah ibn Abī Sufyān from Umm Ḥabībah who said: The Messenger of Allah ﷺ said: “Whoever touches his private part, let him perform ablution.”

حَدَّثَنَا مُعَلَّى بْنُ مَنصُورٍ، قَالَ حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ عَنَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ

[1725] Ibn ‘Ulayyah reported from ‘Abd Allāh ibn Abī Bakr who said: I heard ‘Urwah ibn az-Zubayr narrating to my father, saying: Marwān mentioned touching the penis to me, and I said: “There is no ablution for it.” He said: “Busrah bint Ṣafwān narrates regarding it.” So he sent a messenger to her, and he mentioned that she narrated that the Messenger of Allah ﷺ said: “Whoever touches his penis, let him perform ablution.”

حَدَّثَنَا ابْنُ عُليَّةٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، قَالَ سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، يُحَدِّثُ أَبِي قَالَ ذَكَرَ لِي مَرْوَانَ مَسَّ الذَّكَرَ فَقُلْتُ: لَيْسَ فِيهِ وُضُوءٌ قَالَ: فَإِنَّ بُسْرَةَ ابْنَةَ صَفْوَانَ تُحَدِّثُ فِيهِ فَبَعَثَ إِلَيْهَا رَسُولًا فَذَكَرَ أَنَّهَا حَدَّثَتْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ مَسَّ ذَكَرَهُ فَلْيَتَوَضَّأْ

[1726] Ibn ‘Ulayyah reported from Salamah ibn ‘Alqamah from Ibn Sīrīn who said: I asked ‘Abidah about His saying, Exalted is He: {Or you have touched women} [An-Nisa: 43]. He said: “With his hand.” I guessed what he meant so I did not ask him further. He said: “I was informed that Ibn ‘Umar used to perform ablution if he touched his private part.” Muḥammad (Ibn Sīrīn) said: “I thought that the saying of Ibn ‘Umar and the saying of ‘Abidah were the same thing.”

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ سَلَمَةَ بْنِ أَلْقَمَةَ، عَنْ ابْنِ سِيرِينَ، قَالَ سَأَلْتُ عُبَيْدَةَ عَنْ قَوْلِهِ تَعَالَى: {أَوْ لَامَسْتُمُ النِّسَاءَ} فَقَالَ: بِيَدِهِ، فَظَنَنْتُ مَا عَنَى فَلَمْ أَسْأَلْهُ، [43: النساء قَالَ: وَتُبَيْتُ أَنْ ابْنَ عُمَرَ كَانَ إِذَا مَسَّ فَرْجَهُ تَوَضَّأَ قَالَ مُحَمَّدٌ فَظَنَنْتُ أَنَّ قَوْلَ ابْنِ عُمَرَ وَقَوْلَ عُبَيْدَةَ شَيْءٌ وَاحِدٌ

[1727] Ibn ‘Ulayyah reported from Shu‘bah from Yazīd ar-Rishk who said: I heard Jābir ibn Zayd say: “If he touches it intentionally, he repeats the ablution.”

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ شُعْبَةَ، عَنْ يَزِيدَ الرَّشَكِ، قَالَ سَمِعْتُ جَابِرَ بْنَ زَيْدٍ، يَقُولُ: إِذَا مَسَّهُ مُتَعَمِّدًا أَعَادَ الْوُضُوءَ

[1728] Mu‘tamir reported from Burd from Makhūl who said: “If he holds his penis, he performs ablution.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرْدٍ، عَنْ مَخُولٍ، قَالَ: إِذَا أَمْسَكَ ذَكَرَهُ تَوَضَّأَ

[1729] Ḥātim ibn Ismā‘īl reported from Burd from Makḥūl who said: “If he holds his penis, he performs ablution.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: إِذَا أَمْسَكَ ذَكَرَهُ تَوَضَّأَ

[1730] Ḥātim ibn Ismā‘īl reported from ‘Abd ar-Raḥmān ibn Ḥarmalah that he heard Sa‘īd ibn al-Musayyib say: “Whoever touches his penis, ablution is obligatory upon him.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ: مَنْ مَسَّ ذَكَرَهُ فَالْوُضُوءُ عَلَيْهِ وَاجِبٌ

[1731] Wakī‘ reported from Ismā‘īl ibn Abī Khālid from Az-Zubayr from ‘Adī from Muṣ‘ab ibn Sa‘d who said: “I was holding the Muṣḥaf for my father, then I inserted my hands like this” – meaning he touched his penis. So he (his father) said to him: “Perform ablution.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ، عَنْ عَدِيِّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ كُنْتُ أُمْسِكُ عَلَى أَبِي الْمُصْحَفِ فَأَدْخَلْتُ يَدَيَّ هَكَذَا يَعْنِي مَسَّ ذَكَرَهُ فَقَالَ لَهُ: تَوَضَّأْ

[1732] Ismā‘īl ibn ‘Ulayyah reported from Ayyūb from Nāfi‘ that Ibn ‘Umar prayed one day during the forenoon (Duha) and [later] said: “I had touched my penis but I forgot.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، صَلَّى يَوْمًا مِنَ الصُّحَى وَقَالَ: إِنِّي كُنْتُ مَسَسْتُ ذَكَرِي فَنَسِيتُ

[1733] Ibn ‘Ulayyah reported from Ibn ‘Awn from Nāfi‘ that Ibn ‘Umar used to repeat ablution if he touched his private part.

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا مَسَّ فَرْجَهُ أَعَادَ الْوُضُوءَ

[1734] Yahyā ibn Abī Bakr reported from Ibrāhīm ibn Nāfi‘ who said: I heard Ibn Abī Najīh mentioning that ‘Aṭā’ and Mujāhid said: “Whoever touches his penis, let him perform ablution.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، قَالَ: سَمِعْتُ ابْنَ أَبِي نَجِيحٍ، يَذْكُرُ قَالَ: قَالَ عَطَاءٌ وَمُجَاهِدٌ مَنْ مَسَّ ذَكَرَهُ فَلْيَتَوَضَّأْ

[1735] Ma‘n ibn ‘Īsā reported from Muḥammad ibn ‘Abd Allāh, the nephew of Az-Zuhri, saying: “Whoever touches his penis performs ablution.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ ابْنِ أَخِي الزُّهْرِيِّ يَقُولُ مَنْ مَسَّ ذَكَرَهُ تَوَضَّأْ

[1736] Shabābah reported: Shu‘bah reported to us from Qatādah from ‘Aṭā’ from Ibn ‘Abbās and Ibn ‘Umar, who both said: “Whoever touches his penis performs ablution.”

حَدَّثَنَا شَبَابَةُ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، وَابْنِ عُمَرَ قَالَا: مَنْ مَسَّ ذَكَرَهُ تَوَضَّأْ

[1737] Ghundar reported from ‘Abd ar-Raḥmān ibn Ḥuṣayn who said: Ṭāwūs was asked about touching the penis while a man is in prayer. He said: “Uff, uff! Even if he didn’t touch it [directly], he performs ablution.”

حَدَّثَنَا عُندَرٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُصَيْنٍ، قَالَ: سُئِلَ طَاوُسٌ عَنْ مَسِّ الذَّكَرِ وَالرَّجُلِ فِي الصَّلَاةِ فَقَالَ: أَفٌّ أَفٌّ وَلَوْ لَمْ يَمَسَّهُ يَتَوَضَّأُ

[1738] Wakī‘ reported from Sufyān from Abū Qays from Hudhayl that his brother Arqam ibn Shuraḥbīl asked Ibn Mas‘ūd saying: “I scratch myself and my hand touches my private part.” Ibn Mas‘ūd said: “If you know that a part of you is impure, cut it off.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُذَيْلٍ، أَنَّ أَخَاهُ أَرْقَمَ بْنَ شُرَحْبِيلَ سَأَلَ ابْنَ مَسْعُودٍ فَقَالَ: إِنِّي أَحْتَكُّ فَأَفْضِي بِيَدِي إِلَى فَرْجِي فَقَالَ ابْنُ مَسْعُودٍ: إِنْ عَلِمْتَ أَنَّ مِنْكَ بَضْعَةٌ نَجِسَةٌ فَاقْطَعْهَا

[1739] Wakī‘ reported from Ismā‘īl from Qays who said: A man asked Sa’d about touching the penis. He said: “If you know that a part of you is impure, cut it off.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: سَأَلَ رَجُلٌ سَعْدًا عَنْ مَسِّ الذَّكَرِ، فَقَالَ: إِنْ عَلِمْتَ أَنَّ مِنْكَ بَضْعَةٌ نَجِسَةٌ فَاقْطَعْهَا

[1740] Ibn Fuḍayl reported from Ḥuṣayn from Sa’d ibn ‘Ubaydah from Abū ‘Abd ar-Raḥmān from Ḥudhayfah ibn al-Yamān that he said: “I do not care whether I touched my penis or my ear.”

حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ حُصَيْنٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، أَنَّهُ قَالَ: مَا أَبَالِي مَسَسْتُ ذَكَرِي أَوْ أُذُنِي

[1741] Ibn Fuḍayl reported from Al-A'mash from Al-Minhāl from Qays ibn Sakan who said: 'Abd Allāh said: "I do not care whether I touched my penis, or my ear, or my thumb, or my nose."

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ، عَنْ قَيْسِ بْنِ سَكَنِ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَا أَبَالِي مَسَسْتُ دَكْرِي أَوْ أُذُنِي أَوْ إِبْهَامِي أَوْ أَنْفِي

[1742] Ibn Fuḍayl reported from Al-A'mash from Al-Minhāl from Sa'īd ibn Jubayr from Ibn 'Abbās, similar to it.

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، مِثْلَهُ

[1743] Ibn Fuḍayl and Wakī' reported from Mis'ar from 'Umayr ibn Sa'd who said: I was sitting in a gathering where 'Ammār ibn Yāsir was present. He was asked about touching the penis during prayer. He said: "It is but a part of you, and your palm has other places [to be]."

حَدَّثَنَا ابْنُ فَضَيْلٍ، وَوَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ عُمَيْرِ بْنِ سَعْدٍ، قَالَ كُنْتُ جَالِسًا فِي مَجْلِسٍ فِيهِ عَمَارُ بْنُ يَاسِرٍ فَسُئِلَ عَنْ مَسِّ الذَّكَرِ فِي الصَّلَاةِ، فَقَالَ: مَا هُوَ إِلَّا بَضْعَةٌ مِنْكَ وَإِنَّ لِكَفِّكَ مَوْضِعًا غَيْرَهُ

[1744] Muḥammad ibn Abī 'Adī reported from Ḥumayd from Al-Ḥasan that 'Imrān ibn Ḥuṣayn said: "I do not care whether I touched it or the inside of my thigh" – meaning his penis.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ، قَالَ: مَا أَبَالِي إِيَّاهُ مَسَسْتُ أَوْ بَطْنًا فَخَذِي يَعْني دَكْرَهُ

[1745] Mulāzim ibn ‘Amr reported from ‘Abd Allāh ibn Badr from Qays ibn Ṭalq from his father Ṭalq ibn ‘Alī who said: We went out as a delegation until we came to the Messenger of Allah ﷺ. We pledged allegiance to him and prayed with him. A man came and said: “O Messenger of Allah, what do you say about touching the penis during prayer?” He said: “Is it anything but a part (Bid’ah) or a lump of flesh (Mudghah) of you?”

حَدَّثَنَا مُلَازِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ طَلْقِ بْنِ عَلِيٍّ قَالَ خَرَجْنَا وَفْدًا حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْنَاهُ وَصَلَّيْنَا مَعَهُ فَجَاءَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ: مَا تَرَى فِي مَسِّ الذَّكَرِ فِي الصَّلَاةِ فَقَالَ: وَهَلْ هُوَ إِلَّا بَضْعَةٌ أَوْ مُضْغَةٌ مِنْكَ

[1746] Jarīr reported from Qābūs from his father who said: ‘Alī was asked about a man who touches his penis. He said: “There is no harm.”

حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، قَالَ: سُئِلَ عَلِيٌّ عَنِ الرَّجُلِ يَمَسُّ ذَكَرَهُ قَالَ لَا بَأْسَ

[1747] ‘Abd al-Wahhāb ath-Thaqafī reported from ‘Abd Allāh ibn ‘Uthmān ibn Khaytham from Sa‘īd ibn Jubayr who said: I asked him about touching the penis during prayer. He said: “I do not care whether I touched it or my nose.”

حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خَيْثَمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ سَأَلْتُهُ عَنْ مَسِّ الذَّكَرِ فِي الصَّلَاةِ فَقَالَ: مَا أَبَالِي مَسَسْتُهُ أَوْ أَنْفِي

[1748] Ibn Fuḍayl reported from Mughīrah from Ibrāhīm who said: “There is no harm if a man touches his penis during prayer.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ يَمَسَّ الرَّجُلُ ذَكَرَهُ فِي الصَّلَاةِ

[1749] Ibn ‘Ulayyah reported from Abū Ḥamzah from Ibrāhīm who said: Ḥudhayfah said: “I do not care whether I touched it or the tip of my nose.” And ‘Alī said: “I do not care whether I touched it or the tip of my ear.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ حُذَيْفَةُ: مَا أَبَالِي مَسَسْتُهُ أَوْ طَرَفَ أَنْفِي وَقَالَ عَلِيٌّ مَا أَبَالِي مَسَسْتُهُ أَوْ طَرَفَ أُذُنِي

[1750] Yaḥyā ibn Abī Bukayr reported from Ibrāhīm ibn Nāfi‘ from Ibn Abī Najjīh who said: Ṭāwūs and Sa‘īd ibn Jubayr said: “Whoever touches his penis unintentionally, there is no ablution upon him.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، قَالَ: قَالَ طَاوُسٌ وَسَعِيدُ بْنُ جُبَيْرٍ مَنْ مَسَّ ذَكَرَهُ وَهُوَ لَا يُرِيدُ فَلَيْسَ عَلَيْهِ وُضُوءٌ

[1751] Wakī‘ reported from Ja‘far ibn az-Zubayr from Al-Qāsim from Abū Umāmah that the Prophet ﷺ was asked about touching the penis. He said: “Is it anything but a part of you?”

حَدَّثَنَا وَكَيْعٌ، عَنْ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ مَسِّ الذَّكَرِ فَقَالَ: هَلْ هُوَ إِلَّا جَذْوَةٌ مِنْكَ

[1752] Ḥusayn ibn ‘Alī reported: Zā’idah reported from Ibrāhīm ibn Muhājir from ‘Abd ar-Raḥmān ibn ‘Alqamah from ‘Abd Allāh that he was asked about touching the penis. He said: “There is no harm in it.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، قَالَ زَائِدَةُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ سُئِلَ عَنْ مَسِّ الذَّكَرِ فَقَالَ: لَا بَأْسَ بِهِ

[1753] Ibn ‘Ulayyah reported from Shu‘bah who said: I asked Al-Ḥakam about a man who cleared his throat and his phlegm fell into his purification water. He said: “He takes it like this and throws it away.” Shu‘bah gestured with his hand describing that he scoops it out of the vessel and throws it away.

حَدَّثَنَا ابْنُ عُليَّةٍ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ عَنْ رَجُلٍ تَنَحَّحَ فَوَقَعَتْ نُخَاعَتُهُ فِي طَهُورِهِ، فَقَالَ: يَأْخُذُهَا هَكَذَا فَيَطْرَحُهَا وَقَالَ شُعْبَةُ بِيَدِهِ يَصِفُ أَنَّهُ يَغْرِفُهَا مِنَ الْإِنَاءِ فَيَطْرَحُهَا

[1754] Ibn Fuḍayl reported from Mughīrah from Ibrāhīm regarding phlegm. He said: “Take it and take what it carries. If there is saliva in it, it spoils the purification water or the water.”

حَدَّثَنَا ابْنُ فَضَالٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي النُّخَاعَةِ، قَالَ: خُذْهَا وَخُذْ مَا حَمَلَتْ فَإِنْ كَانَ فِيهَا بَرَأَقٌ أَفْسَدَتِ الطَّهَّورَ أَوْ الْمَاءَ

[1755] Wakī‘ reported from Ar-Rabī‘ from Al-Ḥasan regarding phlegm falling into water. He said: “Throw it away and perform

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ، فِي النُّخَامَةِ تَفَعُّ فِي الْمَاءِ، قَالَ: أَلْفَهَا وَتَوَضَّأَ

[1756] Abū Bakr reported: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَبِي عُمَانَ، قَالَ: اللَّمْسُ بِالْيَدِ Mu'tamir reported from his father from Abū 'Uthmān who said: "Touching (Al-Lams) is with the hand."

[1757] Ḥafṣ reported from Al-A'mash from Ḥabīb from Sa'īd ibn Jubayr from Ibn 'Abbās who said: "It is intercourse." حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: هُوَ الْجِمَاعُ.

[1758] Ḥafṣ reported from Dāwūd from Ja'far ibn Iyās from Sa'īd ibn Jubayr from Ibn 'Abbās, similar to it. حَدَّثَنَا حَفْصٌ، عَنْ دَاوُدَ، عَنْ جَعْفَرِ بْنِ إِيَّاسٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، مِثْلَهُ

[1759] Ḥafṣ reported from Ash'ath from Ash-Sha'bī from the companions of 'Abd Allāh from 'Abd Allāh who said: "Touching (Al-Lams) is what is less than حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ، عَنْ أَصْحَابِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، قَالَ: اللَّمْسُ مَا دُونَ الْجِمَاعِ

[1760] Ḥafṣ reported from Ash'ath from Ash-Sha'bī from the companions of 'Alī from 'Alī regarding {Or you have touched women} [An-Nisa: 43]. He said: "It is intercourse." حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ، عَنْ أَصْحَابِ قَالَ: [43: عَلِيٌّ عَنْ عَلِيٍّ، {أَوْ لَأَمَسْتُمُ النِّسَاءَ} [النِّسَاءَ هُوَ الْجِمَاعُ

[1761] Wakī‘ reported from Sufyān from Abū Ishāq from Sa‘īd ibn Jubayr from Ibn ‘Abbās who said: “It is intercourse.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: هُوَ الْجِمَاعُ

[1762] Wakī‘ reported from Sufyān from Mughīrah from Ibrāhīm from ‘Abd Allāh who said: “Touching is what is less than intercourse.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، قَالَ: اللَّمْسُ مَا دُونَ الْجِمَاعِ

[1763] Ibn ‘Ulayyah reported from Salamah ibn ‘Alqamah from Ibn Sīrīn who said: I asked ‘Abidah about His saying: {Or you have touched women} [An-Nisa: 43]. He gestured with his hand, so I guessed what he meant and did not ask him further.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، عَنْ ابْنِ سِيرِينَ، قَالَ سَأَلْتُ عُبَيْدَةَ عَنْ قَوْلِهِ تَعَالَى: {أَوْ لَأَمَسْتُمُ النِّسَاءَ} فَقَالَ بِيَدِهِ فَظَنَنْتُ مَا عَنَى فَلَمْ أَسْأَلْهُ [43]: [النساء]

[1764] Wakī‘ reported from Ḥasan ibn Ṣāliḥ from Maṣṣūr from Hilāl ibn Yasāf from Abū ‘Ubaydah who said: “Touching is what is less than intercourse.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ مَصْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: اللَّمْسُ مَا دُونَ الْجِمَاعِ

[1765] Wakī‘ reported from ‘Awn from Ibn Sīrīn who said: I asked ‘Abidah about His saying: {Or you have touched women} [An-Nisa: 43]. He gestured with his hand like this and clenched his palm.

حَدَّثَنَا وَكِيعٌ، عَنْ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: سَأَلْتُ
عَبِيدَةَ عَنْ قَوْلِهِ تَعَالَى: {أَوْ لَامَسْتُمُ النِّسَاءَ} [النساء
43] فَقَالَ بِيَدِهِ هَكَذَا وَقَبَضَ كَفَّهُ

[1766] ‘Abd al-A‘lā reported from Yūnus from Al-Ḥasan who said: “Mulāmasah (touching) is intercourse.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ:
الْمُلَامَسَةُ الْجِمَاعُ

[1767] ‘Alī ibn Mushir reported from Ismā‘īl from Ash-Sha‘bī who said: “Mulāmasah is what is less than intercourse.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ،
قَالَ: الْمُلَامَسَةُ مَا دُونَ الْجِمَاعِ

[1768] Abū Mu‘āwiyah reported from Al-A‘mash from ‘Abd al-Malik ibn Maysarah from Sa‘īd ibn Jubayr who said: I and some Arabs differed regarding 'touching' (Al-Lams). I and some of the Mawālī (non-Arab clients) said: “Touching is what is less than intercourse.” The Arabs said: “It is intercourse.” So we went to Ibn ‘Abbās, and he said: “The Arabs have won; it is intercourse.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بْنِ
مَيْسَرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ اخْتَلَفْتُ أَنَا وَأَنَاسٌ مِنَ
الْعَرَبِ فِي اللَّامِسِ ، فَقُلْتُ أَنَا وَأَنَاسٌ مِنَ الْمَوَالِي:
اللَّمْسُ مَا دُونَ الْجِمَاعِ وَقَالَتِ الْعَرَبُ: هُوَ الْجِمَاعُ
فَأْتَيْنَا ابْنَ عَبَّاسٍ فَقَالَ غَلَبَتِ الْعَرَبُ هُوَ الْجِمَاعُ

[1769] Ibn Fuḍayl reported from Al-A'mash from Ibrāhīm from Abū 'Ubaydah from 'Abd Allāh who said: "Kissing is part of touching, and it requires ablution. And touching is what is less than intercourse."

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: الْقُبْلَةُ مِنَ اللَّمَسِ وَفِيهَا الْوُضُوءُ، وَاللَّمْسُ مَا دُونَ الْجَمَاعِ

[1770] Hushaym reported from Abū Bishr from Sa'īd ibn Jubayr from Ibn 'Abbās who said: "Touching (Al-Lams), contact (Al-Mass), and intimacy (Al-Mubāsharah) refer to intercourse, but Allah uses metaphors as He wills for what He wills."

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: اللَّمْسُ وَالْمَسُّ وَالْمُبَاشَرَةُ إِلَى الْجَمَاعِ وَلَكِنَّ اللَّهَ يُكْنِي مَا شَاءَ لِمَا شَاءَ

[1771] Wakī' reported from Sufyān from Layth from Ṭāwūs regarding a drop of wine falling into water. He disliked it.

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، فِي قَطْرَةِ خَمْرٍ وَقَعَتْ فِي مَاءٍ، فَكَرِهَهُ

[1772] Yazīd ibn Hārūn reported from Hishām from Al-Ḥasan regarding a cistern into which drops of wine or blood fall. He said: "It should be poured out."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي الْجُبِّ يَقْطُرُ فِيهِ الْقَطْرُ مِنَ الْخَمْرِ أَوْ الدَّمِ قَالَ: يُهْرَاقُ

[1773] Abū Bakr reported: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زَيْدٍ، قَالَ رَأَيْتُ مُجَاهِدًا يَتَوَضَّأُ فَنَضَحَ فَرْجَهُ وَذَكَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ

Wakī' reported from 'Abd Allāh ibn Abī Ziyād who said: I saw Mujāhid performing ablution, then he sprinkled water on his private part and mentioned that the Prophet ﷺ did that.

[1774] Ḥammād ibn Mas'adah حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ أَنَّ سَلَمَةَ، كَانَ يَنْضَحُ بَيْنَ جِلْدِهِ وَثِيَابِهِ

reported from Yazīd, the client of Salamah, that Salamah used to sprinkle water between his skin and his clothes.

[1775] 'Alī ibn Mushir حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ قَالَ كَانَ ابْنُ عُمَرَ إِذَا تَوَضَّأَ نَضَحَ فَرْجَهُ قَالَ عُبَيْدُ اللَّهِ وَكَانَ أَبِي يَفْعَلُ ذَلِكَ

from 'Ubayd Allāh ibn 'Umar from Nāfi' who said: Ibn 'Umar used to sprinkle water on his private part when he performed ablution. 'Ubayd Allāh said: My father also used to do that.

[1776] Ibn Fuḍayl reported from Yazīd from Ibn ‘Abbās who said: “Satan comes to one of you while he is in prayer at his urethra until he makes him imagine he has passed something. Whoever feels that should sprinkle water [beforehand], so if he feels anything of that, let him say: It is the effect of the water.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ يَزِيدَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ وَهُوَ فِي الصَّلَاةِ قَبْلَ إِحْلَالِهِ حَتَّى يُرِيَهُ قَدْ أَحْدَثَ فَمَنْ رَأَى بِهِ ذَلِكَ فَلْيَنْتَضِحْ بِالْمَاءِ فَمَنْ رَأَى بِهِ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ هُوَ عَمَلُ الْمَاءِ

[1777] Wakī‘ reported from Ibn Abī Dhi’b from a client of Ibn Azhar who said: I complained to Ibn ‘Umar about urine [dribbling sensation]. He said: “When you perform ablution, sprinkle [water] and ignore it, for it is from Satan.”

حَدَّثَنَا وَكَيْعٌ، عَنِ ابْنِ أَبِي ذُنُبٍ، عَنْ مَوْلَى، لِابْنِ أَرْهَرَ قَالَ شَكَوْتُ إِلَى ابْنِ عُمَرَ الْبُؤْلَ فَقَالَ: إِذَا تَوَضَّأْتَ فَأَنْضَحْ وَالْهُ عَنْهُ فَإِنَّهُ مِنَ الشَّيْطَانِ

[1778] Abū Dāwūd reported from Ibn Abī Dhi’b who said: My brother informed me saying: I asked Al-Qāsim about the wetness I find during prayer. He said: “O nephew, sprinkle it and ignore it, for it is only from Satan.” He said: “I did so, and it went away from me.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنِ ابْنِ أَبِي ذُنُبٍ، قَالَ أَخْبَرَنِي أَخِي، قَالَ: سَأَلْتُ الْقَاسِمَ عَنِ الْبِلَّةِ أُجِدُّهَا فِي الصَّلَاةِ فَقَالَ يَا ابْنَ أَخِي، انْضَحْهُ وَالْهُ عَنْهُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ قَالَ: فَفَعَلْتُ فَذَهَبَ عَنِّي

[1779] Khālīd ibn Ḥayyān reported from Ja‘far who said: A man came to Maymūn ibn Mihrān and complained to him about wetness he finds. Maymūn said to him: “When you perform ablution, sprinkle water on your private part and the adjacent clothing. If you find anything of that, tell yourself it is from that [sprinkled water].”

حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ جَعْفَرٍ، قَالَ: جَاءَ رَجُلٌ إِلَى مَيْمُونِ بْنِ مِهْرَانَ فَشَكَا إِلَيْهِ بَلَّةً يَجِدُهَا فَقَالَ لَهُ مَيْمُونٌ: إِذَا أَنْتَ تَوَضَّأْتَ فَانْضَحْ فَرْجَكَ وَمَا يَلِيهِ مِنْ ثَوْبِكَ بِالْمَاءِ فَإِنْ وَجَدْتَ مِنْ ذَلِكَ شَيْئًا فَقُلْ هُوَ مِنْ ذَلِكَ

[1780] Muḥammad ibn Abī ‘Adī reported from Ibn ‘Awn from Muḥammad that when he finished performing ablution, he would do this with a handful of water onto his lower garment.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ إِذَا تَوَضَّأَ فَفَرَّغَ قَالَ بِكَفٍّ مِنْ مَاءٍ فِي إِزَارِهِ هَكَذَا

[1781] Abū Bakr reported: Muḥammad ibn Bishr reported: Zakariyyā ibn Abī Zā‘idah reported: Maṣṣūr said: Mujāhid told me from Al-Ḥakam ibn Sufyān ath-Thaqafi that he saw the Prophet ﷺ perform ablution, then he took a handful of water and sprinkled his private part with it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، قَالَ حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، قَالَ: قَالَ مَنْصُورٌ حَدَّثَنِي مُجَاهِدٌ، عَنِ الْحَكَمِ بْنِ سَفْيَانَ الثَّقَفِيِّ، أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ ثُمَّ أَخَذَ كَفًّا مِنْ مَاءٍ فَانْضَحَ بِهِ فَرْجَهُ

[1782] Abū Bakr reported: Al-Ḥasan ibn Mūsā reported: Ibn Lahī‘ah reported from ‘Uqayl from Ibn Shihāb from ‘Urwah from Usāmah ibn Zayd ibn Ḥārithah from his father that the Prophet ﷺ performed ablution, then took a handful of water and sprinkled his private part with it.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ حَارِثَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَوَضَّأَ ثُمَّ أَخَذَ كَفًّا مِنْ مَاءٍ فَفَضَّحَ بِهِ فَرْجَهُ

[1783] Abu Bakr narrated to us, saying: Hushaym narrated to us, from Husayn, from Abu Wa'il, from Hudhayfah b. al-Yaman, who said: When the Messenger of Allah (peace be upon him) got up for the night prayer (Tahajjud), he used to cleanse his mouth with the Siwak.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ حَدَّثَنَا هُشَيْمٌ عَنْ حُسَيْنٍ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فَتَهَجَّدَ يَشْوِصُ فَاَهُ بِالسَّوَاكِ

[1784] Hushaym reported from Ḥuṣayn from Abū Wā'il from Ḥudhayfah ibn al-Yamān who said: When the Messenger of Allah ﷺ got up for night prayer (Tahajjud), he would rub his mouth with the Siwāk. Abū Mu'āwiyah reported from Al-A'mash from Shaqīq from Ḥudhayfah from the Prophet ﷺ similarly, except he did not say "with the Siwāk".

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فَتَهَجَّدَ يَشْوِصُ فَاذًا بِالسَّوَاكِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ إِلَّا أَنَّهُ لَمْ يَقُلْ بِالسَّوَاكِ

[1785] Sharīk reported from Al-Miqdām ibn Shurayḥ from his father who said: I asked 'Ā'ishah saying: "Tell me, with what did the Messenger of Allah ﷺ begin when he entered upon you?" She said: "He would begin with the Siwāk."

حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ عَائِشَةَ قُلْتُ: أَخْبِرِينِي بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ عَلَيْكَ؟ قَالَتْ: كَانَ يَبْدَأُ بِالسَّوَاكِ

[1786] Ya‘lā ibn ‘Ubayd reported from Muḥammad ibn Ishāq from Muḥammad ibn Ibrāhīm from Abū Salamah ibn ‘Abd ar-Raḥmān from Zayd ibn Khālīd al-Juhanī who said: The Messenger of Allah ﷺ said: “If it were not that I would make it difficult for my Ummah, I would have ordered them to use the Siwāk at every prayer.” He said: Zayd ibn Khālīd used to have his Siwāk on his ear where a scribe places his pen. He would not stand for prayer without using it, then he would put it back in its place.

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَمْرُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ "قَالَ فَكَانَ زَيْدُ بْنُ خَالِدٍ سِوَاكُهُ عَلَى أُذُنِهِ مَوْضِعَ الْقَلَمِ مِنْ أُذُنِ الْكَاتِبِ فَلَا يَقُومُ لِصَلَاةٍ إِلَّا اسْتَنَنَ ثُمَّ رَدَّهُ فِي مَوْضِعِهِ

[1787] Abū Usāmah and Ibn Numayr reported from ‘Ubayd Allāh ibn ‘Umar from Sa‘īd ibn Abī Sa‘īd from Abū Hurayrah who said: The Messenger of Allah ﷺ said: “If it were not that I would make it difficult for my Ummah, I would have ordered them to use the Siwāk at every ablution.”

حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ نُعْمِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَمْرُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ وُضُوءٍ

[1788] Abū Khālid al-Aḥmar reported from Ḥarām ibn ‘Uthmān from Abū ‘Atīq from Jābir who said: He used to use the Siwāk when he went to bed, when he woke up at night, and when he went out for Morning prayer. I said to him: “You have made it difficult for yourself with this Siwāk.” He said: “Usāmah informed me that the Messenger of Allah ﷺ used to use the Siwāk like this.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَرَامِ بْنِ عُثْمَانَ، عَنْ أَبِي عَتِيقٍ، عَنْ جَابِرٍ، قَالَ: كَانَ يَسْتَاكُ إِذَا أَخَذَ مَضْجَعَهُ وَإِذَا قَامَ مِنَ اللَّيْلِ وَإِذَا خَرَجَ إِلَى الصُّبْحِ قَالَ فَقُلْتُ لَهُ قَدْ شَقَّقْتَ عَلَى نَفْسِكَ بِهَذَا السَّوَاكِ فَقَالَ إِنَّ أُسَامَةَ أَخْبَرَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْتَاكُ هَذَا السَّوَاكَ

[1789] Ghannām ibn ‘Alī reported from Al-A‘mash from Ḥabīb from Sa‘īd ibn Jubayr from Ibn ‘Abbās who said: The Messenger of Allah ﷺ would pray two Rak‘ahs and then use the Siwāk.

حَدَّثَنَا غَنَامُ بْنُ عَلِيٍّ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي رَكْعَتَيْنِ ثُمَّ يَسْتَاكُ

[1790] Ḥusayn ibn ‘Alī reported from Zā‘idah from Maṣṣūr from Shaqīq from Ḥudhayfah that when the Prophet ﷺ got up at night, he would rub his mouth with the Siwāk.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَصْصُورٍ، عَنْ شَقِيقٍ، عَنْ حُدَيْفَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشْوِصُ فَاهُ بِالسَّوَاكِ

[1791] ‘Affān reported: Hammām reported: ‘Alī ibn Zayd ibn Jud‘ān told me: Umm Muḥammad told me from ‘Ā’ishah that the Prophet ﷺ did not sleep at night or day and wake up without using the Siwāk before performing ablution.

حَدَّثَنَا عَفَّانُ، قَالَ حَدَّثَنَا هَمَّامٌ، قَالَ حَدَّثَنِي عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، قَالَ حَدَّثَنِي أُمُّ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرْقُدُ لَيْلًا وَلَا نَهَارًا فَيَسْتَبِقِطُ إِلَّا تَسَوَّكَ قَبْلَ أَنْ يَتَوَضَّأَ

[1792] Abū Bakr reported: Khālīd ibn Makhlad reported: Ibrāhīm ibn Ismā‘īl ibn Abī Ḥabībah reported: Dāwūd ibn al-Ḥuṣayn informed me from Al-Qāsim ibn Muḥammad from ‘Ā’ishah who said: The Messenger of Allah ﷺ said: “The Siwāk is a purification for the mouth and a cause of pleasure for the Lord.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ، قَالَ أَخْبَرَنِي دَاوُدُ بْنُ الْحَصَيْنِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: السَّوَّاءُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ

[1793] Abū al-Aḥwaṣ reported from Abū Ishāq from At-Tamīmī from Ibn ‘Abbās who said: “We were commanded to use the Siwāk so much that we thought [revelation] would come down regarding it.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَقَدْ كُنَّا نُؤْمَرُ بِالسَّوَّاءِ حَتَّى ظَنَنَّا أَنَّهُ سَيَنْزِلُ فِيهِ

[1794] Abū Bakr reported: Abū Khālīd al-Aḥmar reported from Usāmah ibn Zayd from Ṣāliḥ ibn Kaysān that ‘Ubādah ibn aṣ-Ṣāmit and the Companions of the Messenger of Allah ﷺ used to go with the Siwāk on their ears.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، أَنَّ عُبَادَةَ بْنَ الصَّامِتِ، وَأَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَرُوحُونَ وَالسَّوَاكَ عَلَى آذَانِهِمْ

[1795] Mu‘āwiyah ibn Hishām reported: Sulaymān ibn Qarm reported to us from Abū Ḥabībah from a man from the people of Hijaz from ‘Abd Allāh ibn az-Zubayr from the Prophet ﷺ who said: “If it were not that I would make it difficult for my Ummah, I would have ordered them to use the Siwāk at every prayer.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمٍ، عَنْ أَبِي حَبِيبَةَ، عَنْ رَجُلٍ، مِنْ أَهْلِ الْحِجَازِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ

[1796] Muḥammad ibn Bishr reported: Mis‘ar reported: Muḥammad ibn Juḥādah reported to us from Ash-Sha‘bī who said: “The Siwāk is a purification for the mouth and a clearing for the eyes.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، قَالَ حَدَّثَنَا مِسْعَرٌ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، عَنِ الشَّعْبِيِّ، قَالَ: السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ جَلَاءٌ لِلْعَيْنَيْنِ

[1797] ‘Abīdah ibn Ḥumayd reported: Al-A‘mash reported to us from ‘Abd Allāh ibn Yasār from ‘Abd ar-Raḥmān ibn Abī Laylā from some of the Companions of the Prophet ﷺ, elevating it (to the Prophet), saying: “If it were not that I would make it difficult for my Ummah, I would have obligated the Siwāk upon my Ummah just as I obligated purification upon them.”

حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَهُ قَالَ: لَوْلَا أَنَّ أَشَقَّ عَلَى أُمَّتِي لَفَرَضْتُ عَلَى أُمَّتِي السَّوَاكَ كَمَا فَرَضْتُ عَلَيْهِمُ الطُّهُورَ

[1798] Abū Khālid al-Aḥmar reported from Wāṣil from Abū Sūrah, the nephew of Abū Ayyūb, that the Messenger of Allah ﷺ used to use the Siwāk multiple times during the night.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ وَاصِلٍ، عَنْ أَبِي سُورَةَ ابْنِ أَخِي أَبِي أَيُّوبَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْتَاكُ فِي اللَّيْلَةِ مَرَارًا

[1799] Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash from Sa‘d ibn ‘Ubaydah from Abū ‘Abd ar-Raḥmān from ‘Alī who said: “When one of you gets up at night, let him use the Siwāk. For when a man gets up at night, uses the Siwāk, performs ablution, and stands for prayer, the angel comes to him and stands behind him listening to the Qur’an. He continues to draw near to him until he places his mouth over his mouth, so he does not recite a verse except that it enters inside him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ: إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَسْتَاكْ فَإِنَّ الرَّجُلَ إِذَا قَامَ مِنَ اللَّيْلِ فَتَسَوَّكَ ثُمَّ تَوَضَّأَ ثُمَّ قَامَ إِلَى الصَّلَاةِ جَاءَهُ الْمَلَكُ حَتَّى يَقُومَ خَلْفَهُ يَسْمَعُ الْقُرْآنَ فَلَا يَزَالُ يَدْنُو مِنْهُ حَتَّى يَضَعَ فَاهُ عَلَى فِيهِ فَلَا يَقْرَأُ آيَةً إِلَّا دَخَلَتْ جَوْفَهُ

[1800] Jarīr reported from Manṣūr from Al-Ḥakam who said: I stayed with Mujāhid, and he was the most persistent of people in using the Siwāk.

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، قَالَ: نَزَلْتُ عَلَى مُجَاهِدٍ فَكَانَ أَشَدَّ شَيْءٍ مُوَاطَبَةً عَلَى السَّوَاكِ

[1801] Kathīr ibn Hishām reported from Ja‘far ibn Burqān who said: Yazīd ibn al-Aṣamm told us: The Siwāk of Maymūnah bint al-Hārith, wife of the Prophet ﷺ, was soaked in water. If she was busy with work or prayer [she left it], otherwise she would take it and use it.

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ، قَالَ: كَانَ سِوَاكُ مَيْمُونَةَ ابْنَةِ الْحَارِثِ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْقَعًا فِي مَاءٍ فَإِنْ شَغَلَهَا عَنْهُ عَمَلٌ أَوْ صَلَاةٌ إِلَّا فَأَخَذَتْهُ وَاسْتَاكَتْ

[1802] Yazīd ibn Hārūn told us, from Ḥajjāj, from Makḥūl, who said: Abū Ayyūb said: The Messenger of Allah ﷺ said: “Four things are from the traditions of the Messengers: Applying perfume, marriage, using the tooth-stick (Siwāk), and Henna.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَجَّاجٍ، عَنْ مَكْحُولٍ، قَالَ: قَالَ أَبُو أَيُّوبَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ التَّعْطِيرُ وَالنِّكَاحُ وَالسِّوَاكُ وَالْحِنَاءُ

[1803] Wakī‘ told us, saying: ‘Abd ar-Raḥmān ibn ‘Amr al-Awzā‘ī told us, from Ḥassān ibn ‘Aṭīyyah, who said: “Ablution (Wuḍū’) is half of faith, and the tooth-stick (Siwāk) is half of ablution. If it were not that I would overburden my nation, I would have ordered them to use the Siwāk at every prayer. Two units of prayer (Rak‘ahs) in which the servant uses the Siwāk are better than seventy Rak‘ahs in which he does not use the Siwāk.”

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةٍ، قَالَ: الْوُضُوءُ شَطْرُ الْإِيمَانِ وَالسَّوَاكُ شَطْرُ الْوُضُوءِ وَلَوْلَا أَنْ أَشَقَّ عَلَيَّ أَمْرِي لِأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ رَكْعَتَانِ يَسْتَاكُ فِيهِمَا الْعَبْدُ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً لَا يَسْتَاكُ فِيهَا

[1804] Wakī‘ told us, saying: Sufyān told us, from ‘Abd Allāh ibn Dīnār, from Ibn ‘Umar, who said: “That I would have done regarding the Siwāk what I missed doing is more beloved to me than two fast camels.” He said: And Ibn ‘Umar would not eat food unless he had cleaned his teeth, meaning used the Siwāk.

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ: لِأَنْ أَكُونَ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ يَعْنِي فِي السَّوَاكِ أَحَبُّ إِلَيَّ مِنْ وَضِيفَيْنِ ، قَالَ: وَكَانَ ابْنُ عُمَرَ لَا يَأْكُلُ الطَّعَامَ إِلَّا اسْتَنَّ يَعْنِي اسْتَاكَ

[1805] Wakī‘ told us, saying: Al-A‘mash told us, saying: I heard Mujāhid say: The Messenger of Allah ﷺ found Gabriel slow in coming, so he (Gabriel) said: “And how can we come to you when you do not clip your nails, nor clean your knuckles, nor use the Siwāk?”

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا الْأَعْمَشُ، قَالَ سَمِعْتُ مُجَاهِدًا، قَالَ اسْتَبْطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِبْرَائِيلَ فَقَالَ: وَكَيْفَ تَأْتِيكُمْ وَأَنْتُمْ لَا تَقْصُونَ أَظْفَارَكُمْ وَلَا تُنْفِقُونَ بَرَاجِمَكُمْ وَلَا تَسْتَاكُونَ

[1806] Wakī‘ told us, saying: Sufyān told us, from Mūsā ibn Abī ‘Ā’ishah, from Sulaymān ibn Ṣurad, who said: The Messenger of Allah ﷺ said: “Use the Siwāk, clean yourselves, and perform the Witr prayer, for indeed Allah is One (Witr) and He loves the Witr.”

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اسْتَاكُوا وَتَنْظِفُوا وَأَوْتِرُوا فَإِنَّ اللَّهَ وَتَرٌ يُحِبُّ الْوَتَرَ

[1807] Wakī‘ told us, from Al-Mundhir ibn Tha‘labah al-‘Abdī, from ‘Abd Allāh ibn Buraydah al-Aslamī, who said: When the Prophet ﷺ woke up from his family, he would call a servant girl named Barīrah for the Siwāk.

حَدَّثَنَا وَكِيعٌ، عَنِ الْمُنْذِرِ بْنِ ثَعْلَبَةَ الْعَبْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ الْأَسْلَمِيِّ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَيْقَظَ مِنْ أَهْلِهِ دَعَا جَارِيَةً يُقَالُ لَهَا بَرِيرَةُ بِالسَّوَالِكِ

[1808] Wakī‘ told us, from Mis‘ar, from Muḥammad ibn Juḥādah, from Ash-Sha‘bī, who said: “The Siwāk is a clarity for the eye and a purifier for the mouth.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ مُحَمَّدِ بْنِ جُهَادَةَ، عَنْ الشَّعْبِيِّ، قَالَ: السَّوَاكُ جَلَاءٌ لِلْعَيْنِ طَهُورٌ لِلْفَمِ

[1809] Wakī‘ told us, saying: Isrā‘īl told us, from Abū Ishāq, from At-Tamīmī, who said: I asked Ibn ‘Abbās about the Siwāk. He said: “The Messenger of Allah ﷺ kept ordering it until we thought that revelation would come down to him regarding it.”

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ النَّمِيمِيِّ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ السَّوَاكِ فَقَالَ: لَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِهِ حَتَّى ظَنَنَّا أَنَّهُ سَيَنْزِلُ عَلَيْهِ فِيهِ

[1810] Wakī‘ told us, from Usāmah ibn Zayd, from Ṣāliḥ ibn Kaysān, who said: A man from the Companions of the Prophet ﷺ would go out with the Siwāk upon his ear.

حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، قَالَ كَانَ الرَّجُلُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُوحُ وَالسَّوَاكُ عَلَى أُذُنِهِ

[1811] ‘Affān told us, saying: ‘Abd al-Wārith told us, from Shu‘bah, from Anas, who said: The Messenger of Allah ﷺ said: “I have urged you frequently regarding the Siwāk.”

حَدَّثَنَا عَفَّانُ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ شُعْبَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْثَرْتُ عَلَيْكُمْ فِي السَّوَاكِ

[1812] Abū Bakr told us, saying: Jarīr told us, from Al-A‘mash, who said: Yahyā ibn Waththāb used to use the Siwāk in the mosque, and when the prayer was established, he would pray without touching water.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، قَالَ كَانَ يَحْيَى بْنُ وَثَّابٍ يَسْتَاكُ فِي الْمَسْجِدِ فَإِذَا أُقِيمَتِ الصَّلَاةُ صَلَّى وَلَمْ يَمَسَّ مَاءً

[1813] Abū Bakr told us, saying: Jarīr told us, from Mughīrah, from a freed slave of Luḥayy, who said: Abū ‘Ubaydah used to use the Siwāk after the Witr prayer, before the two Rak‘ahs.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ مَوْلَى، لِلْحَيِّ قَالَ: كَانَ أَبُو عُبَيْدَةَ يَسْتَاكُ بَعْدَ الْوُتْرِ قَبْلَ الرَّكَعَتَيْنِ

[1814] Abū Bakr told us, from Jarīr, from Mughīrah, from Abū Ma‘shar, who said: I asked Ibrāhīm about the Siwāk. He said: “And who can bear the Siwāk? They used to use the Siwāk after the Witr prayer, before the two Rak‘ahs.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ، عَنْ أَبِي مَعْشَرٍ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ السَّوَاكِ فَقَالَ: وَمَنْ يُطِيقُ السَّوَاكَ كَانُوا يَسْتَاكُونَ بَعْدَ الْوُتْرِ قَبْلَ الرَّكَعَتَيْنِ

[1815] ‘Abd Allāh ibn al-Mubārak and Abū Mu‘āwiyah told us, from Hishām ibn ‘Urwah, from his father, that he used to use the Siwāk twice: before Fajr and before Ṣuhr.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، وَأَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَسْتَاكُ مَرَّتَيْنِ قَبْلَ الْفَجْرِ وَقَبْلَ الظُّهْرِ

[1816] Abū Bakr told us, saying: Jarīr told us, from Al-A‘mash, who said: Yahyā ibn Waththāb used to use the Siwāk in the mosque, and when the prayer was established, he would pray without touching water.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، قَالَ كَانَ يَحْيَى بْنُ وَثَّابٍ يَسْتَاكُ فِي الْمَسْجِدِ فَإِذَا أُقِيمَتِ الصَّلَاةُ صَلَّى وَلَمْ يَمَسَّ مَاءً

[1817] Abū Bakr told us, saying: Wakī‘ told us, from Ismā‘īl, from Qays, from Jarīr, that he used to use the Siwāk and order them to perform ablution with the water left over from his Siwāk.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، أَنَّهُ كَانَ يَسْتَاكُ وَيَأْمُرُهُمْ أَنْ يَتَوَضَّأُوا بِفَضْلِ سِوَاكِهِ

[1818] Hushaym told us, from Ibn ‘Awn, from Ibrāhīm, that he saw no harm in performing ablution from the water left over from the Siwāk.

حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِالْوَضُوءِ مِنْ فَضْلِ السَّوَاكِ

[1819] Abū Bakr told us, saying: Mu‘tamir ibn Sulaymān told us, from Salm ibn Abī adh-Dhayyāl, from Al-Ḥasan, regarding a woman whose milk gets on her clothes: Should she pray without washing her clothes? He said: “There is no impurity in her milk.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ سَلَمٍ بْنِ أَبِي الدِّيَالِ، عَنِ الْحَسَنِ، فِي الْمَرْأَةِ يُصِيبُ ثَوْبُهَا مِنْ لَبَنِهَا، أَتُصَلِّي وَلَا تَغْسِلُ ثَوْبَهَا؟ قَالَ: مَا بِلَبَنِهَا مِنْ نَجَسٍ

[1820] Mālik ibn Ismā‘īl told us, saying: Ja‘far al-Aḥmar told us, from Mughīrah, from Ibrāhīm, who said: “There is no harm in a woman's milk getting on her clothes,” meaning her own milk.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ الْأَحْمَرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ بِلَبَنِ الْمَرْأَةِ أَنْ يُصِيبَ ثَوْبَهَا يَعْنِي: لَبَنِهَا

[1821] Abū Bakr told us, saying: Ḥaḥṣ ibn Ghiyāth told us, from Ibn Jurayj, from ‘Aṭā’, who said: A man stood up from the presence of Ibn ‘Abbās, so he said to him: “Where [are you going]?” He said: “To shed water.” He said: “Do not say: ‘I shed [water]’, but say: ‘I urinate.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: قَامَ رَجُلٌ مِنْ عِنْدِ ابْنِ عَبَّاسٍ، فَقَالَ لَهُ: أَيْنَ؟ قَالَ: أَهْرِيقُ الْمَاءَ، قَالَ: "لَا تَقُلْ: أَهْرِيقُ، وَلَكِنْ قُلْ: أُبُولُ

[1822] Abū Usāmah told us, from Muḥammad ibn Maysarah, from Al-Azraq ibn Qays, that he heard Ibn ‘Umar, that he disliked saying “I am getting up to shed water.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُحَمَّدِ بْنِ مَيْسَرَةَ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، أَنَّهُ كَرِهَ أَنْ يَقُولَ أَقُومُ أَهْرِيقُ الْمَاءَ

[1823] Khālīd ibn Makhḥlad told us, saying: Sulaymān ibn Bilāl told us, from Suhayl ibn Abī Ṣāliḥ, from his father, that ‘Umar said to a man: “Do not say: ‘I shed water’, but say: ‘I urinate.’”

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ قَالَ لِرَجُلٍ: "لَا تَقُلْ: أَهْرِيقُ الْمَاءَ، وَلَكِنْ قُلْ: أُبُولُ

[1824] Yazīd ibn Hārūn told us, from Qays, from Abū Ishāq, from Abū al-Aḥwas, from ‘Abd Allāh, that he disliked saying: “I shed water.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ قَيْسٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، "أَنَّهُ كَرِهَ أَنْ يَقُولَ: أَهْرِيقَ الْمَاءَ

[1825] Ibn ‘Ulayyah told us, from Ḥumayd, from Bakr, from Abū Rāfi‘, from Abū Hurayrah, that the Prophet ﷺ met him on one of the paths of Medina while he was in a state of major ritual impurity (Junub). So he slipped away, went and bathed. The Prophet ﷺ missed him, and when he came to him, he said: “Where were you, O Abū Hurayrah?” He said: “O Messenger of Allah, you met me while I was Junub, so I disliked sitting with you until I bathed.” He said: “Glory be to Allah! Indeed, the believer does not become impure.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ لَقِيَهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَأَنْسَلَ فَذَهَبَ فَأَغْتَسَلَ، فَفَقَّذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا جَاءَهُ، قَالَ: أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: يَا رَسُولَ اللَّهِ، لَقَيْتَنِي وَأَنَا جُنُبٌ، فَكَرِهْتُ أَنْ أَجَالِسَكَ حَتَّى أَغْتَسِلَ، فَقَالَ: سُبْحَانَ اللَّهِ، إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ

[1826] Wakī' told us, from Mis'ar, from Wāsil, from Abū Wā'il, from Ḥudhayfah, that the Prophet ﷺ met him while he was Junub, so he turned away from him and bathed, then came back. He [the Prophet] said: "Indeed, the believer does not become impure."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَهُ وَهُوَ جُنُبٌ، فَأَعْرَضَ عَنْهُ فَاعْتَسَلَ، ثُمَّ جَاءَ، فَقَالَ: إِنَّ الْمُؤْمِنَ لَا يَنْجَسُ

[1827] Ibn 'Ulayyah told us, from Ayyūb, from Muḥammad ibn Sīrīn, who said: I was informed that the Prophet ﷺ saw Ḥudhayfah and he dodged away. He said: "Did I not command you?" He said: "Yes, O Messenger of Allah, but I was Junub." He said: "Indeed, the believer does not become impure."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: نُبِّئْتُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى حُدَيْفَةَ فَرَاغَ، فَقَالَ: أَلَمْ أَمُرْكَ؟، فَقَالَ: بَلَى يَا رَسُولَ اللَّهِ، وَلَئِنْ كُنْتُ جُنُبًا، فَقَالَ: إِنَّ الْمُؤْمِنَ لَا يَنْجَسُ

[1828] Muḥammad ibn Bishr told us, saying: Zakariyyā ibn Abī Zā'idah told us, saying: I heard 'Āmir mentioning from Ibn 'Abbās, who said: "Water does not become Junub, nor does clothing, nor the earth, nor the human being."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، قَالَ: سَمِعْتُ عَامِرًا، يَذْكُرُ عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَا يَجُنُبُ الْمَاءُ، وَلَا الثَّوْبُ، وَلَا الْأَرْضُ، وَلَا الْإِنْسَانُ

[1829] Abū Bakr told us, saying: Abū Mu‘āwiyah told us, from Al-A‘mash, from Abū Razīn, from Abū Hurayrah, who said: I heard the Messenger of Allah ﷺ say: “If a dog laps in the vessel of one of you, let him wash it seven times.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ

[1830] Ibn ‘Ulayyah told us, from Hishām, from Ibn Sīrīn, from Abū Hurayrah, from the Prophet ﷺ, who said: “The purification of the vessel of one of you, if a dog laps in it, is to wash it seven times, the first of them with dust.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: طَهُورُ إِنَاءٍ أَحَدِكُمْ إِذَا وَلَغَ فِيهِ الْكَلْبُ أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ، أَوَّلَاهُنَّ بِالتُّرَابِ

[1831] Ḥammād ibn Khālīd told us, from Al-‘Umarī, from Nāfi‘, from Ibn ‘Umar, regarding a dog lapping in a vessel: “It is washed seven times.”

حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمرَ، فِي الْكَلْبِ يَلْغُ فِي الْأِنَاءِ: يُغْسَلُ سَبْعَ مَرَّاتٍ

[1832] Yaḥyā ibn Sa‘īd told us, from Ibn Ḥarmalah, from Ibn al-Musayyib, who said: “Wash your vessel from the dog seven times.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ حَرْمَلَةَ، عَنِ ابْنِ الْمُسَيَّبِ، قَالَ: اغْسِلْ إِنَاءَكَ مِنَ الْكَلْبِ سَبْعًا

[1833] Ibn Mahdī told us, from Sufyān, from Mughīrah, from Manṣūr, from Ibrāhīm, regarding a dog lapping in a vessel. He said: “Wash it until you clean it.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي الْكَلْبِ يَلْعُ فِي الْأَنْاءِ، قَالَ: اغْسِلْهُ حَتَّى تُنْقِئَهُ

[1834] Shabābah ibn Sawwār told us, saying: Shu‘bah told us, from Abū at-Tayyāh, who said: I heard Muṭarrif narrating from Ibn al-Mughaffal, that the Messenger of Allah ﷺ said: “If a dog laps in a vessel, wash it seven times, and rub it with dust the eighth time.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي النَّيَّاحِ، قَالَ: سَمِعْتُ مُطَرِّفًا، يُحَدِّثُ عَنِ ابْنِ الْمُغَفَّلِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا وَلَعَ الْكَلْبُ فِي إِنَاءٍ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَغَفِّرُوهُ الثَّامِنَةَ بِالنُّثْرَابِ

[1835] Abū Bakr told us, saying: Yazīd ibn Hārūn told us, from Hishām, from Al-Ḥasan, regarding rain mud getting on clothes. He said: “If he wishes, he washes it, and if he wishes, he leaves it until it dries, then rubs it off.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي طِينِ الْمَطَرِ يُصِيبُ الثَّوْبَ، قَالَ: إِنْ شَاءَ غَسَلَهُ، وَإِنْ شَاءَ تَرَكَهُ حَتَّى يَجِفَّ، ثُمَّ يَفْرِكُهُ

[1836] Abū Bakr ibn ‘Ayyāsh told us, from Manṣūr, who said: I asked Mujāhid about rain mud getting on clothes. He said: “If it dries, scrape it off.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مَنْصُورٍ، قَالَ: سَأَلْتُ مُجَاهِدًا، عَنْ طِينِ الْمَطَرِ يُصِيبُ الثَّوْبَ، فَقَالَ: إِذَا يَبَسَ فَحَتَّهُ

[1837] Ibn Numayr told us, from Ḥajjāj ibn Dīnār, who said: I asked Abū Ja‘far about rain mud getting on my clothes. He said: “The good earth strikes the bad earth.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَجَّاجِ بْنِ دِينَارٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ، عَنْ طِينِ الْمَطَرِ يُصِيبُ التُّوْبِي، فَقَالَ: الْأَرْضُ الطَّيِّبَةُ تُصِيبُ الْأَرْضَ الْخَبِيثَةَ

[1838] Abū Bakr told us, saying: Yaḥyā ibn Sa‘īd told us, from Ibn Jurayj, from ‘Aṭā’, who said: “‘Ubayd ibn ‘Umayr had two locks of hair, and when he performed ablution, he would wipe over them.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: كَانَتْ لِعُبَيْدِ بْنِ عُمَيْرٍ، خُصْلَتَانِ، فَكَانَ إِذَا تَوَضَّأَ مَسَحَ عَلَيْهِمَا

[1839] ‘Abd as-Salām told us, from Mughīrah, from Ibrāhīm, who said: “Whichever side of your head you wipe, it suffices you.”

حَدَّثَنَا عَبْدُ السَّلَامِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: أَيُّ جَوَانِبِ رَأْسِكَ مَسَحْتَ أَجْزَأَكَ

[1840] Wakī‘ told us, from Ismā‘īl al-Azraq, from Ash-Sha‘bī, who said: “Whichever side of your head you wipe, it suffices you.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْمَاعِيلَ الْأَزْرَقِ، عَنِ الشَّعْبِيِّ، قَالَ: أَيُّ جَوَانِبِ رَأْسِكَ مَسَحْتَ أَجْزَأَكَ

[1841] Wakī‘ told us, from Ismā‘īl al-Azraq, from Ash-Sha‘bī, who said: “Whichever side of your head you wipe, it suffices you.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْمَاعِيلَ الْأَزْرَقِ، عَنِ الشَّعْبِيِّ، قَالَ: أَيُّ جَوَانِبِ رَأْسِكَ مَسَحْتَ أَجْزَأَكَ

[1842] Wakī' told us, from Ibn Jurayj, from 'Aṭā', that the Prophet ﷺ wiped the front of his head. Ibn 'Ulayyah told us, from Khālīd al-Ḥadhdhā', who said: It reached me that Ibn 'Umar used to say: "This much water suffices him," and he described that he dipped them (his hands) in water, then wiped his head like this, and he placed his palms on the middle of his head, then passed them to the front of his head.

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ مُقَدِّمَ رَأْسِهِ حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ خَالِدِ الْحَدَّاءِ، قَالَ: بَلَغَنِي أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ: يَكْفِيهِ مِنَ الْمَاءِ هَكَذَا وَوَصَفَ أَنَّهُ يَغْمِسُهُمَا فِي الْمَاءِ، ثُمَّ يَمْسَحُ رَأْسَهُ هَكَذَا، وَوَضَعَ كَفَّيْهِ وَسَطَ رَأْسِهِ، ثُمَّ أَمَرَهُمَا إِلَى مُقَدِّمِ رَأْسِهِ

[1843] Abū Bakr told us, saying: Ibn Fuḍayl told us, from Ash'ath, who said: I asked Ibn Sīrīn about a man urinating in his house where he prays, and he disliked it. And I asked Al-Ḥasan, and he said: "Yes, but he should not leave it [uncleaned]."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَشْعَثَ، قَالَ: سَأَلْتُ ابْنَ سِيرِينَ، عَنِ الرَّجُلِ يَبُولُ فِي بَيْتِهِ الَّذِي يُصَلِّي فِيهِ فَكَرِهَهُ وَسَأَلْتُ الْحَسَنَ، فَقَالَ: نَعَمْ، وَلَا يَبْرُكُهُ

[1844] Yahyā ibn Saʿīd told us, from Sufyān, from Abū Ishāq, from Bakr ibn Māʿiz, from Ibn Buraydah—he thinks—from his father, who said: “Do not urinate in a basin in a house where you pray, and do not urinate in your bathing place.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ بَكْرِ بْنِ مَاعِزٍ، عَنْ ابْنِ بَرِيْدَةَ يَحْسِبُهُ، عَنْ أَبِيهِ قَالَ: لَا تَبُولُ فِي طَسْتٍ فِي بَيْتٍ تُصَلِّي فِيهِ، وَلَا تَبُولُ فِي مَغْتَسِلِكَ

[1845] Ibn Fuḍayl told us, from Abū Sinān, from Muḥārib, from Ibn ʿUmar, who said: “The angels do not enter a house in which there is urine.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ أَبِي سِنَانٍ، عَنْ مُحَارِبٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ بَوْلٌ

[1846] Abū Bakr told us, saying: Abū Usāmah told us, from ʿUbayd ibn Abī al-Wasīm, from Sulaymān ibn Rāshid, who said: “Abū Rāfiʿ, the freed slave of the Prophet ﷺ, used to order me to hand him the urinal while he was on his bed, and he would urinate in it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ بْنِ أَبِي الْوَسِيمِ، عَنْ سُلَيْمَانَ بْنِ رَاشِدٍ، قَالَ: كَانَ أَبُو رَافِعٍ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنِي أَنْ أَتَوَلَّاهُ الْمَبُولَةَ وَهُوَ عَلَى فِرَاشِهِ، فَيَبُولُ فِيهَا

[1847] ʿAffān told us, saying: Abū ʿAwānah told us, saying: Saʿīd ibn Abī Burdah told us, saying: “I saw Abū Wāʿil sitting in the prayer area of the house, then he called for a basin and urinated in it.”

حَدَّثَنَا عَفَّانٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي بَرْدَةَ، قَالَ: رَأَيْتُ أَبَا وَائِلٍ، جَالِسًا فِي مَسْجِدِ الْبَيْتِ، ثُمَّ دَعَا بِطَسْتٍ، فَقَالَ فِيهَا

[1848] Abū Bakr told us, saying: Wakī‘ told us, from Shu‘bah, who said: I asked Al-Ḥakam about bathing and ablution with snow. He said: “He breaks it, bathes, and performs ablution.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ الْحَكَمَ، عَنِ الْغُسْلِ وَالْوُضُوءِ بِالتَّلَجِّ، فَقَالَ: يَكْسِرُهُ، وَيَغْتَسِلُ، وَيَتَوَضَّأُ

[1849] Wakī‘ told us, saying: Sufyān told us, from Jābir, from ‘Āmir and Al-Ḥakam, who said: “There is no harm in ablution with snow.”

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَالْحَكَمِ قَالَا: لَا بَأْسَ بِالْوُضُوءِ بِالتَّلَجِّ

[1850] Ḥafṣ told us, from a shaykh, who said: “Sālim used to perform Tayammum (dry ablution) if the water was frozen.”

حَدَّثَنَا حَفْصٌ، عَنْ شَيْخٍ، قَالَ: كَانَ سَالِمٌ، يَتَيَمَّمُ إِذَا كَانَ الْمَاءُ جَامِداً

[1851] Wakī‘ said: “And Sufyān used to approve of it, bathe with it, and perform ablution.”

حَدَّثَنَا وَكِيعٌ قَالَ: وَكَانَ سُفْيَانُ، يَسْتَحْسِنُهُ وَيَغْتَسِلُ مِنْهُ وَيَتَوَضَّأُ

[1852] Ḥafṣ told us, from Ash‘ath ibn ‘Abd al-Malik, from Al-Ḥasan, who was asked about a man who bathed with snow, was struck by cold, and died. He said: “What a martyrdom!”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَسَنِ، سُئِلَ عَنْ رَجُلٍ اغْتَسَلَ بِالتَّلَجِّ، فَأَصَابَهُ الْبَرْدُ، فَمَاتَ، فَقَالَ: يَا لَهَا مِنْ شَهَادَةٍ

[1853] Abū Bakr told us, saying: Hushaym ibn Bashīr told us, saying: Dāwūd ibn ‘Amr informed us, from Busr ibn ‘Ubayd Allāh al-Ḥaḍramī, from Abū Idrīs al-Khawlānī, who said: ‘Awf ibn Mālik al-Ashja‘ī told us that the Messenger of Allah ﷺ ordered wiping over the Khuffs (leather socks) during the expedition of Tabūk: three days and their nights for the traveler, and one day and night for the resident.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، قَالَ: أَخْبَرَنَا دَاوُدُ بْنُ عَمْرٍو، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ الْحَضْرَمِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، قَالَ: حَدَّثَنَا عَوْفُ بْنُ مَالِكٍ الْأَشْجَعِيُّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِالْمَسْحِ عَلَى الْخُفَّيْنِ فِي غَزْوَةِ تَبُوكَ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمٌ وَلَيْلَةٌ لِلْمَقِيمِ

[1854] Hushaym told us, saying: Manṣūr informed us, from Ibn Sīrīn, from Aflah, the freed slave of Abū Ayyūb, from Abū Ayyūb, that he used to order wiping over the Khuffs, but he himself washed his feet. It was said to him regarding that: “How do you order wiping while you wash?” He said: “Woe to me if it is a benefit for you and a sin upon me! I saw the Messenger of Allah ﷺ doing it and ordering it, but ablution (washing) has been made beloved to me.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنْ ابْنِ سِيرِينَ، عَنْ أَفْلَحَ مَوْلَى أَبِي أَيُّوبَ، عَنْ أَبِي أَيُّوبَ، أَنَّهُ كَانَ يَأْمُرُ بِالْمَسْحِ عَلَى الْخُفَّيْنِ، وَكَانَ هُوَ يَغْسِلُ قَدَمَيْهِ، فَقِيلَ لَهُ فِي ذَلِكَ: كَيْفَ تَأْمُرُ بِالْمَسْحِ وَأَنْتَ تَغْسِلُ؟ فَقَالَ: بِنَسٍّ مَا لِي إِنْ كَانَ مَهْنَةً لَكُمْ، وَمَأْتَمَةً عَلَيَّ، قَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ، وَيَأْمُرُ بِهِ، "وَلَكِنْ حُبِّبَ إِلَيَّ الْوُضُوءُ"

[1855] Hushaym told us, saying: Al-A'mash informed us, from Abū Wā'il, from Ḥudhayfah, who said: "I saw the Messenger of Allah ﷺ come to a dump of a people and urinate on it. I brought him water, so he performed ablution and wiped over his Khuffs."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ حَذِيفَةَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى سُبَاطَةَ قَوْمٍ فَبَالَ عَلَيْهَا، فَأَتَيْتُهُ بِمَاءٍ، فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ

[1856] Hushaym told us, saying: Ḥuṣayn informed us, from Sālim ibn Abī al-Ja'd and from Abū Sufyān, that they both heard Al-Mughīrah ibn Shu'bah narrating, saying: "I was with the Messenger of Allah ﷺ on a journey. He went out to relieve himself. When he finished, I brought him a vessel with water and poured it for him. He was wearing a Jubbah with tight sleeves." He said: "So he brought his arms out from under the Jubbah, washed his arms, and wiped over his Khuffs."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا حُصَيْنٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، وَعَنْ أَبِي سُفْيَانَ، أَنَّهُمَا سَمِعَا الْمُغِيرَةَ بْنَ شُعْبَةَ يُحَدِّثُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَبَرَزَ لِحَاجَةٍ، فَلَمَّا فَرَغَ أَتَيْتُهُ بِأَدَاوَةٍ فِيهَا مَاءٌ، فَصَبَّ عَلَيْهِ، وَكَانَ عَلَيْهِ جُبَّةٌ ضَيِّقَةُ الْكُمَيْنِ، قَالَ: فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ، فَعَسَلَ ذِرَاعَيْهِ، وَمَسَحَ عَلَى خُفَّيْهِ

[1857] Abū Mu‘āwiyah told us, from Wakī‘, from Al-A‘mash, from Ibrāhīm, from Hammām, who said: Jarīr ibn ‘Abd Allāh narrated to us—and he performed ablution and wiped over his Khuffs—so it was said to him: “Do you do this?” He said: “And what prevents me? I saw the Messenger of Allah ﷺ doing it.” Ibrāhīm said: “The hadith of Jarīr used to please us because his acceptance of Islam was after the revelation of Al-Mā’idah.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ وَكَيْعٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ اللَّهِ، وَتَوْضًا وَمَسَحَ عَلَى خُفَّيْهِ، فَقِيلَ لَهُ: أَتَفْعَلُ هَذَا؟ فَقَالَ: وَمَا يَمْنَعُنِي، قَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ قَالَ إِبْرَاهِيمُ: فَكَانَ يُعْجِبُنَا حَدِيثُ جَرِيرٍ، لِأَنَّ إِسْلَامَهُ كَانَ بَعْدَ نَزُولِ الْمَائِدَةِ

[1858] Zayd ibn al-Ḥubāb told us, from Mu‘āwiyah ibn Ṣālīḥ, who said: Ḥamzah told us, from Jarīr ibn ‘Abd Allāh, who said: “I came to the Messenger of Allah ﷺ after the revelation of Surat Al-Mā’idah, and I saw him wiping over the Khuffs.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، قَالَ: حَدَّثَنَا حَمَزَةُ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ نَزُولِ سُورَةِ الْمَائِدَةِ، فَرَأَيْتُهُ يَمْسَحُ عَلَى الْخُفَّيْنِ

[1859] Abū Mu‘āwiyah told us, from Al-A‘mash, from Muslim, from Masrūq, from Al-Mughīrah ibn Shu‘bah, who said: I was with the Prophet ﷺ on a journey, and he said: “O Mughīrah, take the water vessel.” He said: So I took it and went out with him. The Messenger of Allah ﷺ proceeded until he disappeared from my view, relieved himself, then came back wearing a Syrian Jubbah with tight sleeves. He tried to bring his hand out of its sleeve, but it was too tight, so he brought his hand out from the bottom. I poured water for him, and he performed ablution for prayer, then wiped over his Khuffs, then prayed.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَقَالَ: يَا مُغِيرَةُ، خُذْ الْأَدَاةَ، قَالَ: فَأَخَذْتُهَا ثُمَّ خَرَجْتُ مَعَهُ، فَاِنْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَوَارَى عَنِّي، فَقَضَى حَاجَتَهُ، ثُمَّ جَاءَ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيْقُهُ الْكُمَيْنِ، فَذَهَبَ لِیُخْرِجَ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ، فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا، فَصَبَبْتُ عَلَيْهِ فَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ مَسَحَ عَلَى خُفَيْهِ، ثُمَّ صَلَّى

[1860] Abū Mu‘āwiyah told us, from Al-A‘mash, from Al-Hakam, from ‘Abd ar-Rahmān ibn Abī Laylā, from Ka‘b ibn ‘Ujrah, from Bilāl, that the Messenger of Allah ﷺ wiped over the Khuffs and the headcover (Khimār/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

[1861] Wakī‘ told us, from Sufyān, from ‘Alqamah ibn Marthad, from Sulaymān ibn Buraydah, from his father, that when it was the Day of the Conquest of Mecca, the Messenger of Allah ﷺ performed ablution and wiped over his Khuffs. ‘Umar said: “O Messenger of Allah, I saw you do something today that you did not used to do before today.” He said: “O ‘Umar, I did it intentionally.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ، تَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، رَأَيْتَكَ الْيَوْمَ صَنَعْتَ شَيْئًا لَمْ تَكُنْ لِتَصْنَعَهُ قَبْلَ الْيَوْمِ، فَقَالَ: يَا عُمَرُ، إِذَا صَنَعْتُهُ

[1862] Wakī‘ told us, from Dalham ibn Ṣāliḥ, from Ḥujayr ibn ‘Abd Allāh al-Kindī, from Ibn Buraydah, from his father, that An-Najāshī (Negus) gifted the Prophet ﷺ a pair of plain black Khuffs. He wore them, then performed ablution and wiped over them.

حَدَّثَنَا وَكِيعٌ، عَنْ دَلْهَمِ بْنِ صَالِحٍ، عَنْ حُجَيْرِ بْنِ عَبْدِ اللَّهِ الْكِنْدِيِّ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّجَاشِيَّ أَهْدَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُفَيْنِ سَاوِجَيْنِ أَسْوَدَيْنِ، فَلَبِسَهُمَا، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا

[1863] Ibn ‘Ulayyah told us, from Hishām ad-Dastuwā’ī, who said: Ḥammād told us, from Ibrāhīm, from Abū ‘Abd Allāh al-Jadalī, from Khuzaymah ibn Thābit, who said: “The Messenger of Allah ﷺ set three days for the traveler to wipe [over Khuffs].” And if we had asked him for more, he would have increased it for us.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ قَالَ: جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُسَافِرِ يَمْسَحُ ثَلَاثًا، وَلَوْ اسْتَزَدْنَاهُ لَزَادَنَا

[1864] Al-Faḍl ibn Dukayn told us, from Sufyān, from his father, from Ibrāhīm at-Taymī, from ‘Amr ibn Maymūn, from Abū ‘Abd Allāh al-Jadalī, from Khuzaymah ibn Thābit, who said: “The Messenger of Allah ﷺ set wiping over the Khuffs as three days for the traveler and one day for the resident.” And if the questioner had continued in his questioning, he would have made it five.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ قَالَ: جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْحَ عَلَى الْخُفَّيْنِ ثَلَاثَةَ أَيَّامٍ لِلْمُسَافِرِ، وَيَوْمًا لِلْمُتِمِّمِ وَلَوْ مَضَى السَّائِلُ فِي مَسْأَلَةٍ لَجَعَلَهَا خَمْسًا

[1865] Yazīd ibn Hārūn told us, saying: Ḥajjāj ibn Arṭāh informed us, from Yaḥyā ibn ‘Ubayd an-Nahrānī, from Muḥammad ibn Sa’d, he said: He [Muḥammad] used to perform ablution with a water skin. One day he came out to us from relieving himself, performed ablution, and wiped over his Khuffs. We were amazed and said: “What is this?” He said: “My father told me that he saw the Messenger of Allah ﷺ do similar to what I did.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حَجَّاجُ بْنُ أَرْطَاهٍ، عَنْ يَحْيَى بْنِ عُبَيْدٍ النَّهْرَانِيِّ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ قَالَ: وَكَانَ يَتَوَضَّأُ بِالرَّأْوِيَةِ، فَخَرَجَ عَلَيْنَا ذَاتَ يَوْمٍ مِنَ الْبِرَازِ، فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ، فَتَعَجَّبْنَا، وَقُلْنَا: مَا هَذَا؟ فَقَالَ: حَدَّثَنِي أَبِي، أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ مِثْلَ مَا فَعَلْتُ

[1866] Abū Mu‘āwiyah told us, from Al-A‘mash, from Al-Qāsim ibn Mukhaimirah, from Shurayḥ ibn Hānī’ al-Ḥārithī, who said: I asked ‘Ā’ishah about wiping [over Khuffs]. She said: “Go to ‘Alī, for he knows more about that than I do, and ask him.” So I went to ‘Alī and asked him about wiping. He said: “The Messenger of Allah ﷺ used to order us that the resident wipes for a day and a night, and the traveler for three [days].”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِيٍّ الْحَارِثِيِّ، قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ، فَقَالَتْ: إِبْتُ عَلِيًّا، فَإِنَّهُ أَعْلَمُ بِذَلِكَ مِنِّي فَاسْأَلْهُ، فَأَتَيْتُ عَلِيًّا، فَسَأَلْتُهُ عَنِ الْمَسْحِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا أَنْ يَمْسَحَ الْمُقِيمُ يَوْمًا وَلَيْلَةً، وَالْمُسَافِرُ ثَلَاثًا

[1867] Ibn ‘Uyaynah told us, from ‘Āṣim, from Zirr, who said: I saw Ṣafwān ibn ‘Assāl al-Murādī, and he said: “What brings you here?” We said: “Seeking knowledge.” He said: “Indeed, the angels lower their wings for the seeker of knowledge.” He said: “When we were on a journey, the Messenger of Allah ﷺ used to order us not to remove our Khuffs for three days, except for Janābah (major impurity), but [we could keep them on] for defecation, urination, and sleep.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، قَالَ: رَأَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ، فَقَالَ: مَا جَاءَ بِكَ؟ قُلْنَا: ابْتِغَاءَ الْعِلْمِ، قَالَ: فَإِنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ قَالَ: وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنَّا فِي سَفَرٍ أَمَرَنَا أَنْ لَا نَنْزِعَ أَخْفَافِنَا ثَلَاثَةَ أَيَّامٍ، إِلَّا مِنْ جَنَابَةٍ، وَلَكِنْ مِنْ غَائِطٍ، أَوْ بَوْلٍ وَنَوْمٍ

[1868] ‘Affān told us, saying: Hammād ibn Salamah told us, saying: Ayyūb told us, from Abū Qilābah, from Abū Idrīs, from Bilāl, who said: “I saw the Messenger of Allah ﷺ wiping over the Mūqayn (short leather boots) and the headcover (Khimār).”

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي إِدْرِيسَ، عَنْ بِلَالٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْمُوقَيْنِ وَالْخِمَارِ

[1869] Yūnus told 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 ablution. Salmān said to him: “Wipe over your Khuffs and over your headcover, and wipe your forelock, for I saw the Messenger of Allah ﷺ wipe over the Khuffs and the

حَدَّثَنَا يُونُسُ، 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، وَامْسَحْ بِنَاصِيَتِكَ، فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْخِمَارِ

[1870] Yaḥyā ibn Ishāq told us, Yaḥyā ibn Ayyūb told us, from ‘Abd ar-Raḥmān ibn Zayd, from Muḥammad ibn Yazīd ibn Abī Ziyād, from Ayyūb ibn Qaṭan al-Kindī, from Abū ‘Umārah al-Anṣārī—who had prayed towards both Qiblahs in his house with the Messenger of Allah ﷺ—he said: I said: “O Messenger of Allah, should I wipe over the Khuffs?” He said: “Yes.” I said: “O Messenger of Allah, for a day?” He said: “Yes, and two days.” I said: “O Messenger of Allah, for two days?” He said: “Yes, and three.” I said: “O Messenger of Allah, for three?” He said: “Yes, and whatever you wish.”

[1871] Ibn ‘Uyaynah told us, from Ismā’il ibn Muḥammad, from Ḥamzah ibn al-Mughīrah, from his father, that the Messenger of Allah ﷺ relieved himself, then came and performed ablution and wiped over his Khuffs.

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ، حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ أَيُّوبَ بْنِ قَطَنِ الْكِنْدِيِّ، عَنْ أَبِي عُمَارَةَ الْأَنْصَارِيِّ، قَالَ: وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ صَلَّى فِي بَيْتِهِ لِلْقِبْلَتَيْنِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أُمَسِّحُ عَلَى الْخُفَّيْنِ؟ قَالَ: نَعَمْ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ يَوْمًا؟ قَالَ: نَعَمْ وَيَوْمَيْنِ، قُلْتُ: يَا رَسُولَ اللَّهِ يَوْمَيْنِ؟ قَالَ: نَعَمْ وَثَلَاثَةً، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ وَثَلَاثَةً؟ قَالَ: نَعَمْ، وَمَا شِئْتَ

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ حَمْرَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى حَاجَتَهُ، ثُمَّ جَاءَ فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ

[1872] Zayd ibn Ḥubāb told us, from Khālīd ibn Abī Bakrah, who said: Sālīm ibn ‘Abd Allāh informed me, from his father, that Sa’d ibn Abī Waqqās asked ‘Umar ibn al-Khaṭṭāb about wiping over the Khuffs. ‘Umar said: “I heard the Prophet ﷺ ordering wiping over the Khuffs if he put them on while they were pure (upon purification).”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ خَالِدِ بْنِ أَبِي بَكْرَةَ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَهُ سَعْدُ بْنُ أَبِي وَقَّاصٍ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ عُمَرُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِالْمَسْحِ عَلَى الْخُفَّيْنِ إِذَا أَلْبَسَهُمَا وَهُمَا طَاهِرَتَانِ:

[1873] Al-Faḍl ibn Dukayn and Yaḥyā ibn Ādam told us, from Ḥasan ibn Ṣāliḥ, from ‘Āṣim, from Sālīm, from Ibn ‘Umar, from ‘Umar, who said: “I saw the Messenger of Allah ﷺ wiping over the Khuffs with water during travel.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، وَيَحْيَى بْنُ آدَمَ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَاصِمٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ بِالْمَاءِ فِي السَّفَرِ

[1874] Mu‘āwiyah ibn Hishām told us, from Shaybān, from Yaḥyā ibn Abī Kathīr, from Abū Salamah, that Ja‘far ibn ‘Amr ibn Umayyah informed him that his father informed him that he saw the Prophet ﷺ wiping over the Khuffs.

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ شَيْبَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ جَعْفَرَ بْنَ عَمْرٍو بْنَ أُمَيَّةَ، أَخْبَرَهُ أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ

[1875] Muḥammad ibn Muṣ‘ab told us, saying: Al-Awzā‘ī told us, from Yahyā ibn Abī Kathīr, from Abū Salamah, from Ja‘far ibn ‘Amr ibn Umayyah, from his father, that the Prophet ﷺ wiped over the Khuffs and the turban.

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى الْخُفَّيْنِ وَالْعِمَامَةِ

[1876] Jarīr ibn ‘Abd al-Ḥamīd told us, from ‘Abd al-‘Azīz ibn Rufay‘, from ‘Alī ibn Rabī‘ah, who said: Al-Mughīrah ibn Shu‘bah addressed us and said: “O people, I was with the Prophet ﷺ in a caravan. He dismounted, relieved himself, and I brought him water. He performed ablution and wiped over his Khuffs.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، قَالَ: خَطَبَنَا الْمُغِيرَةُ بْنُ شُعْبَةَ، فَقَالَ: أَيُّهَا النَّاسُ، إِنِّي كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَكْبٍ فَنَزَلَ فَقَضَى حَاجَتَهُ، فَأَتَيْتُهُ بِمَاءٍ، فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ

[1877] Ibn ‘Ulayyah told us, from Ayyūb, from Muḥammad ibn Sīrīn, from ‘Amr ibn Wahb ath-Thaqafī, from Al-Mughīrah ibn Shu‘bah, that the Prophet ﷺ went to expose his arm, but he was wearing a Syrian Jubbah with tight sleeves, so he pulled his arm out from underneath it. He washed his face and hands, wiped his forelock, and wiped over the Khuffs.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَمْرٍو بْنِ وَهْبٍ الثَّقَفِيِّ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ لِيُحْسِرَ يَدَهُ، وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الْكُمَيْنِ، فَأَخْرَجَ يَدَهُ مِنْ تَحْتِهَا إِخْرَاجًا، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَمَسَحَ بِنَاصِيَّتِهِ، وَمَسَحَ عَلَى الْخُفَّيْنِ

[1878] Zayd ibn al-Ḥubāb told us, saying: ‘Abd al-Wahhāb told us, saying: Al-Muhājir, the freed slave of the Bakarāt, told us, from ‘Abd ar-Raḥmān ibn Abī Bakr, from his father, that the Prophet ﷺ set wiping for the traveler as three days and their nights, and for the resident as one day and night.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا الْمُهَاجِرُ مَوْلَى الْبَكَرَاتِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ لِلْمُسَافِرِ يَمْسَحُ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ، وَلِلْمُقِيمِ يَوْمًا وَلَيْلَةً

[1879] Hushaym told us, saying: Yazīd ibn Abī Ziyād informed us, saying: Yazīd ibn Wahb told us, saying: ‘Umar ibn al-Khaṭṭāb wrote to him regarding wiping over the Khuffs: “Three days and their nights for the traveler, and one day and night for the resident.”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ قَالَ: نَا يَزِيدُ بْنُ وَهْبٍ قَالَ: كَتَبَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ، فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ

[1880] Yazīd ibn Hārūn told us, from Abū Mālīk al-Ashja‘ī, from Abū Ḥāzim, from Ibn ‘Umar, that ‘Umar ibn al-Khaṭṭāb said regarding wiping over the Khuffs: “For the traveler three [days], and for the resident a day until night.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ ابْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: لِلْمُسَافِرِ ثَلَاثٌ، وَلِلْمُقِيمِ يَوْمٌ إِلَى اللَّيْلِ

[1881] Abū al-Aḥwaṣ told us, from ‘Imrān ibn Muslim, who said: We said to Nubātah al-Ju‘fi—and he was the boldest among us with ‘Umar—ask him about wiping over the Khuffs. So he asked him, and he said: “For the traveler three days, and for the resident one day and night.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، قَالَ: قُلْنَا لِنُبَاتَةَ الْجُفِيِّ: وَكَانَ أَجْرَانَا عَلَى عُمَرَ، سَلُّهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَسَأَلَهُ، فَقَالَ: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ، وَلِلْمَقِيمِ يَوْمٌ وَلَيْلَةٌ

[1882] Wakī‘ told us, saying: Jarīr told us, from Ayyūb, from Abū Zur‘ah ibn ‘Amr, who said: “I saw Jarīr wipe over his Khuffs.” He said: And Abū Zur‘ah said: Abū Hurayrah said: The Messenger of Allah ﷺ said: “If one of you puts his feet into his Khuffs while they are pure, let him wipe over them: three [days] for the traveler, and a day for the resident.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: نَا جَرِيرٌ، عَنْ أَيُّوبَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو، قَالَ: رَأَيْتُ جَرِيرًا، مَسَحَ عَلَى خُفَيْهِ قَالَ: وَقَالَ أَبُو زُرْعَةَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا ادْخَلَ أَحَدُكُمْ رِجْلَيْهِ فِي خُفَيْهِ وَهُمَا طَاهِرَتَانِ فَلْيَمْسَحْ عَلَيْهِمَا ثَلَاثًا لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمَقِيمِ

[1883] Hushaym told us, saying: Mughīrah informed us, from Ibrāhīm, that ‘Umar ibn al-Khaṭṭāb, Sa’d ibn Mālik, and Ibn Mas‘ūd used to wipe over the Khuffs.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، وَسَعْدَ بْنَ مَالِكٍ، وَابْنَ مَسْعُودٍ، كَانُوا يَمْسَحُونَ عَلَى الْخُفَّيْنِ

[1884] Abū Bakr told us, saying: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُجَالِدٍ، عَنْ
Hushaym told us, from Mujālid, سَأَلْتُ ابْنَ عُمَرَ، عَنِ الْمَسْحِ عَلَى
from Ash-Sha'bī, who said: I asked الْخُفَّيْنِ، فَقَالَ: امْسَحْ عَلَيْهِمَا
Ibn 'Umar about wiping over the
Khuffs. He said: "Wipe over them."

[1885] Hushaym told us, saying: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ:
Mughīrah informed us, from مَسَحَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْخُفَّيْنِ،
Ibrāhīm, who said: "The فَمَنْ تَرَكَ ذَلِكَ رَغْبَةً عَنْهُ، فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ
Companions of the Prophet ﷺ
wiped over the Khuffs. Whoever
leaves that out of dislike for it, then
it is only from Satan."

[1886] Hushaym told us, saying: Huṣayn informed us, from Muḥārib, from Ibn ‘Umar, who said: I and Sa’d differed at Al-Qādisiyyah regarding wiping over the Khuffs. Sa’d said: “Wipe over them,” and I denied that. When we came to ‘Umar ibn al-Khaṭṭāb, Sa’d mentioned that to him, saying: “Did you not see that Ibn ‘Umar denies wiping over the Khuffs?” He said: I said: “O Commander of the Faithful, Sa’d says: ‘I wipe over them after impurity (Hadath).’” He said: ‘Umar said: “Except after impurity? Except after defecation?” (Meaning: When else but after impurity?)

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ مُحَارِبٍ، عَنِ ابْنِ عُمَرَ قَالَ: اخْتَلَفْتُ أَنَا وَسَعْدٌ بِالْقَادِسِيَّةِ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ سَعْدٌ: امْسَحْ عَلَيْهِمَا، وَأَنْكَرْتُ أَنَا ذَلِكَ، فَلَمَّا قَدِمْنَا عَلَى عُمَرَ بْنِ الْخَطَّابِ، ذَكَرَ لَهُ ذَلِكَ سَعْدٌ، فَقَالَ لَهُ: أَلَمْ تَرَ أَنَّ ابْنَ عُمَرَ يُنْكِرُ الْمَسْحَ عَلَى الْخُفَّيْنِ؟ قَالَ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ سَعْدًا يَقُولُ: امْسَحْ عَلَيْهِمَا بَعْدَ الْحَدَثِ قَالَ: فَقَالَ عُمَرُ: إِلَّا بَعْدَ الْحَدَثِ، إِلَّا بَعْدَ الْجِرَاءَةِ

[1887] Hushaym told us, saying: Yūnus informed us, from Al-Ḥakam ibn al-A'raj, who said: I asked Ibn 'Umar about wiping over the Khuffs. He said: I and Sa'd differed on that while we were at Jalūlā'. Sa'd said: "Wipe over them," and I denied that. When we came to 'Umar, I mentioned that to him. I said: "O Commander of the Faithful, he says wipe over them after impurity." 'Umar said: "Except after defecation? Except after impurity?"

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا يُونُسُ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ، عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ: اخْتَلَفْتُ أَنَا وَسَعْدٌ فِي ذَلِكَ وَنَحْنُ بِجَلُولَاءَ، فَقَالَ سَعْدٌ: امْسَحْ عَلَيْهِمَا، فَأَنْكَرْتُ ذَلِكَ، فَلَمَّا قَدِمْنَا عَلَى عُمَرَ، ذَكَرْتُ لَهُ ذَلِكَ، قَالَ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّهُ يَقُولُ: امْسَحْ عَلَيْهِمَا بَعْدَ الْحَدَثِ، فَقَالَ عُمَرُ: إِلَّا بَعْدَ الْخِرَاءَةِ، إِلَّا بَعْدَ الْحَدَثِ

[1888] Hushaym told us, saying: Ḥuṣayn informed us, from Ibrāhīm, from Ibn Mas'ūd, that he used to say regarding wiping over the Khuffs: "Three days and their nights for the traveler, and one day and night for the resident."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ مَسْعُودٍ، أَنَّهُ كَانَ يَقُولُ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: ثَلَاثَةُ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمٌ وَلَيْلَةٌ لِلْمَقِيمِ

[1889] Hushaym told us, saying: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا غَيْلَانُ بْنُ عَبْدِ اللَّهِ، مَوْلَى بَنِي مَخْزُومٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ، سَأَلَهُ رَجُلٌ مِنَ الْأَنْصَارِ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ: ثَلَاثَةُ أَيَّامٍ لِلْمُسَافِرِ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ

Ghaylān ibn ‘Abd Allāh, the freed slave of Banī Makhzūm, informed us, saying: I heard Ibn ‘Umar being asked by a man from the Anṣār about wiping over the Khuffs. He said: “Three days for the traveler, and for the resident one day and night.”

[1890] Hushaym told us, from الْحَارِثِ قَالَ: صَحِبْتُ ابْنَ مَسْعُودٍ، فِي سَفَرٍ، فَلَمْ يَنْزِعْ خُفَّيْهِ ثَلَاثًا

Mughīrah, from Ibrāhīm, from ‘Amr ibn al-Ḥārith, who said: “I accompanied Ibn Mas‘ūd on a journey, and he did not take off his Khuffs for three [days].”

[1891] Abū Mu‘āwiyah told us, from حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عُمَرُو بْنِ الْحَارِثِ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللَّهِ، إِلَى الْمَدَائِنِ فَمَسَحَ عَلَى الْخُفَّيْنِ ثَلَاثًا لَا يَنْزِعُهُمَا

Al-A‘mash, from Shaqīq, from ‘Amr ibn al-Ḥārith, who said: “I went out with ‘Abd Allāh to Al-Madā’in, and he wiped over the Khuffs for three [days], not taking them off.”

[1892] Abū Bakr ibn ‘Ayyāsh told us, from Abū Ishāq, from Al-Qāsim ibn Mukhaimirah, from Shurayḥ ibn Hānī, who said: ‘Alī said: “For the traveler three days and nights, and one day and night for the resident.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِيٍّ قَالَ: قَالَ عَلِيٌّ: لِلْمُسَافِرِ ثَلَاثُ أَيَّامٍ وَلَيْالٍ، وَيَوْمٌ وَلَيْلَةٌ لِلْمُقِيمِ

[1893] Wakī‘ told us, from Mūsā ibn ‘Ubaydah, from Muḥammad ibn ‘Amr ibn ‘Aṭā’, from Ibn ‘Abbās, who said: “For the traveler three [days], and for the resident one day and night.”

حَدَّثَنَا وَكَيْعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لِلْمُسَافِرِ ثَلَاثٌ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ

[1894] Ḥafṣ told us, from ‘Abd al-Malik ibn Sal’, from ‘Abd Khayr, that ‘Alī wiped over the Khuffs.

حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَلَمَةَ، عَنْ عَبْدِ خَيْرٍ، أَنَّ عَلِيًّا، مَسَحَ عَلَى الْخُفَّيْنِ

[1895] Ḥafṣ told us, from Al-A‘mash, from Abū Ishāq, from ‘Abd Khayr, from ‘Alī, who said: “If the religion were by opinion, the bottom of the feet would be more worthy and deserving of wiping than the top. However, I saw the Prophet ﷺ wipe the top of them.”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: لَوْ كَانَ الدِّينُ بِالرَّأْيِ، كَانَ بَاطِنُ الْقَدَمَيْنِ أَوْلَى وَأَحَقُّ بِالمَسْحِ مِنْ ظَاهِرَهُمَا، وَلَكِنِّي رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ ظَاهِرَهُمَا

[1896] Wakī' told us, from Sufyān, from Az-Zubayr ibn 'Adī, from 'Aṭā', from Ibn 'Abbās, that he wiped [over Khuffs].

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ أَطَا، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ مَسَحَ عَطَاءً، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ مَسَحَ

[1897] Ibn 'Ulayyah told us, from 'Abbād ibn Ishāq, from Abū 'Ubaydah ibn Muḥammad ibn 'Ammār, who said: I asked Jābir about wiping over the Khuffs. He said: "[It is] Sunnah."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنْ أَبِي عُيَيْنَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ جَابِرًا، عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ: سُنَّةٌ

[1898] Ibn 'Ulayyah told us, from Al-Jurayrī, from Abū al-'Alā' ibn ash-Shikhhīr, from 'Iyād ibn Naḍlah, who said: We went out with Abū Mūsā to some gardens. He started to relieve himself, and I went to relieve myself. I returned and wanted to take off my Khuffs. He said: "Put them back and wipe over them until you place them where you sleep."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ، عَنْ عِيَاضِ بْنِ نَضْلَةَ، قَالَ: خَرَجْنَا مَعَ أَبِي مُوسَى، فِي بَعْضِ الْبَسَاتِينِ فَأَخَذَ فِي حَاجَةٍ، وَانْطَلَقْتُ لِحَاجَتِي، فَرَجَعْتُ وَأَنَا أُرِيدُ أَنْ أَخْلَعَ خُفِّي، فَقَالَ: رُدَّهُمَا وَامْسَحْ عَلَيْهِمَا حَتَّى تَضَعَهُمَا حَيْثُ تَنَامُ

[1899] Abū Dāwūd at-Ṭayālīsī told us, from Shu'bah, from Simāk, who said: I heard Jābir ibn Samurah say: "I would not mind if I did not take off my Khuffs for three [days]."

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِيسِيُّ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ: مَا أَبَالِي لَوْ لَمْ أُنْزِعْ خُفِّي ثَلَاثًا

[1900] Wakī‘ told us, from Sawādah ibn Abī al-Aswad, from his father, who said: ‘Abd Allāh ibn ‘Amr said: “Stick to these black Khuffs and wear them, for it is more appropriate that you wipe over them.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَوَادَةَ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو: عَلَيْكُمْ بِهَذِهِ الْخِفَافِ السُّودِ وَالْبِسُوهَا، وَهُوَ أَجْدَرُ أَنْ تَمْسَحُوا عَلَيْهَا

[1901] Wakī‘ told us, from Sa‘īd ibn ‘Ubayd at-Ṭā’ī, from ‘Alī ibn Rabī‘ah, from a man, that Samurah wiped over the Khuffs.

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ الطَّائِي، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنْ رَجُلٍ، أَنَّ سَمُرَةَ، مَسَحَ عَلَى الْخُفَّيْنِ

[1902] Al-Faḍl ibn Dukayn and ‘Ubayd Allāh reported from Sa‘īd ibn ‘Ubayd at-Ṭā’ī from ‘Alī ibn Rabī‘ah from ‘Abd ar-Raḥmān ibn Samurah from his father that he wiped over the leather socks (Khuffs).

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، وَعُبَيْدُ اللَّهِ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ الطَّائِي، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، عَنْ أَبِيهِ، أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ

[1903] Ibn ‘Ulayyah reported from Ayyūb and Ibn ‘Awn from Ibn Sīrīn who said: I was informed that Abū Ayyūb used to order his companions to wipe over the leather socks.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، وَابْنُ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: ثُبُتُ أَنَّ أَبَا أَيُّوبَ، كَانَ يَأْمُرُ أَصْحَابَهُ بِالْمَسْحِ عَلَى الْخُفَّيْنِ

[1904] Hushaym reported: Mu‘āwiyah informed us from Ibrāhīm who said: “Jarīr ibn ‘Abd Allāh used to wipe over the leather socks.” He said: “And this used to please me, because Jarīr’s acceptance of Islam was only after the revelation of Sūrat al-Mā’idah (which mentions washing the feet).”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُعَاوِيَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ جَرِيرُ بْنُ عَبْدِ اللَّهِ، يَمْسَحُ عَلَى الْخُفَّيْنِ قَالَ: وَكَانَ أَعْجَبُ إِلَيَّ، لِأَنَّ إِسْلَامَ جَرِيرٍ إِنَّمَا كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ

[1905] Hushaym reported from Ibn Abī Laylā from his brother ‘Īsā ibn ‘Abd ar-Raḥmān from his father who said: “I saw ‘Umar ibn al-Khaṭṭāb urinate, then he performed ablution and wiped over his leather socks.” He said: “I could even see the traces of his fingers on his socks.”

حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَخِيهِ عَيْسَى بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ، بَالَ فَنَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ قَالَ: حَتَّى إِنِّي لَأَنْظُرُ إِلَى أَثَرِ أَصَابِعِهِ عَلَى خُفَّيْهِ

[1906] Fuḍayl ibn ‘Iyād reported from Hishām from Al-Ḥasan who said: “Wiping over the leather socks is done by drawing lines with the fingers.”

حَدَّثَنَا فُضَيْلُ بْنُ عِيَّاضٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: الْمَسْحُ عَلَى الْخُفَّيْنِ خَطًّا بِالأَصَابِعِ

[1907] Abū al-Aḥwaṣ reported from Abū Ishāq from Abū al-‘Alā’ who said: ‘Alī sent us to Siffīn and appointed Qays ibn Sa’d, the servant of the Messenger of Allah ﷺ, over us. We marched until we reached Maskin. I saw Qays urinate, then he went to the bank of the Tigris, performed ablution, and wiped over his leather socks. I saw the traces of his fingers on his socks.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْعَلَاءِ قَالَ: بَعَثَنَا عَلِيٌّ إِلَى صِفِّينَ، وَاسْتَعْمَلَ عَلَيْنَا قَيْسَ بْنَ سَعْدٍ خَادِمَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسِرْنَا حَتَّى أَتَيْنَا مَسْكِنَ، فَرَأَيْتُ قَيْسًا، بَالَ ثُمَّ أَتَى شَطْرَ دِجْلَةَ فَتَوَضَّأَ، وَمَسَحَ عَلَى خُفَيْهِ، فَرَأَيْتُ أَثَرَ أَصَابِعِهِ عَلَى خُفَيْهِ

[1908] Abū Mu‘āwiyah reported from ‘Āṣim from Abū ‘Uthmān who said: Ibn ‘Umar and Sa’d differed regarding wiping over the leather socks. Sa’d said: “Wipe.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، قَالَ: اخْتَلَفَ ابْنُ عُمَرَ وَسَعْدٌ، فِي الْمَسْحِ عَلَى الْخُفَيْنِ، فَقَالَ سَعْدٌ: امْسَحْ

[1909] ‘Ā’idh ibn Ḥabīb reported from Ṭalḥah ibn Yaḥyā from Abān ibn ‘Uthmān who said: I asked Sa’d ibn Abī Waqqāṣ about wiping over the leather socks. He said: “Yes, three days and their nights for the traveler, and a day and a night for the resident.”

حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، عَنِ الْمَسْحِ عَلَى الْخُفَيْنِ، فَقَالَ: نَعَمْ، ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمٌ وَلَيْلَةٌ لِلْمُقِيمِ

[1910] ‘Affān reported: ‘Abd al-Wārith reported: Ayyūb as-Sakhtiyānī reported from Yazīd ibn Mu‘tiq from Muṭarrif who said: “I entered upon ‘Ammār and found him in the toilet. He came out, performed ablution, and wiped over the leather socks.”

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ السَّكْتِيَّانِيُّ، عَنْ يَزِيدَ بْنِ مُعْتِقٍ، عَنْ مُطَرِّفٍ قَالَ: دَخَلْتُ عَلَى عَمَّارٍ، فَوَافِقْتُهُ وَهُوَ فِي الْخَلَاءِ، فَخَرَجَ، وَتَوَضَّأَ، وَمَسَحَ عَلَى الْخُفَيْنِ

[1911] Ibn ‘Ulayyah reported from Ibn Abī ‘Arūbah from Qatādah from Mūsā ibn Salamah al-Hudhalī from Ibn ‘Abbās who said: “The traveler wipes over the leather socks for three days and their nights, and the resident for a day and a night.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُوسَى بْنِ سَلَمَةَ الْهُذَلِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: يَمْسَحُ الْمُسَافِرُ عَلَى الْخُفَيْنِ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ، وَلِلْمَقِيمِ يَوْمٌ وَلَيْلَةٌ

[1912] Ibn ‘Ulayyah reported from Ayyūb who said: “I saw Al-Ḥasan at a funeral. He urinated, then came, performed ablution, and wiped over his leather socks.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، قَالَ: رَأَيْتُ الْحَسَنَ، فِي جَنَازَةٍ فَبَالَ، ثُمَّ جَاءَ تَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ

[1913] Ibn ‘Ulayyah reported from Yahyā ibn Abī Ishāq that he heard Anas ibn Mālīk being asked about wiping over the leather socks. He said: “Wipe over them.” They asked him: “Did you hear it from the Prophet ﷺ?” He said: “No, but I heard it from those among our companions who are not accused [of lying], saying: ‘Wiping over the leather socks,’ even if he does such and such” – he did not use a euphemism (meaning relieving oneself).

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، سُئِلَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ: امْسَحْ عَلَيْهِمَا فَقَالُوا لَهُ: أَسَمِعْتَهُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: "لا"، وَلَكِنْ سَمِعْتُهُ مِنْ مَنْ لَمْ يَنْتَهَمْ مِنْ أَصْحَابِنَا يَقُولُونَ: الْمَسْحُ عَلَى الْخُفَّيْنِ، وَإِنْ صَنَعَ كَذَا وَكَذَا، لَا يُكْنَى

[1914] Ḥātim ibn Ismā‘īl reported from ‘Abd ar-Raḥmān ibn Ḥarmalah who said: Sa‘īd ibn al-Musayyib said: “If you put your feet into the leather socks while they are pure and you are a resident, it suffices you until the same time the next day. And for the traveler, it is three nights.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ قَالَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: إِذَا أَدْخَلْتَ رِجْلَيْكَ فِي الْخُفِّ وَهُمَا طَاهِرَتَانِ وَأَنْتَ مُقِيمٌ كَفَاكَ إِلَى مِثْلِهَا مِنَ الْعَدِّ، وَلِلْمُسَافِرِ ثَلَاثُ لَيَالٍ

[1915] Ya'lā ibn Mūsā al-Juhanī reported from 'Amr al-Jamāl al-Aswad who said: I asked Sālim about it. He said: "For the traveler, three days and three nights; and for the resident, a day and a night."

حَدَّثَنَا يَعْلَى بْنُ مُوسَى الْجُهَانِيُّ، عَنْ عَمْرِو الْجَمَالِ الْأَسْوَدِ قَالَ: سَأَلْتُ عَنْهُ سَالِمًا فَقَالَ: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَثَلَاثُ لَيَالٍ، وَلِلْمَقِيمِ يَوْمٌ وَلَيْلَةٌ

[1916] Wakī' reported from 'Alī ibn Ṣāliḥ from 'Abd al-A'lā ibn 'Āmir who said: "I saw Ibn al-Ḥanafīyyah wiping over his leather socks."

حَدَّثَنَا وَكَيْعٌ، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ عَبْدِ الْأَعْلَى بْنِ عَامِرٍ، قَالَ: رَأَيْتُ ابْنَ الْحَنَفِيَّةِ، يَمْسَحُ عَلَى خُفَيْهِ

[1917] Hushaym reported from 'Ubaydah from Ibrāhīm who said: "Among the Companions of the Messenger of Allah ﷺ who wiped over leather socks were 'Umar ibn al-Khaṭṭāb, Sa'd ibn Abī Waqqāṣ, Ibn Mas'ūd, Abū Mas'ūd al-Anṣārī, Ḥudhayfah, Al-Mughīrah ibn Shu'bah, and Al-Barā' ibn 'Āzib."

حَدَّثَنَا هُشَيْمٌ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ قَالَ: مَسَحَ عَلَى الْخُفَيْنِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمَرُ بْنُ الْخَطَّابِ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، وَابْنُ مَسْعُودٍ، وَأَبُو مَسْعُودٍ الْأَنْصَارِيُّ، وَحَذِيفَةُ، وَالْمَغِيرَةُ بْنُ شُعْبَةَ، وَالْبَرَاءُ بْنُ عَازِبٍ

[1918] Ibn Fuḍayl reported from Bayān from Qays from a man—Bayān said: I think he was from the Companions of the Prophet ﷺ—who said: “If I had any hesitation about wiping over the leather socks, I would have had hesitation about praying in them.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ بَيَّانٍ، عَنْ قَيْسٍ، عَنْ رَجُلٍ، قَالَ بَيَّانٌ: أَرَاهُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَوْ تَحَرَّجْتُ مِنَ الْمَسْحِ عَلَى الْخُفَّيْنِ، لَتَحَرَّجْتُ مِنَ الصَّلَاةِ فِيهِمَا

[1919] Jarīr reported from Mughīrah who said: Ibrāhīm was on a journey, and a hot day came upon them. He said: “If it were not for contradicting the Sunnah, I would have removed my leather socks.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ قَالَ: كَانَ إِبْرَاهِيمُ فِي سَفَرٍ، فَأَتَى عَلَيْهِمْ يَوْمٌ حَارٌّ، قَالَ: لَوْلَا خِلَافُ السُّنَّةِ لَنَزَعْتُ خُفِّي

[1920] Ḥafṣ reported from Al-Ḥasan ibn ‘Abd Allāh who said: “I saw Ibrāhīm urinate, then perform ablution and wipe over his leather socks, then enter the mosque and pray.”

حَدَّثَنَا حَفْصٌ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ، بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ دَخَلَ الْمَسْجِدَ وَصَلَّى

[1921] Ḥafṣ reported from Al-Ḥasan ibn ‘Ubayd Allāh who said: “I saw Ibrāhīm an-Nakha‘ī and Ibrāhīm ibn Suwayd relieve themselves (minor impurity), then they performed ablution and wiped over their leather socks.”

حَدَّثَنَا حَفْصٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدٍ اللَّهِ، قَالَ: رَأَيْتُ
إِبْرَاهِيمَ النَّخَعِيَّ، وَإِبْرَاهِيمَ بْنَ سُوَيْدٍ، أَحْدَثَا، ثُمَّ تَوَضَّأَ
وَمَسَحَا عَلَى خُفَّيْهِمَا

[1922] Abū Usāmah reported from Al-A‘mash from Ibrāhīm at-Taymī who said: I asked Al-Ḥārith ibn Suwayd about wiping over the leather socks. He said: “Wipe.” I said: “Even if I entered the toilet?” He said: “Even if you entered the toilet ten times.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّيْمِيِّ،
قَالَ: سَأَلْتُ الْحَارِثَ بْنَ سُوَيْدٍ، عَنِ الْمَسْحِ عَلَى
الْخُفَّيْنِ، فَقَالَ: امْسَحْ، فَقُلْتُ: وَإِنْ دَخَلْتُ الْخَلَاءَ؟ فَقَالَ:
وَإِنْ دَخَلْتَ الْخَلَاءَ عَشْرَ مَرَّاتٍ

[1923] Yazīd ibn Hārūn reported: ‘Āṣim informed us saying: “I saw Anas ibn Mālīk urinate, then perform ablution and wipe over his turban and his leather socks.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا عَاصِمٌ قَالَ: رَأَيْتُ
أَنَسَ بْنَ مَالِكٍ، بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى عِمَامَتِهِ
وَوُحْشِيهِ

[1924] Wakī‘ reported from Jarīr from Ayyūb from Abū Zur‘ah ibn ‘Amr ibn Jarīr who said: “I saw Jarīr wipe over his leather socks.” He said: And Abū Zur‘ah said: Abū Hurayrah said: The Messenger of Allah ﷺ said: “If one of you puts his feet into his leather socks while they are pure, let him wipe over them: three [days] for the traveler and one day for the resident.”

حَدَّثَنَا وَكِيعٌ، عَنْ جَرِيرٍ، عَنْ أَيُّوبَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، قَالَ: رَأَيْتُ جَرِيرًا، مَسَحَ عَلَى خُفَيْهِ قَالَ: وَقَالَ أَبُو زُرْعَةَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا ادْخَلَ أَحَدُكُمْ رِجْلَيْهِ فِي خُفَيْهِ وَهُمَا طَاهِرَتَانِ فَلْيَمْسَحْ عَلَيْهِمَا، ثَلَاثَ لِلْمُسَافِرِ وَيَوْمٌ لِلْمُقِيمِ

[1925] Yazīd ibn Hārūn reported: ‘Āṣim informed us saying: “I saw Anas urinate, then perform ablution and wipe over his turban and his leather socks.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا عَاصِمٌ، قَالَ: رَأَيْتُ أَنَسًا، بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى عِمَامَتِهِ وَخُفَيْهِ

[1926] Ibn Mahdī reported from Sufyān from Salamah ibn Kuhayl from Ibrāhīm at-Taymī from Al-Ḥārith ibn Suwayd from ‘Abd Allāh who said: “Three [days] for the traveler, and for the resident a day and a night.” He said: Al-Ḥārith said: “I do not remove my leather socks until I come to my bed.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ إِبْرَاهِيمَ النَّيْمِيِّ، عَنْ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: ثَلَاثٌ لِلْمُسَافِرِ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ قَالَ: وَقَالَ الْحَارِثُ: مَا أَخْلَعُ خُفِّي حَتَّى آتِيَ فِرَاشِي

[1927] Al-Faḍl ibn Anas reported from Abān ibn ‘Ubayd Allāh from someone who narrated from Abū Hurayrah that the Prophet ﷺ wiped over the leather socks.

حَدَّثَنَا الْفَضْلُ بْنُ أَنَسٍ، عَنْ أَبَانَ بْنِ عُبَيْدِ اللَّهِ، عَمَّنْ، حَدَّثَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى الْخُفَّيْنِ

[1928] Ibn Numayr reported from Sa‘īd who said: I saw ‘Alī ibn Rabī‘ah wipe over the leather socks and say: “There is no doubt in my soul regarding it.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سَعِيدٍ، قَالَ: رَأَيْتُ عَلِيَّ بْنَ رَبِيعَةَ، يَمْسَحُ عَلَى الْخُفَّيْنِ وَيَقُولُ: مَا فِي نَفْسِي مِنْهُ شَيْءٌ

[1929] Yaḥyā ibn Abī Bukayr reported: Shu‘bah reported to us from Abū Bakr ibn Ḥaṣṣ from Abū ‘Abd Allāh, client of At-Taym ibn Murrah, from Abū ‘Abd ar-Raḥmān who said: I was sitting with ‘Abd ar-Raḥmān ibn ‘Awf when Bilāl passed by us. We asked him about wiping over the leather socks. He said: “The Messenger of Allah ﷺ used to relieve himself then come out. We would bring him water, and he would perform ablution and wipe over the leather socks (Mūqayn) and the turban.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ، عَنْ أَبِي عَبْدِ اللَّهِ، مَوْلَى النَّيْمِ بْنِ مَرْثَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، فَمَرَّ بِنَا بِلَالٌ، فَسَأَلْنَاهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - يَفْضِي حَاجَتَهُ ثُمَّ يَخْرُجُ، فَنَاتِيهِ بِالْمَاءِ فَيَتَوَضَّأُ وَيَمْسَحُ عَلَى الْمَوْقَيْنِ وَالْعِمَامَةِ

[1930] Abū Bakr reported: Yaḥyā ibn Ya‘lā reported to us from Layth from Al-Ḥakam from Ibn Abī Laylā from Ka‘b from Bilāl that the Prophet ﷺ, Abū Bakr, and ‘Umar used to wipe over the leather socks and the head covering (Khimār).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا يَحْيَى بْنُ يَعْلَى، عَنْ لَيْثٍ، عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبٍ، عَنْ بِلَالٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرُ، كَانُوا يَمْسَحُونَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ

[1931] Yaḥyā ibn Ādam reported from Al-Ḥasan ibn Ṣāliḥ from Busr ibn Lūf from Ibn ‘Umar that Sa’d ibn Mālīk wiped over the leather socks. Ibn ‘Umar disapproved of that, so he mentioned it to his father (‘Umar ibn al-Khaṭṭāb), who said: “Sa’d ibn Mālīk is more knowledgeable than you.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ بُسْرِ بْنِ لُوفٍ، عَنْ ابْنِ عُمَرَ، أَنَّ سَعْدَ بْنَ مَالِكٍ، مَسَحَ عَلَى الْخُفَّيْنِ فَأَنْكَرَ ذَلِكَ عَلَيْهِ ابْنُ عُمَرَ، فَذَكَرَهُ لِأَبِيهِ، فَقَالَ: سَعْدُ بْنُ مَالِكٍ أَعْلَمُ مِنْكَ

[1932] Yaḥyā reported from Manṣūr from Sa’d ibn ‘Ubaydah from Muḥammad ibn Ya‘īsh al-Bakrī from Ibn ‘Umar that a man came to him and said: “Wipe.” ‘Abd Allāh said: “Indeed, I enter—meaning the toilet—then I come out and wipe over the leather sock.”

حَدَّثَنَا يَحْيَى، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ يَعِيشَ الْبَكْرِيِّ، عَنْ ابْنِ عُمَرَ، أَنَّاهُ رَجُلٌ فَقَالَ: امْسَحْ، فَقَالَ عَبْدُ اللَّهِ: إِنِّي لَأَدْخُلُ، يَعْنِي، الْخَلَاءَ، ثُمَّ أَخْرَجُ فَأَمْسَحُ عَلَى الْخُفِّ

[1933] Abū Bakr reported: Abū Bakr al-Ḥanafī reported to us from Usāmah ibn Zayd from Ishāq, the client of Zā'idah, that Sa'd ibn Abī Waqqāṣ came out of the toilet, performed ablution, and wiped over his leather socks. It was said to him: "Do you wipe over them when you have come out of the toilet?" He said: "Yes, if you put the feet into the leather socks while they are pure, then wipe over them, and do not take them off except for Janābah (major ritual impurity)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ الْحَنَفِيُّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ إِسْحَاقَ مَوْلَى زَائِدَةَ، أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ، خَرَجَ مِنَ الْخَلَاءِ فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ، فَقِيلَ لَهُ: أَتَمْسَحُ عَلَيْهِمَا وَقَدْ خَرَجْتَ مِنَ الْخَلَاءِ؟ قَالَ: نَعَمْ، إِذَا أَدْخَلْتَ الْقَدَمَيْنِ الْخُفَّيْنِ وَهُمَا طَاهِرَتَانِ فَاْمَسَحْ عَلَيْهِمَا، وَلَا تَخْلَعْهُمَا إِلَّا لِحَنَابَةٍ

[1934] Hushaym reported: Manṣūr and Yūnus informed us from Al-Ḥasan that he used to say regarding wiping over leather socks: "Wipe over them, and do not set a time limit for that except for Janābah."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مَنْصُورٌ، وَيُونُسٌ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: اْمَسَحْ عَلَيْهِمَا، وَلَا تَجْعَلْ لِدَلِكْ وَقْتًا إِلَّا مِنْ حَنَابَةٍ

[1935] Yazīd ibn Hārūn reported from Muḥammad ibn ‘Amr from Abū Salamah that he used to not set a time limit for wiping, and he would say: "Wipe as long as you

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، أَنَّهُ كَانَ لَا يُوقِفُ فِي الْمَسْحِ، وَيَقُولُ: اْمَسَحْ مَا شِئْتَ

[1936] Ghannām ibn ‘Alī reported from Hishām ibn ‘Urwah from his father that he used to not set a time limit for wiping.

حَدَّثَنَا غَنَّامُ بْنُ عَلِيٍّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ لَا يُوقِفُ فِي الْمَسْحِ

[1937] Ḥammād ibn Khālīd reported from Mu‘āwiyah ibn Ṣāliḥ from ‘Iyād ibn ‘Abd Allāh al-Qurashī from Yazīd ibn Abī Ḥabīb that Abū ‘Ubaydah ibn al-Jarrāḥ sent ‘Uqbah ibn ‘Āmir al-Juhanī to ‘Umar ibn al-Khaṭṭāb with the news of the conquest of Damascus. He left on Friday and arrived on Friday. ‘Umar asked him: “When did you leave?” He informed him and said: “I have not taken off my leather socks since I left.” ‘Umar said: “You have done well.”

حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ الْفُرَشِيِّ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، بَعَثَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ إِلَى عُمَرَ بْنِ الْخَطَّابِ، بِفَتْحِ دِمَشْقَ، فَخَرَجَ يَوْمَ الْجُمُعَةِ، وَقَدِمَ يَوْمَ الْجُمُعَةِ، فَسَأَلَهُ عُمَرُ مَتَى خَرَجْتَ، فَأَخْبَرَهُ، وَقَالَ: لَمْ أَخْلَعْ لِي خُفًّا مُذْ خَرَجْتُ، قَالَ عُمَرُ: قَدْ أَحْسَنْتَ

[1938] Abū Bakr reported: Hushaym reported from Ḥafṣ from Ash-Sha‘bī that they asked him about wiping over the leather socks. He said: “Like this,” and he passed his hands downwards.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ حَفْصٍ، عَنْ الشَّعْبِيِّ قَالَ: سَأَلُوهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ: هَكَذَا وَأَمَرَ يَدَيْهِ إِلَى أَسْفَلَ

[1939] Hushaym reported from Yūnus from Al-Ḥasan, and Muḡhīrah from Ibrāhīm, that they both said regarding wiping over the leather socks: “Like this,” and they described the wiping over their toes.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَمُغِيرَةَ، عَنْ
إِبْرَاهِيمَ، أَنَّهُمَا قَالَا فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: هَكَذَا
وَوَصَفَا الْمَسْحَ إِلَى فَوْقِ أَصَابِعِهِمَا

[1940] Jarīr reported from Ḥuṣayn from Ash-Sha‘bī who said: “He wipes them from the top of his feet to the tips of his toes.”

حَدَّثَنَا جَرِيرٌ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ قَالَ: يَمْسَحُهُمَا
مِنْ ظَاهِرِ قَدَمَيْهِ إِلَى أَطْرَافِ أَصَابِعِهِ

[1941] Ibn Idrīs reported from Ḥuṣayn from Ash-Sha‘bī who said: “Wiping over the leather socks is like this,” and he passed his hands from the top of his feet to the tips of his socks.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، قَالَ:
الْمَسْحُ عَلَى الْخُفَّيْنِ هَكَذَا وَأَمَرَ يَدَيْهِ مِنْ ظَهْرِ قَدَمَيْهِ
إِلَى أَطْرَافِ خُفَّيهِ

[1942] Fuḍayl ibn ‘Iyād reported from Hishām from Al-Ḥasan who said: “Wiping over the leather socks is done by drawing lines with the fingers.”

حَدَّثَنَا فَضَيْلُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ:
الْمَسْحُ عَلَى الْخُفَّيْنِ خَطًّا بِأَصَابِعِ

[1943] Makhlad ibn Yazīd—who was trustworthy—reported from Sa‘īd ibn ‘Abd al-‘Azīz who said: “I asked Az-Zuhrī about wiping over the leather socks. He gestured with his hand like this, passing his fingers from the front of his foot upwards.”

حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، وَكَانَ ثِقَةً، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: سَأَلْتُ الزُّهْرِيَّ، عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ بِيَدِهِ هَكَذَا، وَأَمَرَ أَصَابِعَهُ مِنْ مُقَدَّمِ رِجْلِهِ إِلَى فَوْقِهَا

[1944] Hushaym reported: Yahyā ibn Sa‘īd informed me from Al-Qāsim ibn Muḥammad from ‘Ā’ishah who said: “To cut them off with knives is more beloved to me than to wipe over them.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: لِأَنْ أُخْرِجَهُمَا بِالسَّكَاكِينِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُمْسَحَ عَلَيْهِمَا

[1945] Hushaym reported from Ismā‘il ibn Sālim who said: Mujāhid went out with some companions, among whom was ‘Abdah ibn Abī Lubābah. He said: They went out for Hajj, and ‘Abdah used to lead them in prayer. One day he went out to relieve himself and was delayed. When he returned, Mujāhid said to him: “What detained you?” He said: “Perhaps I relieved myself, then performed ablution and wiped over my leather socks.” Mujāhid said to him: “Go forward and lead us in prayer, for I do not know the status of your

حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، قَالَ: خَرَجَ مُجَاهِدٌ، وَأَصْحَابٌ لَهُ فِيهِمْ عَبْدَةُ بْنُ أَبِي لُبَابَةَ، قَالَ: خَرَجُوا حُجَّاجًا، فَكَانَ عَبْدَةُ، يَوْمُهُمْ فِي الصَّلَاةِ، قَالَ: فَبَرَزَ ذَاتَ يَوْمٍ لِحَاجَتِهِ، فَأَبْطَأَ عَلَيْهِمْ، فَلَمَّا جَاءَ قَالَ لَهُ مُجَاهِدٌ: مَا حَبَسَكَ؟ قَالَ: رُبَّمَا قَضَيْتُ حَاجَتِي، ثُمَّ تَوَضَّأْتُ، وَمَسَحْتُ عَلَى خُفِّي، فَقَالَ لَهُ مُجَاهِدٌ: تَقَدَّمْ، فَصَلِّ بِنَا، فَمَا أَدْرِي مَا حَسَبُ صَلَاتِكَ

[1946] Hātim ibn Ismā‘il reported from Ja‘far from his father who said: ‘Alī said: “The Book (Quran) superseded the leather socks.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ عَلِيٌّ: سَبَقَ الْكِتَابُ الْخُفَّيْنِ

[1947] ‘Alī ibn Mushir reported from ‘Uthmān ibn Ḥakīm from ‘Ikrimah from Ibn ‘Abbās who said: “The Book superseded the leather socks.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: سَبَقَ الْكِتَابُ الْخُفَّيْنِ

[1948] Ibn ‘Ulayyah reported from Rawḥ ibn al-Qāsim from Ibn Ṭāwūs from his father who said: Ibn ‘Abbās said: “If only they had said that [applies] in travel and severe cold.”

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: لَوْ قَالُوا ذَلِكَ فِي السَّفَرِ وَالْبَرْدِ الشَّدِيدِ

[1949] Ibn Fuḍayl reported from Dirār ibn Murrah from Sa‘īd ibn Jubayr who said: Ibn ‘Abbās said: “I do not care whether I wiped over the leather socks or wiped over the back of this Bukhtī (camel) of mine.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ ذِرَارِ بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: مَا أَبَالِي مَسَحْتُ عَلَى الْخُفَّيْنِ، أَوْ مَسَحْتُ عَلَى ظَهْرِ بُخْتِي هَذَا

[1950] Hushaym reported from Al-Qāsim ibn Ayyūb who said: Sa‘īd ibn Jubayr saw me wiping over two white leather socks of mine. He said to me: “What spoils your socks?” (implying why he wipes instead of washing feet, or a comment on their appearance).

حَدَّثَنَا هُشَيْمٌ، عَنِ الْقَاسِمِ بْنِ أَيُّوبَ قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ، وَأَنَا أُمْسَحُ عَلَى خُفَّيْنِ لِي أَبْيَضَيْنِ، قَالَ: فَقَالَ لِي: مَا يُفْسِدُ خُفَّيْكَ

[1951] Ibn Idrīs reported from Fiṭr who said: I said to ‘Aṭā’: “‘Ikrimah says that Ibn ‘Abbās said: ‘The Book superseded the leather socks.’” ‘Aṭā’ said: “‘Ikrimah lied. I saw Ibn ‘Abbās wipe over them.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ فِطْرِ، قَالَ: قُلْتُ لِعَطَاءٍ: إِنَّ عِكْرِمَةَ، يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: سَبَقَ الْكِتَابُ الْخُفَّيْنِ فَقَالَ عَطَاءٌ: كَذَبَ عِكْرِمَةُ أَنَا رَأَيْتُ ابْنَ عَبَّاسٍ، يَمْسَحُ عَلَيْهِمَا

[1952] Yūnus ibn Muḥammad reported: ‘Abd al-Wāḥid ibn Ziyād reported: Ismā‘īl ibn Sumay‘ reported: Abū Razīn told me that Abū Hurayrah said: “I do not care whether I wipe over the back of my leather sock or over the back of a donkey (Khimār).”

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: نَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ سُمَيْعٍ، قَالَ: حَدَّثَنِي أَبُو رَزِينٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: مَا أَبَالِي عَلَى ظَهْرِ خُفِّي مَسَحْتُ، أَوْ عَلَى ظَهْرِ خِمَارٍ

[1953] Yaḥyā ibn Abī Bukayr reported: Shu‘bah reported from Abū Bakr ibn Ḥafṣ who said: I heard ‘Urwah ibn az-Zubayr narrating from ‘Ā’ishah that she said: “To cut them (feet) off, or cut off my toes with a knife, is more beloved to me than to wipe over them.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ، قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: لِأَنْ أُخْرِجَهُمَا، أَوْ أُخْرِجَ أَصَابِعِي بِالسَّكِينِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْسَحَ عَلَيْهِمَا

[1954] Jarīr reported from Ḥuṣayn from Ash-Sha‘bī who said: “Wiping over the leather socks is done

حَدَّثَنَا جَرِيرٌ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، قَالَ: الْمَسْحُ عَلَى الْخُفَّيْنِ مَرَّةً

[1955] Abū Usāmah reported from Ash‘ath from Al-Ḥasan who said: “He wipes over the leather socks with one wipe.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَشْعَثٍ، عَنِ الْحَسَنِ قَالَ: يَمْسَحُ عَلَى الْخُفَّيْنِ مَسْحَةً وَاحِدَةً

[1956] ‘Abd ar-Raḥīm ibn Sulaymān reported from Sulaymān who said: “I saw Ibrāhīm perform ablution and wipe over his leather socks once.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ سُلَيْمَانَ، قَالَ: رَأَيْتُ
إِبْرَاهِيمَ، تَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ مَرَّةً وَاحِدَةً

[1957] Ath-Thaqafī reported from Abū ‘Āmir al-Khazzāz who said: Al-Ḥasan reported to us from Al-Mughīrah ibn Shu‘bah who said: “I saw the Messenger of Allah ﷺ urinate, then he came and performed ablution and wiped over his leather socks. He placed his right hand on his right sock and his left hand on his left sock, then wiped the top of them once, as if I am looking at the fingers of the Messenger of Allah ﷺ on the leather socks.”

حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَبِي عَامِرٍ الْخَزَّازِ قَالَ: حَدَّثَنَا
الْحَسَنُ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَالَ، ثُمَّ جَاءَ حَتَّى تَوَضَّأَ وَمَسَحَ
عَلَى خُفَيْهِ، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى خُفِّهِ الْاَيْمَنِ، وَيَدَهُ
الْيُسْرَى عَلَى خُفِّهِ الْاَيْسَرِ، ثُمَّ مَسَحَ أَعْلَاهُمَا مَسْحَةً
وَاحِدَةً، حَتَّى كَأَنِّي أَنْظُرُ إِلَى أَصَابِعِ رَسُولِ اللَّهِ صَلَّيَ
اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْخُفَيْنِ

[1958] Abū Bakr reported: ‘Abd as-Salām ibn Ḥarb reported from Yazīd al-Ānī from Yaḥyā ibn Ishāq ibn Ṭalḥah from a man among the Companions of the Prophet ﷺ

concerning a man who wipes over his leather socks then decides to take them off. He said: “He washes his feet.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ يَزِيدَ الْأَنِيِّ، عَنْ يَحْيَى بْنِ إِسْحَاقَ بْنِ طَلْحَةَ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ يَمْسَحُ عَلَى خُفَّيْهِ، ثُمَّ يَبْدُو لَهُ أَنْ يَنْزِعَ خُفَّيْهِ، قَالَ: يَغْسِلُ قَدَمَيْهِ

[1959] Hushaym reported from Zakariyyā ibn Abī al-‘Atik from Ash-Sha‘bī who said: “He washes his feet.”

حَدَّثَنَا هُشَيْمٌ، عَنْ زَكَرِيَّا بْنِ أَبِي الْعَتِيكِ، عَنِ الشَّعْبِيِّ، قَالَ: يَغْسِلُ قَدَمَيْهِ

[1960] Ḥafṣ reported from Sa‘īd from Abū Ma’shar from Ibrāhīm who said: “If he wipes and then takes them off, he washes his feet.”

حَدَّثَنَا حَفْصٌ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا مَسَحَ ثُمَّ خَلَعَ غَسَلَ قَدَمَيْهِ

[1961] Ḥafṣ reported from Ash‘ath from Jahm from Ibrāhīm who said: “If he takes off one of the leather socks, he repeats the ablution.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ جَهْمٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا خَلَعَ أَحَدَ الْخُفَّيْنِ أَعَادَ الْوُضُوءَ

[1962] ‘Īsā ibn Yūnus reported from Al-Awzā’ī from Makḥūl and Az-Zuhrī who said: “If he wipes and then takes them off, he repeats the ablution.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ مَكْحُولٍ، وَالزُّهْرِيِّ قَالَا: إِذَا مَسَحَ ثُمَّ خَلَعَ، قَالَا، يُعِيدُ الْوُضُوءَ

[1963] Wakī‘ reported from Ḥasan from Manṣūr from Ibrāhīm who said: “If he takes both of them off, or one of them, he starts the ablution anew.”

حَدَّثَنَا وَكَيْعٌ، عَنْ حَسَنِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا خَلَعَهُمَا، أَوْ أَحَدَهُمَا اسْتَأْنَفَ الْوُضُوءَ

[1964] Abū Usāmah reported from Ismā‘īl from Ibn Sīrīn who said: “He repeats the ablution.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ، عَنِ ابْنِ سِيرِينَ قَالَ: يُعِيدُ الْوُضُوءَ

[1965] Hāshim ibn al-Qāsim reported from Shu‘bah from Al-Ḥakam and Ḥammād who said: “He performs ablution.”

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، وَحَمَّادٍ قَالَا: يَتَوَضَّأُ

[1966] Wakī‘ reported from Ḥasan from ‘Abd al-Jabbār al-Hamdānī from Ash-Sha‘bī who said: “If he removes the leather sock, he removes (invalidates) the wiping.”

حَدَّثَنَا وَكَيْعٌ، عَنْ حَسَنِ، عَنْ عَبْدِ الْجَبَّارِ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ، قَالَ: إِذَا خَلَعَ الْخُفَّ خَلَعَ الْمَسْحَ

[1967] Hushaym reported: Yūnus and Maṣṣūr informed us from Al-Ḥasan that he used to say: “If he wiped over his leather socks after minor impurity and then took them off, he is still in a state of purity, so let him pray.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، وَمَنْصُورٌ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: إِذَا مَسَحَ عَلَى خُفِّهِ بَعْدَ الْحَدَثِ ثُمَّ خَلَعَهُمَا، أَنَّهُ عَلَى طَهَارَةٍ فَلْيُصَلِّ

[1968] Hushaym reported: Mughīrah and Al-A‘mash informed us from Fuḍayl ibn ‘Amr from Ibrāhīm that he saw Ibrāhīm do that (wipe), then he took off his leather socks, and then he prayed without performing ablution.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، وَالْأَعْمَشُ، عَنْ فَضِيلِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ، أَنَّهُ رَأَى إِبْرَاهِيمَ، فَعَلَ ذَلِكَ، ثُمَّ خَلَعَ خُفَّيْهِ، قَالَ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

[1969] Abū Usāmah reported from Ismā‘īl from ‘Amr ibn Dīnār from Ṭāwūs regarding a man who wipes and then takes off (the socks). He said: He used to say: “He is in a state of purity.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، فِي الرَّجُلِ يَمْسَحُ، ثُمَّ يَخْلَعُ، قَالَ: كَانَ يَقُولُ: هُوَ عَلَى طَهَارَةٍ

[1970] ‘Abd aṣ-Ṣamad ibn ‘Abd al-Wārith reported from Sa‘īd ibn Zayd from Kathīr ibn Shinzīr who said: I asked Al-Ḥasan and ‘Aṭā’ about a man who performed ablution and wiped over his leather socks, then took them off. They said: “He prays and does not wash his feet.”

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنْ كَثِيرِ بْنِ شِنْظِيرٍ، قَالَ: سَأَلْتُ الْحَسَنَ، وَعَطَاءَ، عَنْ رَجُلٍ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ خَلَعَهُمَا، قَالَا: يُصَلِّي وَلَا يَغْسِلُ قَدَمَيْهِ

[1971] Abū Bakr reported: Ibn Numayr reported from Al-A‘mash from Ibrāhīm from Hammām that Abū Mas‘ūd used to wipe over the socks (Jawrabayn).

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، أَنَّ أَبَا مَسْعُودٍ، كَانَ يَمْسَحُ عَلَى الْجَوْرَبَيْنِ

[1972] Wakī‘ reported from Sufyān from Maṣṣūr from Khālīd ibn Sa‘d from ‘Uqbah ibn ‘Amr that he wiped over socks made of hair.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَصْصُورٍ، عَنْ خَالِدِ بْنِ سَعْدٍ، عَنْ عُقْبَةَ بْنِ عَمْرِو، أَنَّهُ مَسَحَ عَلَى جَوْرَبَيْنِ مِنْ شَعْرِ

[1973] Wakī‘ reported from Sufyān from Abū Qays from Hudhayl from Mughīrah ibn Shu‘bah that the Messenger of Allah ﷺ wiped over the socks and the sandals.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُدَيْلٍ، عَنْ مُغِيرَةَ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ

[1974] Wakī‘ reported from Abū Khabbāb from his father from Julās ibn ‘Amr that ‘Umar performed ablution on a Friday and wiped over his socks and sandals.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي خَبَّابٍ، عَنْ أَبِيهِ، عَنْ جُلَّاسِ بْنِ خَبَّابٍ، أَنَّ عُمَرَ، تَوَضَّأَ يَوْمَ جُمُعَةٍ، وَمَسَحَ عَلَى جُورَبَيْهِ وَنَعْلَيْهِ

[1975] Abū Bakr ibn ‘Ayyāsh reported from Ḥuṣayn from Ibrāhīm who said: “Socks and sandals are in the position of leather socks.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، قَالَ: الْجُورَبَانِ وَالنَّعْلَانِ بِمَنْزِلَةِ الْخُفَّيْنِ

[1976] Hushaym reported: Yūnus informed us from Al-Ḥasan, and Shu‘bah from Qatādah from Sa‘īd ibn al-Musayyib and Al-Ḥasan that they both said: “One wipes over socks if they are thick (Ṣafīqayn).”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، وَشُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ أَنَّهُمَا قَالَا: يُمَسَحُ عَلَى الْجُورَبَيْنِ إِذَا كَانَا صَفِيقَيْنِ

[1977] Hushaym reported: Ḥuṣayn informed us from Ibrāhīm that he used to wipe over socks.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَمَسَحُ عَلَى الْجُورَبَيْنِ

[1978] Wakī‘ reported from Hishām from Qatādah from Anas that he used to wipe over socks.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّهُ كَانَ يَمَسَحُ عَلَى الْجُورَبَيْنِ

[1979] Wakī‘ reported from Hammād ibn Salamah from Abū Ghālib who said: “I saw Abū Umāmah wipe over socks.” حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي غَالِبٍ، قَالَ: رَأَيْتُ أَبَا أُمَامَةَ، يَمْسَحُ عَلَى الْجُورَبَيْنِ

[1980] Abū Bakr ibn ‘Ayyāsh reported from ‘Abd Allāh ibn Sa‘īd from Julās who said: “I saw ‘Alī urinate, then wipe over his socks and sandals.” حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ جُلَّاسٍ قَالَ: رَأَيْتُ عَلِيًّا، بَالَ، ثُمَّ مَسَحَ عَلَى جُورَبَيْهِ وَتَعْلِيهِ

[1981] Ishāq al-Azraq reported from Juwaybir from Aḍ-Ḍaḥḥāk that he used to say regarding wiping over socks: “There is no harm in it.” حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنْ جُوَيْرٍ، عَنِ الضَّحَّاكِ، أَنَّهُ كَانَ يَقُولُ فِي الْمَسْحِ عَلَى الْجُورَبَيْنِ: لَا بَأْسَ بِهِ

[1982] Ibn Mahdī reported from Sufyān from Wāṣil from Sa‘īd ibn ‘Abd Allāh ibn Ḍirār that Anas ibn Mālik performed ablution and wiped over socks made of soft wool (Mar‘azī). حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ وَاصِلٍ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ ضِرَارٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ، تَوَضَّأَ وَمَسَحَ عَلَى جُورَبَيْنِ مَرْعَزِيٍّ

[1983] Ath-Thaqafī reported from Ismā‘īl ibn Umayyah who said: It reached me that Al-Barā’ ibn ‘Āzib saw no harm in wiping over socks. And it reached me from Sa’d ibn Abī Waqqāṣ and Sa‘īd ibn al-Musayyib that they both saw no harm in wiping over socks.

حَدَّثَنَا النَّفَّيُّ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، قَالَ: بَلَغَنِي أَنَّ الْبَرَاءَ بْنَ عَازِبٍ، كَانَ لَا يَرَى بَأْسًا بِالمَسْحِ عَلَى الْجُورَبَيْنِ وَبَلَغَنِي عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُمَا كَانَا لَا يَرَيَانِ بَأْسًا بِالمَسْحِ عَلَى الْجُورَبَيْنِ

[1984] Wakī‘ reported from Al-A‘mash who said: Ismā‘īl ibn Rajā’ reported to us from his father who said: “I saw Al-Barā’ perform ablution and wipe over the socks.”

حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ رَجَاءٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ الْبَرَاءَ، تَوَضَّأَ فَمَسَحَ عَلَى الْجُورَبَيْنِ

[1985] Wakī‘ reported from Sufyān from Az-Zibriqān al-‘Abdī from Ka‘b ibn ‘Abd Allāh that ‘Alī urinated, then performed ablution and wiped over socks and sandals.

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبْرِقَانَ الْعَبْدِيِّ، عَنْ كَعْبِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَلِيًّا، بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى الْجُورَبَيْنِ وَالنَّعْلَيْنِ

[1986] Wakī‘ reported: Yazīd ibn Murdānabāh reported to us from Al-Walīd ibn Sarī‘ from ‘Amr ibn Kurayb that ‘Alī performed ablution and wiped over socks.

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ مُرْدَانَبَاهُ، عَنِ الْوَلِيدِ بْنِ سَرِيحٍ، عَنْ عَمْرِو بْنِ كُرَيْبٍ، أَنَّ عَلِيًّا، تَوَضَّأَ وَمَسَحَ عَلَى الْجُورَبَيْنِ

[1987] Wakī' reported: Mahdī ibn Maymūn reported to us from Wāṣil al-Aḥḍab from Abū Wā'il from 'Uqbah ibn 'Amr that he performed ablution and wiped over socks.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ وَاصِلِ الْأَحْذَبِ، عَنْ أَبِي وَائِلٍ، عَنْ عُقْبَةَ بْنِ عَمْرٍو، أَنَّهُ تَوَضَّأَ وَمَسَحَ عَلَى الْجُورَبَيْنِ

[1988] Wakī' reported from Al-A'mash from Al-Musayyab ibn Rāfi' from Yasīr ibn 'Amr who said: "I saw Abū Mas'ūd urinate, then perform ablution and wipe over socks."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ يَسِيرِ بْنِ عَمْرٍو، قَالَ: رَأَيْتُ أَبَا مَسْعُودٍ، بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى الْجُورَبَيْنِ

[1989] Ja'far ibn 'Awn reported from Abū al-'Umays from Furāt who said: "I saw Sa'id ibn Jubayr perform ablution and wipe over socks and sandals."

حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، عَنْ أَبِي الْعُمَيْسِ، عَنْ فُرَاتٍ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ، تَوَضَّأَ وَمَسَحَ عَلَى الْجُورَبَيْنِ وَالنَّعْلَيْنِ

[1990] Zayd ibn Ḥubāb reported from Hishām ibn Sa'd from Abū Ḥāzīm from Sahl ibn Sa'd that he wiped over socks.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّهُ مَسَحَ عَلَى الْجُورَبَيْنِ

[1991] Abū Bakr reported: Yaḥyā ibn Sa'id reported from Ibn Jurayj from 'Aṭā' who said: "Wiping over socks is like wiping over leather socks."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: الْمَسْحُ عَلَى الْجُورَبَيْنِ بِمَنْزِلَةِ الْمَسْحِ عَلَى الْخُفَّيْنِ

[1992] Abū Dāwūd reported from ‘Abbād ibn Rāshid who said: I asked Nāfi‘ about wiping over socks. He said: “They are in the status of leather socks.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ عَبَّادِ بْنِ رَاشِدٍ، قَالَ: سَأَلْتُ نَافِعًا، عَنِ الْمَسْحِ عَلَى الْجُورَبَيْنِ، فَقَالَ: هُمَا بِمَنْزِلَةِ الْخُفَّيْنِ

[1993] Ḥafṣ reported from ‘Amr from Al-Ḥasan that he used to say: “Socks and sandals are like leather socks.” And he did not see it valid to wipe over one of them without the other.

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، قَالَ: كَانَ يَقُولُ: الْجُورَبَانِ وَالنَّعْلَانِ بِمَنْزِلَةِ الْخُفَّيْنِ، وَكَانَ لَا يَرَى أَنْ يُمَسَحَ عَلَى وَاحِدٍ مِنْهُمَا دُونَ صَاحِبِهِ

[1994] Wakī‘ reported: Abū Ja‘far ar-Rāzī reported to us from Yahyā al-Bakkā’ who said: I heard Ibn ‘Umar say: “Wiping over socks is like wiping over leather socks.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنْ يَحْيَى الْبَكَّاءِ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: الْمَسْحُ عَلَى الْجُورَبَيْنِ كَالْمَسْحِ عَلَى الْخُفَّيْنِ

[1995] Wakī‘ reported from Sufyān from Ḥabīb from Zayd that ‘Alī urinated and wiped over the sandals.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ زَيْدٍ، أَنَّ عَلِيًّا، بَالَ وَمَسَحَ عَلَى النَّعْلَيْنِ

[1996] Abū Bakr reported from Ḥasan from Ibn Sirīn from Abū Ja‘far who said: “One does not wipe over sandals.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: عَنْ حَسَنِ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: لَا يُمَسَحُ عَلَى النَّعْلَيْنِ

[1997] Sharīk reported from Ya‘lā from ‘Aṭā’ from Aws ibn Abī Iyās who said: I arrived with my father at a water source of the Bedouins. He performed ablution and wiped over his sandals. I spoke to him about it, and he said: “I saw the Messenger of Allah ﷺ do it.”

حَدَّثَنَا شَرِيكٌ، عَنْ يَعْلَى، عَنْ عَطَاءٍ، عَنْ أَوْسِ بْنِ أَبِي
إِيَّاسٍ قَالَ: انْتَهَيْتُ مَعَ أَبِي، إِلَى مَاءٍ مِنْ مِيَاهِ الْأَعْرَابِ،
فَتَوَضَّأْتُ وَمَسَحْتُ عَلَى نَعْلَيْهِ، فَقُلْتُ لَهُ: فَقَالَ: رَأَيْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ

[1998] Abū Bakr reported from Ibn Idrīs from Al-A‘mash from Abū Zabyān who said: “I saw ‘Alī urinate standing, then perform ablution and wipe over his sandals. Then the caller to prayer announced the Iqāmah, so he took them off.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: عَنْ ابْنِ إِدْرِيسَ، عَنِ الْأَعْمَشِ،
عَنْ أَبِي ظَبْيَانَ، قَالَ: رَأَيْتُ عَلِيًّا، بَالًا قَائِمًا، ثُمَّ تَوَضَّأَ
وَمَسَحَ عَلَى نَعْلَيْهِ، ثُمَّ أَقَامَ الْمُؤَذِّنُ فَخَلَعَهُمَا

[1999] Sufyān reported from Az-Zubayr ibn ‘Adī from Ukayl from Suwayd ibn Ghafalah that ‘Alī urinated and wiped over the sandals.

حَدَّثَنَا سُفْيَانُ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ أَكْبَلٍ، عَنْ
سُوَيْدِ بْنِ غَفَلَةَ، أَنَّ عَلِيًّا، بَالَ وَمَسَحَ عَلَى النَّعْلَيْنِ

[2000] Jarīr ibn ‘Abd al-Ḥamīd reported from ‘Abd al-‘Azīz ibn Rufay‘ from Abū Zabyān that he saw ‘Alī urinate in the courtyard, then perform ablution and wipe over his sandals.

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ،
عَنْ أَبِي ظَبْيَانَ، أَنَّهُ رَأَى عَلِيًّا، بَالَ فِي الرَّحْبَةِ، ثُمَّ
تَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ