

صَحِّحَ الْبُخَارِي

The Translation of the Meanings of
Sahîh Al-Bukhâri
Arabic-English

Volume 2

Translated by:

الدّكتور محمد محسن خان
Dr. Muhammad Muhsin Khan



دار السّلام

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إِلَى مَن يَهْمِه الْأَمْرُ

السلام عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، أَمَا بَعْدُ:

فَإِنَّ الرَّئِيسَةَ الْعَامَّةَ لِإِدَارَاتِ الْبَحْثِ الْعِلْمِيَّةِ وَالْإِفْتَاءِ وَالدُّعَوَةِ
وَالْإِرشَادِ بِالْمُلْكَةِ الْعَرَبِيَّةِ السُّعُودِيَّةِ تَقْرِيرٌ أَنَّ الدَّكْتُورَ مُحَمَّدَ تَقِيَ الدِّينِ
الْهَلَالِيَّ وَالدَّكْتُورَ مُحَمَّدَ مُحَمَّدَ مُحَمَّدَ خَانَ قَدْ قَامَا بِتَرْجِمَةِ مَعْنَى الْقُرْآنِ الْكَرِيمِ
وَصَحِيحِ الْإِمَامِ الْبَخَارِيِّ وَكِتَابِ الْلَّؤْلُؤِ وَالْمَرْجَانِ فِيهَا اتَّفَقَ عَلَيْهِ الْبَخَارِيُّ
وَمُسْلِمٌ إِلَى الْلُّغَةِ الْأَنْجِلِيزِيَّةِ تَرْجِمَةً صَحِيقَةً وَذَلِكَ أَثْنَاءُ عَمَلِهِمَا فِي الْجَامِعَةِ
الْإِسْلَامِيَّةِ بِالْمَدِينَةِ الْمُنُورَةِ، فَلَا مَانِعٌ مِّنَ الْفَسْحِ لِهَذِهِ الْكِتَبِ بِالدُّخُولِ إِلَيْهَا
الْمُلْكَةِ وَتَدَاوِلِهَا لِعَدَمِ الْمَحْذُورِ فِيهَا وَاللهُ وَلِيُ التَّوْفِيقِ.

وَصَلَى اللهُ وَسَلَمَ عَلَى نَبِيِّنَا مُحَمَّدَ وَآلِهِ وَصَاحِبِهِ.

الرَّئِيسُ الْعَامُ

لِإِدَارَاتِ الْبَحْثِ الْعِلْمِيَّةِ وَالْإِفْتَاءِ وَالدُّعَوَةِ وَالْإِرشَادِ



عبد العزيز بن عبد الله بن باز

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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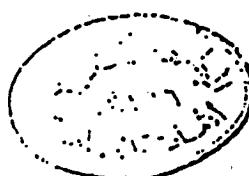
تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بعاليه كانوا من ضمن العاملين بالجامعة . وأنهما قد قاما أثناء ذلك بترجمة
معانٍ القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملئه . كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشوائب ، وبالصفات
المحمدة .

وببناء على الرغبة أعطيا هذه الشهادة ، والله ولي التوفيق .
وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة

عمر محمد فلاتة



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11 - THE BOOK OF *AL-JUMU'AH* (FRIDAY)

(1) CHAPTER. The prescription of Friday [*Salāt-ul-Jumu'ah* (*Jumu'ah* prayer)] and *Khuṭba* (religious talk) according to the Statement of Allāh: ﴿إِنَّمَا يَنْهَا اللَّهُ عَنِ الْمُحْرَمَةِ مِنْ يَوْمِ الْجُمُعَةِ فَلَا سُبُّوا إِلَيْهِ وَذَرُوا الْبَيْعَ﴾ فَاسْعُوا: فَامْضُوا [الجمعة: ٩].

876. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Scripture before us. And this was their day (Friday) the celebration of which [i.e. religious ceremonies like *Khuṭba* (religious talk)], (*Jumu'ah* prayer etc.) was made compulsory for them but they differed about it. So, Allāh gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) the following day (i.e. Saturday) and the Christians' (is) the day after the following day (i.e. Sunday)."

(2) CHAPTER. The superiority of taking a bath on Friday. And is it necessary for boys and women to attend the Friday (prayer)?

877. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُما: Allāh's Messenger ﷺ said, "Anyone of you attending the Friday (prayer) should take a bath."

11 - كتاب الجمعة

(١) بَابُ فَرْضِ الْجُمُعَةِ،
لِقَوْلِ اللَّهِ تَعَالَى: «إِذَا نَوَّدَكُ لِلصَّلَاةِ
مِنْ يَوْمِ الْجُمُعَةِ فَأَسْعُوا إِلَيْهِ ذِكْرَ اللَّهِ
وَذَرُوا الْبَيْعَ» فَاسْعُوا: فَامْضُوا
[الجمعة: ٩].

٨٧٦ - حَدَّثَنَا أَبُو اليمانٌ قَالَ:
أَخْبَرَنَا شَعِيبٌ قَالَ: حَدَّثَنَا أَبُو الزَّنَادِ
أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرْمَنَ الْأَعْرَجَ -
مَوْلَى رَبِيعَةَ بْنِ الْحَارِثِ - حَدَّثَنِي أَنَّهُ
سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ
سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَحْنَ
الآخِرُونَ السَّائِقُونَ يَوْمَ الْقِيَامَةِ، يَبَدِّلُ
أَنْهُمْ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا
يَوْمُهُمُ الَّذِي فَرِضَ عَلَيْهِمْ فَاخْتَلَفُوا
فِيهِ فَهَذَا اللَّهُ كُلُّهُ فَالنَّاسُ لَنَا فِيهِ تَبَعُّ
إِلَيْهِمْ غَدًا وَالنَّصَارَى بَعْدَ غَدِّهِ».

[راجع: ٢٣٨]

(٢) بَابُ فَضْلِ الْمُسْلِلِ يَوْمَ الْجُمُعَةِ،
وَهُلْ عَلَى الصَّبِيِّ شَهُودٌ يَوْمَ الْجُمُعَةِ؟
أَوْ عَلَى النِّسَاءِ؟

٨٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ
عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ
الْجُمُعَةَ فَلَا يَغْتَسِلُ». [انظر: ٨٩٤
[٩١٩]

878. Narrated Ibn 'Umar رضي الله عنهما : While 'Umar bin Al-Khattab was standing and delivering the *Khutba* (religious talk) on a Friday, one of the Companions of the Prophet ﷺ, who was one of the foremost *Muhajir* (emigrants) came. 'Umar said to him, "What is the time now?" He replied, "I was busy and could not go back to my house till I heard the *Adhan*. I did not perform more than the ablution." There-upon 'Umar said to him, "Did you perform only the ablution although you know that Allāh's Messenger ﷺ used to order us to take a bath (on Fridays)?"

٨٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ مَالِكٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ ابْنِ عُمَرَ: أَنَّ عُمَرَ ابْنَ الْخَطَّابِ يَبْيَنُمَا هُوَ قَائِمٌ فِي الْخُطْبَةِ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ مِّنَ الْمُهَاجِرِينَ الْأَوَّلِينَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَادَاهُ عُمَرُ: أَيْنَ سَاعَةً هَذِهِ؟ قَالَ: إِنِّي شُغِلْتُ فَلَمْ أَنْقَلِبْ إِلَى أَهْلِي حَتَّى سَمِعْتُ التَّأْذِينَ فَلَمْ أَزِدْ عَلَى أَنْ تَوَضَّأْ. فَقَالَ: وَالْوُضُوءُ أَيْضًا؟ وَقَدْ عِلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ بِالْعُسْلِ.

[انظر: ٨٨٢]

879. Narrated Abū Sa'id Al-Khudrī رضي الله عنه : Allāh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty."

٨٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ صَفَوَانَ بْنَ سُلَيْمَانَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْحُدَريِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

[راجع: ٨٥٨]

(٣) بَابُ الطَّيْبِ لِلْجُمُعَةِ

(3) CHAPTER. To perfume (oneself) before going for the Friday (prayer).

880. Narrated Abū Sa'id رضي الله عنه : I testify that Allāh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty and (also) the cleaning of his teeth with *Siwāk*, and the using of perfume, if available."

'Amr (a subnarrator) said, "I confirm that the taking of a bath is compulsory, but as for

٨٨٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ بْنَ جَعْفَرٍ قَالَ: أَخْبَرَنَا حَرَمَيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ ابْنِ الْمُنَكَّرِ قَالَ: حَدَّثَنِي عَمْرُو بْنُ سُلَيْمَانَ الْأَنْصَارِيُّ قَالَ: أَشْهُدُ عَلَى أَبِي سَعِيدٍ قَالَ: أَشْهُدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

the *Siwāk* and the use of perfume, Allāh knows better whether it is obligatory or not, but according to the *Hadīth* it is as above.”

قالَ: «الغُسلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَرَّ، وَأَنْ يَمْسَسْ طَيْبًا إِنْ وَجَدَ».

قالَ عَمْرُو: أَمَا الغُسلُ فَأشهُدُ أَنَّهُ وَاجِبٌ، وَأَمَا الْاسْتِنَانُ وَالظِّيْبُ فَاللهُ أَعْلَمُ، أَوْاجِبٌ هُوَ أَمْ لَا؟ وَلَكِنْ هُكْذَا فِي الْحَدِيثِ.

قالَ أَبُو عَبْدِ اللهِ: هُوَ أَخْرُو مُحَمَّدٍ بْنِ الْمُنْكَدِرِ وَلَمْ يُسَمَّ أَبُو بَكْرٍ هَذَا، رُوِيَ عَنْهُ بُكَيْرُ بْنُ الْأَشْجَ وَسَعِيدُ بْنُ أَبِي هِلَالٍ وَعَدَّهُ. وَكَانَ مُحَمَّدُ بْنُ الْمُنْكَدِرِ يُكْنَى بِأَبِي بَكْرٍ وَأَبِي عَبْدِ اللهِ.

[راجع: ٨٥٨]

(٤) بَابُ فَضْلِ الْجُمُعَةِ

(4) CHAPTER. The superiority of *Jumu'ah* (prayer and *Khuṭba*).

[The weekly congregational *Salāt* (prayer) offered by Muslims at the time of *Salāt-uz-Zuhr* (*Zuhr* prayer). This *Salāt* (prayer) is preceded by a *Khuṭba* (religious talk).]

881. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “Any person who takes a bath on Friday like the bath of *Janāba* and then goes for the *Salāt* (prayer) (in the first hour i.e., early), it is as if he had sacrificed a camel (in Allāh’s Cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the *Imām* comes out [i.e. starts delivering the *Khuṭba* (religious talk)], the angels present themselves to listen to the *Khuṭba*.”

٨٨١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ سُمَيْ - مَوْلَى أَبِي بَكْرٍ بْنِ الرَّحْمَنِ - عَنْ أَبِي صالحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَانَمَا قَرَبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَانَمَا قَرَبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَانَمَا قَرَبَ كَبِشاً أَفْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَانَمَا قَرَبَ دَجَاجَةً.

وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا
قَرَبَ بَيْضَةً. فَإِذَا خَرَجَ الْإِمَامُ
حَضَرَتِ الْمَلَائِكَةُ يَسْمَعُونَ الذِّكْرَ.

(٥) بَابٌ :

882. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ While ‘Umar (bin Al-Khaṭṭāb) was delivering the *Khuṭba* (religious talk) on a Friday, a man entered (the mosque). ‘Umar asked him, “What has detained you from the *Salāt* (prayer)?” The man said, “It was only that when I heard the *Adhān* I performed ablution (for the *Salāt*).” On that ‘Umar said, “Did you not hear the Prophet ﷺ saying: ‘Anyone of you going out for the Friday (prayer) should take a bath’?”

٨٨٢ - حَدَّثَنَا أَبُو نُعَيْمَ قَالَ:
حَدَّثَنَا شَيْعَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَسْأَلُهُ مَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا
الْجُمُعَةَ إِذَا دَخَلَ رَجُلٌ فَقَالَ عُمَرُ: لِمَ
تَحْبِسُونَ عَنِ الصَّلَاةِ؟ فَقَالَ الرَّجُلُ:
مَا هُوَ إِلَّا سَمَعْتُ النَّذَاءَ فَتَوَضَّأْتُ.
فَقَالَ: أَلَمْ تَسْمَعُوا إِلَيَّ يَقُولُ:
إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ
فَلْيَتَسْبِلْ.» [راجع: ٨٧٨]

(٦) بَابُ الدُّهْنِ لِلْجُمُعَةِ

(6) CHAPTER. To use (hair) oil (on getting prepared) for the *Salāt-ul-Jumu’ah* (Friday prayer).

883. Narrated Salmān Al-Fārsī: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds [for the *Salāt-ul-Jumu’ah* (*Jumu’ah* prayer)] and does not separate two persons sitting together (in the mosque), then offers *Salāt* (prayers) as much as (Allāh has) written for him and then remains silent while the *Imām* is delivering the *Khuṭba* (religious talk), his sins in-between the present and the last Friday would be forgiven.”

٨٨٣ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا
ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْرُبِيِّ
قَالَ: أَخْبَرَنِي أَبِي، عَنْ ابْنِ وَدِيعَةَ،
عَنْ سَلْمَانَ الْفَارَسِيِّ قَالَ: قَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَتَسْبِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ
وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ، وَيَدْهُنُ
مِنْ دُهْنِهِ أَوْ يَمْسُ مِنْ طِبِّ بَيْتِهِ، ثُمَّ
يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي
مَا كُتِبَ لَهُ، ثُمَّ يُنْصَتُ إِذَا تَكَلَّمَ
الْإِمَامُ إِلَّا غَفَرَ لَهُ مَا بَيْنَهُ وَبَيْنَ
الْجُمُعَةِ الْأُخْرَى». [انظر: ٩١٠]

٨٨٤ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:

884. Narrated Tāwūs: رَضِيَ اللَّهُ عَنْهُ I said to Ibn ‘Abbās, “The people are

narrating that the Prophet ﷺ said, ‘Take a bath on Friday and wash your heads (i.e., take a thorough bath) even though you were not Junub and use perfume.’” On that Ibn ‘Abbās replied, “I know about the bath, (i.e., it is essential) but I do not know about the perfume (i.e., whether it is essential or not.)”

أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ، قَالَ طَاؤُسٌ: قُلْتُ لِابْنِ عَبَّاسٍ: ذَكَرُوا أَنَّ النَّبِيَّ ﷺ قَالَ: اغْتَسِلُو يَوْمَ الْجُمُعَةِ وَاغْبِسُلُو رُؤْسَكُمْ. وَإِنْ لَمْ تَكُونُوا جُنُبًا، وَأَصِيبُوا مِنَ الطَّيِّبِ». قَالَ ابْنُ عَبَّاسٍ: أَمَّا الْعُشْلُ فَنَعَمْ، وَأَمَّا الطَّيِّبُ فَلَا أَدْرِي. [انظر: ٨٨٥]

885. Narrated Tāwūs : Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا mentioned the statement of the Prophet ﷺ regarding the taking of a bath on Friday and then I asked him whether the Prophet ﷺ had ordered perfume or (hair) oil to be used if they could be found in one’s house. He (Ibn ‘Abbās) replied that he did not know about it.

٨٨٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا هِشَامٌ أَنَّ ابْنَ جُرَيْجَ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيسَرَةَ، عَنْ طَاؤسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي الْعُشْلِ يَوْمَ الْجُمُعَةِ، فَقُلْتُ لِابْنِ عَبَّاسٍ: أَيَّسْ طَيِّبًا أَوْ دُهْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ؟ فَقَالَ: لَا أَعْلَمُهُ.

[راجع: ٨٨٤]

(7) CHAPTER. To wear the best available clothes (for the Jumu'ah prayer).

(٧) بَابٌ: يَلْبِسُ أَحْسَنَ مَا يَجِدُ

886. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا saw ‘Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said to Allāh’s Messenger ﷺ, “I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations”. Allāh’s Messenger ﷺ replied, “This will be worn by a person who will have no share (reward) in the Hereafter.” Later on similar cloaks were given to Allāh’s Messenger ﷺ and he gave one of them to ‘Umar bin Al-Khaṭṭāb. On that ‘Umar said, “O Allāh’s Messenger! You have given me this cloak although on the cloak of ‘Uṭārid (a cloak merchant who was selling that silken

٨٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْحَطَابِ رَضِيَ اللَّهُ عَنْهُ رَأَى حُلَّةً سِيرَاءَ عِنْدَ بَابِ الْمَسْجِدِ. فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ أَشْتَرَتْ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلَلْوَفْدٍ إِذَا قَدِمُوا عَلَيْكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبِسُ هَذِهِ مَنْ لَا خَلَقَ لَهُ فِي الْآخِرَةِ». ثُمَّ جَاءَتْ رَسُولُ اللَّهِ ﷺ مِنْهَا حُلَّةً فَأَعْطَى مِنْهَا

cloak at the gate of the mosque) you passed such and such a remark.” Allāh’s Messenger ﷺ replied, “I have not given you this to wear”. And so ‘Umar bin Al-Khaṭṭāb رضي الله عنه gave it to his pagan brother in Makkah to wear.

عُمَرَ بْنَ الْحَطَّابِ رَضِيَ اللَّهُ عَنْهُ حُلَّةً،
فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، كَسَوْتَهَا
وَقَدْ قُلْتَ فِي حُلَّةٍ عُطَارِدٍ مَا قُلْتَ؟
قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لَمْ أُكُسْكَهَا
لِتَأْبِسَهَا». فَكَسَاهَا عُمَرُ ابْنُ الْحَطَّابِ
رَضِيَ اللَّهُ عَنْهُ أَخَا لَهُ بِمَكَّةَ مُشْرِكًا.
[انظر: ٩٤٨، ٢٦١٢، ٢١٠٤، ٢٦١٩، ٣٠٥٤، ٥٩٨١، ٥٨٤١]

(8) CHAPTER. To clean the teeth with *Siwāk* on Friday.

And Abū Sa‘īd said that the Prophet ﷺ used to clean his teeth.

887. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “If I had not found it hard for my followers — or the people — I would have ordered them to clean their teeth with *Siwāk* for every *Salāt* (prayer).”

(٨) بَابُ السَّوَاكِ يَوْمَ الْجُمُعَةِ،
وَقَالَ أَبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ:
«يَسْتَغْفِرُونَ

٨٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي الزَّنَادِ،
عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْلَا
أَنْ أَشْقَى عَلَى أُمَّتِي - أَوْ لَوْلَا أَنْ
أَشْقَى عَلَى النَّاسِ - لَأَمْرَهُمْ بِالسَّوَاكِ
مَعَ كُلِّ صَلَاةٍ». [انظر: ٧٢٤٠]

٨٨٨ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ:
حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا
شَعِيبُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنَا
أَنَّسَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«أَكْثَرُ عَلَيْكُمْ فِي السَّوَاكِ».

٨٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ
قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ
وَحُصَيْنٍ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ
قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيلِ
يَسْوُسُ فَاهُ. [راجع: ٢٤٥]

888. Narrated Anas رضي الله عنه: Allāh’s Messenger ﷺ said, “I have told you repeatedly to (use) the *Siwāk*. ” (The Prophet ﷺ put emphasis on the use of the *Siwāk*.)

889. Narrated Hudhaifa رضي الله عنه: Whenever the Prophet ﷺ got up at night [for the night *Salāt* (prayer)], he used to clean his mouth.

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(9) CHAPTER. Whoever cleans his teeth with Siwāk belonging to someone else.

890. Narrated 'Āishah رضي الله عنها: 'Abdur-Rahmān bin Abī Bakr came holding a Siwāk with which he was cleaning his teeth. Allāh's Messenger ﷺ looked at him. I requested 'Abdur-Rahmān to give the Siwāk to me and after he gave it to me, I divided it into two, chewed one of it, and gave it to Allāh's Messenger ﷺ. Then he ﷺ cleaned his teeth with it and (at that time) he was resting against my chest.

(٩) بَابُ مَنْ تَسْوَكَ بِسِوَاكٍ غَيْرِهِ

٨٩٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: قَالَ هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ وَمَعْهُ سِوَاكٌ يَسْتَنِدُ بِهِ فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ قَقْلَتْ لَهُ: أَعْطِنِي هَذَا السِّوَاكَ يَا عَبْدَ الرَّحْمَنِ. فَأَعْطَاهُنِيهِ، فَقَصَّمْتُهُ. ثُمَّ مَضَعْتُهُ فَأَغْطَيْتُهُ رَسُولُ اللَّهِ ﷺ فَاسْتَنَدَ بِهِ وَهُوَ مُسْتَنِدٌ إِلَى صَدْرِي. [انظر: ٤٤٤٦، ٤٤٣٨، ٣٧٧٤، ٣١٠٠، ١٣٨٩]

(١٠) بَابُ مَا يُقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ

٨٩١ - حَدَّثَنَا أَبُو نُعِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ - هُوَ ابْنُ هُرْمَزَ الْأَعْرَجِ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ: ﴿الْمَرْبُوحُ لَا زَيْبَ فِيهِ مِنْ زَيْبٍ الْمَدَلِمِينَ﴾ [السَّجْدَةُ] وَ﴿هَلْ أَقَّ عَلَى الْأَئْنَنِ﴾ [الدَّهْرُ]. [انظر: ١٠٦٨]

(١١) بَابُ الْجُمُعَةِ فِي الْقُرَى وَالْمُدُنِ

٨٩٢ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّهِّنِ

(10) CHAPTER. What should be recited (from the Qur'aan) in the Salāt-ul-Fajr (Fajr prayer) on Friday.

891. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ used to recite (the following) in the Salāt-ul-Fajr (Fajr prayer) of Friday: "Alif, Lām, Mīm, Tanzil" (Sūrat Al-Sajda), (No.32) and "Hal-āta-'alal-Insāni" (i.e. Sūrat Ad-Dahr). (No.76).

(11) CHAPTER. To offer the Salāt-ul-Jumu'ah [prayer and Khuṭba (religious talk)] in villages and towns.

892. Narrated Ibn 'Abbās رضي الله عنهما: The first Jumu'ah (prayer) offered after the

Jumu'ah (prayer) offered at the mosque of Allāh's Messenger ﷺ was in the mosque of the tribe of 'Abdul Qais at Jawātha in Bahraīn.

قالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ ظَهْمَانَ، عَنْ أَبِي جَمْرَةَ الصَّبْعِيِّ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: إِنَّ أَوَّلَ جُمُعَةً جَمَعْتُ بَعْدَ جُمُعَةً فِي مَسْجِدٍ رَسُولُ اللَّهِ ﷺ فِي مَسْجِدٍ عَبْدِ الْقَيْسِ يَجْوَأِي مِنْ الْبَحْرَيْنِ. [انظر: ٤٣٧١]

893. Narrated Ibn 'Umar رضي الله عنهما : I heard Allāh's Messenger ﷺ saying, "All of you are guardians."

Yūnus said: Ruzaīq bin Ḥukaim wrote to Ibn Shihāb while I was with him at Wādi Al-Qura saying, "Shall I lead the *Jumu'ah* (prayer)?" Ruzaīq was working on the land (i.e., farming) and there was a group of Sudanese people and some others with him; Ruzaīq was then the Governor of Aila. Ibn Shihāb wrote (to Ruzaīq) ordering him to lead the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) and telling him that Sālim told him that 'Abdullāh bin 'Umar had said, "I heard Allāh's Messenger ﷺ saying, 'All of you are guardians and responsible for your wards and the things under your care. The *Imām* (i.e. ruler) is the guardian of his subjects and is responsible for them, and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.'"

Ibn Umar added, "I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.'"

٨٩٣ - حَدَّثَنَا يَشْرُبُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَعَيْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٌ». وَرَأَدَ الْلَّيْثُ: قَالَ يُونُسُ: كَتَبَ رُزِيقُ بْنُ حَكِيمٍ إِلَى ابْنِ شَهَابٍ وَأَنَا مَعَهُ يَوْمَئِذٍ بِوَادِي الْقُرَى: هَلْ تَرَى أَنَّ أَجْمَعُ؟ وَرُزِيقٌ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا وَفِيهَا جَمَاعَةٌ مِنَ السُّوَادَانِ وَغَيْرِهِمْ، وَرُزِيقٌ يَوْمَئِذٍ عَلَى أَيْلَةٍ، فَكَتَبَ ابْنُ شَهَابٍ، وَأَنَا أَسْمَعُ، يَأْمُرُهُ أَنَّ يُجَمِّعَ، يُخْبِرُهُ أَنَّ سَالِمًا حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَعَيْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٌ، وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ: الْإِمَامُ رَاعٌ وَمَسْؤُلٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٌ فِي أَهْلِهِ وَهُوَ مَسْؤُلٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَّةٌ فِي بَيْتِ زَوْجِهَا وَمَسْؤُلَةُ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٌ فِي مَالِ سَيِّدِهِ وَمَسْؤُلٌ

عَنْ رَعِيَّةِهِ قَالَ: وَحَسِبْتُ أَنْ قَدْ
قَالَ: «وَالرَّاجُلُ رَاعٌ فِي مَالِ أَبِيهِ وَهُوَ
مَسْؤُلٌ عَنْ رَعِيَّةِهِ، وَكُلُّكُمْ رَاعٌ
وَمَسْؤُلٌ عَنْ رَعِيَّةِهِ». [انظر: ٢٤٠٩،
٥٢٠٠، ٥١٨٨، ٢٧٥١، ٢٥٥٨]

[٧١٣٨]

(١٢) بَابٌ هَلْ عَلَى مَنْ لَمْ يَشْهُدِ
الْجُمُعَةَ غُسلٌ مِنَ النِّسَاءِ وَالصِّبَّانِ
وَغَيْرِهِمْ؟

وَقَالَ ابْنُ عُمَرَ: إِنَّمَا الغُسلُ عَلَى
مَنْ تَحِبُّ عَلَيْهِ الْجُمُعَةُ.

٨٩٤ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ:
أَخْبَرَنَا شُعَيْبٌ عَنْ الرَّهْبَرِيِّ قَالَ:
حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ
عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ جَاءَ مِنْكُمْ
الْجُمُعَةَ فَلْيَغْتَسِلْ». [راجع: ٨٧٧]

٨٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ
سُلَيْمَانَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ أَبِي
سَعِيدِ الْحُدَيْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ
رَسُولَ ﷺ قَالَ: «غُسلٌ يَوْمَ الْجُمُعَةِ
وَاجِبٌ عَلَى كُلِّ مُخْتَلِمٍ». [راجع: ٨٥٨]

٨٩٦ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ
قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنِي ابْنُ
طَاوُسٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ

(12) CHAPTER. Is the taking of a bath (on Friday) necessary for women, boys, and others who do not present themselves for the *Jumu'ah* (prayer).

And Ibn 'Umar said, "A bath is compulsory for those on whom the *Jumu'ah* (prayer) is obligatory."

894. Narrated 'Abdullâh bin 'Umar رَضِيَ اللَّهُ عَنْهُ: I heard Allâh's Messenger ﷺ saying, "Anyone of you coming for the *Jumu'ah* (prayer) should take a bath."

895. Narrated Abû Sa'îd Al-Khudrî رَضِيَ اللَّهُ عَنْهُ: Allâh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty."

896. Narrated Abû Hurairah رَضِيَ اللَّهُ عَنْهُ: Allâh's Messenger ﷺ said "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection. They were given the Scripture before us and we were given the Qur'ân after them. And this

was the day (Friday) about which they differed and Allāh gave us the guidance (for that). So the following day (i.e. Saturday) is for the Jews and the day after the following day (i.e. Sunday) is for the Christians.” The Prophet ﷺ remained silent (for a while).

897. Then said, “It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body.”

898. Narrated Abū Hurairah through different narrators that the Prophet ﷺ said, “It is Allāh’s Right on every Muslim that he should take a bath (at least) once in seven days.”

(13) CHAPTER.

899. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, “Allow women to go to the mosques at night.”

900. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا One of the wives of ‘Umar (bin Al-Khaṭṭāb) used to offer the *Fajr* and the *Ishā’ Salāt* (prayers) in congregation in the mosque . She was asked why she had come out for the *Salāt* as she knew that ‘Umar disliked it, and he has great *Ghaira* (self-respect). She replied, “What prevents him from stopping me from this act?” The other replied, “The statement

الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتَيْنَا مِنْ بَعْدِهِمْ، فَهَذَا الْيَوْمُ الَّذِي احْتَلَفُوا فِيهِ فَهَذَا اللَّهُ، فَعَدَا لِلَّهِ يَهُودٌ، وَبَعْدَ عَدِ اللَّهِ الْنَّصَارَى، فَسَكَتَ . [راجع: ٢٢٨]

٨٩٧ - ثُمَّ قَالَ: «حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَعْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا يَعْتَسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ . [انظر:]

[٣٤٨٧، ٨٩٨]

٨٩٨ - رَوَاهُ أَبْنُ بْنُ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «الله تَعَالَى عَلَى كُلِّ مُسْلِمٍ حَقٌّ أَنْ يَعْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا» .

[راجع: ٨٩٧] (١٣) بَابٌ :

٨٩٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُجَاهِدٍ، عَنْ أَبْنِ عُمَرَ عَنْ الَّبَيِّ بْنِ الصِّحْنَةِ قَالَ: «ائْتُنُوا لِلنِّسَاءِ بِاللَّيلِ إِلَى الْمَسَاجِدِ» .

[راجع: ٨٦٥]

٩٠٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى : حَدَّثَنَا أَبُو أَسَمَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: كَانَتِ امْرَأَةٌ لِعُمَرَ شَهِدَتْ صَلَاةَ الصُّبْحِ وَالعِشَاءِ فِي الجَمَاعَةِ فِي الْمَسَاجِدِ، فَقَيْلَ لَهَا: لِمَ تَهُرُّجِينَ وَقَدْ تَعْلَمِينَ

of Allāh's Messenger ﷺ: 'Do not stop Allāh's *Imār*' (women-slaves) from going to Allāh's Mosques', prevents him.'

أَنْ عُمَرَ يَكْرِهُ ذَلِكَ وَيَعْاْرُ؟ قَالَتْ:
وَمَا يَمْنَعُهُ أَنْ يَنْهَا نِي؟ قَالَ: يَمْنَعُهُ
قَوْلُ رَسُولِ اللَّهِ ﷺ: «لَا تَمْنَعُوا إِمَاءَ
اللَّهِ مَسَاجِدَ اللَّهِ». [راجع: ٨٦٥]

(١٤) بَابُ الرُّحْصَةِ إِنْ لَمْ يَخْضُرِ
الْجُمُعَةَ فِي الْمَطَرِ

٩٠١ - حَدَثَنَا مُسَدَّدٌ قَالَ: حَدَثَنَا
إِسْمَاعِيلُ قَالَ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ
- صَاحِبُ الزَّيَادِيِّ - قَالَ: حَدَثَنَا
عَبْدُ اللَّهِ ابْنُ الْحَارِثِ ابْنُ عَمِّ مُحَمَّدٍ
بْنِ سَبِّيرِينَ: قَالَ ابْنُ عَبَّاسٍ لِمَوْذِنِهِ فِي
يَوْمِ مَطِيرٍ: إِذَا قُلْتَ: أَشْهُدُ أَنَّ
مُحَمَّداً رَسُولُ اللَّهِ، فَلَا تَقُلْ: حَيَّ
عَلَى الصَّلَاةِ، قُلْ: صَلَوَاهُ فِي
بُيُوتِكُمْ، فَكَانَ النَّاسَ اسْتَنْكِرُوا،
فَقَالَ: فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ
الْجُمُعَةَ عَرْمَةٌ وَإِنِّي كَرِهُ أَنْ
أُخْرِجَكُمْ فَتَمَسُّونَ فِي الطَّينِ
وَالدَّخْنِ». [راجع: ٦١٦]

(١٥) بَابُ مِنْ أَيْنَ تُؤْتَى الْجُمُعَةُ،
وَعَلَى مَنْ تُحِبُّ؟ لِقَوْلِ اللَّهِ تَعَالَى:
﴿إِذَا نُودِعَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَاسْعُوا إِلَيْكُمْ ذِكْرَ اللَّهِ﴾ [الجمعة: ٩]

وَقَالَ عَطَاءُ: إِذَا كُنْتَ فِي قَرْيَةٍ
جَامِعَةٌ نُودِيَ بِالصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَحَقٌّ عَلَيْكَ أَنْ تَسْهَدَهَا، سَمِعْتَ
النَّدَاءَ أَوْ لَمْ تَسْمِعْهُ. وَكَانَ أَنْسُ
رَضِيَ اللَّهُ عَنْهُ فِي قَصْرِهِ أَحْيَانًا يُجَمِّعُ

(14) CHAPTER. It is permissible for one not to attend the *Jumu'ah* (prayer) if it is raining.

901. Narrated Muhammad bin Sīrīn: On a rainy day Ibn 'Abbās said to his *Mu'adhdhin*, "After saying, '*Aṣḥ-hadu anna Muḥammadan Rasūl-Ullāh*' (I testify that Muḥammad is Allāh's Messenger), do not say '*Haiya 'alaṣ-Ṣalāh*' [Come for the *Ṣalāt* (prayer)] but say: '*Salū Fi Būtikum* (offer *Salāt* in your houses)'. (The man did so). But the people disliked it. Ibn 'Abbās said, "It was done by one who was much better than I (i.e., the Prophet ﷺ). No doubt, the *Jumu'ah* (prayer) is compulsory but I dislike to put you to task by bringing you out walking in mud and slush."

(15) CHAPTER. From where (distance) should one present oneself for the *Jumu'ah* (prayer) and for whom is the *Jumu'ah* (prayer) compulsory?

(What judgement is inferred from) the Statement of Allāh : جَلَ خَالِهُ :

"...When the call is proclaimed for the *Salāt* (prayer) on Friday (*Jumu'ah* prayer) come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khuṭba*) and *Salāt* (prayer).]" (V.62:9)

And 'Atā said, "If you are in a village and

the *Adhān* is pronounced for the *Salāt-ul-Jumu'ah* (*Jumu'ah* prayer), it is obligatory for you to present yourself for the *Jumu'ah* (prayer) whether you hear the *Adhān* or not. And at times, Anas used to establish the *Salāt-ul-Jumu'ah* (*Jumu'ah* prayer) at his palace and sometime he did not, while he was at a place called Az-Zāwiya, situated at a distance of two parasangs (about six miles from Baṣrah).

902. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: The people used to come from their abodes and from *Al-Awālī* (i.e., outskirts of Al-Madīna up to a distance of four miles or more from Al-Madīna). They used to pass through dust and used to be drenched with sweat and covered with dust; so, sweat used to trickle from them. One of them came to Allāh's Messenger ﷺ who was in my house. The Prophet ﷺ said to him, “I wish that you keep yourself pure and clean on this day of yours (i.e., take a bath).”

وَأَخْيَانًا لَا يُجْمَعُ، وَهُوَ بِالرَّأْوِيَةِ عَلَى فَرْسَحَيْنِ.

٩٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ
قال: حدثنا عبد الله بن وهب قال:
أخبرني عمرو ابن الحارث، عن عبيد الله بن أبي جعفر أنَّ مُحَمَّدَ بن جعفر بن الزبير حدثه عن عروة ابن الربيير، عن عائشة زوج النبي ﷺ
قالت: كان الناس يتتابون الجمعة من منازلهم والعوالي فيأتون في العبار فيصيّبهم العبار والعرق، فيخرج منه العرق فاتى رسول الله ﷺ إنسان منهم وهو عندي فقال النبي ﷺ: لو أنكم نظهرتم ليومكم هذا».

(١٦) بَابٌ: وَفْتُ الْجُمُعَةَ إِذَا زَالَتِ الشَّمْسُ،

وكذا يذكر عن: عمر، وعلي، والنعمان بن بشير، وعمرو بن حرثيث رضي الله عنهم.

٩٠٣ - حَدَّثَنَا عَبْدَانُ قال:
أخبرنا عبد الله قال: أخبرنا يحيى بن سعيد أنه سأله عمراً عن الغسل يوم

(16) CHAPTER. The time for the *Jumu'ah* (prayer) due when the sun declines, i.e., just after mid-day.

The same was said by ‘Umar, ‘Alī, An-Nu’mān bin Bashir and ‘Amr bin Ḥuraith رضي الله عنهم.

903. Narrated Yahyā bin Sa‘id: I asked ‘Amra about taking a bath on Fridays. She replied, “ ‘Āishah رضي الله عنها said, ‘The people used to work (for their livelihood) and whenever they went for the *Jumu'ah* (prayer)

they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.'"

الجمعة؟ فَقَالَتْ: قَالْتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَانَ النَّاسُ مَهَنَةً أَنْفِسِهِمْ وَكَانُوا إِذَا رَأَحُوا إِلَى الْجُمُعَةِ رَأَحُوا فِي هَيْئَتِهِمْ، فَقَيْلَ لَهُمْ: «لَوِ اغْتَسَلْتُمْ». [انظر: ٢٠٧١]

904. Narrated Anās bin Mālik: The Prophet ﷺ used to offer the *Jumu'ah* (prayer) immediately after mid-day.

٩٠٤ - حَدَّثَنَا سُرَيْجُ بْنُ التَّعْمَانَ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ الْيَمِيِّ، عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الْجُمُعَةَ حِينَ تَمَيلُ الشَّمْسُ.

905. Narrated Anas bin Mālik: We used to offer the *Jumu'ah* (prayer) early and then have an afternoon nap.

٩٠٥ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا حُمَيْدُ، عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُبَكِّرُ بِالْجُمُعَةِ وَنَقِيلُ بَعْدَ الْجُمُعَةِ.

[انظر: ٩٤٠]

(17) CHAPTER. If it becomes very hot on Fridays (then what should be done)?

١٧ بَابٌ إِذَا اشْتَدَ الْحَرُّ يَوْمَ الْجُمُعَةِ

906. Narrated Anas bin Mālik: The Prophet ﷺ used to offer the *Salāt* (prayer) earlier if it was very cold; and if it was very hot he used to delay the *Salāt*, i.e. the *Jumu'ah* (prayer).

٩٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقْدَمِيُّ قَالَ: حَدَّثَنِي حَرَمَيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا أَبُو حَلْدَةَ - وَهُوَ خَالِدُ بْنُ دِينَارٍ - قَالَ: سَوْعَتُ أَنَّسَ بْنَ مَالِكٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا اشْتَدَ الْبَرْدُ بَكَّرَ بِالصَّلَاةِ، وَإِذَا اشْتَدَ الْحَرُّ أَبَرَدَ بِالصَّلَاةِ - يَعْنِي: الْجُمُعَةَ - .

وَقَالَ يُوسُفُ بْنُ بُكَيْرٍ: أَخْبَرَنَا أَبُو حَلْدَةَ وَقَالَ: بِالصَّلَاةِ، وَلَمْ يَذْكُرِ الْجُمُعَةَ.

وقال يسُرُّ بْنُ ثَابِتٍ: حَدَّثَنَا أَبُو خَلْدَةَ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنًا أَمْيَرَ الْجُمُعَةِ، ثُمَّ قَالَ لِأَنَسِ رَضِيَ اللَّهُ عَنْهُ: كَيْفَ كَانَ النَّبِيُّ ﷺ يُصَلِّي الظَّهَرَ.

(١٨) **Bāb al-mashī ilā al-jum'ah**,
and Qawūl Allāh Ḥal Dhikrūh:

﴿فَاسْعُوا إِلَى ذِكْرِ اللَّهِ﴾ [الجمعة: ٩] وَمَنْ قَالَ: «السَّعْيُ»: الْعَمَلُ وَالذَّهَابُ، لِقَوْلِهِ تَعَالَى: «وَسَعَى لَهَا سَعْيَهَا» [الإِسْرَاء: ١٩] وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يَحْرُمُ الْبَيْعُ حِينَئِذٍ. وَقَالَ عَطَاءُ: تَحْرُمُ الصَّنَاعَاتُ كُلُّهَا. وَقَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزَّهْرِيِّ: إِذَا أَدَنَ الْمُؤَذِّنُ يَوْمَ الْجُمُعَةِ وَهُوَ مُسَافِرٌ فَعَلَيْهِ أَنْ يَشْهَدَ.

(18) CHAPTER. To go for the *Jumu'ah* (prayer) walking unhurriedly.

And the Statement of Allāh: تعالى ...Come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khutba*) and *Salāt* (prayer)]” (V.62:9) and whoever said that the meaning of “come” is “to prepare and go for the *Salāt* (prayer)” as is inferred from the Statement of Allāh: تعالى “And strives for it, with the necessary effort due for it...” (V.17:19)

And Ibn ‘Abbās said: “Selling is forbidden at that time.” And ‘Atā’ said, “All types of work are forbidden [at the time of the *Salāt* (prayer)].” And narrated Aż-Zuhri: If the *Adhān* is pronounced by the *Mu'adhdhin* on Friday [for *Salāt-ul-Jumu'ah* (*Jumu'ah* prayer)] anyone on a journey should attend the *Salāt* (prayer).

907. Narrated Abū ‘Abs, while he was going for the *Jumu'ah* prayer: I heard the Prophet ﷺ saying, “Anyone whose feet are covered with dust in Allāh’s Cause, shall be saved by Allāh from the Hell-fire.”

٩٠٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمَ قَالَ: حَدَّثَنَا يَزِيدُ ابْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا عَبَايَةُ بْنُ رِفَاعَةَ قَالَ: أَدْرَكَنِي أَبُو عَبْسٍ وَأَنَا أَدْهَبُ إِلَى الْجُمُعَةِ فَقَالَ: سَوْعَتْ رَسُولُ اللَّهِ ﷺ يَقُولُ: «مَنْ أَغْبَرَثَ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَمَ اللَّهُ عَلَى النَّارِ». [انظر: ٢٨١١]

٩٠٨ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا الرَّهْرِيُّ:

I: رَضِيَ اللَّهُ عَنْهُ heard Allāh’s Messenger ﷺ saying, “If the *Iqāma* is pronounced for the *Salāt* (prayer),

do not run for it but just walk for it calmly and offer *Salāt* whatever you get, and complete whatever you have missed.”

عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا تَسْعَوْنَ، وَأَتُوهَا تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَذْرَكُتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتَمُّوا». [راجع: ٦٣٦]

909. Narrated ‘Abdullâh bin Abî Qatâda on the authority of his father: The Prophet ﷺ said, “Do not stand up for *Salāt* (prayer) unless you see me (in front of you), and observe calmness and solemnity”.

٩٠٩ - حَدَّثَنَا عَمْرُو بْنُ عَلَيَّ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا عَلَيُّ بْنُ الْمَبَارِكَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، قَالَ أَبُو عَبْدِ اللَّهِ: لَا أَعْلَمُ إِلَّا عَنْ أَيِّهِ.

[راجع: ٦٣٧]

(19) CHAPTER. One should not separate two persons (sitting together in a row) on Fridays.

(١٩) بَابٌ: لَا يُفَرَّقُ بَيْنَ اثْتَيْنِ يَوْمَ الْجُمُعَةِ

910. Narrated Salmân Al-Fârisî رَضِيَ اللَّهُ عَنْهُ : Allâh’s Messenger ﷺ said, “Anyone who takes a bath on Friday and cleanse himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the *Salāt* (prayer) and does not separate two persons [sitting together in a mosque for the *Salāt-ul-Jumu’ah* (*Jumu’ah* prayer)], and offers *Salāt* (prayer) as much as is written for him and remains quiet when the *Imâm* delivers the *Khu’ba* (religious talk), all his sins in-between the present and the last Friday will be forgiven.”

٩١٠ - حَدَّثَنَا عَبْدُ الدَّاْنِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا أَبْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِيهِ، عَنْ ابْنِ وَدِيعَةَ، عَنْ سَلْمَانَ الْفَارَسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَتَطَهَّرَ بِمَا اسْتَطَاعَ مِنْ طُهُورٍ، ثُمَّ ادْهَنَ أَوْ مَسَّ مِنْ طِيبٍ، ثُمَّ رَاحَ فَلَمْ يُفَرِّقْ بَيْنَ اثْتَيْنِ، فَصَلَّى مَا كُتِبَ لَهُ، ثُمَّ إِذَا خَرَجَ الْإِمَامُ أَنْصَتَ، غُفِرَ لَهُ مَا

بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى».

[راجـ: ٨٨٣]

(20) CHAPTER. A man should not make his brother get up to sit in his place (i.e. usurp his seat) on Friday.

911. Narrated Ibn Juraij: I heard Nāfi' saying, "Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا said, 'The Prophet ﷺ forbade that a man should make another man to get up to sit in his place.' " I said to Nāfi', 'Is it for *Jumu'ah* (prayer) only?' He replied, 'For *Jumu'ah* (prayer) and also for any other (prayer)."

(٢٠) بَابٌ: لَا يُقْيِمُ الرَّجُلُ أخاهُ يَوْمَ الْجُمُعَةِ وَيَقْعُدُ مَكَانَهُ

٩١١ - حَدَّثَنَا مُحَمَّدٌ قَالَ:

أَخْبَرَنَا مَخْلُدُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا ابْنُ حُرَيْجٍ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: نَهَى النَّبِيُّ ﷺ أَنْ يُقْيِمَ الرَّجُلُ الرَّجُلَ مِنْ مَقْعِدِهِ وَيَجْلِسَ فِيهِ. قُلْتُ لِنَافِعٍ: الْجُمُعَةُ؟ قَالَ: الْجُمُعَةُ

وَغَيْرُهَا. [انظر: ٦٢٦٩، ٦٢٧٠]

(٢١) بَابُ الأَذَانِ يَوْمَ الْجُمُعَةِ

(21) CHAPTER. *Adhān* on Friday (for the *Jumu'ah* prayer).

912. Narrated Aṣ-Ṣā'ib bin Yazid رَضِيَ اللَّهُ عَنْهُ: In the lifetime of the Prophet ﷺ, Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا, the *Adhān* for the *Jumu'ah* prayer used to be pronounced when the *Imām* sat on the pulpit. But during the caliphate of 'Uthmān رَضِيَ اللَّهُ عَنْهُ when the Muslims increased in number, a third *Adhān* at Az-Zaurā' was added. Abū 'Abdullāh said, "Az-Zaurā' is a place in the market of Al-Madīna."

٩١٢ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا

ابْنُ أَبِي ذِئْبٍ، عَنِ الرُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ النَّدَاءُ يَوْمَ الْجُمُعَةِ أُولَئِكَ إِذَا جَلَسَ الْإِمَامُ عَلَى الْمِنْبَرِ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. فَلَمَّا كَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ وَكَثُرَ النَّاسُ رَأَدَ النَّدَاءَ الثَّالِثَ عَلَى الرَّوْرَاءِ. [انظر:

٩١٣، ٩١٤، ٩١٥]

قالَ أَبُو عَبْدِ اللَّهِ: الرَّوْرَاءُ مَوْضِعٌ
بِالشَّوْقِ بِالْمَدِينَةِ.

(٢٢) بَابُ الْمُؤْذِنِ الْوَاحِدِ يَوْمَ الْجُمُعَةِ

(22) CHAPTER. One *Mu'adhdhin* on Friday.

٩١٣ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:

913. Narrated Aṣ-Ṣā'ib bin Yazid رَضِيَ اللَّهُ عَنْهُ: The person who increased the number of

Adhān for the *Jumu'ah* prayer to three was 'Uthmān bin 'Affān رَضِيَ اللَّهُ عَنْهُ and it was when the (Muslim) population of Al-Madīnah increased. In the lifetime of the Prophet ﷺ there was only one *Mu'adh-dhin* and the *Adhān* used to be pronounced only after the *Imām* had taken his seat (i.e., on the pulpit).

حدَثَنَا عبدُ العَزِيزُ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنِ الرَّهْبَرِ، عَنِ السَّائِبِ بْنِ يَزِيدَ: أَنَّ الَّذِي زَادَ التَّأْذِينَ الثَّالِثَ يَوْمَ الْجُمُعَةِ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ حِينَ كَثُرَ أَهْلُ الْمَدِيْنَةِ وَلَمْ يَكُنْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖهُ وَسَلَّمَ مُؤَذِّنٌ غَيْرَ وَاحِدٍ، وَكَانَ التَّأْذِينُ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الْإِمَامُ - يَعْنِي: عَلَى الْمِنْبَرِ - .

[راجع: ٩١٢]

(٢٣) **بابٌ: يُحِبُّ الْإِمَامَ عَلَى الْمِنْبَرِ إِذَا سَمِعَ النَّدَاءَ**

٩١٤ - حدَثَنَا ابْنُ مُقَاتِلَ قَالَ: أَخْبَرَنَا عبدُ اللَّهِ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ بْنُ عُثْمَانَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفَيْفَانَ وَهُوَ جَالِسٌ عَلَى الْمِنْبَرِ أَذْنَ الْمُؤَذِّنِ فَقَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. قَالَ مُعَاوِيَةً: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. قَالَ مُعَاوِيَةً: وَأَنَا. فَلَمَّا قَالَ: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولَ اللَّهِ، قَالَ مُعَاوِيَةً: وَأَنَا. فَلَمَّا أَنْ قَضَى التَّأْذِينَ، قَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖهُ وَسَلَّمَ عَلَى هَذَا الْمَجْلِسِ حِينَ أَذْنَ الْمُؤَذِّنِ يَقُولُ مَا سَمِعْتُ مِنِّي مِنْ مَقَالَتِي. [راجع: ٦١٢]

(24) CHAPTER. To sit on the pulpit while the *Adhān* is being pronounced.

915. Narrated Aṣ-Ṣā'ib bin Yazīd رَضِيَ اللَّهُ عَنْهُ : عَنْ 'Uthmān bin 'Affān رَضِيَ اللَّهُ عَنْهُ introduced the second *Adhān* on Fridays when the number of the people in the mosque increased. Previously the *Adhān* on Fridays used to be pronounced only after the *Imām* had taken his seat (on the pulpit).

(25) CHAPTER. To pronounce the *Adhān* before delivering the *Khuṭba* (religious talk).

916. Narrated Az-Zuhrī : I heard Aṣ-Ṣā'ib bin Yazīd رَضِيَ اللَّهُ عَنْهُ saying, "In the lifetime of Allāh's Messenger ﷺ, and Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا, the *Adhān* for the *Jumu'ah* prayer used to be pronounced after the *Imām* had taken his seat on the pulpit. But when the people increased in number during the caliphate of 'Uthmān رَضِيَ اللَّهُ عَنْهُ, he introduced a third *Adhān* on Friday for the (*Jumu'ah* prayer) and it was pronounced at Az-Zaurā' and that new state of affairs remained stable and firm (in the succeeding years).

(26) CHAPTER. (To deliver) the *Khuṭba* (religious talk) on the pulpit.

And Anas رَضِيَ اللَّهُ عَنْهُ said: "The Prophet ﷺ delivered the *Khuṭba* on the pulpit."

917. Narrated Abū Ḥāzim bin Dīnār : Some people went to Sahl bin Sa'īd Aṣ-Ṣā'idi and told him that they had different opinions

(٢٤) بَابُ الْجُلُوسِ عَلَى الْمِنْبَرِ عِنْدَ التَّأْذِينَ

٩١٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الْيَتْمَىُّ، عَنْ عَقِيلٍ، عَنْ أَبْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ: أَنَّ التَّأْذِينَ الثَّانِيَّ يَوْمَ الْجُمُعَةِ أَمْرَ بِهِ عُثْمَانُ بْنُ عَفَانَ حِينَ كَثُرَ أَهْلُ الْمَسْجِدِ، وَكَانَ التَّأْذِينُ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الْإِمَامُ. [٩١٢]

(٢٥) بَابُ التَّأْذِينِ عِنْدَ الْحُكْمَةِ

٩١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الرَّهْرَيِّ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: إِنَّ الْأَذَانَ يَوْمَ الْجُمُعَةِ كَانَ أَوَّلَهُ حِينَ يَجْلِسُ رَسُولُ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. فَلَمَّا كَانَ فِي خِلَافَةِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ وَكَثُرُوا أَمْرُ عُثْمَانَ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ الثَّالِثِ فَأَدْنَى بِهِ عَلَى الزَّوْرَاءِ فَنَبَّتَ الْأَمْرُ عَلَى ذَلِكَ». [٩١٢]

(٢٦) بَابُ الْحُكْمَةِ عَلَى الْمِنْبَرِ، وَقَالَ أَنَسُ: حَطَبَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ.

٩١٧ - حَدَّثَنَا قُتْيَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ

regarding the wood of the pulpit. They asked him about it and he said, "By Allāh, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allāh's Messenger ﷺ took his seat on it. Allāh's Messenger ﷺ sent for such and such an *Anṣārī* woman (and Sahl mentioned her name) and said to her, 'Order your slave-carpenter to prepare for me a pulpit on which I may sit at the time of addressing the people.' So, she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allāh's Messenger ﷺ who ordered it to be placed here. Then I saw Allāh's Messenger ﷺ offering *Salāt* (prayer) on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the *Salāt* (prayer) he faced the people and said, 'I have done this so that you may follow me and learn the way I offer the *Salāt*' (prayer)."

بنِ مُحَمَّدَ ابْنَ عَبْدِ اللَّهِ بْنَ عَبْدِ الْقَارِيِّ
الْقُرْشَيِّ الإسْكَنْدَرَائِيِّ قَالَ: حَدَّثَنَا أَبُو
حَازِمٍ بْنُ دِينَارٍ: أَنَّ رِجَالًا أَتَوْا سَهْلَ
بْنَ سَعِيدَ السَّاعِدِيَّ وَقَدْ امْتَرُوا فِي
الْمِنْبَرِ يَمْعَدُونَ عُودَةً؟ فَسَأَلُوهُ عَنْ ذَلِكَ
فَقَالُوا: وَاللَّهِ إِنِّي لَا عَرِفُ مِمَّا هُوَ.
وَلَقَدْ رَأَيْتُهُ أَوْلَى يَوْمٍ وُضَعَ، وَأَوْلَى يَوْمٍ
جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. أَرْسَلَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى فُلَانَةَ، امْرَأَةَ مِنَ
الْأَنْصَارِ فَذَسَّاهَا سَهْلٌ: «مُرِي
غُلَامَكَ النَّجَارَ أَنْ يَعْمَلَ لِي أَغْوَادًا
أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَمْتُ النَّاسَ»،
فَأَمْرَتْهُ. فَعَمَلَهَا مِنْ طَرْفَاءِ الْغَایَةِ ثُمَّ
جَاءَ بِهَا، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ صَلَّى
فَأَمْرَرَ بِهَا فَوْضِعَتْهَا هَاهُنَا. ثُمَّ رَأَيْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ
عَلَيْهَا ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ
الْفَهْرَى فَسَجَدَ فِي أَضْلَلِ الْمِنْبَرِ، ثُمَّ
عَادَ. فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ
فَقَالَ: «أَئُهَا النَّاسُ، إِنَّمَا صَنَعْتُ هَذَا
لِتَأْتِمُوا بِي، وَلِتَعْلَمُوا صَلَاتِي».

[راجع: ٣٧٧]

918. Narrated Jâbir bin 'Abdullâh رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ used to stand by a stem of a date-palm tree [while delivering a *Khuṭba* (religious talk)]. When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet ﷺ got down from the pulpit and placed his hand over it.

٩١٨ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ
قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ:
أَخْبَرَنِي يَخْبِي ابْنُ سَعِيدٍ قَالَ:
أَخْبَرَنِي ابْنُ أَنَسٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ
عَبْدِ اللَّهِ قَالَ: كَانَ جَذْعُ يَقُومُ عَلَيْهِ
الْبَيْتِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا وُضِعَ لَهُ الْمِنْبَرُ سَمِعْنَا

للجُذُع مثْلَ أَصْوَاتِ الْعِشَارِ حَتَّى
نَزَلَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ.

[راجع: ٤٤٩]

وَقَالَ سُلَيْمَانُ عَنْ يَحْمَىٰ: أَخْبَرَنِي
حَفْصُ بْنُ عُيَيْدٍ اللَّهُ بْنُ أَنَسٍ أَنَّهُ سَمِعَ
جَابِرَ بْنَ عَبْدِ اللَّهِ.

٩١٩ - حَدَّثَنَا آدُمُ بْنُ أَبِي اِيَّاسٍ

قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ
الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ:
سَيِّعَتُ النَّبِيُّ ﷺ يَحْطُبُ عَلَى الْمُبَرِّ
فَقَالَ: «مَنْ جَاءَ إِلَى الْجُمُعَةِ
فَلْيَعْسِلْ». [راجع: ٨٧٧]

(٢٧) بَابُ الْحُطْبَةِ قائِمًا،

وَقَالَ أَنَسُ: بَيْنَا النَّبِيُّ ﷺ يَحْطُبُ
قائِمًا .

٩٢٠ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عُمَرَ

الْقَوَارِبِيُّ قَالَ: حَدَّثَنَا حَالِدُ بْنُ
الْحَارِثَ قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ
عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ
يَحْطُبُ قائِمًا ثُمَّ يَقْعُدُ، ثُمَّ يَقُومُ كَمَا
تَعْلَمُونَ الآنَ. [انظر: ٩٢٨]

(٢٨) بَابُ اسْتِبَالِ النَّاسِ الْإِمَامَ إِذَا
حَطَبَ،

وَاسْتَبَالَ ابْنُ عُمَرَ وَأَنَسُ رَضِيَ
اللَّهُ عَنْهُمُ الْإِمَامَ .

(27) CHAPTER. To deliver the *Khuṭba* (religious talk) while standing.

And Anas said: "While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) standing..." [This narration of Anas is a part of *Hadith No. 933*. (See *Fath Al-Bārī*].

920. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ used to deliver the *Khuṭba* (religious talk) while standing and then he would sit, then stand again as you do now-a-days.

(28) CHAPTER. The facing of the *Imām* towards the people and the facing of the people towards the *Imām* during the *Khuṭba* (religious talk).

And Ibn 'Umar and Anas رضي الله عنهم faced the *Imām*.

921. Narrated Abū Sā'id Al-Khudrī رضي الله عنه : One day the Prophet ﷺ sat on the pulpit and we sat around him.

٩٢١ - حَدَّثَنَا مُعاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ هَلَالِ بْنِ أَبِي مَيْمُونَةَ: حَدَّثَنَا عَطَاءً بْنُ يَسَارٍ أَنَّهُ سَمِعَ أبا سَعِيدَ الْخُدْرِيَّ قَالَ: إِنَّ النَّبِيَّ ﷺ جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ. [انظر: ١٤٦٥ ، ٢٨٤٢ ، ٦٤٢٧]

(29) CHAPTER. Saying “*Ammā ba'du*”⁽¹⁾ in the *Khuṭba* (religious talk) after glorifying and praising Allāh.

Ibn ‘Abbās quoted this from the Prophet ﷺ.

922. Narrated Fāṭima bint Al-Mundhir : Asmā' bint Abī Bakr Aṣ-Ṣiddīq said, “I went to ‘Aishah and the people were offering *Salāt* (prayers). I asked her, ‘What is wrong with the people?’ She pointed towards the sky with her head. I asked her, ‘Is there a sign?’ ‘Aishah nodded with her head meaning ‘Yes.’” Asmā' added, “Allāh’s Messenger ﷺ prolonged the *Salāt* (prayer) to such an extent that I fainted. There was a waterskin by my side and I opened it and poured some water on my head. When Allāh’s Messenger ﷺ finished *Salāt*, and the solar eclipse had cleared, the Prophet ﷺ addressed the people and praised Allāh as He deserves and said, ‘*Ammā ba'du*.’” Asmā' further said, “Some *Anṣārī* women started talking, so I turned to them in order to make them quiet. I asked ‘Aishah what the Prophet ﷺ had said. ‘Aishah said: ‘He said, ‘I have seen things at this place of mine which were never shown to me before; (I have seen) even Paradise

(٢٩) بَابٌ مِّنْ قَالَ فِي الْخُطْبَةِ بَعْدَ النَّنَاءِ: أَمَّا بَعْدُ، رَوَاهُ عَنْ كَرْمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

٩٢٢ - وَقَالَ مَحْمُودٌ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: أَخْبَرْتُنِي فَاطِمَةُ بْنُتُ الْمُنْذِرِ، عَنْ أَسْمَاءَ بْنِتِ أَبِي بَكْرِ الصَّدِيقِ قَالَتْ: دَخَلْتُ عَلَى عَائِشَةَ وَالنَّاسُ يُصَلُّونَ، قُلْتُ: مَا شَاءَ النَّاسُ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ. قُلْتُ: أَيْهُ؟ فَأَشَارَتْ بِرَأْسِهَا: أَيْ نَعَمْ. قَالَتْ: فَأَطَالَ رَسُولُ اللَّهِ ﷺ جِدًا حَتَّى تَجَلَّنِي الْعَشْنُ وَإِلَى جَنِينِ قَرْبَةِ فِيهَا مَاءٌ فَفَتَحْتُهَا، فَجَعَلْتُ أَصْبَحَ مِنْهَا عَلَى رَأْسِي. فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّ الشَّمْسُ، فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: أَمَّا بَعْدُ. قَالَتْ: وَلَغَطَ نِسْوَةٌ

(1) (Chap.22) *Ammā ba'du*: It means “Whatever comes after”, and it is an expression used for separating an introductory from the main topics in a *Khuṭba* (religious talk), the introductory being usually concerned with Allāh’s Praises and Glorification.

and Hell. And, no doubt it has been revealed to me that you (people) will be put to trial in your graves like or nearly like the trial of *Masih Ad-Dajjāl*. (The angels) will come to everyone of you and ask him, ‘What do you know about this man (Prophet Muhammad ﷺ)?’” The faithful believer or firm believer (*Hishām* was in doubt which word the Prophet ﷺ used), will say, ‘He is Allāh’s Messenger ﷺ and he is Muhammad ﷺ who came to us with clear evidences and guidance. So we believed him, accepted his teachings and followed and trusted his teachings.’ Then the angels will tell him to sleep (in peace) as they have come to know that he was a believer. But the hypocrite or a doubtful person (*Hishām* is not sure as to which word the Prophet ﷺ used), will be asked what he knew about this man (Prophet Muhammad ﷺ). He will say, ‘I do not know but I heard the people saying something (about him) so I said the same’” *Hishām* added, “*Fatīma* told me that she remembered that narration completely by heart except that she said about the hypocrite or a doubtful person that he will be punished severely.”

من الأنصار فأنكِفَاتُ إلَيْهِنَّ لِأَسْكَنُهُنَّ. فَقُلْتُ لِعَائِشَةَ: مَا قَالَ؟ قَالَتْ: قَالَ: «مَا مِنْ شَيْءٍ لَمْ أَكُنْ أُرِيهَ إِلَّا وَقَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ. وَإِنَّهُ قَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أُوْفِرِيَاً مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، يُؤْتَى أَحَدُكُمْ فِيَقَالُ لَهُ: مَا عِلْمُكَ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ - أَوْ قَالَ: «الْمُوقِنُ» شَكَ هِشَامٌ - فَيَقُولُ: هُوَ رَسُولُ اللَّهِ، هُوَ مُحَمَّدٌ ﷺ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَآمَنَّا وَأَجْنَبَنَا وَأَبْعَنَا وَصَدَّقَنَا، فَيَقَالُ لَهُ: نَمْ صَالِحًا، قَدْ كُنَّا نَعْلَمُ أَنْ كُنْتَ لَمُؤْمِنًا بِهِ. وَأَمَّا الْمُنَافِقُ - أَوْ قَالَ: «الْمُرْتَابُ» شَكَ هِشَامٌ - فَيَقَالُ لَهُ: مَا عِلْمُكَ بِهَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْنَاهُ».

قال هشام: فلقد قالـت لي فاطمة فأوعيـتـهـ غيرـ أنهاـ ذكرـتـ ما يـغـلطـ علىـهـ [راجع: ٨٦]

٩٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ جَرِيرٍ بْنِ حَازِمٍ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ تَعْلِبَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى يَمَالَ أَوْ يَشْعَى فَقَسَمَهُ فَأَعْطَى رِجَالًا وَرَأَكَ رِجَالًا بَلَغَهُ أَنَّ الَّذِينَ تَرَكَ عَتْبًا، فَحَمِدَ اللَّهَ

923. Narrated ‘Amr bin Taghibib: Some property or something else was brought to Allāh’s Messenger ﷺ and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allāh and said, “*Ammā ba’du*. By Allāh, I may give to a man and ignore another, although the one whom I ignore is more dearer to me than the one whom I give. But I give to some people as I

feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and richness which Allāh has put in their hearts and 'Amr bin Tagħlib is one of them.' " 'Amr added, "By Allāh! Those words of Allāh's Messenger ﷺ were more dearer to me than the best red camels."

وَأَنْتَ عَلَيْهِ نُمَّ قَالَ: «أَمَّا بَعْدُ، قَوَّالَهُ
إِنِّي لَأُغْطِي الرَّجُلَ وَأَدْعُ الرَّجُلَ،
وَالذِّي أَدْعُ أَحَبُّ إِلَيَّ مِنَ الذِّي
أُغْطِي، وَلَكِنِّي أُغْطِي أَفْوَاماً لِمَا أَرَى
فِي قُلُوبِهِمْ مِنَ الْجَرَعَ وَالْهَلَعِ. وَأَكِلُّ
أَفْوَاماً إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ
مِنَ الْغَنَى وَالْخَيْرِ، فِيهِمْ عَمْرُو بْنُ
تَعْلِبٍ». قَوَّالَهُ مَا أُحِبُّ أَنْ لِي بِكَلِمَةٍ
رَسُولُ اللَّهِ ﷺ حُمَرَ النَّعْمَ. [انظر:]

[٧٥٣٥، ٣١٤٥]

924. Narrated 'Aishah رضي الله عنها : Once in the middle of the night Allāh's Messenger ﷺ went out and offered Salāt (prayer) in the mosque and some men also offered Salāt (prayer) with him. The next morning the people spoke about it and so more people gathered and offered Salāt (prayer) with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allāh's Messenger ﷺ came out and they offered Salāt (prayer) behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allāh's Messenger ﷺ came out only for the early morning Salāt (prayer) and when he finished the Salāt (Fajr prayer), he faced the people and recited Tashah-hud (I testify that none has the right to be worshipped but Allāh and that Muhammad is His Messenger), and then said, "Ammā ba'du. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this Salāt (prayer) might be made compulsory and you might not be able to carry it out."

٩٢٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ
قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ عُفَيْلٍ، عَنْ
ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُزْرُوَةُ أَنَّ
عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ
خَرَجَ لِلَّيْلَةِ مِنْ جَوْفِ الظَّلَلِ فَصَلَّى فِي
الْمَسْجِدِ، فَصَلَّى رِجَالٌ بِصَلَاتِهِ،
فَأَضْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْمَعَ أَكْثَرُ
مِنْهُمْ فَصَلَوْا مَعَهُ، فَأَضْبَحَ النَّاسُ
فَتَحَدَّثُوا، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ
اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ
فَصَلَوْا بِصَلَاتِهِ. فَلَمَّا كَانَتِ الْلَّيْلَةُ
الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتَّى
خَرَجَ لِصَلَاةِ الصُّبْحِ. فَلَمَّا قَضَى
الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ فَشَهَدَ. ثُمَّ
قَالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَحْفَظْ عَلَيَّ
مَا كَانُوكُمْ لِكِنِّي خَشِيتُ أَنْ تُفْرَضَ
عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا». تَابَعَهُ يُونُسُ.

[راجع: ٧٢٩]

925. Narrated Abū Ḥumaid As-Sā'iḍī رَضِيَ اللَّهُ عَنْهُ : One night Allāh's Messenger ﷺ stood up after the *Salāt* (prayer) and recited *Tash-ah-hud* and then praised Allāh as He deserved and said, "Ammā ba'du."

٩٢٥ - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَشِيَّةً بَعْدَ الصَّلَاةِ فَشَهَدَ وَأَشْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ» - تَابَعَهُ أَبُو مُعاوِيَةَ وَأَبُو أَسَمَّةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَمَّا بَعْدُ»، تَابَعَهُ الْعَدَنِيُّ، عَنْ سُفْيَانَ فِي: «أَمَّا بَعْدُ». [انظر: ١٥٠٠، ٢٥٩٧، ٦٦٣٦، ٦٩٧٩]

[٧١٩٧، ٧١٧٤]

926. Narrated Al-Miswar bin Makhrama أَخْبَرَنِي اللَّهُ عَنْهُ : Once Allāh's Messenger ﷺ got up for delivering the *Khuṭba* (religious talk) and I heard him after "Tash-ah-hud" saying "Ammā ba'du."

٩٢٦ - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرَّهْرِيِّ قَالَ: حَدَّثَنِي عَلَيُّ بْنُ الْحُسَيْنِ، عَنِ الْمُسْوَرِ بْنِ مَخْرَمَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ: «أَمَّا بَعْدُ». تَابَعَهُ الرَّبِيعِيُّ عَنِ الرَّهْرِيِّ. [انظر: ٣١١٠، ٣٧١٤، ٣٧٢٩، ٣٧٦٧، ٥٢٣٠]

[٥٢٧٨]

927. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا : Once the Prophet ﷺ ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allāh and said, "O people! Come to me." So the people came and gathered around him and he then said, "Ammā ba'du."

"From now onward, this community of the *Anṣār* will decrease and other people will increase. So anybody who becomes a ruler of

٩٢٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَيَّ قَالَ: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَعَدَ النَّبِيُّ ﷺ وَكَانَ آخِرَ مَجْلِسٍ جَلَسَهُ مُتَعَطِّفًا مِلْحَفَةً عَلَى مَنْكِبِهِ، قَدْ عَصَبَ رَأْسَهُ بِعَصَابَةٍ دَسْمَةٍ، فَحَمَدَ اللَّهَ وَأَشْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَيُّهَا النَّاسُ إِلَيَّ»،

the followers of Muḥammad (ﷺ) and has the power to harm or benefit people, then, he should accept the good from the good-doers amongst them (*Anṣār*) and excuse the wrongdoers amongst them.”

فَثَابُوا إِلَيْهِ. ثُمَّ قَالَ: «أَمَّا بَعْدُ فَإِنَّ هَذَا الْحَيَّ مِنَ الْأَنْصَارِ يَقُولُونَ وَيَكْتُرُ النَّاسُ، فَمَنْ وَلَيَ شَيْئًا مِنْ أُمَّةً مُحَمَّدًا ﷺ فَاسْتَطَاعَ أَنْ يَصْرُّ فِيهِ أَحَدًا وَيَنْعَثِفَ فِيهِ أَحَدًا، فَلَيَقْبِلُ مِنْ مُحْسِنِهِمْ وَيَتَجَوَّزُ عَنْ مُسِيءِهِمْ». [انظر: ٣٦٢٨]

[٣٨٠]

(30) CHAPTER. To sit in between the two *Khuṭba* (religious talk) (on Friday).

928. Narrated ‘Abdullāh (bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا): The Prophet ﷺ used to deliver two *Khuṭba* (religious talk) and sit in between them.

٩٢٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَشْرُبُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الْبَيْتُ ﷺ يَحْطُبُ حُطْبَتَيْنِ يَقْعُدُ بَيْنَهُمَا. [راجع: ٩٢٠]

(31) CHAPTER. To listen to the *Khuṭba* (religious talk) on Friday.

929. Narrated Abū Hurairah (رضي الله عنه): The Prophet ﷺ said, “When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the *Imām* comes out [for *Salāt-ul-Jumu'ah* (*Jumu'ah* prayer)] they (i.e. angels) fold their papers and listen to the *Khuṭba* (religious talk).”

٩٢٩ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَغْرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ، وَمِثْلُ الْمُهَاجِرِ كَمَثْلِ الدِّيْنِ يُهَدِي بَدَّةَنَةً، ثُمَّ كَالَّذِي يُهَدِي بَقَرَةً، ثُمَّ كَبْشًا، ثُمَّ دَجَاجَةً، ثُمَّ بَيْضَةً. فَإِذَا خَرَجَ الْإِمَامُ طَرَوْرًا صُحْفَهُمْ وَيَسْتَمِعُونَ إِلَيْهِ». [انظر: ٣٢١١]

(32) CHAPTER. When the *Imām* sees a person entering the mosque during the *Khuṭba*, he should order him to offer two *Rak'ā Ṣalāt* (prayer) before sitting (*Tahayyat-ul-Masjid*).

٩٣٠. رَضِيَ اللَّهُ عَنْهُمَا : Narrated Jābir bin ‘Abdullāh: A person entered the mosque while the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday. The Prophet ﷺ said to him, “Have you offered *Ṣalāt* (prayer)?” The man replied in the negative. The Prophet ﷺ said, “Get up and offer two *Rak'ā Ṣalāt*. (prayer) (*Tahayyat-ul-Masjid*)”.

(33) CHAPTER. Whoever comes when the *Imām* is delivering the *Khuṭba* (religious talk) should offer a light two *Rak'ā Ṣalāt* (prayer) (*Tahayyat-ul-Masjid*).

٩٣١. رَضِيَ اللَّهُ عَنْهُ : Narrated Jābir: A man entered the mosque while the Prophet ﷺ was delivering the *Khuṭba* (religious talk). The Prophet ﷺ said (to him), “Have you offered *Ṣalāt* (prayer)?” The man replied in the negative. The Prophet ﷺ said, “Offer two *Rak'ā Ṣalāt* (prayer) (*Tahayyat-ul-Masjid*).”

(34) CHAPTER. To raise hands during the *Khuṭba* (religious talk).

٩٣٢. رَضِيَ اللَّهُ عَنْهُ : Narrated Anas: While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday, a man stood up and said, “O Allāh’s Messenger! The livestock and the sheep are dying, so pray to Allāh for rain.” So he (the Prophet ﷺ) raised both his hands and invoked Allāh (for it).

(٣٢) بَابٌ : إِذَا رَأَى الْإِمَامُ رَجُلًا جَاءَ وَهُوَ يَخْطُبُ أَمْرَةً أَنْ يُصَلِّي رَكْعَتَيْنِ

٩٣٠ - حَدَّثَنَا أَبُو التَّعْمَانِ قَالَ :

حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ : جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، فَقَالَ : «أَصَلَّيْتَ يَا فُلَانُ؟» فَقَالَ : لَا . قَالَ : «فُمْ فَارِكْعُ». [انظر: ٩٣١، ١١٦٦]

(٣٢) بَابٌ مِنْ جَاءَ وَالْإِمَامُ يَخْطُبُ صَلَّى رَكْعَتَيْنِ حَفِيقَيْنِ

٩٣١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ

قَالَ : حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرُو، سَمِعَ جَابِرًا قَالَ : دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ : «صَلَّيْتَ؟» قَالَ : لَا . قَالَ : «فَصَلِّ رَكْعَتَيْنِ».

[راجع: ٩٣٠]

(٣٤) بَابٌ رَفِعَ الْيَدَيْنِ فِي الْحُكْمَةِ

٩٣٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا

حَمَادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الرَّزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ وَعَنْ يُونُسَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ : يَبْنُ النَّبِيِّ ﷺ يَخْطُبُ يَوْمَ جُمُعَةً إِذْ قَامَ رَجُلٌ فَقَالَ : يَا رَسُولَ اللَّهِ، هَلَكَ الْكُرَاعُ وَهَلَكَ

الشأن، فادع الله أن يسقينا، فمَدَّ يَدَيهُ وَدَعَا. [انظر: ٩٣٣، ١٠١٣، ١٠١٩، ٦٠٩٣، ٣٥٨٢، ١٠٢٩، ١٠٣٣، ٦٠٩٣] [٦٣٤٢]

(35) CHAPTER. *Istisqā'* (invoking Allāh for rain) in the *Khuṭba* (religious talk) on Friday.

933. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Once in the lifetime of the Prophet ﷺ the people were afflicted with drought.

While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday, a bedouin stood up and said, "O Allāh's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allāh (for rain)". So the Prophet ﷺ raised his hands, (invoked Allāh for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet ﷺ. It rained that day, the next day, the third day, the fourth day till the next Friday. The same bedouin or another man stood up and said, "O Allāh's Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allāh for us (to stop the rain)." So, the Prophet ﷺ raised both his hands and said, "O Allāh! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Al-Madīna's (sky) became clear as a hole in between the clouds. The valley of Qanāt remained flooded and went on flowing for one month, none came from outside but talked about the abundant rain.

(٣٥) بَابُ الْإِسْقَاءِ فِي الْخُطْبَةِ يَوْمَ الْجُمُعَةِ

٩٣٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُتَنَبِّرِ قال: حَدَّثَنَا أَبُو الْوَلِيدِ بْنُ مُسْلِمٍ قال: حَدَّثَنَا أَبُو عَمْرُو الْأَوْزَاعِي قال: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَصَابَتِ النَّاسَ سَنَةً عَلَى عَهْدِ النَّبِيِّ ﷺ، فَبَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ فِي يَوْمِ جُمُعَةٍ فَقَامَ أَغْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَّكَ الْمَالُ وَجَاءَ الْعِيَالُ، فَادْعُ اللَّهَ لَنَا. فَرَفَعَ يَدَيهُ، وَمَا تَرَى فِي السَّمَاءِ فَرَعَةً، فَوَالَّذِي نَفْسِي بِيَدِهِ مَا وَضَعَهُمَا حَتَّى ثَارَ السَّحَابُ أَمْثَالَ الْجِبَالِ ثُمَّ لَمْ يَنْزِلْ عَنْ مَنْبِرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادِرُ عَلَى لِحْيَتِهِ ﷺ فَمُطْرِنَا يَوْمَنَا ذَلِكَ وَمَنْ الْعَدِ وَمَنْ بَعْدَ الْعَدِ وَالَّذِي يَلِيهِ حَتَّى الْجُمُعَةُ الْآخِرَى. وَقَامَ ذَلِكَ الْأَغْرَابِيُّ - أُوْ قال: غَيْرُهُ - فَقَالَ: يَا رَسُولَ اللَّهِ، نَهَّدَمُ الْبَيْنَاءَ وَغَرَقَ الْمَالُ، فَادْعُ اللَّهَ لَنَا. فَرَفَعَ يَدَهُ فَقَالَ: «اللَّهُمَّ حَوَّالَنَا وَلَا عَلَيْنَا». فَمَا يُشَبِّهُ بِيَدِهِ إِلَى نَاحِيَةِ مِنَ السَّحَابِ إِلَّا افْرَجَتْ وَصَارَتِ

المَدِينَةُ مِثْلُ الْجَوْبَةِ وسَالَ الْوَادِي فَنَاءُ
شَهْرًا . وَلَمْ يَجِدْ أَحَدٌ مِنْ نَاحِيَةِ إِلَّا
حَدَّثَ بِالْجَهْدِ . [راجع: ٩٣٢]

(٣٦) بَابُ الْإِنْصَاتِ يَوْمَ الْجُمُعَةِ،
وَالْإِمَامُ يَحْطُبُ ،

وَإِذَا قَالَ لِصَاحِبِهِ: أَنْصِتْ، فَقَدْ
لَغَأَ . وَقَالَ سَلْمَانُ عَنِ النَّبِيِّ ﷺ:
«يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ» .

(36) CHAPTER. One should keep quiet and listen while the *Imām* is delivering the *Khuṭba* (religious talk) on Friday.

And if a person says to his companion: "Be quiet and listen," even then he is doing something wrong (which will reduce his reward). Narrated Salmān: The Prophet ﷺ said, "Whenever the *Imām* is delivering the *Khuṭba* (religious talk), it is essential for the audience to keep quiet and listen."

934. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "When the *Imām* is delivering the *Khuṭba* (religious talk), and you ask your companion to keep quiet and listen, then no doubt you have done a *Laghw* (an evil act)."

(37) CHAPTER. An hour (opportune – lucky time) on Friday.

935. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ talked about Friday and said, "There is an hour (opportune – lucky time) on Friday and if a Muslim gets it while offering *Salāt* (prayer) and asks something from Allāh, then Allāh will definitely meet his demand." And he (the Prophet ﷺ) pointed out the shortness of that time with his hands.

(38) CHAPTER. If some people leave the *Imām* during the *Salāt-ul-Jumu'ah* (*Jumu'ah*

٩٣٤ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ
قَالَ: حَدَّثَنَا النَّبِيُّ: أَخْبَرَنِي ابْنُ
شَهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ
الْمُسَيْبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ
لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ: أَنْصِتْ،
وَالْإِمَامُ يَحْطُبُ فَقَدْ لَعُوتَ» .

(٣٧) بَابُ السَّاعَةِ الَّتِي فِي يَوْمِ
الْجُمُعَةِ

٩٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الرَّنَادِ،
عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ
فَقَالَ: «فِيهِ سَاعَةٌ لَا يُوافِقُهَا عَبْدٌ
مُسْلِمٌ وَهُوَ قَائِمٌ يُصْلِي يَسْأَلُ اللَّهَ
تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ» . وَأَشَارَ
بِيَدِهِ يُقْلِلُهَا . [انظر: ٥٢٩٤، ٦٤٠٠]

(٣٨) بَابٌ إِذَا نَفَرَ النَّاسُ عَنِ الْإِمَامِ

prayer), then the *Salāt* (prayer) of the remaining people and the *Imām* is permissible.

936. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : While we were praying [attending the *Jumu'ah* (*Khutba* and prayer)] with the Prophet ﷺ, some camels loaded with food, arrived (from *Sham*). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet ﷺ. So this Verse was revealed :

“And when they see some merchandise or some amusement [beating of *Tambur* (drums) etc.] they disperse headlong to it, and leave you (Muhammad ﷺ) standing...” (V.62:11)

(39) CHAPTER. To offer *Aṣ-Salāt* (the prayer) before and after the *Jumu'ah* prayer.

937. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : Allāh’s Messenger ﷺ used to offer two *Rak'ā* before the *Zuhr* prayer and two *Rak'ā* after it. He also used to offer two *Rak'ā* after the *Maghrib* prayer in his house, and two *Rak'ā* after the *Ishā'* prayer. He never offered prayers after the *Salāt-ul-Jumu'ah* (*Jumu'ah* prayer) till he departed (from the mosque), and then he would offer two *Rak'ā* at home .

(40) CHAPTER. The Statement of Allāh تَعَالَى : “Then when the (*Jumu'ah*) *Salāt* (prayer) is ended, you may disperse through the land, and seek of the Bounty of Allāh...” (V.62:10)

938. Narrated Sahl bin Sa‘d رَضِيَ اللَّهُ عَنْهُ : There was a woman amongst us who had a farm and she used to sow *Silq* (a kind of

في صلاة الجمعة فصلاة الإمام ومن
بقي جائزةً

٩٣٦ - حدثنا معاویة بن عمرو
قال: حدثنا زائدة، عن حصین، عن
سالم بن أبي الجعد قال: حدثنا جابر
ابن عبد الله قال: يئنما نحن نصلی
مع النبي ﷺ إدأ أقبلت غير تحمل
طعاماً فالتقتو إلينا حتى ما بقي مع
النبي ﷺ إلا اثنى عشر رجلاً، فترك
هذه الآية (وإذا رأوا تحرراً أو هوا
أنقضوا إلينا ورثوك فلما) [الجمعة:
٤٨٩٩، ٢٠٦٤، ٢٠٥٨]. [انظر:

٩٣٧ (٣٩) باب الصلاة بعد الجمعة
وقبلها

٩٣٧ - حدثنا عبد الله بن يوسف
قال: أخبرنا مالك، عن نافع، عن
عبد الله بن عمر أن رسول الله ﷺ
كان يصلّي قبل الظهر ركعتين وبعدها
ركعتين وبعد المغريب ركعتين في بيته
وبعد العشاء ركعتين، وكان لا يصلّي
بعد الجمعة حتى يتصرف فيصلّي
ركعتين». [انظر: ١١٨٠، ١١٧٢، ١١٦٥]

٤٠ (٤٠) باب قول الله تعالى: (فإذا
 قضيت الصلوة فانشروا في الأرض
 وأبعشو من فضل الله) [الجمعة: ١٠]

٩٣٨ - حدثنا سعيد بن أبي مريم
قال: حدثنا أبو غسان قال: حدثني

vegetable) on the edges of streams in her farm. On Fridays she used to pull out the *Silq* from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the *Silq* were a substitute for meat. After finishing the *Salāt-ul-Jumu'ah* (*Jumu'ah* prayer) we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday.

أبو حازم، عن سهيل بن سعد قال: كانت فينا امرأة تجعل على أربعة في مزرعة لها سلقاً فكانت إذا كان يوم الجمعة تنزع أصول السلق فتجعله في قدر ثم تجعل عليه قبضة من شعير تطحنه ف تكون أصول السلق عرقه، وكنا ننصرف من صلاة الجمعة إلى إلينا فنلقيه، وكنا نتمنى يوم الجمعة ل الطعامها ذلك. انظر: ٩٣٩، ٢٣٤٩، ٥٤٠٣، ٦٢٧٩، ٦٢٤٨

٩٣٩ - حدثنا عبد الله بن مسلم قال: حدثنا ابن أبي حازم، عن أبيه، عن سهيل بهذا، وقال: ما كنا نقبل ولا نتعذر إلا بعد الجمعة.

[٩٣٨]

(٤١) باب القائلة بعد الجمعة

(41) CHAPTER. The afternoon nap after the *Jumu'ah* (prayer).

٩٤٠. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ We used to offer the *Jumu'ah* (prayer) early and then take the afternoon nap.

٩٤٠ - حدثنا محمد بن عقبة الشيباني قال: حدثنا أبو إسحاق الفزاروي، عن حميد قال: سمعت أنسا يقول: «كنا نبكر إلى الجمعة ثم نقبل». [راجع: ٩٠٥]

٩٤١ - حدثنا سعيد بن أبي مريم قال: حدثنا أبو عسان قال: حدثني أبو حازم، عن سهيل قال: كنا نصلّي مع النبي ﷺ الجمعة، ثم تكون القائلة. [راجع: ٩٣٨]

12 - THE BOOK OF SALAT-UL-KHAUF (FEAR PRAYER)

(1) CHAPTER. The *Salat-ul-Khauf* (Fear prayer).

And the Statement of Allāh تَعَالَى :

"And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salāt* (prayer) if you fear that the disbelievers may put you in trial (attack you etc.,) verily the disbelievers are ever unto you open enemies. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *As-Salāt* (the prayer), let one party of them stand up (in *Salāt*) with you taking their arms with them; when they finish their prostrations, let them take their position in the rear, and let the other party come up which has not yet offered *Salāt* and let them offer *Salāt* with you taking all precautions, and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take (every) precaution for yourselves. Verily! Allāh has prepared a humiliating torment for the disbelievers. (V.4:101-102)

942. Narrated Shu'aib : I asked Az-Zuhri, "Did the Prophet ﷺ ever offer the *Salat-ul-Khauf* (Fear prayer)?" Az-Zuhri said, "I was told by Sālim that 'Abdullāh bin 'Umar رضي الله عنهما had said, 'I took part in a holy battle with Allāh's Messenger ﷺ in Najd. We faced the enemy and arranged ourselves in rows. Then Allāh's Messenger ﷺ stood up to lead the *Salāt* (prayer) and one party stood to offer *Salāt* (prayer) with him while the other faced the enemy. Allāh's Messenger ﷺ and the former party bowed and performed two

١٢ - كتاب الخوف

(١) باب صلاة الخوف،

وقول الله تعالى : ﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَئِنْ شِئْتُمْ جَنَاحَ أَنْ تَقْصُرُوا مِنَ الْأَسْكُونَةِ إِنْ خَفْتُمْ أَنْ يَقْتَلُوكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا﴾ [١٠٢] وَإِذَا كُنْتُ فِيهِمْ فَأَقْسَطْتُ لَهُمُ الْأَسْكُونَةَ فَلَئِنْ قُطِّعَتْ طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلَيَأْخُذُوا أَسْلَحَتِهِمْ فَإِذَا سَجَدُوا فَلَيُكُوَّنُوا مِنْ وَرَاءِكُمْ وَلَنْ تَأْتِي طَائِفَةٌ أُخْرَى لَمْ يُصْلَوُ فَيُأْصِلُوْا مَعَكَ وَلَيَأْخُذُوا حَذَرَهُمْ وَأَسْلَحَهُمْ وَلَمَّا الَّذِينَ كَفَرُوا لَوْ تَغْنُمُوهُنَّ عَنْ أَسْلَحَتِهِمْ وَأَمْعَنُكُمْ فِي مِلْوَانِ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ يَكُونُ أَذَى مِنْ مَطْرِيرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَصْعُوْا أَسْلَحَتِهِمْ وَحَدُّوا حَذَرَكُمْ إِنَّ اللَّهَ أَعْدَ لِلْكَافِرِينَ عَذَابًا مُّبِينًا﴾ [١٠٢] النساء : ١٠١ - ١٠٢ .

٩٤٢ - حدثنا أبو اليمن قال :
أخبرنا شعيب عن الزهرى : سأله هل صلى النبي ﷺ يعني صلاة الخوف؟ قال : أخبرني سالم أن عبد الله بن عمر رضي الله عنهما قال : غزوت مع النبي ﷺ قبل نجدة فوازينا العدو فصافناهم ، فقام رسول الله ﷺ يصلى لنا فقام طائفة معه

prostrations. Then that party left (after completing their 2nd *Rak'a* individually with *Taslim*, while the Prophet ﷺ kept on standing). Then they took the place of those who had not offered *Salāt* (prayer). [The second (latter) party] joined Allāh's Messenger ﷺ who prayed one *Rak'a* (i.e. his 2nd *Rak'a* with the latter party) and performed two prostrations and finished his *Salāt* (prayer) with *Taslim*. Then everyone of them [of the 2nd (latter) party] bowed once and performed two prostrations individually (i.e. completed their 2nd *Rak'a* and finished their *Salāt* (prayer) with *Taslim*]. ”

(2) CHAPTER. The *Salāt-ul-Khauf* (Fear prayers) (can be offered) while standing or riding.

943. Narrated Nāfi': Ibn 'Umar رضي الله عنهما said something similar to Mujāhid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can offer *Salāt* (prayer) while standing. Ibn 'Umar رضي الله عنهما added, "The Prophet ﷺ said, 'If the number of the enemy is greater than the Muslims, they can offer *Salāt* while standing or riding (individually)'." [See *Fath Al-Bārī*].

(3) CHAPTER. To guard one another during the *Salāt-ul-Khauf* (fear prayer).

944. Narrated Ibn 'Abbās رضي الله عنهما: Once the Prophet ﷺ led the *Salāt-ul-Khauf* (Fear prayer), (some of) the people stood behind him. He said *Takbir* (*Allāhu-Akbar*) and those behind him also said the same. He bowed and they bowed. Then he prostrated and they also prostrated. Then he stood for the second *Rak'a* and those who had offered the first *Rak'a* (completed their 2nd *Rak'a*

وأقبلت طائفة على العدو، فركع
رسول الله ﷺ يمن معة وسجد
سجدة ثم انصرفوا مكان الطائفة
التي لم تصل فجاؤه فركع رسول الله
ﷺ بهم ركعة وسجد سجدة ثم
سلم، فقام كل واحد منهم فركع
لنفسه ركعة وسجد سجدة. [انظر:
٤٥٣٥، ٤١٣٢، ٩٤٣]

(٢) باب صلاة الخوف رجالاً ورجالاً، راجل: قائم

٩٤٣ - حدثنا سعيد بن يحيى بن سعيد القرشي قال: حدثني أبي قال: حدثنا ابن جريج، عن موسى بن عقبة عن نافع، عن ابن عمر نحواً من قول مجاهد إذا احتلطوا قياماً. وزاد ابن عمر عن النبي ﷺ: وإن كانوا أكثر من ذلك فليصلوا قياماً ورجالاً. [راجع: ٩٤٢]

(٣) باب: يحرس بعضهم بعضاً في صلاة الخوف

٩٤٤ - حدثنا حمزة بن شريح قال: حدثنا محمد بن حرب، عن الزبيدي، عن الزهرى، عن عبد الله بن عباس رضي الله عنهما قال: قام النبي ﷺ فقام الناس معه، فكبّر وكبروا معه،

with *Taslîm*) went to guard their brothers (the second party). The second party joined him and performed bowing and prostrations with him (in his 2nd *Rak'a* and then got up to finish their 2nd *Rak'a* after the Prophet had finished his 2nd *Rak'a* with *Taslîm*) so all the people were in *Salât* (prayer) but they were guarding one another during the *Salât* (prayer).

(4) CHAPTER. *As-Salât* (the prayer) at the time of besieging a fort and at the time of meeting the enemy.

Al-Auzâ'i said, "If there are signs of victory and it is impossible to offer the *Salât* (prayer) then everyone should offer his *Salât* (prayer) with signs. If he cannot do even that then he can delay the *Salât* (prayer) till the battle is over or till they feel secure, then they can offer two *Rak'ât* prayers. But if they are unable to complete the *Salât* (prayer) then they can perform one bowing and two prostrations (one *Rak'a*), and if they are unable to do even this, then saying *Allâhu-Akbar* is not sufficient for them, and so they should postpone the *Salât* (prayer) till they feel secure." *Mak-hûl* agrees to it (i.e. this verdict). And Anas bin Mâlik said, "I reached at dawn during the siege of Tustar and the fighting was at its peak. The Muslims were not able to offer the *Fajr* prayer and we did not offered *Salât* (prayer) till a part of the day had passed and then we offered the *Salât* with Abû Müsa and we were granted victory by Allâh." Anas further said, "It would not make me happy even if I got the whole world and whatever is in it instead of that *Salât* (prayer) (i.e. the one they missed because of fighting)."

وَرَكَعَ وَرَكَعَ نَاسٌ مِنْهُمْ ثُمَّ سَجَدَ وَسَجَدُوا مَعَهُ، ثُمَّ قَامَ لِلثَّانِيَةِ فَقَامَ الَّذِينَ سَجَدُوا مَعَهُ وَخَرَسُوا إِخْوَانَهُمْ. وَأَتَتِ الطَّائِفَةُ الْأُخْرَى فَرَكَعُوا وَسَجَدُوا مَعَهُ وَالنَّاسُ كُلُّهُمْ فِي صَلَاةٍ وَلِكُنْ يَخْرُسُ بَعْضُهُمْ بَعْضًا.

(٤) بَابُ الصَّلَاةِ عِنْدَ مُنَاهَضَةِ الْحُصُونَ وَلِقَاءِ الْعَدُوِّ

وَقَالَ الْأُورَاعِيُّ: إِنْ كَانَ تَهْبَئَ الْمَنْتَهَى وَلَمْ يَقْدِرُوا عَلَى الصَّلَاةِ صَلَوَ إِيمَاءَ كُلُّ امْرِئٍ لِنَفْسِهِ، فَإِنْ لَمْ يَقْدِرُوا عَلَى الْإِيمَاءِ أَخْرُوا الصَّلَاةَ حَتَّى يَنْكِشِفَ الْقِتَالُ أَوْ يَأْمُنُوا فَيَصْلُو رَجُلَيْنِ، فَإِنْ لَمْ يَقْدِرُوا صَلَوَا رَجُلَيْنَ وَسَجَدَتِيْنِ، فَإِنْ لَمْ يَقْدِرُوا فَلَا يُجْزِيْهُمْ، التَّكْبِيرُ وَيُؤْخِرُونَهَا حَتَّى يَأْمُنُوا. وَبِهِ قَالَ مَحْمُولٌ. وَقَالَ أَنَسُ بْنُ مَالِكٍ: حَضَرْتُ عِنْدَ مُنَاهَضَةِ حَضْنِ شُتَّرَ عِنْدَ إِضَاعَةِ الْفَجْرِ وَاشْتَدَّ اشْتِعَالُ الْقِتَالِ فَلَمْ يَقْدِرُوا عَلَى الصَّلَاةِ فَلَمْ نُصَلِّ إِلَّا بَعْدَ ارْتِفَاعِ النَّهَارِ، فَصَلَّيْنَاهَا وَنَخْنُ مَعَ أَبِي مُوسَى فَفُتَحَ لَنَا. قَالَ أَنَسٌ: وَمَا يَعْرِثُنِي بِتِلْكَ الصَّلَاةِ الدُّنْيَا وَمَا فِيهَا.

وَكَيْعُ، عَنْ عَلِيٍّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ عُمَرُ يَوْمَ الْخَنْدِقِ فَجَعَلَ يَسْبُطُ كُفَّارَ قُرْيَشَ وَيَقُولُ: يَا رَسُولَ اللَّهِ، مَا صَلَيْتُ الْعَصْرَ حَتَّىٰ كَادَ الشَّمْسُ أَنْ تَغْيِبَ. فَقَالَ النَّبِيُّ ﷺ: «وَأَنَا وَاللَّهُ مَا صَلَيْتُهَا بَعْدًا». قَالَ: فَتَرَأَ إلى بُطْحَانَ فَتَوَضَّأَ وَصَلَّى الْعَصْرَ بَعْدَ مَا غَابَتِ الشَّمْسُ ثُمَّ صَلَّى الْمَغْرِبَ بَعْدَهَا. [راجع: ٥٩٦]

(٥) بَابُ صَلَاةِ الطَّالِبِ وَالْمَظْلُوبِ
رَاكِبًاً وَإِيمَاءً،

وَقَالَ الْوَلِيدُ: ذَكَرْتُ لِلْأَوْزَاعِيِّ
صَلَاةَ شُرَحْبِيلَ بْنِ السَّبْطِ وَأَصْحَابِهِ
عَلَى ظَهْرِ الدَّائِبَةِ. فَقَالَ: كَذَلِكَ الْأُمُرُ
عِنْدَنَا إِذَا تُحُوقَ الْفَوْتُ. وَاحْتَجَ
الْوَلِيدُ بِيَقُولِ النَّبِيِّ ﷺ: «لَا يُصْلِينَ
أَحدَ الْعَصْرِ إِلَّا فِي بَنِي فُرِيَّةَ».

٩٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ
عَنْ ابْنِ عَمْرٍ قَالَ: قَالَ النَّبِيُّ ﷺ لَنَا
لَمَّا رَجَعَ مِنَ الْأَخْرَابِ: «لَا يُصْلِينَ
أَحدَ الْعَصْرِ إِلَّا فِي بَنِي فُرِيَّةَ».
فَأَذْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ،
وَقَالَ بَعْضُهُمُ: لَا نُصَلِّي حَتَّىٰ نَأْتِيهَا.
وَقَالَ بَعْضُهُمُ: بَلْ نُصَلِّي، لَمْ يُرْدَ مِنَ
ذَلِكَ. فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَلَمْ

(5) CHAPTER. The chaser and the chased can offer *Salāt* (prayer) while riding, and by signs.

Al-Walid said: I told Al-Auzā'i about the *Salāt* (prayer) of Shurahbil bin Aṣ-Ṣamt and his companions on the backs of animals. On that he said, "That was the case with us if we feared that the time of *Salāt* would be over." Al-Walid (disagreed with Al-Auzā'i) deriving his verdict from the statement of the Prophet ﷺ: "None should offer the 'Aṣr prayer but at Banī Quraiza."

946. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: When the Prophet ﷺ returned from the battle of *Al-Ahzāb* (The Confederates), he said to us, "None should offer the 'Aṣr prayer but at Banī Quraiza." The 'Aṣr prayer became due for some of them on the way. Some of them decided not to offer the *Salāt* but at Banī Quraiza while others decided to offer the *Salāt* on the spot and said that the intention of the Prophet ﷺ was not what the former party had understood. And when that was told to the Prophet ﷺ he did not blame anyone of them.

يُعْنِفُ أَحَدًا مِنْهُمْ. [انظر: ٤١١٩]

(٦) بَابُ التَّكْبِيرِ وَالْغَلِيلِ بِالصُّبْحِ،
وَالصَّلَاةِ عِنْدَ الْإِغْرَأَةِ وَالْحَرْبِ

(6) CHAPTER. *Takbîr* (Allâh is the Most Great) and offering the *Fajr* prayer early when it is still dark and offering *As-Šalât* (the prayers) while attacking the enemy and in battles.

947. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger ﷺ offered the *Fajr* prayer when it was still dark, then he rode and said, *Allâhu Akbar!* Khaibar is ruined. When we approach near a nation, the most evil will be the morning of those who had been warned." The people came out into the streets saying, "Muhammad and his army." Allâh's Messenger ﷺ vanquished them by force and their warriors were killed; the children and women were taken as captives. Saifya was taken by Dihya Al-Kalbî and later she belonged to Allâh's Messenger ﷺ who married her and her *Mahr* was her manumission.

٩٤٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صَهْيَنْ، وَثَابِتُ البَشَّارِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الصُّبْحَ يَغْلِسُ. ثُمَّ رَكِبَ فَقَالَ: «اللَّهُ أَكْبَرُ، خَرَبَتْ خَيْرُ، إِنَّا إِذَا تَرَنَا بِسَاحِرٍ فَقُومْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ». فَخَرَجُوا يَسْعَوْنَ فِي السُّكَّ وَيَقُولُونَ: مُحَمَّدٌ وَالْحَمِيمُ - قَالَ وَالْحَمِيمُ: الْجَيْشُ - . فَظَاهَرَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَاتَلَ الْمُقَاتِلَةَ وَسَبَى الدَّرَارِيَّ. فَصَارَتْ صَفِيَّةُ لِدِحْيَةَ الْكَلْبِيَّ، وَصَارَتْ لِرَسُولِ اللَّهِ ﷺ ثُمَّ تَرَوَّجَهَا وَجَعَلَ صَدَافَهَا عِنْقَهَا. فَقَالَ عَبْدُ الْعَزِيزِ لِثَابِتٍ: يَا أَبا مُحَمَّدٍ، أَنْتَ سَأَلْتَ أَنَسَ بْنَ مَالِكٍ مَا أَمْهَرَهَا؟ قَالَ: أَمْهَرَهَا نَفْسَهَا، فَبَسَّمَ . [راجع: ٣٧١]

13 - THE BOOK OF THE TWO 'EID⁽¹⁾ (PRAYERS AND FESTIVALS)

(1) CHAPTER. The two 'Eid and sprucing oneself up on them.

948. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : 'Umar bought a silk cloak from the market, took it to Allâh's Messenger ﷺ and said, "O Allâh's Messenger! Take it and adorn yourself with it during the 'Eid and when the delegations visit you." Allâh's Messenger ﷺ replied, "This dress is for those who have no share (in the Hereafter)". After a long period Allâh's Messenger ﷺ sent a cloak of silk brocade to 'Umar. 'Umar came to Allâh's Messenger ﷺ with the cloak and said, "O Allâh's Messenger! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak." Allâh's Messenger ﷺ said to him, "Sell it and fulfil your needs by it."

(2) CHAPTER. A display of spears and shields on 'Eid Festival day.

949. Narrated 'Âishah رضي الله عنها : Allâh's Messenger ﷺ came to my house while two girls were singing beside me the songs of *Bu'âth* (a story about the war between the two

١٣ - كتاب العيددين

(1) بابٌ : في العيددين والتَّجَمُّلُ فِيهِ

٩٤٨ - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْرَيِّيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: أَخَذَ عُمَرُ جَهَةً مِنْ إِسْتَبْرَقٍ تُبَاعُ فِي السُّوقِ، فَأَخْذَهَا فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، ابْتَغْ هَذِهِ، تَجَمَّلْ بِهَا لِلْعِيدِ وَالْوُفُودِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَذِهِ لِيَاسٌ مَنْ لَا خَلَاقَ لَهُ». فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ أَنْ يَلْبِثَ، ثُمَّ أَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِحُجَّةٍ دِيَاجَ فَأَقْبَلَ بِهَا عُمَرُ فَأَتَى بِهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّكَ قُلْتَ: «إِنَّمَا هَذِهِ لِيَاسٌ مَنْ لَا خَلَاقَ لَهُ»، وَأَرْسَلْتَ إِلَيَّ بِهَذِهِ الْجُبَّةِ؟ . فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَبِعْهَا أَوْ تُصِيبُ بِهَا حَاجَتَكَ». [٨٨٦]

(2) بابُ الْحِرَابِ وَالدَّرَقِ يَوْمَ الْعِيدِ

٩٤٩ - حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا عُمُرُو أَنَّ مُحَمَّدَ ابْنَ عَبْدِ الرَّحْمَنِ الْأَسْدِيَّ

(1) (The Book 13) See glossary ['Eid-al-Fi'r and 'Eid-al-Adhâ]. And "Eid Salât (prayer)" : consists of a two *Rak'â* prayer with seven *Takbirât* (*Allâh-u-Akbar*) in the first *Rak'â* and five *Takbirât* in the second *Rak'â*, excluding the *Takbîr* of opening of the prayer and the *Takbîr* of the *Qayâm* (standing) for the second *Rak'â*.

tribes of the *Anṣār*, the *Khazraj* and the *Auṣ*, before Islām). The Prophet ﷺ lay down and turned his face to the other side. Then Abū Bakr came and spoke to me harshly saying, “Musical instruments of Satan near the Prophet ﷺ?” Allāh’s Messenger ﷺ turned his face towards him and said, “Leave them.” When Abū Bakr became inattentive, I signalled to those girls to go out and they left.

حدَّثَنَا عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ : دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَعِنْدِي جَارِيَاتٍ تُعْنِي بِغُنَاءِ بُعاثَ ، فَاضْطَبَعَ عَلَى الْفَرَاشِ وَحَوَّلَ وَجْهَهُ وَجَاءَ أَبُو بَكْرٍ فَانْهَرَنِي وَقَالَ : مُزْمَارَةُ الشَّيْطَانِ عِنْدَ رَسُولِ اللهِ ﷺ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللهِ ﷺ فَقَالَ : «دَعْهُمَا» . فَلَمَّا عَفَلَ عَمَّرْتُهُمَا فَخَرَجَتَا . [انظر: ٩٥٢، ٩٨٧، ٢٩٠٧، ٣٥٣٠، ٣٩٣١]

950. It was the day of ‘Eid, and the black people were playing with shields and spears ; so, either I requested the Prophet ﷺ, or he asked me whether I would like to see the display . I replied in the affirmative . Then the Prophet ﷺ made me stand behind him and my cheek was touching his cheek and he was saying, “Carry on! O Bani Arfida,” till I got tired . The Prophet ﷺ asked me, “Are you satisfied (Is that sufficient for you)?” I replied in the affirmative and he told me to leave .

(3) CHAPTER. The legal way of the celebrations on the two ‘Eid festivals for the Islāmic World (Muslims).

951. Narrated Al-Barā’ : I heard the Prophet ﷺ delivering a *Khuṭba* (religious talk) saying, “The first thing to be done on this day of ours (first day of ‘Eid-al-Adhā) is to offer *Salāt* (prayer) ; and after returning [from *Salāt* (prayer)] we slaughter our sacrifices (in the Name of Allāh) and whoever does so, he acted according to our *Sunna* (legal ways).

٩٥٠ - وكان يَوْمَ عِيدِ يَلْعَبُ فيه الشُّوَدَانُ بِالدَّرْقِ وَالْحَرَابِ ، إِمَّا سَأَلْتُ رَسُولَ اللهِ ﷺ وَإِمَّا قَالَ : «أَتَشَتَّهِنَ تَنْظَرِينَ» ؟ قُلْتُ : نَعَمْ . فَأَفَامَنِي وَرَاءَهُ ، خَدَّي عَلَى خَدِّهِ وَهُوَ يَقُولُ : «دُونُكُمْ يَا بَنِي أَرْفَدَةَ» . حَتَّى إِذَا مَلِّثْتُ قَالَ : «حَسْبُكِ» ؟ قُلْتُ : نَعَمْ . قالَ : «فَادْهُبِي» . [راجع: ٤٤٤] (٣) بَابُ سُنَّةِ الْعِيدَيْنِ لِأَهْلِ الْإِسْلَامِ

٩٥١ - حدَّثَنَا حَجَّاجٌ قَالَ : حدَّثَنَا شُعبَةُ قَالَ : أَخْبَرَنِي رُبِيدٌ قَالَ : سَمِعْتُ الشَّعْبِيَّ عَنِ الْبَرَاءِ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَحْطُبُ فَقَالَ : «إِنَّ أَوَّلَ مَا نَبْدَأُ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّي ثُمَّ نَرْجِعَ فَنَتَّحَرَّ ، فَمَنْ فَعَلَ فَقَدْ أَصَابَ سُتُّنَا» . [انظر: ٩٦٨، ٥٥٦٣، ٥٥٦٠، ٥٥٤٥، ٥٥٥٦، ٩٧٦، ٩٧٦، ٩٨٣، ٩٨٣، ٩٦٧٣]

952. Narrated 'Āishah رضي الله عنها : Abū Bakr came to my house while two small Anṣārī girls were singing beside me the stories of the Anṣār concerning the Day of *Bu'āth* and they were not (professional) singers. Abū Bakr said protestingly, "Musical instruments of Satan in the house of Allāh's Messenger ﷺ!" It happened on the 'Eid day and Allāh's Messenger ﷺ said, "O Abū Bakr! There is an 'Eid (festival) for every nation and this is our 'Eid (festival)."

٩٥٢ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ أَبُو بَكْرٍ وَعَنْدِي جَارِيَاتٍ مِنْ جَوَارِي الْأَنْصَارِ تُغْنِيَانِ مِمَّ تَقَوَّلَتِ الْأَنْصَارُ يَوْمَ عِيَادَةِ قَالَتْ: وَلَيَسْتَا بِمُعْنَيَتَيْنِ، فَقَالَ أَبُو بَكْرٍ: يَمْرَأِ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ؟ وَذَلِكَ فِي يَوْمِ عِيَادَةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيَادَةً، وَهَذَا عِيَادَنَا». [٤٤٩]

(4) بَابُ الْأَكْلِ يَوْمَ الْفَطْرِ قَبْلَ الْخُرُوجِ

953. Narrated Anas bin Mālik رضي الله عنه that Allah's Messenger ﷺ never proceeded [for the *Ṣalāt* (prayer)] on the Day of 'Eid-al-Fitr unless he had eaten some dates. Anas also narrated: The Prophet ﷺ used to eat odd number of dates.

٩٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهُ بْنُ أَبِي بَكْرٍ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَغْدُو يَوْمَ الْفَطْرِ حَتَّى يَأْكُلَ تَمَرَاتٍ وَقَالَ مُرَجِّعٌ بْنُ رَجَاءٍ: حَدَّثَنِي عُبَيْدُ اللَّهُ قَالَ: حَدَّثَنِي أَنَسُ عَنِ النَّبِيِّ ﷺ: وَيَأْكُلُهُنَّ وِثَرًا.

(5) بَابُ الْأَكْلِ يَوْمَ النَّحْرِ

(5) CHAPTER. Eating on the Day of *Nahr* (10th of *Dhul-Hijjah*).

954. Narrated Anas رضي الله عنه that the Prophet ﷺ said, "Whoever slaughtered (his sacrifice) before the *Ṣalāt* ('Eid prayer) should slaughter again." A man stood up and said, "This is the day on which one has

٩٥٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُوبَ، عَنْ مُحَمَّدِ بْنِ سَبِّيْرٍ عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ

desire for meat,” and he mentioned something about his neighbours. It seemed that the Prophet ﷺ believed him. Then the same man added, “I have a young she-goat which is dearer to me than the meat of two sheep.” The Prophet ﷺ permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

عَنْ عَبْرَةَ بْنِ بَشِّيرٍ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلَيُعَذَّبُ». فَقَامَ رَجُلٌ فَقَالَ: هَذَا يَوْمٌ يُسْتَهَى فِيهِ الْلَّحْمُ، وَذَكَرَ مِنْ جِيْرَانِهِ فَكَانَ النَّبِيُّ ﷺ صَدِيقُهُ صَدِيقًا. قَالَ: وَعِنْدِي جَذْعَةٌ أَحَبُّ إِلَيَّ مِنْ شَاتَيْ لَحْمٍ، فَرَحَّصَ لَهُ النَّبِيُّ ﷺ، فَلَا أَدْرِي أَبْلَغْتُ الرُّخْصَةَ مِنْ سِوَاهُ أَمْ لَا». [انظر: ٩٨٤، ٥٥٤٦، ٥٥٦١]

955. Narrated Al-Barā' bin 'Āzib رضي الله عنه: The Prophet ﷺ delivered the *Khuṭba* (religious talk) after offering *Aṣ-Ṣalāt* (the prayer) on the day of *Nahr* and said, “Whoever offers the *Salāt* (prayer) like us and slaughters like us then his *Nusuk* (sacrifice) will be accepted by Allāh. And whoever slaughters his sacrifice before the *Salāt* ('Eid prayer) then he has no *Nusuk* (not done the sacrifice)”. Abū Burda bin Niyār, the uncle of Al-Barā' said, “O Allāh's Messenger! I have slaughtered my sheep before the *Salāt* ('Eid prayer) and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So, I slaughtered my sheep and took my food before coming for the *Salāt* (prayer).” The Prophet ﷺ said, “The sheep which you have slaughtered is just mutton (not a *Nusuk*).” He (Abū Burda) said, “O Allāh's Messenger! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a *Nusuk* on my behalf?” The Prophet ﷺ said, “Yes, it will be sufficient for you but it will not be sufficient (as a *Nusuk*) for anyone else after you.”

(6) CHAPTER. To proceed to a *Muṣallā* (praying place) without a pulpit.

٩٥٥ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: حَطَّبَنَا النَّبِيُّ ﷺ يَوْمَ الْأُضْحَى بَعْدَ الصَّلَاةِ، قَالَ: «مَنْ صَلَّى صَلَاتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّشْكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَإِنَّهُ قَبْلَ الصَّلَاةِ وَلَا نُسُكَ لَهُ». قَالَ أَبُو بُرْدَةَ بْنُ نَيَار خالُ الْبَرَاءِ: يَا رَسُولَ اللَّهِ، إِنِّي نَسَكْتُ شَاتِي قَبْلَ الصَّلَاةِ وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُربٍ، وَأَحْبَبْتُ أَنْ تَكُونَ شَاتِي أَوَّلَ شَاةً تُذْبَحُ فِي بَيْتِيِّ، فَذَبَحْتُ شَاتِي وَتَعَدَّيْتُ قَبْلَ أَنْ آتَيَ الصَّلَاةَ. قَالَ: «شَاتُكَ شَاةً لَحْمًّا». فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا عِنْدَنَا عَنَاقًا لَنَا جَذْعَةٌ هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتَيْنِ، أَفَتَجْزِي عَنِّي؟ قَالَ: «نَعَمْ»، وَلَنْ تَجْزِي عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١] (٦) بَابُ الْخُرُوجِ إِلَى الْمُصَلَّى بِغَيْرِ مُتَبَرِّ

956. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : The Prophet ﷺ used to proceed to the *Muṣallā* (praying place) on the days of '*Eid-al-Fiṭr*' and '*Eid-al-Adḥā*' ; the first thing to begin with was the *Ṣalāt* (prayer), and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach them, advise them and give them orders. And after that if he wished to send an army for an expedition, he would do so ; or if he wanted to give an order he would do so, and then depart. The people followed this legal way till I went out with Marwān, the governor of Al-Madīna, for the *Ṣalāt* (prayer) of '*Eid-al-Adḥā*' or '*Eid-al-Fiṭr*'. When we reached the *Muṣallā*, there was a pulpit made by Kathīr bin Aṣ-Ṣalt. Marwān wanted to get up on that pulpit before *Aṣ-Ṣalāt*. I caught hold of his clothes but he pulled them and ascended the pulpit and delivered the *Khuṭba* (religious talk) before the *Ṣalāt* (prayer). I said to him, "By Allāh, you have changed (the Prophet's legal way)." He replied, "O Abū Sa'īd! Gone is that which you know." I said, "By Allāh! What I know is better than what I do not know." Marwān said, "People do not sit to listen to our *Khuṭba* after *Aṣ-Ṣalāt* (prayer), so I delivered the *Khuṭba* before *Aṣ-Ṣalāt* (prayer)."

(7) CHAPTER. Walking and riding for the '*Eid*' prayer. The '*Eid*' prayer is offered before delivering the *Khuṭba* (religious talk) and there is no *Adhān* or *Iqāma* for it.

957. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Allāh's Messenger ﷺ used to offer

٩٥٦ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيزَمْ
قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ:
أَخْبَرَنِي زَيْدُ ابْنُ أَسْلَمَ، عَنْ عِيَاضِ
بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ
يَخْرُجُ يَوْمَ الْفُطُرِ وَالْأَضْحَى إِلَى
الْمُصَلَّى، فَأَوْلُ شَيْءٍ يَدْأُبُ إِلَيْهِ الصَّلَاةُ
ثُمَّ يَنْصَرِفُ فَيَقُومُ مُقَابِلَ النَّاسِ،
وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ فَيَعْظُمُهُمْ
وَيُؤْصِيهِمْ وَيَأْمُرُهُمْ. فَإِنْ كَانَ يُرِيدُ أَنْ
يَقْطَعَ بَعْثًا قَطْعَهُ، أَوْ يَأْمُرَ شَيْءًا أَمْ
يَهُ ثُمَّ يَنْصَرِفُ. فَقَالَ أَبُو سَعِيدٍ: فَلَمْ
يَرِلَ النَّاسُ عَلَى ذَلِكَ حَتَّى خَرَجْتُ
مَعَ مَرْوَانَ وَهُوَ أَمِيرُ الْمَدِينَةِ فِي
أَضْحَى أَوْ فِطْرٍ، فَلَمَّا أَتَيْنَا الْمُصَلَّى
إِذَا مِنْ بَنَاهُ كَثِيرٌ بْنُ الصَّلَتِ، فَإِذَا
مَرْوَانُ يُرِيدُ أَنْ يَرْتَقِيَ قَبْلَ أَنْ يُصْلِيَ
فَجَدَبَتْهُ بِشَوْبِهِ فَجَبَنَّنِي، فَارْتَفَعَ فَخَطَبَ
قَبْلَ الصَّلَاةِ. فَقُلْتُ لَهُ: عَيْرُتُمْ وَاللَّهُ.
فَقَالَ: أَبَا سَعِيدٍ، قَدْ ذَهَبَ مَا تَعْلَمْ.
فَقُلْتُ: مَا أَعْلَمُ خَيْرٌ وَاللَّهُ مَمَّا لَا
أَعْلَمُ. فَقَالَ: إِنَّ النَّاسَ لَمْ يَكُونُوا
يَجْلِسُونَ لَنَا بَعْدَ الصَّلَاةِ فَجَعَلْتُهَا قَبْلَ
الصَّلَاةِ.

(7) بَابُ الشَّنِيْ وَالرُّكُوبِ إِلَى الْعِيَدِ
وَالصَّلَاةِ قَبْلَ الْحَظْبَةِ وَبِغَيْرِ أَذَانِ وَلَا
إِقَامَةِ

٩٥٧ - حَدَّثَنَا إِبْرَاهِيمَ بْنُ الْمُنْذِرِ

Aṣ-Ṣalāt (the prayer) of ‘Eid-al-Adhā and ‘Eid-al-Fitr and then deliver the *Khuṭba* (religious talk) after *Aṣ-Ṣalāt*.

قالَ: حَدَّثَنَا أَنْسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي فِي الْأَضْحَى وَالْفِطْرِ ثُمَّ يَخْطُبُ بَعْدَ الصَّلَاةِ. [انظر: ٩٦٣]

958. Narrated Ibn Juraij: ‘Atā’ said, “Jābir bin ‘Abdullāh said, ‘The Prophet ﷺ went out on the Day of ‘Eid-al-Fitr and offered *Aṣ-Ṣalāt* (the prayer) before delivering the *Khuṭba* (religious talk).’”

٩٥٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا هِشَامٌ أَنَّ ابْنَ جُرَيْجَ أَخْبَرَهُمْ، قَالَ: أَخْبَرَنِي عَطَاءً، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْفِطْرِ فَبَدَا بِالصَّلَاةِ قَبْلَ الْحُكْمَةِ. [انظر: ٩٧٨، ٩٦١]

959. Narrated ‘Atā that during the early days of Ibn Az-Zubair, Ibn ‘Abbās had sent a message to him telling him that the *Adhān* for the ‘Eid prayer was never pronounced (in the lifetime of Allāh’s Messenger ﷺ) and the *Khuṭba* (religious talk) used to be delivered after *Aṣ-Ṣalāt* (the prayer).

٩٥٩ - قَالَ: وَأَخْبَرَنِي عَطَاءً أَنَّ ابْنَ عَبَّاسٍ أَرْسَلَ إِلَيْهِ الرَّبِيعُ فِي أُولَئِكَ الْيَوْمَاتِ مَا يُوَبِّعُ لَهُ: إِنَّهُ لَمْ يَكُنْ يُؤَذَّنُ بِالصَّلَاةِ يَوْمَ الْفِطْرِ، وَإِنَّمَا الْحُكْمَةَ بَعْدَ الصَّلَاةِ.

960. Narrated ‘Atā: Ibn ‘Abbās and Jābir bin ‘Abdullāh رضي الله عنه said, “There was no *Adhān* for *Aṣ-Ṣalāt* (prayer) of ‘Eid-al-Fitr and ‘Eid-al-Adhā.”

٩٦٠ - وَأَخْبَرَنِي عَطَاءً عَنِ ابْنِ عَبَّاسٍ وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَا: لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلَا يَوْمَ الْأَضْحَى.

961. Narrated ‘Atā: I heard Jābir bin ‘Abdullāh saying, “The Prophet ﷺ stood up and started with *Aṣ-Ṣalāt* (the prayer of ‘Eid), and after it, he delivered the *Khuṭba* (religious talk). When the Prophet of Allāh ﷺ finished [the *Khuṭba* (religious talk)], he went to the women and preached them, while he was leaning on Bilāl’s hand, Bilāl was spreading his garment and the ladies were putting alms in it.” I said to ‘Atā, “Do you think it incumbent upon an *Imām* to go to the

٩٦١ - وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَامَ فَبَدَا بِالصَّلَاةِ ثُمَّ خَطَبَ النَّاسَ بَعْدُ. فَلَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ زَرَّلَ فَأَتَى النِّسَاءَ فَذَكَرَهُنَّ وَهُنَّ يَتَوَكَّلْنَ عَلَى يَدِ بِلَالٍ وَبِلَالٌ بَاسِطٌ ثُوبَهُ يُلْقِي فِيهِ النِّسَاءَ صَدْفَةً. قُلْتُ لِعَطَاءٍ: أَتَرَى حَقًا عَلَى

women and preach them after finishing the *Salāt* and *Khuṭba*?" 'Aṭā' said, "No doubt it is incumbent on *Imām* to do so, and why should they not do so?"

الإمام الآن أن يأتي النساء فيذكّرُهُنَّ حين يُصرُّ؟ قال: إن ذلك لحق علَيْهِمْ، وما لهم أن لا يَفْعُلُوا؟

[راجع: ٩٥٨]

(8) CHAPTER. The *Khuṭba* (religious talk) (should be delivered) after the '*Eid* prayer.

962. Narrated Ibn 'Abbās: I offered the '*Eid* prayer with Allāh's Messenger ﷺ, Abū Bakr, 'Umar and 'Uthmān and all of them offered *Salāt* (prayer) before delivering the *Khuṭba* (religious talk).

٩٦٢ - حَدَّثَنَا أَبُو عَاصِمْ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي الْحَسَنُ ابْنُ مُسْلِمَ، عَنْ طَاوُسٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبْيَ بَكْرَ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ فَكُلُّهُمْ كَانُوا يُصَلِّونَ قَبْلَ الْحُكْمَةِ. [راجع: ٩٨]

٩٦٣ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبِي عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَبْيَ بَكْرَ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّونَ الْعِيَدَيْنَ قَبْلَ الْحُكْمَةِ. [راجع: ٩٥٧]

٩٦٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدَيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِي عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكَعَتِينَ لِمَ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا. ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ فَأَمْرَهُنَّ بِالصَّدَقَةِ فَجَعَلْنَ يُلْقِيْنَ، تُلْقِيَ الْمَرْأَةُ خُرْصَاهَا وَسِخَاهَا. [راجع: ٩٨]

٩٦٥ - حَدَّثَنَا آدَمَ قَالَ: حَدَّثَنَا

963. Narrated Ibn 'Umar: Allāh's Messenger ﷺ, Abū Bakr and 'Umar used to offer the *Salāt-al-'Eidain* (the two '*Eid* prayers) before delivering the *Khuṭba* (religious talk).

964. Narrated Ibn 'Abbās: The Prophet ﷺ offered a two *Rak'ā* *Salāt* (prayer) on the day of '*Eid-al-Fiṭr* and he did not offer any *Salāt* before or after it. Then he went towards women along with Bilāl and ordered them to give alms and so they started giving their ear-rings and necklaces (in charity).

965. Narrated Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "The first thing we

do on this day of ours is to offer *Salāt* [then deliver the *Khuṭba* (religious talk)] and then return to slaughter the sacrifice. So, anyone who does so, he acted according to our *Sunna* (legal way), and whoever slaughtered the sacrifice before *Aṣ-Salāt* (the prayer), it was just meat which he presented to his family and would not be considered as *Nusuk*.” A person from the *Anṣār* named Abū Burda bin Niyyār said, “O Allāh’s Messenger! I slaughtered the *Nusuk* (before *Aṣ-Salāt*) but I have a young she-goat which is better than an older sheep.” The Prophet ﷺ said, “Sacrifice it in lieu of the first, but it will be not sufficient (as a sacrifice) for anybody else after you.”

شَعْبَةُ قَالَ: حَدَّثَنَا رُبِيدٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ أَوَّلَ مَا نَبْدَأُ فِي يَوْمِنَا هَذَا أَنْ نُصْلِي ثُمَّ تَرْجِعَ فَتَسْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُتْنًا، وَمَنْ نَحَرَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ النُّسُكِ فِي شَيْءٍ». فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو بُرْدَةَ بْنُ نَيَارٍ: يَا رَسُولَ اللَّهِ، دَبَّحْتُ وَعِنْدِي جَذَعَةُ خَيْرٍ مِّنْ مُسْتَنَّةٍ. فَقَالَ: «اَنْجَعْلُهُ مَكَانَهُ وَلَنْ تُوْفِيَ اُوْ تَحْزِيَ عَنْ اَحَدٍ بَعْدَكَ».

[راجع: ٩٥١]

(٩) بَابُ ما يُكْرَهُ مِنْ حَمْلِ السَّلَاحِ فِي الْعِيدِ وَالْحَرَمِ،
وَقَالَ الْحَسْنُ: نُهُوا أَنْ يَحْمِلُوا السَّلَاحَ يَوْمَ عِيدٍ إِلَّا أَنْ يَخَافُوا عَذْوًا.

٩٦٦ - حَدَّثَنَا رَكْرِيَاً بْنُ يَحْيَى أَبُو السَّكِينِ قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُوقَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ حِينَ أَصَابَهُ سِنَانُ الرُّمْحَ فِي أَخْمَصِ قَدِيمَهِ فَنَزِقْتُ قَدَّمَهُ بِالرَّكَابِ فَنَزَلْتُ فَنَزَعْتُهَا وَذَلِكَ يَمِنِي، فَلَيَقَعُ الْحَجَاجُ فَجَعَلَ يَعْوُدُهُ فَقَالَ الْحَجَاجُ: لَوْ تَعْلَمُ مِنْ أَصَابَكَ، فَقَالَ ابْنُ عُمَرَ: أَنْتَ أَصَبَبْتَنِي. قَالَ: وَكَيْفَ؟ قَالَ: حَمَلْتَ

(9) CHAPTER. It is disliked to carry arms on 'Eid and in the *Haram* (sanctuary)

And Al-Hasan said: (In the lifetime of the Prophet ﷺ) It was forbidden to carry arms on the day of 'Eid except if there was fear from the enemy.

966. Narrated Sa'īd bin Jubair : رَضِيَ اللَّهُ عَنْهُ when a spear-head pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Minā. Al-Hajjāj got the news and came to enquire about his health and said, “Alas! If we could only know the man who wounded you!” Ibn ‘Umar said, “You are the one who wounded me.” Al-Hajjāj asked, “How is that?” Ibn ‘Umar said, “You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the *Haram* (sanctuary) while it was forbidden to carry

arms in the *Haram* (sanctuary)."

967. Narrated Sa'íd bin 'Amr bin Sa'íd bin Al-Āṣi : Al-Hajjáj went to Ibn 'Umar رضي الله عنه while I was present there. Al-Hajjáj asked Ibn 'Umar, "How are you?" Ibn 'Umar replied, "I am all right," Al-Hajjáj asked, "Who wounded you?" Ibn 'Umar replied, "The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al-Hajjáj)."

السَّلَاحَ فِي يَوْمٍ لَمْ يَكُنْ يُحْمَلُ فِيهِ،
وَأَذْخَلَتِ السَّلَاحَ الْحَرَمَ، وَلَمْ يَكُنْ
السَّلَاحُ يُدْخَلُ الْحَرَمَ. [انظر: ٩٦٧]

٩٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ
قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ سَعِيدَ بْنِ
عَمْرُو أَبْنُ سَعِيدِ بْنِ الْعَاصِي، عَنْ
أَبِيهِ قَالَ: دَخَلَ الْحَجَاجُ عَلَى ابْنِ
عُمَرَ وَأَنَا عِنْدُهُ، فَقَالَ: كَيْفَ هُوَ؟
فَقَالَ: صَالِحٌ. قَالَ: مَنْ أَصَابَكَ؟
قَالَ: أَصَابَنِي مَنْ أَمْرَ بِحَمْلِ السَّلَاحِ
فِي يَوْمٍ لَا يَحْلُّ فِيهِ حَمْلُهُ، يَعْنِي
الْحَجَاجَ. [راجع: ٩٦٦]

(١٠) بَابُ التَّبَكِيرِ لِلْعِيدِ.

وَقَالَ عَبْدُ اللَّهِ بْنُ بُشَيْرٍ: إِنْ كُنَّا
فَرَعَنْنَا فِي هَذِهِ السَّاعَةِ وَذَلِكَ حِينَ
الشَّبِيعِ.

٩٦٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قَالَ: حَدَّثَنَا شَعْبَةُ، عَنْ رُبَيْدَةِ، عَنْ
الشَّعْبِيِّ، عَنْ الْبَرَاءِ قَالَ: حَطَبَنَا النَّبِيُّ
ﷺ يَوْمَ النَّحْرِ فَقَالَ: إِنَّ أَوَّلَ مَا تَبَدَّلَ
بِهِ فِي يَوْمِنَا هَذَا: أَنْ نُصْلِيَ ثُمَّ نَرْجِعَ
فَتَسْخَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ
سُتُّنَا. وَمَنْ ذَبَحَ قَبْلَ أَنْ يُصْلِيَ فَإِنَّهَا
لَحْمٌ عَجَلَهُ لِأَهْلِهِ لَيْسَ مِنَ النُّسُكِ فِي
شَيْءٍ». فَقَاتَمَ خَالِي أَبُو بُرُودَةَ بْنَ نَيَارِ
فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي ذَبَحْتُ قَبْلَ
أَنْ أُصْلِيَ وَعِنْدِي جَذَعَةُ خَيْرٍ مِنْ
مُسْتَنَّةٍ. قَالَ: «أَجْعَلْهَا مَكَانَهَا». أَوْ

considered as a sacrifice for anybody else after you.”

(11) CHAPTER. Superiority of (doing good) deeds on the days of *Tashriq* (11th, 12th, 13th of *Dhul-Hijjah*).

Ibn 'Abbās said, “Remember Allāh during the wellknown days; i.e., the first ten days of *Dhul-Hijjah*, and also the fixed number of appoined days; i.e. the days of *Tashriq*.” Ibn 'Umar and Abū Hurairah used to go out to the market saying *Takbīr* during the first ten days of *Dhul-Hijjah* and the people would say *Takbīr* after their *Takbīrs*. Muhammad bin 'Alī used to say *Takbīr* after *Nawāfil*.

969. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ said, “No good deeds done on other days are superior to those done on these (first ten days of *Dhul-Hijjah*).” Then some Companions of the Prophet ﷺ said, “Not even *Jihād*?” He replied, “Not even *Jihād*, except that of a man who does it by putting himself and his property in danger (for Allāh's sake i.e., with his life and property), and does not return with any of those things (i.e., is martyred).”

(12) CHAPTER. To say *Takbīr* on the days of *Minā* and while proceeding to 'Arafāt.

'Umar رَضِيَ اللَّهُ عَنْهُ during his stay at *Minā*, used to say *Takbīr* in his tent (with such a loud voice) that the people in the mosque would hear it and they too would start saying *Takbīr* and the people in the market too would do the same and then the whole *Minā* would quiver with *Takbīr*. During those days Ibn 'Umar used to say *Takbīr* at *Minā* and after the (compulsory) *Salāt* (prayers) and also

قال: ادْبَحْهَا وَلَنْ تَجْزِيَ جَذَعَةً عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

(11) بَابُ فَضْلِ الْعَمَلِ فِي أَيَّامِ الشَّرِيقِ،

وقال ابن عباس وَيَكْرُؤُونَ أَسْمَ اللَّهِ فِي أَيَّامٍ مَغْلُومَتٍ: أَيَّامُ الْعَشْرِ، والْأَيَّامُ الْمَعْدُودَاتُ: أَيَّامُ الشَّرِيقِ. وكان ابن عمر وأبو هريرة يخرجان إلى السوق في أيام العشر يكبران ويكبّر الناس بتكبيرهما. وكبار محمد بن علي خلف النافلة.

٩٦٩ - حدثنا محمد بن عرعرة قال: حدثنا شعبة، عن سليمان، عن مسلم البطين، عن سعيد بن جبير، عن ابن عباس عن النبي ﷺ أنه قال: «ما العمل في أيام أفضل منها في هذه». قالوا: ولا الجهاد؟ قال: «ولا الجهاد، إلا رجل خرج يخاطر بنفسه وماله فلم يرجع بشيء».

(12) بَابُ التَّكْبِيرِ أَيَّامَ مِنْ وَإِذَا غَدَ إِلَى عَرَفَةَ،

وكانت عمر رضي الله عنه يكبّر في قيته بمنى فيسمّعه أهل المسجد فيكبّرون ويكبّر أهل الأسواق حتى ترتجّ منى تكبيراً. وكان ابن عمر يكبّر بمنى تلک الأيام وخلف الصّلوات وعلى فراشه وفي قسطاطنه

while in bed in his tent, while sitting, and while walking. He used to do so during all those days. Maimūna used to say *Takbīr* on the day of *Nahr*. The women used to say *Takbīr* behind Abān bin 'Uthmān and 'Umar bin 'Abdul Azīz, along with the men in the mosque during the nights of *Tashrīq*.

970. Narrated Muḥammad bin Abī Bakr Al-Thaqafī: While we were going from Minā to 'Arafāt, I asked Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ about *Talbiya*, "How did you use to say *Talbiya* in the company of the Prophet ﷺ?" Anas said: "People used to say *Talbiya* and their saying was not objected to, and they used to say *Takbīr* and that was not objected to either."

971. Narrated Umm 'Atīyya رَضِيَ اللَّهُ عَنْهَا: We used to be ordered to come out on the Day of '*Eid*' and even bring out the virgin girls and menstruating women from their houses so that they might stand behind the men and say *Takbīr* along with them and invoke Allāh along with them and hope for the blessings of that day and for purification from sins.

(13) CHAPTER. *As-Salāt* (the prayers) on the day of '*Eid*' using "*Harba*" (a small spear) (as a *Sutra*).

972. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما: On the day of ('*Eid-al-Fiṭr* and ('*Eid-al-Adhā*) a spear used to be planted in front of the Prophet ﷺ [as a *Sutra* for the *Salāt* (prayer)] and then he would offer *Salāt* (prayer).

وَمَجْلِسِهِ وَمَمْشَاهُ وَتَلْكُ الأَيَّامَ جَمِيعاً وَكَانَتْ مَيْمُونَةُ يُكَبِّرُ يَوْمَ النَّعْمَ، وَكَانَ النِّسَاءُ يُكَبِّرُنَّ خَلْفَ أَبَانَ بْنَ عُثْمَانَ، وَعُمَرَ بْنَ عَبْدِ الْعَزِيزِ لِيَالِي السَّرِيقِ مَعَ الرِّجَالِ فِي الْمَسْجِدِ.

٩٧٠ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الشَّقَفِيُّ قَالَ: سَأَلْتُ أَنَسًا وَتَخَنُّ غَادُونَ مِنْ مَنِ إِلَى عَرَفَاتٍ عَنِ التَّلِيَّةِ، كَيْفَ كُتُشْ تَصْنَعُونَ مَعَ النَّبِيِّ ﷺ؟ قَالَ: كَانَ يُلَيِّنِي الْمُلَيِّنِي لَا يُنَكِّرُ عَلَيْهِ، وَيُكَبِّرُ الْمُكَبِّرُ فَلَا يُنَكِّرُ عَلَيْهِ. [انظر: ١٦٥٩]

٩٧١ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي، عَنْ عَاصِمٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُؤْمِرُ أَنْ نَخْرُجَ يَوْمَ الْعِيدِ، حَتَّى نُخْرِجَ الْبِكْرَ مِنْ خَدْرِهَا، حَتَّى نُخْرِجَ الْحَيْضَ فَيَكُنْ خَلْفَ النِّاسِ فَيُكَبِّرُنَّ بِيَكْبِرِهِمْ، وَيَدْعُونَ بِدُعَائِهِمْ، يَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ وَظُهُورَهُ. [راجع: ٣٢٤]

(١٣) بَابُ الصَّلَاةِ إِلَى الْحَرَبَةِ

٩٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَابِ قَالَ: حَدَّثَنَا عَبْيُودُ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ: أَنَّ النَّبِيِّ ﷺ كَانَ تُرْكَرُ لَهُ الْحَرَبَةُ

فُدَامَهُ يَوْمُ الْفِطْرِ وَالنَّحْرِ، ثُمَّ يُصَلَّى.

[راجع: ٤٩٤]

(١٤) بَابُ حَمْلِ الْعَزَّةِ أَوِ الْحَرْبَةِ

بَيْنَ يَدَيِ الْإِمَامِ يَوْمَ الْعِيدِ

٩٧٣

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ

قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو

عَمْرُو قَالَ: أَخْبَرَنِي نافعٌ، عَنْ أَبْنَى

عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْدُونَ إِلَى

الْمُصَلَّى وَالْعَزَّةِ بَيْنَ يَدَيْهِ ثُمَّ حَمْلُ

وَتَنَصُّبُ بِالْمُصَلَّى بَيْنَ يَدَيْهِ فَيُصَلِّي

إِلَيْهَا. [راجع: ٤٩٤]

(١٥) بَابُ خُرُوجِ السَّاءِ وَالْحُيَّضِ

إِلَى الْمُصَلَّى

٩٧٤

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

الْوَهَابِ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ

أَيُوبَ، عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ

قَالَتْ: أَمْرَنَا نَبِيُّنَا ﷺ أَنْ نُخْرِجَ

الْعَوَاتِقَ دَوَاتِ الْحُدُورِ.

وَعَنْ أَيُوبَ، عَنْ حَفْصَةَ بْنَ حَوْهَ.

وَرَادٌ فِي حَدِيثِ حَفْصَةَ قَالَ، أَوْ

قَالَتْ: الْعَوَاتِقَ دَوَاتِ الْحُدُورِ

وَيَعْتَزِلُنَّ الْحُيَّضُ الْمُصَلَّى.

[راجع: ٣٢٤]

(١٦) بَابُ خُرُوجِ الصِّبِيَّانِ إِلَى

الْمُصَلَّى

٩٧٥

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ

قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا

سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ

(15) CHAPTER. The coming out of ladies and menstruating women to the *Muṣallā*.

974. Narrated Muhammad: Umm 'Aṭiyya said, "Our Prophet ﷺ ordered us to come out (on 'Eid day) with the mature girls and the virgins staying in seclusion." Hafsa narrated the above-mentioned *Hadīth* and added, "The mature girls or virgins staying in seclusion, but the menstruating women had to keep away from the *Muṣallā*."

(16) CHAPTER. The attendance of boys at *Muṣallā*.

975. Narrated Ibn 'Abbās: I (in my boyhood) went out with the Prophet ﷺ on the day of 'Eid-al-Fitr or 'Eid-al-Adha. The Prophet ﷺ offered *Salāt* (prayers) and then delivered the *Khuṭba* (religious talk) and

then went towards the women, preached and advised them and ordered them to give alms.

قال: سمعت ابن عباس قال:
خرجت مع النبي ﷺ يوم فطر أو
أضحي فصلَّى العيد ثم خطب ثم أتى
النساء فوعظهن وذكرهن وأمرهن
بالصدقة. [راجع: ٩٨]

(17) CHAPTER. The *Imām* faces the people while delivering the *Khutba* (religious talk) of 'Eid.

Abū Sa'īd said, "The Prophet ﷺ stood facing the people."

976. Narrated Al-Barā: The Prophet ﷺ went towards Al-Baqī (the graveyard at Al-Madīnah) on the day of ('Eid-al-Adhā) and offered a two *Rak'ā Salāt* (prayer) (of 'Eid-al-Adhā) and then faced us and said, "On this day of ours, our first act of worship is to offer the *Salāt* (prayer) [then to deliver the *Khutba* (religious talk)] and then return and slaughter the sacrifices, and whoever does this, concords with our *Sunna* (legal way); and whoever slaughtered his sacrifice before that [i.e. before the *Salāt* (prayer)] then that was a thing which he prepared earlier for his family and it would not be considered as a *Nusuk* (sacrifice)". A man stood up and said, "O, Allāh's Messenger! I slaughtered [the animal before the *Salāt* (prayer)] but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said to him, "Slaughter it. But a similar sacrifice will not be sufficient for anybody else after you."

(18) CHAPTER. The mark of the *Musallā*.

977. Narrated Abdur Rahmān bin 'Ābis: Ibn 'Abbās رضي الله عنهما was asked whether he had joined the Prophet ﷺ in the 'Eid prayer. He said, "Yes. And I could not have joined him had I not been young. (The Prophet ﷺ

(١٧) باب استقبال الإمام الناس في
خطبة العيد،
قال أبو سعيد: قام النبي ﷺ
مقابل الناس.

٩٧٦ - حدثنا أبو نعيم قال:
حدثنا محمد بن طلحة، عن زيد،
عن الشعبي، عن البراء قال: خرج
النبي ﷺ يوم أضحى فصلَّى العيد
ركعتين ثم أقبل علينا بوجهه وقال:
إن أول نسكنا في يومنا هذا أن نبدأ
بالصلاوة ثم ترجع فتشحر فمن فعل
ذلك فقد وافق سنتنا، ومن دفع قبل
ذلك فإنه شئ عجله لأمهله ليس من
النسك في شيء". فقام رجل فقال:
يا رسول الله إني ذبحت وعندني
جذعة حير من مسيرة. قال: اذبحها
ولا تفهي عن أحد بعذتك.
[راجع: ٩٥١]

(١٨) باب العلم الذي بالصلوة
٩٧٧ - حدثنا مسدد قال: حدثنا
يحيى، عن سفيان قال: حدثني عبد
الرحمن بن عاص قال: سمعت ابن

came out) till he reached the mark which was near the house of Kathir bin As-Salt, offered the *Salāt* (prayer), delivered the *Khuṭba* (religious talk) and then went towards the women. Bilāl was accompanying him. He ﷺ preached them, advised them, and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilāl's garment. Then the Prophet ﷺ along with Bilāl returned home.

عَبَّاسٌ قَيْلَ لَهُ: أَشَهَدُتِ الْعِيدَ مَعَ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلَا مَكَانِي مِنَ الصَّغِيرِ مَا شَهَدْتُهُ حَتَّى أَتَى الْعَلَمُ الَّذِي عِنْدَ دَارِ كَثِيرٍ بْنِ الصَّلْتِ فَصَلَّى ثُمَّ حَطَبَ، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ فَوَعَظَهُنَّ وَذَكَرَهُنَّ وَأَمْرَهُنَّ بِالصَّدَقَةِ. فَرَأَيْتُهُنَّ يَهْوِينَ بِأَيْدِيهِنَّ يَقْذِفُنَّهُنَّ ثُوبَ بِلَالِي ثُمَّ انْطَلَقَ هُوَ وَبِلَالُ إِلَى بَيْتِهِ.

[راجع: ٩٨]

(١٩) بَابُ مَوْعِظَةِ الْإِمَامِ النِّسَاءَ يَوْمَ الْعِيدِ

(19) CHAPTER. The preaching to the women by the *Imām* on the 'Eid day.

978. Narrated Ibn Juraij: 'Atā' told me that he had heard Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُما saying, "The Prophet ﷺ stood up to offer the *Salāt* (prayer) of 'Eid-al-Fitr. He first offered the *Salāt* (prayer) and then delivered the *Khuṭba* (religious talk). After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilāl's hand. Bilāl was spreading out his garment while the women were putting their alms." I asked 'Atā' whether it was the *Zakāt* of the day of *Fitr*. He said, "No, it was just alms given at that time. Some lady put her finger ring and the others would do the same." I said, (to 'Atā'), "Do you think that it is incumbent upon the *Imām* to give advice to the women (on 'Eid day)?" He said, "No doubt, it is incumbent upon the *Imām* to do so and why should they not do so?"

979. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُما "I attended with the Prophet ﷺ, Abū Bakr, 'Umar and 'Uthman رَضِيَ اللَّهُ عَنْهُمْ the 'Eid-al-

٩٧٨ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ ابْنِ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَاقَ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي عَطَاءُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُهُ يَقُولُ: قَامَ النَّبِيُّ ﷺ يَوْمَ الْفِطْرِ فَصَلَّى فَبَدَا بِالصَّلَاةِ ثُمَّ حَطَبَ فَلَمَّا فَرَغَ نَزَلَ فَاتَّى النِّسَاءَ فَذَكَرَهُنَّ وَهُوَ يَتَوَكَّلُ عَلَى يَدِ بِلَالِ، وَبِلَالٌ بَاسِطٌ ثُوبَهُ يُلْقِي فِيهِ النِّسَاءَ الصَّدَقَةَ. قُلْتُ لِعَطَاءَ: زَكَاةً يَوْمَ الْفِطْرِ؟ قَالَ: لَا، وَلِكُنْ صَدَقَةً يَتَصَدَّقُنَّ حِيشَدْنَ، تُلْقِي فَتَحَهَا وَيُلْقِيَنَّ. قُلْتُ: أَتُرِي حَقًا عَلَى الْإِمَامِ ذَلِكَ مُذَكَّرُهُنَّ؟ قَالَ: إِنَّهُ لَحَقٌ عَلَيْهِمْ وَمَا لَهُمْ لَا يَقْعُلُونَهُ؟

[راجع: ٩٥٨]

٩٧٩ - قَالَ ابْنُ جُرَيْجَ: وَأَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ ابْنِ

Fitr prayers. They used to offer the *Salāt* (prayer) before the *Khuṭba* and then deliver the *Khuṭba* afterwards. Once the Prophet ﷺ came out (for the 'Eid prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilāl, came crossing the rows till he reached the women. He recited the following Verse : "O Prophet! When believing women come to you to give the *Bai'ah* (pledge) to you... (to the end of the Verse) (V.60:12)." After finishing the recitation he ﷺ said, "O ladies! Are you fulfilling your covenant?" None except one woman said, "Yes." Ḥasan did not know who was that woman. The Prophet ﷺ said, "Then give alms." Bilāl spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their *Fatkhs* (big rings) and other kinds of rings in Bilāl's garment." 'Abdur-Razzāq said, "*Fatkhs* is a big ring which was used to be worn in the (Pre-Islamic) Period of Ignorance.

(20) CHAPTER. If a woman has no veil to use for 'Eid.

980. Narrated Ayyūb: Ḥafṣa bint Sirīn said, "On 'Eids we used to forbid our girls to go out for *Salāt-ul-'Eid* ('Eid prayer). A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, "The husband of my sister took part in twelve holy battles along with the Prophet ﷺ and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked: O Allāh's Messenger! If a woman has no veil, is there any harm if she does not come out (on 'Eid day)? The Prophet ﷺ said, 'Her companion should let her share her veil with her, and the

عَبَاسٌ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: شَهِدْتُ الْفِطْرَ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ يُصْلُوْنَهَا قَبْلَ الْحُجُّةِ. ثُمَّ يُخْطَبُ بَعْدُ. حَرَجَ النَّبِيُّ ﷺ كَأْنِي أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ بَيْهِ. ثُمَّ أَقْلَلَ يَشْقُهُمْ حَتَّى أَتَى النِّسَاءَ مَعَهُ بِلَالٌ. فَقَالَ: «يَا ابْنَائِي أَلَيْهِ إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ يُبَارِعْنَكُمْ» الآية [المتحدة: ١٢]. ثُمَّ قَالَ حِينَ فَرَغَ مِنْهَا. «أَتَنْهَى عَلَى ذَلِكَ؟» فَقَالَتِ امْرَأَةٌ وَاحِدَةٌ مِنْهُنَّ لَمْ يُجْبِهُ غَيْرُهَا: نَعَمْ - لَا يَدْرِي حَسَنٌ مَنْ هِيَ - . قَالَ: فَقَصَدَهُنَّ. فَبَسَطَ بِلَالٌ ثُوبَهُ ثُمَّ قَالَ: «هَلْمَ لَكُنَّ فِدَا أَبِي وَأُمِّي»، فَيُلْقِيَ الْفَتَنَّ وَالْخَوَاتِيمَ فِي ثُوبِ بِلَالٍ. قَالَ عَبْدُ الرَّزَاقِ: الْفَتَنُ: الْخَوَاتِيمُ الْعَظَامُ كَانَتْ فِي الْجَاهِلِيَّةِ. [راجع: ٩٧]

(٢٠) بَابُ إِذَا لَمْ يَكُنْ لَهَا حِلْبَاتٍ فِي الْعِيدِ

٩٨٠ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُوبُ، عَنْ حَفْصَةَ بْنِتِ سِيرِينَ قَالَتْ: كُنَّا تَمْنَعُ جَوَارِيَّنَا أَنْ يَخْرُجُنَّ يَوْمَ الْعِيدِ. فَجَاءَتِ امْرَأَةٌ فَنَزَّلَتْ قَصْرَ بَنِي خَلَيفَ فَأَتَيْهَا فَحَدَّثَتْ أَنَّ زَوْجَ أُخْتِهَا غَرَّاً مَعَ النَّبِيِّ ﷺ ثَنَتِي عَشْرَةَ عَزْوَاتِ. فَكَانَتْ أُخْتُهَا مَعَهُ فِي سِتَّ غَزَوَاتِ. قَالَتْ: فَكُنَّا نَقْوُمُ عَلَى

women should participate in the good deeds and in the religious gatherings of the believers.”

Hafṣa added, “When Umm ‘Aṭīyya came, I went to her and asked her, ‘Did you hear anything about such and such a thing?’ Umm ‘Aṭīyya said, ‘Yes, let my father be sacrificed for the Prophet ﷺ. (And whenever she mentioned the name of the Prophet ﷺ she always used to say: Let my father be sacrificed for him). He said, ‘Virgin mature girls staying often screened (or said, ‘Mature girls and virgins staying often screened – Ayyūb is not sure as to which was the word used) and menstruating women should come out (on the ‘Eid day). But the menstruating women should keep away from the *Muṣallā*. And all the women should participate in the good deeds and in the religious gatherings of the believers.’” Hafṣa said, “On that I said to Umm Aṭīyya, ‘Also those who are menstruating?’” Umm ‘Aṭīyya replied, “Yes. Do they not present themselves at ‘Arafāt and elsewhere?’”.

(21) CHAPTER. Menstruating women should keep away from the *Muṣallā*.

981. Narrated Umm ‘Aṭīyya: رَضِيَ اللَّهُ عَنْهَا: We were ordered to go out (for ‘Eid) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn ‘Aūn said, “Or mature virgins staying in seclusion”). The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their *Muṣallā*.

المرتضى ونداوي الكلمي. فقالت: يا رسول الله، أعلى إحدانا بأسم إذا لم يكن لها جلباب أن لا تخرج؟ فقال: لتبسها صاحبتها من جلبابها فليشهدن الحير ودعوة المؤمنين. قالت حفصة: فلما قيمت أم عطية أتيتها فسألتها: أسمعت في كذا وكذا؟ قالت: نعم بآبا - وقلما ذكرت النبي ﷺ إلا قالت: بآبا - قال: لتبخر العواتق ذوات الخدور - أو قال: العواتق وذوات الخدور، شك أيوب - والحيض ويغزل الحيض المصلى ولبيهذن الحير ودعوة المؤمنين. قالت: فقلت لها: ألم يحيض؟ قالت: نعم، أليس الحائض شهد عرفات وشهاد كذا وشهاد كذا؟ [راجع: ٣٢٤]

(21) باب أغزال الحيض المصلى

٩٨١ - حدثنا محمد بن المشئي قال: حدثنا ابن أبي عدي، عن ابن عون، عن محمد قال: قالت أم عطية: أمرنا أن تخرج فتخرج الحيض والعواتق وذوات الخدور - قال ابن عون: أو العواتق ذوات الخدور - فاما الحيض فيشهدن جماعة المسلمين ودعوتهم ويغزلن مصلالهم». [راجع: ٣٢٤]

(22) CHAPTER. *An-Nahr*⁽¹⁾ and *Adh-Dhabh*⁽²⁾ (to slaughter animals) (as offerings) at the *Muṣallā* (praying place) on the day of *Nahr*.

982. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ used to *Nahr* or *Dhabh* (slaughter sacrifices) at the *Muṣallā* (on 'Eid-al-*Adhā*).

(٢٢) باب النحر والذبح بالムصلٰ نَهْرُ الْمُصَلٰ

٩٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْلَّيْثُ قَالَ: حَدَّثَنِي كَثِيرُ بْنُ فَرْقَدٍ، عَنْ نَافعٍ، عَنْ أَبْنَ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَنْحَرُ أَوْ يَدْبَعُ بِالْمُصَلٰ. [انظر: ١٧١٠، ١٧١١، ٥٥٥٢، ٥٥٥١]

(23) CHAPTER. The talk of the *Imām* and if the *Imām* is asked about something while he is delivering the *Khuṭba* (religious talk).

983. Narrated Al-Barā' bin 'Āzib رضي الله عنهما: On the day of *Nahr* Allāh's Messenger ﷺ delivered the *Khuṭba* (religious talk) after the *Salāt* ('Eid prayer) and said, "Whoever offered *Salāt* (prayer) like us and slaughtered the sacrifice like we did, then he acted according to our *Nusuk* (followed the right way). And whoever slaughtered the sacrifice before the *Salāt* (prayer), then that was just mutton (i.e. not done his sacrifice)." Abū Burda bin Niyār stood up and said, "O Allāh's Messenger! By Allāh, I slaughtered my sacrifice before I came out for *As-Salāt* ('Eid prayer) and thought that today was the day of eating and drinking (non-alcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbours." Allāh's Messenger ﷺ said, "That was just mutton (not a sacrifice)."

(٢٣) باب كلام الإمام والناس في خطبة العيد. وإذا سُئلَ الإمام عن شيء وهو يخطب

٩٨٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: حَدَّثَنَا مُنْصُورُ بْنُ الْمُعْتَمِرِ، عَنِ الشَّعْبِيِّ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: حَطَّبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحرِ بَعْدَ الصَّلَاةِ. فَقَالَ: «مَنْ صَلَّى صَلَاتِنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ الشُّكْرَ. وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَتَلَّكَ شَاءَ لَحْمًا». فَقَامَ أَبُو بُرَدَةَ بْنُ نِيَارٍ فَقَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهُ لَقَدْ نَسُكْتُ قَبْلَ أَنْ أَخْرُجَ إِلَى الصَّلَاةِ، وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُربٍ فَعَجَلْتُ وَأَكَلْتُ وَأَطْعَمْتُ أَهْلِي وَجِيرَانِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَلَّكَ شَاءَ

(1) *An-Nahr*: Literally means slaughtering of the camels only, and it is done by cutting the carotid arteries at the root of camel's neck.

(2) *Adh-Dhabh*: Means slaughtering of animals other than camels, e.g., sheep, cow, goat etc., and is done by cutting the carotid and jugular blood vessels at the upper part of the neck and not at its root.

Then Abū Burda said: "I have a young she-goat and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?" The Prophet ﷺ replied, "Yes. But it will not be sufficient for anyone else (as a sacrifice) after you."

984. Narrated Anas bin Mālik رضي الله عنه: Allah's Messenger ﷺ offered the *Salāt* (prayer) on the day of *Nahr* and then delivered the *Khuṭba* (religious talk) and ordered that whoever had slaughtered his sacrifice before the *Salāt* (prayer) should repeat it (i.e., should slaughter another sacrifice). Then a person from the *Anṣār* stood up and said, "O Allah's Messenger! Because of my neighbours (he described them as being very needy or poor) I slaughtered (the sacrifice) before the *Salāt* (prayer). I have a young she-goat which, in my opinion, is better than two sheep." The Prophet ﷺ gave him the permission for slaughtering it as a sacrifice.

985. Narrated Jundab رضي الله عنه: On the day of *Nahr* the Prophet ﷺ offered the *Salāt* (prayer) and delivered the *Khuṭba* (religious talk) and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before the *Salāt* (prayer) should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allah's Name on it."

(24) CHAPTER. Whoever returned (after offering the 'Eid prayer) on the day of 'Eid through a way different from that by which he went.

986. Narrated Jābir (bin 'Abdullāh) رضي الله عنه: On the day of 'Eid the Prophet ﷺ used to return (after offering the 'Eid prayer) through a way different from that by which he went.

لَحْمٌ". قال: فَإِنَّ عَنِي عَنَاقَ جَذَعَةً
هِيَ خَيْرٌ مِنْ شَانِي لَحْمٌ، فَهُلْ تَجْزِي
عَنِي؟ قال: «نَعَمْ، وَلَنْ تَجْرِيَ عَنْ
أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

٩٨٤ - حَدَّثَنَا حَمَدٌ بْنُ عُمَرَ،
عَنْ حَمَادَ بْنِ زَيْدٍ، عَنْ أُبُو يُوبَ، عَنْ
مُحَمَّدٍ أَنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: إِنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ يَوْمَ النَّحْرِ ثُمَّ
خَطَبَ فَأَمَرَ مَنْ دَبَّحَ قَبْلَ الصَّلَاةِ أَنْ
يُعِيدَ دَبَّحَهُ. فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ
فَقَالَ: يَا رَسُولَ اللَّهِ حِيرَانٌ لِي - إِمَّا
قَالَ: بِهِمْ خَاصَّةٌ، وَإِمَّا قَالَ: فَقُرْ
- وَلَيْنِي ذَبَّحْتُ قَبْلَ الصَّلَاةِ وَعَنِي
عَنَاقٌ لِي أَحَبُّ إِلَيَّ مِنْ شَانِي لَحْمٍ،
فَرَخَصَ لَهُ فِيهَا. [راجع: ٩٥٤]

٩٨٥ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا
شَعْبَةُ، عَنِ الْأَسْوَدِ، عَنْ جُنْدَبِ
قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ يَوْمَ النَّحْرِ ثُمَّ
خَطَبَ: ثُمَّ دَبَّحَ وَقَالَ: «مَنْ دَبَّحَ قَبْلَ
أَنْ يُصْلِي فَلْيُذْبَحْ أُخْرَى مَكَانَهَا،
وَمَنْ لَمْ يَذْبَحْ فَلْيُذْبَحْ بِاسْمِ اللَّهِ».
[انظر: ٥٥٦٢، ٦٦٧٤، ٧٤٠٠]

**(٢٤) بَابُ مَنْ خَالَفَ الطَّرِيقَ إِذَا
رَجَعَ يَوْمَ الْعِيدِ**

٩٨٦ - حَدَّثَنَا مُحَمَّدٌ قَالَ:
أَخْبَرَنَا أُبُو تُمَيْلَةَ يَحْيَى بْنُ وَاضِحٍ،
عَنْ قُلَيْحٍ بْنِ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ

الحاديـث، عـن جـابر قـال: كـان النـبـي ﷺ إـذـا كـان يـوـم عـيـد خـالـف الطـرـيقـةـ تـابـعـهـ يـوـسـعـ بـن مـحـمـدـ، عـن فـلـيـخـ، عـن سـعـيـدـ، عـن أـبـي هـرـيـرـةـ. وـحـدـيـثـ جـابر أـصـحـ.

(٢٥) بـابـ: إـذـا فـاتـهـ العـيـدـ يـصـلـيـ رـكـعـيـنـ،

وـكـذـلـكـ النـسـاءـ وـمـنـ كـانـ فـيـ الـبـيـوتـ وـالـقـرـىـ لـقـوـلـ النـبـي ﷺ: «هـذـا عـيـدـنـا أـهـلـ الـإـسـلـامـ». وـأـمـرـ أـنـسـ بـنـ مـالـكـ مـوـلـاـهـ اـبـنـ أـبـيـ عـتـبةـ بـالـرـأـوـيـةـ فـجـمـعـ أـهـلـهـ وـبـنـيهـ وـصـلـيـ كـصـلـاـةـ أـهـلـ الـبـصـرـ وـتـكـبـيرـهـمـ. وـقـالـ عـكـرـمـةـ: أـهـلـ السـوـادـ يـجـتـمـعـونـ فـيـ الـعـيـدـ يـصـلـوـنـ رـكـعـيـنـ كـمـاـ يـضـعـ الإـمـامـ. وـقـالـ عـطـاءـ: إـذـا فـاتـهـ العـيـدـ صـلـيـ رـكـعـيـنـ.

٩٨٧ - حـدـثـنـا يـحـيـيـ بـنـ بـكـرـ قـالـ: حـدـثـنـا النـبـيـ، عـنـ عـقـيلـ، عـنـ اـبـنـ شـهـابـ، عـنـ عـرـوةـ، عـنـ عـائـشـةـ: أـنـ أـبـا بـكـرـ دـخـلـ عـلـيـهـ وـعـنـدـهـ جـارـيـتـانـ فـيـ أـيـامـ وـنـىـ تـدـفـقـانـ وـتـصـرـيـانـ، وـالـنـبـيـ ﷺ مـتـعـنـشـ بـثـوـبـهـ فـانـتـهـرـهـمـ أـبـو بـكـرـ فـكـشـفـ النـبـيـ ﷺ عـنـ وـجـهـهـ وـقـالـ: «دـعـهـمـاـ يـاـ أـبـا بـكـرـ فـلـانـهـ أـيـامـ عـيـدـ. وـتـلـكـ الـأـيـامـ أـيـامـ وـنـىـ».

[٩٤٩]. [راجع: ٩٤٩]

٩٨٨ - وـقـالـتـ عـائـشـةـ: رـأـيـتـ

(25) CHAPTER. Whoever missed the *Salāt-al-'Eid* ('Eid prayer) should offer two *Rak'ā* prayer.

And similarly the women and those who are at home and in the villages should do so, as is confirmed by the statement of the Prophet ﷺ: "O Muslims, this is our 'Eid." At Az-Zāwiya, Anas bin Mālik ordered his slave Ibn Abī Ghāniya to collect his (Anas's) family and offspring. Anas led a *Salāt* (prayer) similar to that offered by the people of any town and recited *Takbīr* similar to theirs. 'Ikrima said, "The villagers should gather on the day of 'Eid and offer two *Rak'ā* as the *Imām* does." 'Aṭā' said, "Whoever misses the *Salāt-al-'Eid* ('Eid prayer) should offer two *Rak'ā* prayer."

987. Narrated 'Urwa on the authority of 'Āisha: On the days of Minā, (11th, 12th, and 13th of Dhul-Hijjah) Abū Bakr came to her while two young girls were beating the tambourine and the Prophet ﷺ was lying covered with his clothes. Abū Bakr scolded them and the Prophet ﷺ uncovered his face and said to Abū Bakr, "Leave them, for these days are the days of 'Eid and the days of Minā."

988. 'Āishah further said, "Once, the Prophet ﷺ was screening me and

I was watching the display of Ethiopians in the mosque and ('Umar) scolded them. The Prophet ﷺ said, 'Leave them. O Banī Arfida! (Carry on), you are safe (protected)'. "

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَرُنِي وَأَنَا أَنْظُرُ إِلَى
الْحَبْشَةَ وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ
فَزَجَرَهُمْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعُوهُمْ،
أَمْنًا بَنِي أَرْفَدَةَ»، يَعْنِي مِنَ الْأَمْنِ.

[راجع: ٤٥٤]

(26) CHAPTER. The offering of *Salāt* (prayer) before or after the '*Eid* prayer.

Ibn 'Abbās disliked to offer *Salāt* (prayer) before '*Eid* prayer.

(٢٦) بَابُ الصَّلَاةِ قَبْلَ الْعِيدِ وَبَعْدَهَا،

وَقَالَ أَبُو الْمُعْلَمِ: سَمِعْتُ سَعِيداً
عَنْ ابْنِ عَبَّاسٍ كَرِهَ الصَّلَاةَ قَبْلَ
الْعِيدِ.

989. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا أَبُو الْوَلِيدٍ قَالَ:
The Prophet ﷺ went out and offered a two *Rak'ā* *Salāt* (prayer) (i.e., '*Eid* prayer) on the
day of *Fitr* and did not offer any other *Salāt* (prayer) before or after it and at that time
Bilāl was accompanying him.

٩٨٩ - حَدَّثَنَا أَبُو الْوَلِيدٍ قَالَ:
حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَدَيُّ بْنُ
ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرَ
عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ
يَوْمَ الْفِطْرِ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصْلِلْ
قَبْلَهَا وَلَا بَعْدَهَا وَمَعَهُ بِلَالٌ.

14 – THE BOOK OF WITR

١٤ - كتاب الوتر

(1) CHAPTER. What is said regarding the *Witr* prayer⁽¹⁾.

990. Narrated Ibn ‘Umar رضي الله عنهما : Once a man asked Allāh’s Messenger ﷺ about the *Salāt-ul-Lail* (night prayer). Allāh’s Messenger ﷺ replied, “The *Salāt-ul-Lail* (night *Tahajjud* prayer) is offered as two *Rak‘ā* followed by two *Rak‘ā* (and so on) and if anyone is afraid of the approaching dawn *Fajr* prayer he should offer one *Rak‘ā* and this will be a *Witr* for all the *Rak‘ā* which he has offered before.”

[See the Book of *Salāt-ul-Tahajjud*, No.19]

991. Nāfi‘ told that ‘Abdullāh bin ‘Umar رضي الله عنهما used to say *Taslīm* between (the first) two *Rak‘ā* and (the third) odd one in the *Witr* prayer , and he used to attend to some of his needs.

992. Narrated Ibn ‘Abbās رضي الله عنهما : Once I passed the night in the house of Maimūna (his aunt). I lay on the cushion transversally in its breadth-wise direction while Allāh’s Messenger ﷺ and his wife lay in its length-wise direction. The Prophet ﷺ slept till midnight or nearly so and woke up rubbing his face and recited ten Verses from *Sūrah Al-‘Imrān*. Allāh’s Messenger ﷺ went towards a leather-skin and performed *Wudū* (ablution) in the most perfect way and then stood for the *Salāt* (prayer). I did the same and stood beside him (on his left side). The Prophet ﷺ put his right hand on my head, twisted my ear (pulled me , and made me to stand by his right side), and then offered two

(1) باب ما جاء في الوتر

٩٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ اللَّيْلِ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، إِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً، ثُوَّرْ لَهُ مَا قَدْ صَلَّى».

[راجع: ٤٧٢]

٩٩١ - وَعَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَسْلِمُ بَيْنَ الرَّكْعَتَيْنِ فِي الْوِتْرِ حَتَّى يَأْمُرَ بِعَيْضِ حَاجَيْهِ.

٩٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مَحْمُرَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ أَنَّ ابْنَ عَبَّاسَ أَخْبَرَ: أَنَّهُ بَاتَ عِنْدَ مَمْوَنَةَ - وَهِيَ خَالَتُهُ - فَاضْطَجَعَ فِي عَرْضِي وَسَادَةٍ، وَاضْطَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طُولِهَا، فَنَامَ حَتَّى اتَّصَفَ اللَّيْلُ أَوْ قَرِيبًا مِنْهُ فَاسْتَيقَظَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ عَشْرَ آيَاتٍ مِنْ آلِ عِمْرَانَ، ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى شَنْ مُعَلَّقَةٍ فَتَوَضَّأَ فَأَخْسَنَ

(1) (Chap.1): *Witr* prayer : A prayer of an odd number of *Rak‘ā* offered after *Ishā* prayer or after the *Tahajjud* (night) prayer, and it is to be offered before the *Fajr* prayer.

Rak'ā five times and then ended his *Salāt* with *Witr*. He laid down till the *Mu'adhdhin* (call-maker) came then he stood up and offered two *Rak'ā* (*Sunna* of *Fajr* prayer) and then went out and offered the *Fajr* prayer. (See *Hadīth* No. 183, Vol. I).

الوضوء ثم قام يصلّى، فصَّسَعْتُ
مثْلَهُ فَقُمْتُ إِلَى جَنِيْهِ فَوَضَعَ يَدَهُ
الْيَمِنِيَّ عَلَى رَأْسِيْ وَأَخْذَ بِأَذْنِيْ
يَقْتُلُهَا ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ،
ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ،
ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ،
حتَّى جَاءَهُ الْمُؤْذِنُ فَقَامَ فَصَّلَى رَكْعَتَيْنِ
ثُمَّ خَرَجَ فَصَّلَى الصُّبْحَ.

993. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ said, "Night prayer is offered as two *Rak'ā* followed by two *Rak'ā* and so on, and if you want to finish it, offer only one *Rak'ā* which will be *Witr* for all the previous *Rak'ā*." Al-Qāsim said, "Since we attained the age of puberty we have seen some people offering a three *Rak'ā* prayer as *Witr* and all that is permissible. I hope there will be no harm in it."

٩٩٣ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ
قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي
عُمَرُو أَنَّ عَبْدَ الرَّحْمَنَ بْنَ الْفَاسِمِ
حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ
قَالَ: قَالَ النَّبِيُّ ﷺ: «صَلَاةُ اللَّيْلِ
مَئْتَى مَئْتَى، فَإِذَا أَرَدْتَ أَنْ تَتَصَرَّفَ
فَارْكِعْ رَكْعَةً ثُوَّبْرُ لَكَ مَا صَلَّيْتَ».
قَالَ الْفَاسِمُ: وَرَأَيْنَا أُنَاسًا مُنْذُ أَذْرَكْنَا
يُوتِرُونَ بِشَلَاثٍ وَإِنَّ كُلًا لَوَاسِعٌ،
وَأَرْجُو أَنْ لَا يَكُونَ بِسَيِّءٍ مِنْهُ بَأْسٌ.

[راجع: ٤٧٢]

994. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا : Allāh's Messenger ﷺ used to offer eleven *Rak'ā* at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty Verses before Allāh's Messenger ﷺ raised his head. He also used to offer two *Rak'ā* (*Sunna*) prayer before the (compulsory) *Salāt-ul-Fajr* (*Fajr* prayer) and then lie down on his right side till the *Mu'adhdhin* (call-maker) came to him for the *Salāt* (prayer).

٩٩٤ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ:
أَخْبَرَنَا شَعِيبٌ، عَنِ الزَّهْرِيِّ، عَنْ
عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ
الله ﷺ كَانَ يُصَلِّي إِحدَى عَشْرَةَ رَكْعَةً
كَانَتْ تِلْكَ صَلَاةَهُ - تَعْنِي بِاللَّيْلِ -
فَيَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَفْرُأُ
أَحَدُكُمْ حَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ
وَيَرْكِعْ رَكْعَتَيْنِ قَلَّ صَلَاةَ الْفَجْرِ، ثُمَّ
يَضْطَجِعُ عَلَى شَفَّهِ الْأَيْمَنِ حَتَّى

يأتيه المؤذن للصلوة. [راجع: ٦٢٦]

(٢) باب ساعات الوتر

قال أبو هريرة: أوصاني رسول الله ﷺ بالوتر قبل النوم.

٩٩٥ - حدثنا أبو النعيم قال:

حدثنا حماد بن زيد قال: حدثنا أنس بن سيرين قال: قلت لابن عمر: أرأيت الركعتين قبل صلاة الغداة نطيل فيهما القراءة؟ فقال: كان النبي ﷺ يصلّي من الليل متى شئ ويوتر بركعة، ويصلّي ركعتين قبل صلاة الغداة وكأن الأذان بأذنيه. قال حماد: أي سرعة. [راجع: ٤٧٢]

٩٩٦ - حدثنا عمر بن حفص قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثني مسلم، عن مسروق عن عائشة قالت: كُلَ الليل أوتَرَ رسول الله ﷺ وانتهى وثرة إلى السحر.

(٣) باب إيقاظ النبي ﷺ أهله بالوتر

(3) CHAPTER. The Prophet ﷺ used to wake his family up for the Witr prayer.

٩٩٧. Narrated 'Aishah: The Prophet ﷺ used to offer his night prayer while I was sleeping across in his bed. Whenever he intended to offer the Witr prayer, he used to wake me up and I would offer the Witr prayer too.

٩٩٧ - حدثنا مسدد قال: حدثنا يحيى قال: حدثنا هشام قال: حدثني أبي، عن عائشة قالت: كان النبي ﷺ يصلّي وأنا راقدة، معرضة على فراشي. فإذا أراد أن يوثر أيقظني فأوثر. [راجع: ٣٨٢]

(٤) باب ليجعل آخر صلاته وثرا

(4) CHAPTER. One should make Witr as the last Salat (prayer) (at night).

998. Narrated 'Abdullāh (bin 'Umar رضي الله عنهما) said, "The Prophet ﷺ said, "Make Witr as your last Salāt (prayer) at night."

٩٩٨ - حَدَّثَنَا مُسَدِّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوَا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وِثْرًا».

(٥) بَابُ الْوِتْرِ عَلَى الدَّائِيَةِ

(5) CHAPTER. To offer the *Witr* prayer while riding on an animal.

999. Narrated Sa'īd bin Yasār: I was going to Makkah in the company of 'Abdullāh bin 'Umar رضي الله عنهما and when I apprehended the approaching dawn, I dismounted and offered the *Witr* prayer and then joined him. 'Abdullāh bin 'Umar said, "Where have you been?" I replied, "I apprehended the approaching dawn so I dismounted and offered *Witr* prayer." 'Abdullāh said, "Isn't there in the Messenger ﷺ of Allāh a good example for you to follow?" I replied, "Yes, by Allāh." He said, "Allāh's Messenger ﷺ used to offer *Salāt* of *Witr* on the back of the camel (while on a journey)."

٩٩٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ الْحَطَّابِ، عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ قَالَ: كُنْتُ أَسِيرُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بِطَرِيقٍ مَكَّةَ. فَقَالَ سَعِيدٌ: فَلَمَّا حَشِيتُ الصُّبْحَ نَزَّلْتُ فَأَوْرَثْتُ ثُمَّ لِحْفَتُهُ. فَقَالَ عَبْدُ اللَّهِ ابْنُ عُمَرَ: أَيْنَ كُنْتُ؟ فَقُلْتُ: حَشِيتُ الصُّبْحَ فَنَزَّلْتُ فَأَوْرَثْتُ، فَقَالَ عَبْدُ اللَّهِ: مَا لَكَ فِي رَسُولِ اللَّهِ ﷺ أُسُوْمَةً حَسَنَةً؟ فَقُلْتُ: بَلِي وَاللَّهُ. قَالَ: فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِرُ عَلَى الْبَعِيرِ. [انظر: ١٠٠٠، ١١٥٥، ١٠٩٨، ١٠٩٦، ١٠٩٥]

(٦) بَابُ الْوِتْرِ فِي السَّفَرِ

(6) CHAPTER. Offering prayers of *Witr* while on a journey.

1000. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ used to offer *Salāt* (*Nawāfil* prayers) on his *Rāhila* (mount) facing its direction by signals, but not the compulsory *Salāt* (prayer). He also used to offer the *Witr* prayer on his *Rāhila* (mount).

١٠٠٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جُوَيْرَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ أَبِنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهُتْ بِهِ يُومِئْ

إيماء صلاة الليل إلا الفرائض ويُوتر
على راحلته. [راجع: ٩٩٩]

(٧) باب القنوت قبل الركوع وبعده

(7) CHAPTER. To recite *Qunūt* (invocation) before and after bowing.

1001. Narrated Muḥammad bin Sīrīn: Anas was asked, “Did the Prophet ﷺ recite *Qunūt* in the *Fajr* prayer?” Anas replied in the affirmative. He was further asked, “Did he recite *Qunūt* before bowing?” Anas replied, “He recited *Qunūt* after bowing for some time (for one month).”

١٠٠١ - حَدَّثَنَا مُسَدْدٌ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ مُحَمَّدِ ابْنِ سَيْرِينَ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ: أَفَقَاتَ النَّبِيُّ ﷺ فِي الصُّبْحِ؟ قَالَ: نَعَمْ. فَقَيْلَ: أَوْقَاتَ قَبْلَ الرُّكُوعِ؟ قَالَ: قَنَتْ بَعْدَ الرُّكُوعِ يَسِيرًا. [انظر:
١٠٠٢، ٢٨١٤، ٢٨٠١، ١٣٠٠، ١٠٠٣، ٤٠٩٤، ٤٠٩٦، ٦٣٩٤، ٤٠٨٩، ٣١٧٠، ٣٠٦٤، ٤٠٩٠]

1002. Narrated ‘Āsim: I asked Anas bin Mālik about the *Qunūt*. Anas replied, “Definitely it was (recited)”. I asked, “Before bowing or after it?” Anas replied, “Before bowing.” I added, “So-and-so has told me that you had informed him that it had been after bowing.” Anas said, “He told an untruth (i.e. “was mistaken”, according to the Ḥijāzī dialect).” Allāh’s Messenger ﷺ recited *Qunūt* after bowing for a period of one month.” Anas added, “The Prophet ﷺ sent about seventy men (who knew the Qur’ān by heart) towards the *Mushrikūn*^(١) (of Najd) who were less than they in number and there was a peace treaty between them and Allāh’s Messenger ﷺ (but the *Mushrikūn* broke the treaty and killed the seventy men). So Allāh’s Messenger ﷺ recited *Qunūt* for a period of one month invoking Allāh to punish them.”

١٠٠٢ - حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا عَاصِمٌ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوتِ فَقَالَ: قَدْ كَانَ الْقُنُوتُ. قُلْتُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ: قَبْلَهُ. قَالَ: فَإِنَّ فُلَانًا أَخْبَرَنِي عَنْكَ أَنَّكَ قُلْتَ: بَعْدَ الرُّكُوعِ، فَقَالَ: كَذَبَ، إِنَّمَا قَنَتْ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ شَهْرًا، أَرَاهُ كَانَ بَعْثَ قَوْمًا يُقَالُ لَهُمْ: الْقُرَاءُ، رُهَاءٌ سَبْعِينَ رَجُلًا إِلَى قَوْمٍ مُُشْرِكِينَ دُونَ أُولَئِكَ وَكَانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ ﷺ عَهْدٌ فَقَنَتْ رَسُولُ اللَّهِ ﷺ شَهْرًا يَدْعُهُمْ عَلَيْهِمْ.

[راجع: ١٠٠١]

(1) *Mushrikūn* : Polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and in His Messenger Muḥammad (ﷺ).

1003. Narrated Anas bin Mâlik : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ recited *Qunūt* for one month (in the *Fajr* prayer) invoking Allâh to punish the tribes of Rîl and Dhakwân.

١٠٠٣ - أَخْبَرَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا رَائِدَةُ، عَنِ التَّيِّبِيِّ، عَنْ أَبِي مُجْزِيٍّ، عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ: فَقَتَ النَّبِيُّ ﷺ شَهْرًا يَدْعُ عَلَى رِغْلِ وَذَكْوَانَ . [راجع: ١٠٠١]

1004. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The *Qunūt* used to be recited in *Maghrib* and the *Fajr* prayers.

١٠٠٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا خَالِدُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَّسٍ قَالَ: كَانَ الْقُنُوتُ فِي الْمَعْرِبِ وَالْفَجْرِ .

15 – THE BOOK OF *AL-ISTISQĀ'*
 (i.e. to offer a two *Rak'ā* prayer and then
 to invoke Allāh for rain at the time of
 drought)

(1) CHAPTER. *Al-Istisqā'* and the going out of the Prophet ﷺ to offer *Istisqā'* prayer.⁽¹⁾

1005. Narrated 'Abbād bin Tamīm's uncle حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدَادِ ابْنِ تَوَمِّيمَ، عَنْ عَمِّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقِي وَحْوَلَ رِدَاءَهُ.

[انظر: ١٠١١، ١٠١٢، ١٠٢٣، ١٠٢٤، ١٠٢٨، ١٠٢٧، ١٠٢٦، ١٠٢٥]

[٦٣٤٣]

(2) CHAPTER. Invocation of the Prophet ﷺ: "O Allāh! Send (drought-famine) years on them (pagans of Makkah) like the (drought-famine) years of (Prophet) Yūsuf (Joseph)."

1006. Narrated Abū Hurairah : مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ:

"O Allāh! Save 'Aiyyāsh bin Abi Rabī'a. O Allāh! Save Salama bin Hishām. O Allāh! Save Walid bin Walid. O Allāh! Save the weak faithful believers."

"O Allāh! Be hard on the tribes of Mudar and send (famine) years on them like the (famine) years of (Prophet) Yūsuf (Joseph)." The Prophet ﷺ further said, "Allāh forgave the tribes of Ghifār and saved the

١٥ - كتاب الاستسقاء

(١) بَابُ الاستسقاءِ، وَخُروجِ النَّبِيِّ ﷺ فِي الاستسقاءِ

١٠٠٥ - حَدَّثَنَا أَبُو تَعِيمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدَادِ ابْنِ تَوَمِّيمَ، عَنْ عَمِّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقِي وَحْوَلَ رِدَاءَهُ.

[انظر: ١٠١١، ١٠١٢، ١٠٢٣، ١٠٢٤، ١٠٢٨، ١٠٢٧، ١٠٢٦، ١٠٢٥]

[٦٣٤٣]

(٢) بَابُ دُعَاءِ النَّبِيِّ ﷺ: «اجْعَلْهَا سِنِينَ كَسِينَ يُوسُفَ»

١٠٠٦ - حَدَّثَنَا قُبَيْلَةُ قَالَ: حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكْعَةِ الْآخِرَةِ يَقُولُ: «اللَّهُمَّ أَنْجِ عِيَاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةً بْنَ هِشَامَ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدَ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعِفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطَائِكَ عَلَى

(1) (Chap.I) *Istisqā'* prayer : is a two *Rak'ā* prayer similar to that of 'Eid prayer with seven *Takbirāt* in the first *Rak'ā* and five *Takbirāt* in the second *Rak'ā* excluding the *Takbīr* of the opening of the prayer and the *Takbīr* of the *Qiyām* (standing) for the second *Rak'ā*.

tribe of Aslam.”

Abū Az-Zinād (a subnarrator) said, “The *Qunūt* used to be recited by the Prophet ﷺ in the *Fajr* prayer.”

مُضَرَّ. اللَّهُمَّ اجْعَلْنَا سَيِّنَنَ كَسِينَ
يُوسُفَ». وَأَنَّ النَّبِيَّ ﷺ قَالَ: «غَفَارٌ
غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالِمَهَا اللَّهُ».

[راجع: ٧٩٧]

قالَ ابْنُ أَبِي الرَّنَادِ عَنْ أَبِيهِ: هَذَا
كُلُّهُ فِي الصُّبْحِ.

١٠٠٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي

شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ
مَنْصُورٍ، عَنْ أَبِي الصُّحَى، عَنْ

مَسْرُوقٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ فَقَالَ:
إِنَّ النَّبِيَّ ﷺ لَمَّا رَأَى مِنَ النَّاسِ

إِذْبَارًا قَالَ: «اللَّهُمَّ سَبْعًا كَسَبَعَ
يُوسُفَ» فَأَخَذُوهُمْ سَنَةً حَصَتْ كُلُّ

شَيْءٍ حَتَّى أَكْلَنَا الْجُلُودَ وَالْمَيْتَةَ
وَالْجِيفَ، وَيَنْتَرُهُ أَحَدُكُمْ إِلَى السَّمَاءِ

فَبَرَى الدُّخَانَ مِنَ الْجُوعِ. فَأَتَاهُ أَبُو
سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ إِنَّكَ تَأْمُرُ

بِطَاعَةِ اللَّهِ وَبِنَهْلَةِ الرَّاحِمِ، وَإِنْ فَوْمَكَ
قَدْ هَلَكُوا، فَادْعُ اللَّهَ لَهُمْ. قَالَ اللَّهُ

تَعَالَى: «فَأَنْتَ بِتِبْيَانِ^(١) إِلَى قَوْلِيَّةِ^(٢)
بِدُخَانِ شَيْنِ^(٣) إِلَى قَوْلِيَّةِ^(٤) إِنَّا

كَاسْفُوا الْعَذَابَ قَيْلَأً إِنَّمَّا عَانِيُونَ^(٥) يَوْمَ
نَطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْقَمُونَ^(٦)

الدخان: ١٠ - ١٦] والْبَطْشَةُ الْكُبْرَى
يَوْمَ بَدْرٍ. فَقَدْ مَضَتِ الدُّخَانُ وَالْبَطْشَةُ

وَاللَّزَامُ وَآيَةُ الرُّومِ. [انظر: ١٠٢٠،
٤٨٢٠، ٤٦٩٣، ٤٧٧٤، ٤٨٢٤، ٤٨٢٣، ٤٨٢٢]

1007. Narrated Masrūq: We were with ‘Abdullāh (bin Mas‘ūd) and he said, “When the Prophet ﷺ saw the refusal of the people to accept Islām he said, “O Allāh! Send (on them) seven (famine years) like the seven (years of famine) of (Prophet) Yūsuf (Joseph عليه السلام).” So, drought overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So, Abū Sufyān went to the Prophet ﷺ and said, “O Muḥammad! You order people to obey Allāh and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please invoke Allāh for them.” So Allāh revealed:

“Then wait you for the Day when the sky will bring forth a visible smoke... up to... Verily you will revert (to disbelief). On the Day when We shall seize you with the greatest seizure (punishment)...” (V.44:10-16)

“*Al-Batṣha* (i.e. grasp) happened in the battle of Badr and no doubt *Ad-Dukhān* (smoke), *Al-Batṣha*, *Al-Lizām*, and the Verse of *Sūrah Ar-Rūm* have all passed.

(3) CHAPTER. Request of the people to the *Imām* to offer the *Istisqā'* prayer and invoke Allāh for rain during drought.

1008. Narrated ‘Abdullāh bin Dīnār: My father said, “I heard Ibn ‘Umar reciting the poetic verses of Abū Ṭālib:

And a white (person — i.e. the Prophet ﷺ) who is requested to invoke Allāh for rain and who takes care of the orphans and is the guardian of widows.”

(٣) بَابُ سُؤَالِ النَّاسِ الْإِمَامَ
الْاسْتِسْقَاءِ إِذَا فَحَطُوا

١٠٠٨ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ
قَالَ: حَدَّثَنَا أُبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا

عَبْدُ الرَّحْمَنِ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ
عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَتَمَثَّلُ
يُشْعِرُ أَبِي طَالِبٍ:

وَأَيْضًا يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ
ثِمَالَ الْيَتَامَى عِصْمَةً لِلْأَرَامِلِ

[انظر: ١٠٠٩]

1009. Sālim’s father (Ibn ‘Umar) said, “The following poetic verse occurred to my mind while I was looking at the face of the Prophet ﷺ while he was invoking Allāh for rain. He did not get down till the rain water flowed profusely from every roof-gutter:

‘And a white (person — i.e., the Prophet ﷺ) who is requested to invoke Allāh for rain and who takes care of the orphans and is the guardian of widows...’

And these were the words of Abū Ṭālib.”

١٠٠٩ - وَقَالَ عُمَرُ بْنُ حَمْرَةَ:

حَدَّثَنَا سَالْمٌ، عَنْ أَبِيهِ: رُبِّمَا دَكَرْتُ
قَوْلَ الشَّاعِرِ وَأَنَا أَنْظُرُ إِلَى وَجْهِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْتَسْقِي فَمَا يَنْزِلُ حَتَّى يَحِيشَ
كُلُّ مِيزَابٍ:

وَأَيْضًا يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ
ثِمَالَ الْيَتَامَى عِصْمَةً لِلْأَرَامِلِ
وَهُوَ قَوْلُ أَبِي طَالِبٍ.

[راجع: ١٠٠٨]

1010. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ whenever drought threatened them, ‘Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ used to ask Al-‘Abbās bin ‘Abdul Muṭṭalib to invoke Allāh for rain. He used to say, “O Allāh! We used to ask our Prophet ﷺ to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allāh! Bless us with rain.”^(١) And so it would rain.

١٠١٠ - حَدَّثَنِي الْخَسْنُ بْنُ

مُحَمَّدٍ قَالَ: حَدَّثَنَا الْأَنْصَارِيُّ قَالَ:
حَدَّثَنِي أَبِي عَبْدِ اللَّهِ بْنُ الْمُشَّى، عَنْ
ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسِ، عَنْ
أَنَسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ
عَنْهُ كَانَ إِذَا فَحَطُوا اسْتَسْقَى بِالْعَبَاسِ

(1) (H.1010) [It is of great importance to notice that it is permissible for one to request a living religious person to invoke Allāh on his behalf; but if you ask Allāh through a dead or an absent (person etc.) then it is not allowed. But it is absolutely forbidden to ask or request the dead for anything, it is regarded as *Shirk*.] See glossary for the word *Shirk* (polytheism).”

بِنْ عَبْدِ الْمُطَّلِبِ فَقَالَ: اللَّهُمَّ إِنَا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسْتَسْقِينَا، وَإِنَا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقُنَا قَالَ: فَيُسْقَفُونَ. [انظر: ٣٧١٠]

(٤) بَابُ تَحْوِيلِ الرِّدَاءِ فِي الْاسْتِسْقاءِ

(4) CHAPTER. Turning one's cloak inside out while offering the *Istisqā'* prayer.

1011. Narrated 'Abdullāh bin Zaid رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ offered the *Istisqā'* prayer and turned his cloak inside out.

١٠١١ - حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا وَهْبٌ قَالَ: أَخْبَرَنَا شُعبَةُ عَنْ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ، عَنْ عَبَادَ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَسْقَى فَقَلَبَ رِدَاءَهُ.

[راجع: ١٠٠٥]

1012. Narrated 'Abdullāh bin Zaid رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ went towards the *Muṣallā* and invoked Allāh for rain. He faced the *Qiblah* and wore his cloak inside out, and offered two *Rak'a* prayers.

١٠١٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: إِنَّهُ سَمَعَ عَبَادَ بْنَ تَمِيمٍ يُحَدِّثُ أَبَاهُ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ زَيْدٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى الْمُصَلَّى فَاسْتَسْقَى، فَاسْتَعْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ. قَالَ أَبُو عَبْدِ اللَّهِ: كَانَ أَبُنُ عَيْنَةَ يَقُولُ: هُوَ صَاحِبُ الْأَذَانِ، وَلَكِنَّهُ وَهُمْ لَأَنَّ هَذَا عَبْدُ اللَّهِ بْنُ زَيْدٍ بْنُ عَاصِمِ الْمَازِنِيِّ، مَا زَنَ الْأَنْصَارِ. [راجع: ١٠٠٥]

(٥) بَابُ انتِقامِ الرَّبِّ عَزَّ وَجَلَّ مِنْ خَلْقِهِ بِالْفَحْشَةِ إِذَا اتَّهَكَتْ مَحَارِمُهُ

(5) CHAPTER. The taking of revenge by Allāh over His creatures by drought if they perform or do or commit His forbidden illegal things.

(6) CHAPTER. *Istisqā'* (i.e. to offer a two *Rak'a* *Salāt* (prayer) and then invoke Allāh for rain) in the main mosque (of the town).

(٦) بَابُ الْاسْتِسْقاءِ فِي الْمَسْجِدِ الْجَامِعِ

1013. Narrated Sharik bin 'Abdullah bin Abi Namir: I heard Anas bin Malik رضي الله عنه عن عباس saying, "On a Friday, a person entered the main mosque through the gate facing the pulpit while Allāh's Messenger ﷺ was delivering the *Khuṭba* (religious talk). The man stood in front of Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! The livestock are dying and the roads are cut off; so please invoke Allāh for rain.' " Anas added, "Allāh's Messenger ﷺ raised both his hands and said, 'O Allāh! Bless us with rain! O Allāh! Bless us with rain! O Allāh! Bless us with rain!' " Anas added, "By Allāh, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountain of) Sila'." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' mountain). When it came in the middle of the sky, it spread and then it started raining." Anas further said, "By Allāh! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allāh's Messenger ﷺ was delivering the Friday's *Khuṭba*. The man stood in front of him and said, 'O Allāh's Messenger! The livestock are dying and the roads are cut off; please invoke Allāh to withhold rain.' " Anas added, "Allāh's Messenger ﷺ raised both his hands and said, 'O Allāh! Round about us and not on us. O Allāh! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So the rain stopped and we came out walking in the sun." Sharik asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.

١٠١٣ - حدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا أَبُو ضَمْرَةَ أَنَّسُ بْنَ عِيَاضٍ قَالَ: حدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِيرٍ أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكٍ يَذْكُرُ: أَنَّ رَجُلًا دَخَلَ يَوْمَ الْجُمُعَةِ مِنْ بَابِ كَانَ وُجَاهَ الْمَبْرِ، وَرَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا يَخْطُبُ، فَاسْتَقْبَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُغْيِشُنَا. قَالَ: فَرَأَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدِيهِ فَقَالَ: «اللَّهُمَّ اسْتَقْنَا، اللَّهُمَّ اسْقِنَا»، قَالَ أَنَّسٌ: وَلَا وَاللَّهُ مَا تَرَى فِي السَّمَاءِ مِنْ سَحَابٍ وَلَا فَزَعَةً وَلَا شَيْئًا وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلَا دَارٍ. قَالَ: فَظَلَعَتْ مِنْ وَرَائِهِ سَحَابَةً مِثْلَ التُّرْسِ فَلَمَّا تَوَسَّطَتِ السَّمَاءُ اتَّشَرَتْ ثُمَّ أَمْطَرَتْ. قَالَ: وَاللَّهِ مَا رَأَيْنَا الشَّمْسَ سَبَبَنَا. ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُعْتَلَةِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا يَخْطُبُ فَاسْتَقْبَلَهُ قَائِمًا، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُمْسِكُهَا. قَالَ: فَرَأَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدِيهِ ثُمَّ قَالَ: «اللَّهُمَّ حَوَّلْنَا وَلَا عَلَيْنَا. اللَّهُمَّ عَلَى الْأَكَامِ وَالْجَبَالِ وَالظَّرَابِ وَالْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ». قَالَ: فَانْقَطَعَتْ. وَخَرَجْنَا نَمْشِي فِي

الشمسِ. قالَ شَرِيكُ: فَسَأَلْتُ أَنَسًا: أَهُوَ الرَّجُلُ الْأَوَّلُ؟ قَالَ: لَا أَدْرِي.

[راجع: ٩٣٢]

(7) CHAPTER. To invoke Allāh for rain in the *Khuṭba* (religious talk) of Friday facing a direction other than the *Qiblah*.

1014. Narrated Sharik: Anas bin Mālik said, “A person entered the mosque on a Friday through the gate facing the *Dāril-Qadā'* and Allāh’s Messenger ﷺ was standing, delivering the *Khuṭba* (religious talk). The man stood in front of Allāh’s Messenger ﷺ and said, ‘O Allāh’s Messenger, livestock are dying and the roads are cut off; please invoke Allāh for rain.’ So, Allāh’s Messenger ﷺ raised both his hands and said, ‘O Allāh! Bless us with rain. O Allāh! Bless us with rain. O Allāh! Bless us with rain!’” Anas added, “By Allāh, there were no clouds in the sky and there was no house or building between us and the mountain of Sila’. Then a big cloud, like a shield, appeared from behind it (i.e. Sila’ mountain) and when it came in the middle of the sky, it spread and then it started raining. By Allāh! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allāh’s Messenger ﷺ was delivering the Friday *Khuṭba* and the man stood in front of him and said, ‘O Allāh’s Messenger! The livestock are dying and the roads are cut off; please invoke Allāh to withhold rain.’” Anas added, “Allāh’s Messenger ﷺ raised both his hands and said, ‘O Allāh! Round about us and not on us. O Allāh!’ On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.” Anas added, “The rain stopped and we came out, walking in the sun.” Sharik asked Anas whether it was the same person who had asked for rain the

(7) بَابُ الاستسقاء في خطبة الجمعة غير مستقبل القبلة

١٠١٤ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ
قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ
شَرِيكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ
رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ مِنْ
بَابِ كَانَ نَحْوَ دَارِ الْقَضَاءِ. وَرَسُولُ
اللهِ ﷺ قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَ رَسُولَ
اللهِ ﷺ قَائِمًا ثُمَّ قَالَ: يَا رَسُولَ اللهِ
هَلَكَتِ الْأُمَوَالُ، وَانْقَطَعَتِ السُّبُلُ.
فَادْعُ اللهَ يُغْيِنُنَا. فَرَفَعَ رَسُولُ اللهِ ﷺ
يَدَيْهِ. ثُمَّ قَالَ: «اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ
أَغْنِنَا اللَّهُمَّ أَغْنِنَا» قَالَ أَنَسٌ: وَلَا
وَاللهِ مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابَ
وَلَا فَرَعَةٌ وَمَا بَيْنَا وَبَيْنَ سَلْعَيْهِ مِنْ بَيْتٍ
وَلَا دَارٍ. قَالَ: فَظَلَّتْ مِنْ وَرَائِهِ
سَحَابَةٌ مِثْلُ التُّرْسِ فَلَمَّا تَوَسَّطَتِ
السَّمَاءُ انتَسَرَتْ ثُمَّ أَمْطَرَتْ، فَلَا وَاللهِ
مَا رَأَيْنَا الشَّمْسَ سَبْتَنَا. ثُمَّ دَخَلَ رَجُلٌ
مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ وَرَسُولُ
اللهِ ﷺ قَائِمٌ يَخْطُبُ فَاسْتَعْبَلَهُ قَائِمًا،
فَقَالَ: يَا رَسُولَ اللهِ، هَلَكَتِ
الْأُمَوَالُ، وَانْقَطَعَتِ السُّبُلُ. فَادْعُ اللهَ
يُمْسِكُهَا عَنَّا. قَالَ: فَرَفَعَ رَسُولُ اللهِ
يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ حَوَّلْنَا

previous Friday. Anas replied that he did not know.

وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْأَكَامِ
وَالظَّرَابِ وَبِطْوَنِ الْأُودِيَّةِ وَمَنَابِتِ
الشَّجَرِ». قَالَ: فَأَقْلَعْتُ وَخَرَجْنَا
نَمْشِي فِي السَّمَاءِ. قَالَ شَرِيكُ
سَأَلْتُ أَنَّسَ بْنَ مَالِكَ: أَهُوَ
الرَّجُلُ الْأَوَّلُ؟ فَقَالَ: مَا أَدْرِي.

[راجع: ٩٣٢]

(8) CHAPTER. *Istisqā'* (to invoke Allāh for the rain) on the pulpit.

1015. Narrated Qatāda: Anas رضي الله عنه said, "While Allāh's Messenger ﷺ was delivering the Friday *Khuṭba* (religious talk) a man came and said, 'O Allāh's Messenger! Drought (no rain); please invoke Allāh to bless us with rain.' So, he invoked Allāh for it, and it rained so much that we could hardly reach our homes and it continued raining till the next Friday." Anas further said, "Then the same or some other person stood up and said, 'O Allāh's Messenger! Invoke Allāh to withhold the rain.' On that, Allāh's Messenger ﷺ said, 'O Allāh! Round about us and not on us.'" Anas added, "I saw the clouds dispersing right and left and it continued to rain but not over Al-Madina."

١٠١٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ:
حَدَّثَنَا أَبُو عَوَادَةَ، عَنْ قَتَادَةَ، عَنْ
أَنَّسَ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ
يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ
فَقَالَ: يَا رَسُولَ اللَّهِ فَحَاطَ الْمَطَرُ فَادْعُ
اللَّهَ أَنْ يَسْقِيَنَا. فَدَعَا فَمُطَرْنَا فَمَا كِدْنَا
أَنْ نَصِلَ إِلَى مَنَازِلِنَا فَمَا زِلْنَا نُمَطَرُ
إِلَى الْجُمُعَةِ الْمُقْبَلَةِ. قَالَ: فَقَامَ ذَلِكَ
الرَّجُلُ أَوْ غَيْرُهُ فَقَالَ: يَا رَسُولَ اللَّهِ
ادْعُ اللَّهَ أَنْ يَصْرِفَهُ عَنَّا. فَقَالَ رَسُولُ
اللَّهِ ﷺ: «اللَّهُمَّ حَوَالِيْنَا. وَلَا
عَلَيْنَا». قَالَ: فَلَقَدْ رَأَيْتُ السَّحَابَ
يَنْقَطُّ يَمِينًا وَشِمالًا، يُمَطِّرُونَ وَلَا
يُمَطِّرُ أَهْلَ الْمَدِينَةِ. [راجع: ٩٣٢]

(٩) بَابُ مِنْ أَكْنَى بَصَلَةَ الْجُمُعَةِ في الاستسقاء

١٠١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ شَرِيكِ بْنِ عَبْدِ
اللَّهِ، عَنْ أَنَّسٍ قَالَ: جَاءَ رَجُلٌ إِلَى

(9) CHAPTER. Whoever thought it sufficient to invoke Allāh for rain in the *Salāt-ul-Jumu'a* (*Jumu'ah* prayer).

1016. Narrated Anas رضي الله عنه: A man came to the Prophet ﷺ and said, "Livestock are destroyed and the roads are cut off." So, Allāh's Messenger ﷺ invoked Allāh for rain and it rained from that Friday till the next

Friday. The same person came again and said, "Houses have collapsed, roads are cut off, and the livestock are destroyed. Please invoke Allāh to withhold the rain." Allāh's Messenger ﷺ stood up and said, "O Allāh! (Let it rain) on the plateaus, on the hills, in the valleys and over the places where trees grow". So the clouds cleared away from Al-Madīnah just as the taking off a garment from one's body.

النَّبِيُّ ﷺ قَالَ: هَلَكَتِ الْمَوَاشِي، وَتَقَطَّعَتِ السُّبُلُ. فَدَعَا فُطُولُنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ. ثُمَّ جَاء فَقَالَ: تَهَدَّمَتِ الْبَيْرُ، وَتَقَطَّعَتِ السُّبُلُ، وَهَلَكَتِ الْمَوَاشِي. فَادْعُ اللَّهَ يُمْسِكُهَا فَقَالَ: «اللَّهُمَّ عَلَى الْأَكَامِ وَالظَّرَابِ وَالْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ». فَانجَابَتْ عَنِ الْمَدِينَةِ أَنْجِيَابُ التَّوْبِ.

[راجع: ٩٣٢]

(١٠) بَابُ الدُّعَاءِ إِذَا انْقَطَعَتِ السُّبُلُ مِنْ كَثْرَةِ النَّطَرِ

١٠١٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِيرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكَتِ الْمَوَاشِي، وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ. فَدَعَا رَسُولُ اللَّهِ ﷺ فَمُطْرُوا مِنْ جُمُعَةِ إِلَى جُمُعَةِ. فَجَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: يَا رَسُولَ اللَّهِ تَهَدَّمَتِ الْبَيْرُ، وَتَقَطَّعَتِ السُّبُلُ، وَهَلَكَتِ الْمَوَاشِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ عَلَى رُؤُسِ الْجِبَالِ وَالْأَكَامِ، وَيُطْلُونَ الْأَوْدِيَةِ، وَمَنَابِتِ الشَّجَرِ». فَانجَابَتْ عَنِ الْمَدِينَةِ أَنْجِيَابُ التَّوْبِ.

[راجع: ٩٣٢]

(١١) بَابُ مَا قَبِيلَ: إِنَّ النَّبِيَّ ﷺ لَمْ يُحَوِّلْ رِدَاءَهُ فِي الْاسْتِسقاءِ يَوْمَ الْجُمُعَةِ

(10) CHAPTER. Invocation (for stoppage of rain) if the roads are cut off because of excessive rain.

1017. Narrated Anas bin Mālik: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Livestock are destroyed and the roads are cut off. So please invoke Allāh (for rain)." So, Allāh's Messenger ﷺ invoked (Allāh for rain) and it rained from that Friday till the next Friday. Then a man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Houses have collapsed, roads are cut off and the livestock are destroyed." So Allāh's Messenger ﷺ invoked Allāh saying: "O Allāh! (Let it rain) on the tops of mountains, on the plateaus, in the valleys and over the places where trees grow." So, the clouds cleared away from Al-Madīnah just as the taking off a garment from one's body.

(11) CHAPTER. The saying that "The Prophet ﷺ did not turn his cloak inside out during the invocation for rain on Friday."

1018. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ : A man complained to the Prophet ﷺ about the destruction of livestock and property and the hunger of the offspring. So, he ﷺ invoked (Allāh) for rain. The narrator (Anas) did not mention that the Prophet ﷺ had worn his cloak inside out or faced the Qiblah.

(12) CHAPTER. If the people request the *Imām* to invoke Allah for rain, the *Imām* should not refuse the request.

1019. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ : A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Livestock are destroyed and the roads are cut off; so please invoke Allāh (for rain)." So, Allāh's Messenger ﷺ invoked Allāh for rain and it rained from that Friday till the next Friday. Then a man came to the Prophet ﷺ and said, "O Allāh's Messenger! The houses have collapsed, roads are cut off and the livestock are destroyed." So, Allāh's Messenger ﷺ said, "O Allāh! (Let it rain) on the tops of the mountains, on the plateaus, in the valleys and over the places where trees grow." So, the clouds cleared away from Al-Madīna just as the taking off a garment from one's body.

(13) CHAPTER. If *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ] intercede the Muslims to invoke Allāh for rain during drought.

١٠١٨ - حَدَّثَنَا الْحَسْنُ بْنُ يَشْرِيفٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عُمَرَانَ، عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا شَكَا إِلَى الرَّبِيعِ هَلَكَ الْمَالُ وَجَهَدَ الْعِيَالُ، فَدَعَا اللَّهَ يَسْتَسْقِيَ، وَلَمْ يَذْكُرْ أَنَّهُ حَوَلَ رِدَاءَهُ، وَلَا اسْتَقْبَلَ الْقِبْلَةَ. [راجع: ٩٣٢]

(١٢) بَابٌ : إِذَا اسْتَشْفَعُوا إِلَيْهِ لِيَسْتَسْقِيَ لَهُمْ لَمْ يَرْدَهُمْ

١٠١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِيرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكَتِ الْمَوَاشِيُّ، وَتَقَطَّعَتِ السُّبُلُ، فَادْعُ اللَّهَ. فَدَعَا اللَّهَ فَمُطْرَنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ. فَجَاءَ رَجُلٌ إِلَى الرَّبِيعِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، تَهَدَّمَتِ الْبُيُوتُ وَتَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ الْمَوَاشِيُّ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ عَلَى ظُهُورِ الْجِبَالِ وَالْأَكَامِ وَبِطْوَنِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ». فَأَنْجَابَتْ عَنِ الْمَدِينَةِ الْجِيَابَ التَّوْبِ.

(١٣) بَابٌ : إِذَا اسْتَشْفَعَ الْمُشْرِكُونَ بِالْمُسْلِمِينَ عَنْدَ الْقَحْظِ

1020. Narrated Masrūq: One day I went to Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ who said, "When Quraish delayed in embracing Islām, the Prophet ﷺ invoked Allāh to curse them, so they were afflicted with a drought (famine) year because of which many of them died and they ate the carcasses and bones. Abū Sufyān came to the Prophet ﷺ and said, 'O Muhammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allāh. The Prophet ﷺ recited the Holy Verses of *Sūrah Ad-Dukhān*:

'Then wait you for the Day when the sky will bring forth a visible smoke' (V.44:10).

[When the famine was taken off,] the people renegaded once again as disbelievers. The Statement of Allāh (in *Sūrah Ad-Dukhān*) refers to that:

'On the Day when We shall seize you with the greatest seizure.' (V.44:16)

And that was what happened on the day of the battle of Badr." Asbāt added on the authority of Manṣūr, "Allāh's Messenger ﷺ invoked Allāh for rain for them and it rained heavily for seven days. The people complained of the excessive rain. The Prophet ﷺ said, 'O Allāh! (Let it rain) around us and not on us.' So, the clouds dispersed from over his head and it rained over the surroundings (i.e. away from their city)."

(14) CHAPTER. To say, "Around us and not on us," when it rains excessively.

1021. Narrated Anas رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ was delivering the *Khuṭba* (religious talk) on a Friday when the people stood up, shouted and said, "O Allāh's Messenger! There is no rain (drought), the trees have dried and the livestock are

١٠٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفِّيَانَ قَالَ: حَدَّثَنَا مُنْصُورٌ وَالْأَعْمَشُ عَنْ أَبِي الصَّحْنَى، عَنْ مَسْرُوقٍ، قَالَ: أَتَيْتُ ابْنَ مَسْعُودَ فَقَالَ: إِنَّ فُرِيسًا أَبْطَلُوا عَنِ الْإِسْلَامِ، فَدَعَا عَلَيْهِمُ النَّئِيْجَ، فَأَخْذَتْهُمْ سَهَّةً حَتَّى هَلَكُوا فِيهَا وَأَكْلُوا الْمَيْتَةَ وَالْعِظَامَ. فَجَاءَهُ أَبُو سُفِّيَانَ فَقَالَ: يَا مُحَمَّدُ، جِئْتَ تَأْمُرُ بِصِلَةِ الرَّحْمَمِ، وَإِنَّ قَوْنَاتَكَ هَلَكُوا فَادْعُ اللَّهَ تَعَالَى. فَقَرَأَ: (فَارْتَقَبْتَ يَوْمَ تَأْتِي السَّمَاءَ يَدْخَانٌ مَّيْنِينَ) الآية. ثُمَّ عَادُوا إِلَى كُفَّرِهِمْ. فَذَلِكَ قَوْنُهُ تَعَالَى: (يَوْمَ تَبَطَّشُ الْبَطْشَةُ الْكَبْرَى) يَوْمَ بَدْرٍ. قَالَ: وَزَادَ أَسْبَاطُ، عَنْ مَنْصُورٍ: فَدَعَا رَسُولُ اللَّهِ تَعَالَى فَسَقُوا الْعَيْثَ فَأَطْبَقَتْ عَلَيْهِمْ سَبْعًا. وَشَكَا النَّاسُ كُثْرَةَ الْمَطَرِ. قَالَ: «اللَّهُمَّ حَوَّلْنَا وَلَا عَلَيْنَا». فَانْحَدَرَتِ السَّحَابَةُ عَنْ رَأْسِهِ فَسُقُوا، النَّاسَ حَوَّلُهُمْ.

[راجع: ١٠٠٧]

(١٤) بَابُ الدُّعَاءِ إِذَا كُثِرَ الْمَطَرُ: حَوَّلْنَا وَلَا عَلَيْنَا

١٠٢١ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عَبْدِ اللَّهِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ تَعَالَى

destroyed; please invoke Allāh for rain." So Allāh's Messenger ﷺ said twice, "O Allāh! Bless us with rain." By Allāh, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet ﷺ came down the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining and it rained continuously till the next Friday. When the Prophet ﷺ started delivering the Friday *Khutba*, the people started shouting and said to him, "The houses have collapsed and the roads are cut off; so please invoke Allāh to withhold the rain." So, the Prophet ﷺ smiled and said, "O Allāh! Round about us and not on us." The sky became clear over Al-Madina; but it kept on raining over the outskirts (of Al-Madina) and not a single drop of rain fell over Al-Madina. I looked towards the sky which was as bright and clear as a crown.

يَخْطُبُ يَوْمَ جُمُعَةَ، فَقَامَ النَّاسُ
فَصَاحُوا فَقَالُوا: يَا رَسُولَ اللَّهِ، قَدْحَطَ
الْمَطْرُ وَاحْمَرَّتِ الشَّجَرُ وَهَلَكَتِ
الْبَاهَامُ، فَادْعُ اللَّهَ أَنْ يَسْقِنَا، فَقَالَ:
«اللَّهُمَّ اسْقِنَا»، مَرَّتِينِ. وَإِذْمُ اللَّهُ مَا
نَرَى فِي السَّمَاءِ قَرَعَةً مِنْ سَحَابَ
فَنَشَأَتْ سَحَابَةُ، فَأَمْطَرَتْ، وَنَزَّلَ عَنِ
الْمِنْبَرِ فَصَلَّى. فَلَمَّا انْصَرَفَ لَمْ يَرَلِ
الْمَطْرُ إِلَى الْجَمْعَةِ الَّتِي تَلَيْهَا. فَلَمَّا
قَامَ النَّبِيُّ ﷺ يَخْطُبُ صَاحُوا إِلَيْهِ:
تَهَدَّمَتِ الْبُيُوتُ وَانْقَطَعَ السُّبُلُ.
فَادْعُ اللَّهَ يَجْبِسُهَا عَنَّا. فَبَسَّمَ النَّبِيُّ
ﷺ وَقَالَ: «اللَّهُمَّ حَوَّلْنَا وَلَا عَلَيْنَا»
فَكَشَطَتِ الْمَدِينَةُ فَجَعَلَتْ ثُمُطْرُ حَوَّلَهَا
وَلَا ثُمُطْرُ بِالْمَدِينَةِ قَطْرَةً. فَنَظَرَتِ إِلَى
الْمَدِينَةِ وَإِنَّهَا لَفِي مُثْلِ الْإِكْلِيلِ.

[راجع: ٩٣٢]

(١٥) بَابُ الدُّعَاءِ فِي الْإِسْتِسْقَاءِ قائِمًا

(15) CHAPTER. To invoke Allāh for rain while standing.

1022. Narrated 'Abdullāh bin Yazid Al-Anṣārī that he went out with Al-Barā' bin 'Azib, and Zaid bin Arqam and رضي الله عنهم invoked for rain. He ('Abdullāh bin Yazid) stood up but not on a pulpit and invoked Allāh for rain and then offered two *Rak'a* prayers with loud recitation without pronouncing *Adhān* or *Iqāma*. Abū Ishāq said that 'Abdullāh bin Yazid had seen the Prophet ﷺ (doing the same).

١٠٢٢ - وَقَالَ لَنَا أَبُو نُعَمْ: عَنْ
رَهْبَرٍ، عَنْ أَبِي إِسْحَاقَ: حَرَجَ عَبْدُ
اللهِ بْنُ يَزِيدَ الْأَنْصَارِيُّ، وَحَرَجَ مَعَهُ
الْبَرَاءُ بْنُ عَازِبٍ وَرَزِيدُ بْنُ أَرْقَمَ رَضِيَ
اللهُ عَنْهُمْ فَاسْتَسْقَى فَقَامَ بِهِمْ عَلَى
رِجْلَيْهِ، عَلَى عَيْرِ مِنْبَرٍ فَاسْتَسْقَى ثُمَّ
صَلَّى رَكْعَيْنِ يَجْهِرُ بِالْقِرَاةِ وَلَمْ يُؤَدِّنِ
وَلَمْ يُقْبِمْ. قَالَ أَبُو إِسْحَاقَ: وَرَأَى
عَبْدُ اللهِ بْنُ يَزِيدَ النَّبِيَّ ﷺ.

رَضِيَ اللَّهُ عَنْهُ أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَسْلِمٍ أَنَّ عَمَّهُ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَخْبَرَهُ: أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ بِالنَّاسِ يَسْتَسْقِي لَهُمْ، فَقَامَ فَدَعَا اللَّهَ قَائِمًا، ثُمَّ تَوَجَّهَ قِبَلَ الْقِبْلَةِ وَحَوْلَ رِدَاءَهُ فَأُسْقُوا.

[راجع: ١٠٠٥]

(16) CHAPTER. To recite aloud while offering the prayer of *Istisqā*.

رَضِيَ اللَّهُ عَنْهُ أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا عَنْ أَبِيهِ ذِئْبٍ، عَنِ الرَّزْهَرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلِمٍ، عَنْ عَمِّهِ قَالَ: حَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَسْقِي، فَتَوَجَّهَ إِلَى الْقِبْلَةِ يَدْعُونَ، وَحَوْلَ رِدَاءَهُ ثُمَّ صَلَّى رَكْعَتَيْنِ يَجْهَرُ فِيهِمَا بِالقراءَةِ.

[راجع: ١٠٠٥]

(17) CHAPTER. How the Prophet ﷺ turned his back towards the people [while offering the *Salāt* (prayer) for rain].

رَضِيَ اللَّهُ عَنْهُ أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَسْلِمٍ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَرَجَ يَسْتَسْقِي قَالَ: فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُونَ، ثُمَّ حَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى لَنَا رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالقراءَةِ.

[راجع: ١٠٠٥]

١٠٢٣ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَسْلِمٍ أَنَّ عَمَّهُ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَخْبَرَهُ: أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ بِالنَّاسِ يَسْتَسْقِي لَهُمْ، فَقَامَ فَدَعَا اللَّهَ قَائِمًا، ثُمَّ تَوَجَّهَ قِبَلَ الْقِبْلَةِ وَحَوْلَ رِدَاءَهُ فَأُسْقُوا.

(١٦) بَابُ الْجَهْرِ بِالْقِرَاءَةِ فِي الْاسْتِسْقَاءِ

١٠٢٤ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا ابْنُ أَبِيهِ ذِئْبٍ، عَنِ الرَّزْهَرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلِمٍ، عَنْ عَمِّهِ قَالَ: حَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَسْقِي، فَتَوَجَّهَ إِلَى الْقِبْلَةِ يَدْعُونَ، وَحَوْلَ رِدَاءَهُ ثُمَّ صَلَّى رَكْعَتَيْنِ يَجْهَرُ فِيهِمَا بِالْقِرَاءَةِ.

(١٧) بَابٌ : كَيْفَ حَوَّلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظَهْرَهُ إِلَى النَّاسِ

١٠٢٥ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا ابْنُ أَبِيهِ ذِئْبٍ، عَنِ الرَّزْهَرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلِمٍ، عَنْ عَمِّهِ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَرَجَ يَسْتَسْقِي قَالَ: فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُونَ، ثُمَّ حَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى لَنَا رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ.

(18) CHAPTER. The *Ṣalāt-ul-Istisqā'* (*Istisqā'* prayer) consists of two *Rak'ā*.

1026. Narrated ‘Abbad bin Tamim رضي الله عنه that his uncle said, “The Prophet ﷺ invoked Allāh for rain and offered a two *Rak'a* *Ṣalāt* (prayer) and he turned his cloak inside out.”

(19) CHAPTER. To offer the *Istisqā'* prayer at the *Muṣallā*.

1027. Narrated ‘Abbad bin Tamim رضي الله عنه that his uncle said, “The Prophet ﷺ went towards the *Muṣallā* to offer the *Istisqā'* prayer, he faced the *Qiblah* and offered a two *Rak'a* *Ṣalāt* (prayer) and turned his cloak inside out.” Narrated Abū Bakr رضي الله عنه, “The Prophet ﷺ put the right side of his cloak on his left side.”

(20) CHAPTER. Facing the *Qiblah* while offering the *Istisqā'* prayer.

1028. Narrated ‘Abdullāh bin Zaid Al-Anṣārī : The Prophet ﷺ went towards the *Muṣallā* to offer the *Istisqā'* prayer and when he invoked Allāh or intended to invoke Allāh he faced the *Qiblah* and turned his cloak inside out.

(١٨) بَابُ صَلَاةِ الْاسْتِسْقَاءِ رَكْعَتَيْنِ

١٠٢٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى فَصَلَّى رَكْعَتَيْنِ وَقَلَّبَ رِدَاءَهُ. [راجع: ١٠٠٥]

(١٩) بَابُ الْاسْتِسْقَاءِ فِي الْمُصَلَّى

١٠٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ: سَمِعَ عَبَادَ بْنَ تَمِيمٍ عَنْ عَمِّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى الْمُصَلَّى يَسْتَسْقِي وَاسْتَقْبَلَ الْقِبْلَةَ فَصَلَّى رَكْعَتَيْنِ، وَقَلَّبَ رِدَاءَهُ. قَالَ سُفْيَانُ: فَأَخْبَرَنِي الْمَسْعُودِيُّ عَنْ أَبِي بَكْرٍ قَالَ: جَعَلَ الْيَمِينَ عَلَى الشَّمَالِ. [راجع: ١٠٠٥]

(٢٠) بَابُ اسْتِقْبَالِ الْقِبْلَةِ فِي الْاسْتِسْقَاءِ

١٠٢٨ - حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَابِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ مُحَمَّدٍ أَنَّ عَبَادَ أَبْنَ تَمِيمٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدِ الْأَنْصَارِيَّ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى الْمُصَلَّى يُصَلِّي، وَأَنَّهُ لَمَّا دَعَا أَوْ أَرَادَ أَنْ يَدْعُوا اسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ . قَالَ أَبُو عَبْدِ اللَّهِ:

عبد الله بن زيد هذا مازني، والأول
كوفي وهو ابن يزيد. [راجع: ١٠٥]

(٢١) باب رفع الناس أيديهم مع
الإمام في الاستسقاء

١٠٢٩ - و قال أبوبنْ
سليمان: حدثني أبو بكر بن أبي
أوين، عن سليمان بن بلايل، عن
يحيى بن سعيد قال: سمعت أنس بن
مالك قال: أتى رجل أعرابي من
أهل البدو إلى رسول الله ﷺ يوم
الجمعة فقال: يا رسول الله هلكت
الماشية، هلك العيال، هلك الناس،
فرفع رسول الله ﷺ يديه يدعوه ورفع
الناس أيديهم مع رسول الله ﷺ
يدعون، قال: لما خرجنا من
المسجد حتى مطرنا، فما زلنا نمطر
حتى كانت الجمعة الأخرى، فأتى
الرجل إلى رسول الله ﷺ فقال: يا
رسول الله، بشق المسافر ومنع
الطريق. [راجع: ٩٣٢]

١٠٣٠ - وقال الأويسي: حدثني
محمد بن جعفر عن يحيى بن سعيد
وشريك سمعاً أنساً عن النبي ﷺ:
رفع يديه حتى رأيت بياض إبطيه.
(٢٢) باب رفع الإمام يده في
الاستسقاء

١٠٣١ - أخبرنا محمد بن بشير
قال: حدثنا يحيى وابن أبي عدي،

(21) CHAPTER. While offering the *Istisqā'* prayer, the people should raise their hands (for invocation) along with the *Imām*.

1029. Narrated Anas bin Mālik رضي الله عنه : A bedouin came to Allāh's Messenger ﷺ on a Friday and said, "O Allāh's Messenger! The livestock, the offspring, and the people have perished." So, Allāh's Messenger ﷺ raised both his hands invoking Allāh (for rain) and the people too raised their hands with Allāh's Messenger ﷺ invoking Allāh (for rain). We had not left the mosque when it started raining. It rained till the next Friday when the same man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! The travellers are compelled to postpone their journeys (because of excessive rain) and the roads are overflooded."

1030. The narrator Anas رضي الله عنه added that the Prophet ﷺ raised his hands (during the invocation) to such an extent that the whiteness of his armpits was visible.

(22) CHAPTER. The raising of both hands by the *Imām* during *Istisqā'* while invoking Allāh for rain.

1031. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ never raised his hands for any invocation except for that of *Istisqā'*; and he

used to raise them so much that the whiteness of his armpits became visible. (Note: It may be that Anas رَضِيَ اللَّهُ عَنْهُ did not see the Prophet ﷺ raising his hands, but it is narrated that the Prophet ﷺ used to raise his hands for invocations other than *Istisqā'*. See *Hadīth* No. 1751, 1752, Vol. 2, and also see *Hadīth* No. 4323 Vol. 5, *Hadīth* No. 6383, Vol. 8).

(23) CHAPTER. What should be said (or what to say) if it rains.

1032. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Whenever Allāh’s Messenger ﷺ saw the rain, he used to say, “O Allāh! Let it be a fruitful rain.”

عَنْ سَعِيدٍ، عَنْ قَاتَدَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَرْفَعُ يَدِيهِ فِي شَيْءٍ مِّنْ دُعَائِهِ إِلَّا فِي الْاسْتِسْقَاءِ وَإِنَّهُ يَرْفَعُ حَتَّى يُرَى بِيَاضِ إِبْطِيهِ. [انظر: ٣٥٦٥، ٦٣٤١]

(٢٣) بَابُ ما يُقَالُ إِذَا مَطَرَتْ
وَقَالَ ابْنُ عَبَّاسٍ ﴿كَصِيبٍ﴾
[البقرة: ١٩]: الْمَطَرُ، وَقَالَ غَيْرُهُ:
صَابَ وَأَصَابَ يَصُوبُ.

- ١٠٣٢ - حَدَّثَنَا الْمَرْوَزِيُّ
قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَأَى الْمَطَرَ قَالَ: «اللَّهُمَّ صَبِّيْاً نَافِعاً».

تَابَعَهُ الْقَاسِمُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ. وَرَوَاهُ الْأُوزَاعِيُّ وَعَقْيلٌ عَنْ نَافِعٍ.

(٢٤) بَابُ مَنْ تَمَطَّرَ فِي الْمَطَرِ حَتَّى يَتَحَادَرَ عَلَى لِحِينِهِ

- ١٠٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ
قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا الْأُوزَاعِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيَّ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: أَصَابَتِ النَّاسَ سَنَةً عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَيَبْلُغُنَا النَّبِيُّ ﷺ يَحْذِفُ عَلَى

(24) CHAPTER. One who stood in the rain till the water started trickling down his beard.

1033. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: In the lifetime of Allāh’s Messenger ﷺ the people were afflicted with a drought (famine) year. While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on the pulpit on a Friday, a bedouin stood up and said, “O Allāh’s Messenger! The livestock are dying and the families (offspring) are hungry; please invoke Allāh to bless us with rain.” Allāh’s Messenger ﷺ raised both his hands towards the sky and at that time there was not

a trace of cloud in the sky. Then the clouds started gathering like mountains. Before he got down from the pulpit, I saw rain-water trickling down his beard. It rained that day, the next day, the third day, the fourth day and till the next Friday, when the same bedouin or some other person stood up (during the Friday *Khuṭba*) and said, "O Allāh's Messenger! The houses have collapsed and the livestock are drowned. Please invoke Allāh for us." So, Allāh's Messenger ﷺ raised both his hands and said, "O Allāh! Around us and not on us." Whichever side the Prophet ﷺ directed his hand, the clouds dispersed from there till a hole (in the clouds) was formed over Al-Madina. The valley of Qanāt remained flowing (with water) for one month and none came from outside who didn't talk about the abundant rain.

(25) CHAPTER. If the wind blows (what should one do or say?)

1034. رَضِيَ اللَّهُ عَنْهُ: Narrated Anas: Whenever a strong wind blew, anxiety appeared on the face of the Prophet ﷺ (fearing that, that wind might be a sign of Allāh's Wrath).

الْمِنْبَرِ يَوْمَ الْجُمُعَةِ قَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْكَ الْمَالُ، وَجَاءَ
الْعِيَالُ، فَادْعُ اللَّهَ لَنَا أَنْ يَسْقِينَا،
قَالَ: فَرَّقَ رَسُولُ اللَّهِ يَدَيْهِ وَمَا
فِي السَّمَاءِ فَرَّعَهُ، قَالَ: فَشَارَ
السَّحَابُ أُمَّثَالُ الْجِنَالِ، ثُمَّ لَمْ يَنْزَلْ
عَنْ مِنْبَرِه حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادِرُ
عَلَى لِحْيَيْهِ. قَالَ: فَمُطْرَنَا يَوْمَنَا ذَلِكَ
وَمِنَ الْعَدِ، وَمِنْ بَعْدِ الْعَدِ، وَالَّذِي
يَلِيهِ إِلَى الْجُمُعَةِ الْأُخْرَى. فَقَامَ ذَلِكَ
الْأَعْرَابِيُّ أَوْ رَجُلٌ غَيْرُهُ فَقَالَ: يَا
رَسُولَ اللَّهِ، تَهَدَّمَ الْبَيْنَاءُ، وَغَرِقَ الْمَالُ
فَادْعُ اللَّهَ لَنَا. فَرَّقَ رَسُولُ اللَّهِ يَدَيْهِ
يَدَيْهِ فَقَالَ: «اللَّهُمَّ حَوَّلْنَا وَلَا
عَلَيْنَا». قَالَ: فَمَا جَعَلَ يُشِيرُ رَسُولُ
الله يَدَيْهِ إِلَى نَاجِيَةٍ مِنَ السَّمَاءِ إِلَّا
تَفَرَّجَتْ حَتَّى صَارَتِ الْمَدِينَةُ فِي مِثْلِ
الْجَوْهَةِ حَتَّى سَالَ الْوَادِي، وَادِي قَنَّا
شَهْرًا. قَالَ: فَلَمْ يَجِدْ أَحَدٌ مِنْ نَاجِيَةٍ
إِلَّا حَدَّثَ بِالْجَوْدِ. [راجع: ٩٣٢]

(٢٥) بَابٌ: إِذَا هَبَّ الرِّيحُ

١٠٣٤ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي
مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ
قَالَ: أَخْبَرَنِي حُمَيْدٌ أَنَّهُ سَمِعَ أَنَّسَ بْنَ
مَالِكَ يَقُولُ: كَانَ الرِّيحُ الشَّدِيدُ إِذَا
هَبَّ عَرْفَ ذَلِكَ فِي وَجْهِ النَّبِيِّ يَعْلَمُ.

(26) CHAPTER. The statement of the Prophet ﷺ: "I was granted victory with *As-Saba* [Easterly wind (which frightened my enemies)].".

1035. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ said, "I was granted victory with *As-Saba* and the nation of 'Ād was destroyed by *Ad-Dabūr* (westerly wind)."

(٢٦) بَابُ قَوْلِ النَّبِيِّ ﷺ: «نُصْرَتْ بِالصَّبَّا»

١٠٣٥ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ، عَنْ مُحَاجِدِهِ، عَنْ أَبِي عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «نُصْرَتْ بِالصَّبَّا، وَأَهْلَكَتْ عَادَ بِالدَّبُورِ». [انظر: ٣٢٠٥، ٣٣٤٣]

[٤١٥]

(27) CHAPTER. What is said about earthquakes and (other) signs (of the approach of the Day of Judgement).

1036. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, *Al-Fitan* (trials and afflictions) will appear, murders will increase and money will overflow amongst you." (See *Hadīth* No. 80, 81 and 85 Vol I).

(٢٧) بَابُ ما قِيلَ فِي الرِّزْلَازِ وَالآيَاتِ

١٠٣٦ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ: أَخْبَرَنَا شَعْبَةُ قَالَ: حَدَّثَنَا أَبُو الرَّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: لَا تَقُومُ السَّاعَةُ حَتَّى يُقْبَضَ الْعِلْمُ، وَتَكُثُرُ الرِّزْلَازُ، وَيَنْتَقَابَ الزَّمَانُ، وَتَظْهَرَ الْفَتْنَةُ، وَيَكُثُرُ الْهَرْجُ - وَهُوَ القَتْلُ الْقَتْلُ - حَتَّى يَكُثُرَ فِيْكُمُ الْمَالُ فَيَقْبِضُ». [راجع: ٨٥]

١٠٣٧ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَنَّى قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا أَبْنُ عَوْنَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: «اللَّهُمَّ بارِكْ لَنَا فِي شَامِنَا وَفِي يَمَنِنَا». قَالَ: وَفِي نَجْدِنَا، فَقَالَ: قَالَ: «اللَّهُمَّ بارِكْ لَنَا فِي شَامِنَا وَفِي يَمَنِنَا». قَالَ: قَالُوا: وَفِي نَجْدِنَا. قَالَ: قَالَ:

1037. Narrated Ibn 'Umar رضي الله عنهما : (The Prophet ﷺ) said, "O Allāh! Bless our *Sham* and our *Yemen*." People said, "Our *Najd* as well." The Prophet ﷺ again said, "O Allāh! Bless our *Sham* and *Yemen*." They said again, "Our *Najd* as well." On that the Prophet ﷺ said, "There will appear earthquakes and *Al-Fitan* (trials and afflictions), and from there [Najd (East)] will come out the side of the head of Satan." (See H. No. 7094, Vol. 9).

«هُنَالِكَ الرَّلَازِلُ وَالْفَنَنُ وَبِهَا يَطْلُعُ
قَرْنُ الشَّيْطَانِ». [انظر : ٧٠٩٤]

(28) CHAPTER. The Statement of Allāh تَعَالَى : “And instead (of thanking Allāh) for the provision He gives you, you deny (Him by disbelief).” (V.56:82)

Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said that it means that you should be thankful to Allāh (but instead of being grateful you are ungrateful to Allāh).

(٢٨) بَابٌ : قَوْلُ اللَّهِ تَعَالَى :
﴿وَجَعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكْبِرُونَ﴾
[الواقعة: ٨٢] قال ابن عَبَّاسٍ :
شُكْرُكُمْ .

1038. Narrated Zaid bin Khalid Al-Juhani حَدَّثَنَا إِسْمَاعِيلُ، قَالَ : Allāh's Messenger ﷺ led the morning Salāt in Al-Hudaibiya and it had rained the previous night. When the Prophet ﷺ had finished the Salāt (prayer) he faced the people and said, “Do you know what your Lord has said?” They replied, “Allāh and His Messenger know better.” (The Prophet ﷺ said), “Allāh said, ‘In this morning some of Ibādi (My slaves or worshippers) remained as true believers and some became disbelievers ; he who said that it had rained with the Blessing and Mercy of Allāh is the one who believes in Me and does not believe in the star, but he who said it had rained because of such and such (star) is a disbeliever in Me and is a believer in the star.’”

١٠٣٨ - حَدَّثَنَا إِسْمَاعِيلُ، قَالَ : حَدَّثَنِي مَالِكُ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْهِ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجَهْنَمِيِّ أَنَّهُ قَالَ : صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ. فَلَمَّا انْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ : «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا : اللَّهُ وَرَسُولُهُ أَخْلَمُ قَالَ : «أَضَبَّحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ. فَأَمَّا مَنْ قَالَ : مُطْرُنَا يُفَضِّلُ اللَّهَ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكِبِ. وَأَمَّا مَنْ قَالَ : مُطْرُنَا بِنَوَءٍ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكِبِ».

[راجع : ٨٤٦]

(29) CHAPTER. Except Allāh تَعَالَى nobody knows when it will rain.

(٢٩) بَابٌ : لَا يَدْرِي مَتَى يَجِيءُ
الْمَطَرُ إِلَّا اللَّهُ تَعَالَى ،
وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
«خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ» .

And Abū Hurairah narrated that the Prophet ﷺ said, “There are five things which nobody knows except Allāh.”

1039. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : Allah's Messenger ﷺ said, “Keys of *Al-Ghaib*⁽¹⁾ (the Unseen) are five which nobody knows but Allah . . . nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain.”

١٠٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُقِيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مِنْتَاجُ الْعَيْبِ خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ: لَا يَعْلَمُ أَحَدٌ مَا يَكُونُ فِي غَدِ، وَلَا يَعْلَمُ أَحَدٌ مَا يَكُونُ فِي الْأَرْجَامِ، وَلَا تَعْلَمُ نَفْسٌ مَاذَا تَكْسِبُ غَدًا، وَمَا تَدْرِي نَفْسٌ بَأِيِّ أَرْضٍ تَمُوتُ، وَمَا يَدْرِي أَحَدٌ مَتَى يَعْجِيَ الْمَطَرُ». [انظر: ٤٦٢٧، ٤٦٩٧، ٤٧٧٨]

[٧٣٧٩]

(1) (H.1039) *Al-Ghaib*: (literally means a thing not seen but) this word includes vast meanings: Belief in Allah, angels, Holy Books, Allah's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allah and His Messenger ﷺ informed about the knowledge of the matters of the past, present and future things. e.g. news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

16 – THE BOOK OF THE ECLIPSES

١٦ - كتاب الكسوف

(1) CHAPTER. *As-Salāt* (the prayer) during a solar eclipse.

1040. Narrated Abū Bakra : We were with Allāh's Messenger ﷺ when the sun eclipsed. Allāh's Messenger ﷺ stood up dragging his cloak till he entered the mosque. He led us in a two-Rak'a prayer till the sun (eclipse) had cleared. Then the Prophet ﷺ said, "The sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses offer *Salāt* and invoke (Allāh) till the eclipse has cleared."

(١) باب الصلاة في كسوف الشمس

١٠٤٠ - حَدَّثَنَا عَمْرُو بْنُ عَوْنَى قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ يَوْنَسَ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَانْكَسَفَتِ الشَّمْسُ، فَقَامَ رَسُولُ اللَّهِ ﷺ يُجْرِي رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ فَدَخَلْنَا فَصَلَّى اللَّهُ عَزَّ وَجَلَّ بِنَا رَكْعَتَيْنِ حَتَّى انْجَلَتِ الشَّمْسُ. فَقَالَ النَّبِيُّ ﷺ: إِنَّ الشَّمْسَ وَالقَمَرَ لَا يَنْكِسِفَانِ لِمَوْتٍ أَحَدٍ، فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ مَا يُكْمِنُ.

[انظر: ١٠٤٨، ١٠٦٢، ١٠٦٣، ٥٧٨٥]

1041. Narrated Abū Mas'ūd : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allāh. When you see them stand up and offer the *Salāt* (prayer)."

١٠٤١ - حَدَّثَنَا شَهَابُ بْنُ عَبَادٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ أَبَا مَسْعُودَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: إِنَّ الشَّمْسَ وَالقَمَرَ لَا يَنْكِسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلَكِنَّهُمَا آيَاتٍ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهَا فَقُولُوا فَصَلُّوا». [انظر: ٣٢٠٤، ١٠٥٧]

١٠٤٢ - حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي أَبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ أَبْنِ عَمْرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ يُحْبِرُ عَنِ النَّبِيِّ

1042. Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone but they are two signs amongst the signs of Allāh. When you see them offer the *Salāt* (prayer)."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: إِنَّ الشَّمْسَ وَالقَمَرَ لَا يُخْسِفَانِ
لِمَوْتِ أَحَدٍ وَلَا لِحَيَاةِ وَلِكِنَّهُمَا آيَاتٍ
مِّنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا
فَصَلُّوا». [انظر: ٣٢٠١]

١٠٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ
قَالَ: حَدَّثَنَا شَيْبَانُ أَبُو مُعاوِيَةَ، عَنْ
زِيَادِ بْنِ عِلَاقَةَ، عَنْ الْمُغَيْرَةِ بْنِ شَعْبَةَ
قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ
رَسُولِ اللَّهِ بِكَسْفِ يَوْمِ مَاتَ إِبْرَاهِيمَ،
فَعَالَ النَّاسُ: كَسَفَتِ الشَّمْسُ لِمَوْتِ
إِبْرَاهِيمَ، فَقَالَ رَسُولُ اللَّهِ بِكَسْفِ
الشَّمْسَ وَالقَمَرَ لَا يُنَكِّسَفَانِ لِمَوْتِ
أَحَدٍ وَلَا لِحَيَاةِ، فَإِذَا رَأَيْتُمْ فَصَلُّوا
وَأَنْعُوا اللَّهَ». [انظر: ١٠٦٠، ٦١٩٩]

(٢) بَابُ الصَّدَقَةِ فِي الْكُسُوفِ

(2) CHAPTER. To give *Sadaqa* (things or money given in charity) during the eclipse.

١٠٤٤. Narrated ‘Aishah: In the lifetime of Allāh’s Messenger ﷺ, the sun eclipsed, so he led the people in *Salāt* (prayer), and stood up and performed a long *Qiyām*, then bowed for a long while. He stood up again and performed a long *Qiyām*, but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration (twice). He did the same in the second *Rak‘a* as he did in the first and then finished the *Salāt* (prayer); by then the sun (eclipse) had cleared. Then he delivered a *Khuṭba* (religious talk) and after praising and glorifying Allāh he said, “The sun and the moon are two signs amongst the signs of

١٠٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا
قَالَتْ: خَسَفَتِ الشَّمْسُ فِي عَهْدِ
رَسُولِ اللَّهِ بِكَسْفِ، فَصَلَّى رَسُولُ اللَّهِ بِكَسْفِ
بِالنَّاسِ فَقَامَ فَاطَّالَ الْقِيَامَ، ثُمَّ رَكَعَ
فَاطَّالَ الرُّكُوعَ، ثُمَّ قَامَ فَاطَّالَ الْقِيَامَ
وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ
فَاطَّالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ
الْأَوَّلِ، ثُمَّ سَجَدَ فَاطَّالَ السُّجُودَ. ثُمَّ
فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي

Allāh; they do not eclipse because of the death or the life (i.e. birth) of anyone. So, when you see the eclipse, remember Allāh and say *Takbīr*, offer *Salāt* and give *Ṣadaqa*.” The Prophet ﷺ then said, “O followers of Muḥammad! By Allāh! There is none who has more *Ghaira*⁽¹⁾ than Allāh, so He has forbidden that His slaves, male or female commit illegal sexual intercourse. O followers of Muḥammad! By Allāh! If you knew that which I know you would laugh little and weep much.

الأولى ثُمَّ انصرَفَ وَقَدْ تَجَلَّتِ
الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ
وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: «إِنَّ الشَّمْسَ
وَالقَمَرَ أَيَّتَاهُ مِنْ آيَاتِ اللَّهِ لَا
يَنْخِسِفَانِ لِمَوْتٍ أَحَدٌ وَلَا لِحَيَاةٍ إِنَّا
رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ وَكَبِرُوا
وَصَلُوْا وَتَصَدَّقُوا»، ثُمَّ قَالَ: «يَا أُمَّةَ
مُحَمَّدٍ، وَاللَّهُ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ
أَنْ يَرْزُقَنِي عَبْدِهِ أَوْ تَرْزُقَنِي أُمَّتُهُ، يَا أُمَّةَ
مُحَمَّدٍ، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ
لَصَحِحْتُمْ قَلِيلًا وَلَبَحَثْتُمْ كَثِيرًا». [انظر:
١٠٤٦، ١٠٤٧، ١٠٥٠، ١٠٥٦، ١٠٥٨، ٤٦٢٤،
٣٢٠٣، ١٢١٢، ١٠٦٦، ١٠٦٤، ٥٢٢١، ٦٦٣١]

(3) CHAPTER. Making a loud announcement of *As-Salāt* (the prayer) in congregation for eclipse.

1045. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللَّهُ عَنْهُ: “When the sun eclipsed in the lifetime of Allāh’s Messenger ﷺ, a loud announcement was made (saying): *As-Salātu-Jāmi‘a* (prayer to be offered in congregation).”

(٣) بَابُ النِّداءِ بِـ«الصَّلَاةِ
جَامِعَةً». فِي الْكُسُوفِ
١٠٤٥ - حَدَّثَنِي إِسْحَاقُ قَالَ:
أَخْبَرَنَا يَحْيَى بْنُ صَالِحٍ قَالَ: حَدَّثَنَا
مُعاوِيَةُ بْنُ سَلَامَ ابْنُ أَبِي سَلَامٍ
الْجَيْشِيُّ الدَّمْشَقِيُّ قَالَ: أَخْبَرَنَا يَحْيَى
بْنُ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ
بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفِ الرَّهْبَرِيِّ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى
عَهْدِ رَسُولِ اللَّهِ نُودِيَ: أَنَّ
الصَّلَاةَ جَامِعَةً. [انظر: ١٠٥١]

(1) (H.1044) *Ghaira*: A feeling of fury and anger when one's honour and prestige is injured or challenged. self respect, honour, jealousy as regards woman etc.

(٤) بَابُ حُظْبَةِ الْإِمَامِ فِي الْكُسُوفِ، (٤) CHAPTER. A *Khuṭba* (religious talk) (is delivered) by the *Imām* on the eclipse.

‘Āishah and Asmā’ رضي الله عنهما said that the Prophet ﷺ delivered a *Khuṭba* (religious talk) (on such an occasion).

1046. Narrated ‘Aishah عنها رضي الله عنه، the wife of the Prophet ﷺ: In the lifetime of the Prophet ﷺ the sun eclipsed and he went to the mosque and the people aligned in rows behind him. He said the *Takbīr* [starting the *Salāt* (prayer)] and prolonged the recitation and then said *Takbīr* and performed a prolonged bowing; then he (lifted his head and) said, “*Sami’ Allahu liman hamida* (Allāh heard him who sent his praises to Him)”. He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He, again, said *Takbīr* and then bowed a prolonged bowing but shorter than the first one and then said, “*Sami’ Allahu liman hamida, Rabbanā walakal-hamd* (Allāh heard him who sent his praises to him. O our Sustainer! All the praises are for You)” and then prostrated (twice) and did the same in the second *Rak’ā*; thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the *Salāt*. (After the *Salāt*) he stood up, glorified and praised Allāh as He deserved and then said, “The sun and the moon are two signs from amongst the signs of Allāh. They do not eclipse because of the death or the life (i.e., birth) of someone. When you see them make haste for the *Salāt*.”

Narrated Az-Zuhri: I said to 'Urwa, "When the sun eclipsed at Al-Madina your brother ('Abdullâh bin Az-Zubair) offered only a two Rak'ât Șalat (prayer) like that of the morning (*Fajr* prayer)." 'Urwa replied, "Yes, because he missed the legal way of its offering."

وَقَالَتْ عَائِشَةُ وَأَسْمَاءُ: حَطَبٌ لِّنَبِيِّ مُّصَدَّقٍ.

١٠٤٦ - حَدَّثَنَا يَحْيَى بْنُ بُكْرٍ
قَالَ: حَدَّثَنِي الَّذِي عَنْ عَقْلٍ، عَنْ
ابْنِ شَهَابٍ حَ، وَحَدَّثَنِي أَحْمَدُ بْنُ
صَالِحَ قَالَ: حَدَّثَنِي عَبْسَةُ قَالَ:
حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شَهَابٍ قَالَ:
حَدَّثَنِي عُرْوَةُ، عَنْ عَائِشَةَ رَوْجِ الْبَيِّنِ
قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ
النَّبِيِّ ﷺ، فَخَرَجَ إِلَى الْمَسْجِدِ فَصَافَّ
النَّاسُ وَرَاءَهُ فَكَبَرَ فَاقْتَرَأَ رَسُولُ اللهِ
طَوِيلَةً، ثُمَّ كَبَرَ فَرَكَعَ رُكُوعًا
طَوِيلًا، ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ
حَمِدَهُ»، فَقَامَ وَلَمْ يَسْجُدْ وَرَقَأَ فَرَأَةً
طَوِيلَةً، هِيَ أَذْنِي مِنَ الْقِرَاءَةِ الْأُولَى
ثُمَّ كَبَرَ وَرَكَعَ رُكُوعًا طَوِيلًا وَهُوَ أَذْنِي
مِنَ الرُّكُوعِ الْأُولَى، ثُمَّ قَالَ: «سَمِعَ
اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»،
ثُمَّ سَجَدَ ثُمَّ قَالَ فِي الرُّكُوعِ الْآخِرَةِ
مِثْلَ ذَلِكَ، فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ فِي
أَرْبَعَ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ
أَنْ يَنْتَصِرِفَ. ثُمَّ قَامَ فَأَتَى عَلَى اللهِ
بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «هُمَا آتَيْتَنِي
مِنْ آيَاتِ اللهِ لَا يَخْسِفُنِي لِمَوْتِ أَحَدٍ
وَلَا لِحَيَاةِ، فَإِذَا رَأَيْتُمُوهُما فَافْرَغُوا
إِلَى الصَّلَاةِ».

وكان يُحدِّث كَبِيرُ بْنُ عَبَّاسٍ أَنَّ
عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا
كَانَ يُحدِّث يَوْمَ حَسَفَتِ الشَّمْسِ بِمِثْلِ
حَدِيثِ عُرْوَةَ عَنْ عَائِشَةَ فَقُلْتُ
لِعُرْوَةَ إِنَّ أَخَاكَ يَوْمَ حَسَفَتِ الشَّمْسُ
بِالْمَدِينَةِ لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ مِثْلِ
الصُّبْحِ قَالَ أَجْلُنَّ لَأَنَّهُ أَخْطَأَ
السُّنَّةَ [١٠٤٤] (راجع: [١٠٤٤])

(٥) بَابٌ : هَلْ يَقُولُ كَسَفَتِ
الشَّمْسُ أَوْ حَسَفَتْ؟
وقالَ اللَّهُ تَعَالَى : « وَخَسَفَ
الْقَمَرُ » [٨] (القيمة: [٨]).

١٠٤٧ - حَدَّثَنَا سَعِيدُ بْنُ عَفَيْرَ
قَالَ حَدَّثَنَا الْبَيْثُ قَالَ حَدَّثَنِي
عُقْيَلٌ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي
عُرْوَةُ بْنُ الرَّبِيعِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى
يَوْمَ حَسَفَتِ الشَّمْسُ فَقَامَ فَكِيرٌ فَقَرَا
قِرَاءَةً طَوِيلَةً ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا
ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ « سَمِعَ اللَّهُ لِمَنْ
حَمِدَهُ » وَقَامَ كَمَا هُوَ ثُمَّ قَرَا قِرَاءَةً
طَوِيلَةً وَهِيَ أَذْنِي مِنَ الْقِرَاءَةِ الْأُولَى
ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهِيَ أَذْنِي مِنَ
الرَّكْعَةِ الْأُولَى ثُمَّ سَجَدَ سُجُودًا
طَوِيلًا ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْآخِرَةِ
مِثْلَ ذَلِكَ ثُمَّ سَلَّمَ وَقَدْ تَجَلَّتِ
الشَّمْسُ فَخَطَبَ النَّاسَ فَقَالَ فِي
كُسُوفِ الشَّمْسِ وَالْقَمَرِ : « إِنَّهُمَا آتَيْنَا

(5) CHAPTER. Should one say: The sun *Kasafat* or *Khasafat*? (Two verbs used to mean “eclipse”, the first is often used for the sun and the second for the moon). Allāh says: “And the moon *Khasafat* (eclipsed).” (V.75:8)

1047. Narrated ‘Āishah (رضي الله عنها) (the wife of the Prophet ﷺ): On the day when the sun *Khasafat* (eclipsed) Allāh’s Messenger ﷺ prayed; he stood up and said *Takbīr* and recited a prolonged recitation, then he performed a prolonged bowing, then he raised his head and said, “*Sami’ Allahu liman hamida*,” and then remained standing and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first. Then he prostrated and prolonged the prostration and he did the same in the second *Rak‘a* as in the first and then finished the *Salāt* (prayer) with *Taslīm*. By that time the sun (eclipse) had cleared. He addressed the people and said, as regards solar and lunar eclipses, “The sun and the moon are two signs from amongst the signs of Allāh; they do not eclipse (*Yakhṣifān*) because of the death or the life (i.e. birth) of someone. So when you see them make haste for the *Salāt* (prayer).”

مِنْ آيَاتِ اللَّهِ لَا يَخْسِفُانِ لِمَوْتٍ أَحَدٍ
وَلَا لِحَيَاةٍ، فَإِذَا رَأَيْتُمُوهُمَا فَافْرَغُوا
إِلَى الصَّلَاةِ». [راجع: ١٠٤٤]

(٦) بَابُ قَوْلِ النَّبِيِّ ﷺ: «يُحَوَّفُ
اللَّهُ عِبَادَهُ بِالْكُسُوفِ»،
قَالَهُ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ.

(6) CHAPTER. The statement of the Prophet ﷺ: "Allāh frightens Ibādahū (His devotees or slaves) with Kusūf (eclipse)."

And this has been narrated by Abū Mūsa from the Prophet ﷺ.

1048. Narrated Abū Bakra : رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said: "The sun and the moon are two signs amongst the signs of Allāh and they do not eclipse because of the death of someone but Allāh frightens His slaves or devotees with them."

١٠٤٨ - حَدَّثَنَا قُتْمَيْهُ بْنُ سَعِيدٍ
قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ
يُوشَنَّ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
الشَّمْسَ وَالقَمَرَ آيَتَنِي مِنْ آيَاتِ اللَّهِ لَا
يَنْكِسِفُانِ لِمَوْتٍ أَحَدٍ. وَلَكِنَّ اللَّهُ
يُحَوِّفُ بِهِمَا عِبَادَهُ».

وَقَالَ أَبُو عَبْدِ اللَّهِ: لَمْ يَذْكُرْ عَبْدُ
الوَارِثِ، وَشَعْبَةُ، وَخَالِدُ بْنُ عَبْدِ
اللَّهِ، وَحَمَّادُ بْنُ سَلَمَةَ، عَنْ يُوشَنَّ:
«يُحَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ» وَتَابَعَهُ
أَشْعَثُ مُوسَى عَنْ مَبَارِكِ عَنْ
الْحَسَنِ، وَتَابَعَهُ قَالَ: أَخْبَرَنِي أَبُو
بَكْرَةَ عَنِ النَّبِيِّ ﷺ: «يُحَوِّفُ بِهِمَا
عِبَادَهُ».

[١٠٤٠] [راجع: ١٠٤٠]
(٧) بَابُ التَّعْوِذِ مِنْ عَذَابِ الْفَتْرِ فِي
الْكُسُوفِ

١٠٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ
سَعِيدٍ، عَنْ عَمْرَةَ بْنِتِ عَبْدِ الرَّحْمَنِ،
عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ يَهُودِيَّةَ

(7) CHAPTER. To seek refuge with Allāh from the torment in the grave during eclipse.

1049. Narrated 'Amra bint 'Abdur-Rahmān : A Jewess came to ask 'Āishah (the wife of the Prophet ﷺ) about something. She said to her, "May Allāh give you refuge from the punishment in the grave." So 'Āishah asked Allāh's

Messenger ﷺ, "Would the people be punished in their graves?" Allāh's Messenger ﷺ said seeking refuge with Allāh from the punishment in the grave (and thus replied in the affirmative).

جاءَتْ سَأْلُهَا، فَقَالَتْ لَهَا: أَعَذِّكِ
اللَّهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةُ
رَضِيَ اللَّهُ عَنْهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ:
أَيُعَذَّبُ النَّاسُ فِي قُبُورِهِمْ؟ فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَائِشَةً بِاللَّهِ مِنْ ذَلِكَ.

[انظر: ١٠٥٥، ٦٣٦٦]

1050. Then one day, Allāh's Messenger ﷺ rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) *Salāt* (prayer), and the people stood behind him. He stood up for a long period and then performed a prolonged bowing. Then he stood straight for a long period which was shorter than that of the first standing, again he performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated (twice). Then he stood up (for the second *Rak'a*) for a long while but the standing was shorter than that of the first *Rak'a*. Then he performed a prolonged bowing which was shorter than the first one.

Then he stood up for a long period but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated twice and finished the *Salāt* and [then delivered the *Khu'bā* (religious talk) and] said as much as Allāh wished. And then he ordered the people to seek refuge with Allāh from the punishment in the grave. [See *Hadīth* No. 1055, 1056].

(8) CHAPTER. To prolong the prostrations in the eclipse *Salāt* (prayer).

1051. Narrated 'Abdullāh bin 'Amr رَضِيَ اللَّهُ عَنْهُما : When the sun eclipsed in the lifetime of

١٠٥٠ - ثُمَّ رَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
ذَاتَ عَدَاءَ مَرْكَبًا فَخَسَفَتِ الشَّمْسُ،
فَرَجَعَ صَحِحًا، فَمَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
بَيْنَ ظَهَرَانِي الْحَجَرِ، ثُمَّ قَامَ يُصَلِّي
وَقَامَ النَّاسُ وَرَاءَهُ فَقَامَ قِيَاماً طَوِيلًا
ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ فَقَامَ
قِيَاماً طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ،
ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ
الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ، ثُمَّ
رَفَعَ فَقَامَ قِيَاماً طَوِيلًا وَهُوَ دُونَ الْقِيَامِ
الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ
دُونَ الرُّكُوعِ الْأَوَّلِ. ثُمَّ رَفَعَ فَسَجَدَ
ثُمَّ قَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ
رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ
الْأَوَّلِ ثُمَّ رَفَعَ فَسَجَدَ، وَانْصَرَفَ،
فَقَالَ مَا شاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ أَمْرَهُمْ
أَنْ يَتَعَوَّدُوا مِنْ عَذَابِ الْقَبْرِ. [راجع:
١٠٤٤]

(٨) بَابُ طُولِ السُّجُودِ فِي الْكُسُوفِ

١٠٥١ - حَدَّثَنَا أَبُو تُعْمِيرْ قَالَ:

Allāh's Messenger ﷺ and an announcement *As-Salātu Jāmi'a* [that *As-Salāt* (the prayer) was to be held in congregation]. The Prophet ﷺ performed two bowings in one *Rak'a*. Then he stood up and performed two bowings in one *Rak'a*. Then he sat down and finished the *Salāt* (prayer); and by then the (eclipse) had cleared. ‘Āishah رَضِيَ اللَّهُ عَنْهَا said, “I had never performed such a long prostration.”

(9) CHAPTER. To offer the eclipse *Salāt* (prayer) in congregation.

Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا offered the eclipse prayer with the people (in congregation) by the side of the *Zamzam* well. ‘Alī bin ‘Abdullāh bin ‘Abbās رَضِيَ اللَّهُ عَنْهُم also offered that *Salāt* in congregation and Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا also offered it (in the same way).

1052. Narrated ‘Abdullāh bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The sun eclipsed in the lifetime of the Prophet ﷺ. Allāh's Messenger ﷺ offered the eclipse *Salāt* (prayer) and stood for a long period equal to the period in which one could recite *Sūrat Al-Baqarah*. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing,

حدَثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو أَنَّهُ قَالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ نُودِيَ: إِنَّ الصَّلَاةَ جَامِعَةٌ. فَرَكَعَ النَّبِيُّ رَبِيعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ جَلَسَ ثُمَّ جَلَّى عَنِ الشَّمْسِ. قَالَ: وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: مَا سَجَدْتُ سُجُودًا قَطُّ كَانَ أَطْوَلَ مِنْهَا. [راجع: ١٠٤٥]

(٩) بَابُ صَلَاةِ الْكُسُوفِ جَمَاعَةً، وَصَلَّى لَهُمْ أَبْنُ عَبَّاسٍ فِي صُفَّةِ زَمْرَدٍ، وَجَمَعَ عَلَيْهِ أَبْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، وَصَلَّى أَبْنُ عُمَرَ.

١٠٥٢ - حدَثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: اخْسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ رَبِيعَتَيْنِ فَصَلَّى رَسُولُ اللَّهِ رَبِيعَتَيْنِ فَقَامَ قِياماً طَوِيلًا نَحْوَا مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ. ثُمَّ رَكَعَ رُكُوعاً طَوِيلًا ثُمَّ رَفَعَ فَقَامَ قِياماً طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ. ثُمَّ رَكَعَ رُكُوعاً طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِياماً طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلًا وَهُوَ

and then prostrated (twice) and finished the *Salāt*. By then, the sun (eclipse) had cleared. The Prophet ﷺ then said, “The sun and the moon are two signs from amongst the signs of Allāh. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allāh.” The people said, “O Allāh’s Messenger! We saw you taking something from your place and then we saw you retreating.” The Prophet ﷺ replied, “I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants were women.” The people asked, “O Allāh’s Messenger! Why is it so?” The Prophet ﷺ replied, “Because of their ungratefulness.” It was asked whether they are ungrateful to Allāh. The Prophet ﷺ said, “They are ungrateful to their companions of life (husbands) and ungrateful to good favours done to them. If you have done good favours to one of them throughout the life and if she sees anything (undesirable) from you, she will say, ‘I have never seen any good from you.’”

(10) CHAPTER. The offering of the Eclipse *Salāt* (prayer) by women along with men.

1053. Narrated Fātima bint Al-Mundhir: Asmā’ bint Abī Bakr said, “I came to ‘Āishah رَضِيَ اللَّهُ عَنْهَا the wife of the Prophet ﷺ during the solar eclipse. The people were standing and offering the *Salāt* (prayer) and she was also offering *Salāt* (prayer). I asked her, ‘What has happened to the people?’ She pointed out with her hand towards the sky and said, ‘*Subhān Allāh*’. I said, ‘Is there a

دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِياماً طَوِيلًا وَهُوَ دُونَ الْقِيامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ ﷺ: إِنَّ الشَّمْسَ وَالقَمَرَ آتَيْنَا مِنْ آيَاتِ اللَّهِ لَا يَخْسِفُانِ لِمَوْتٍ أَحَدٍ وَلَا لِحِيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ». قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاؤلْتَ شَيْئاً فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ كَعْكَعْتَ؟ قَالَ ﷺ: إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاؤلْتُ مِنْهَا عَنْهُوْدًا وَلَوْ أَصْبَطْتُهُ لَاكْلُمْتُ مِنْهُ مَا يَقِيَّتُ الدُّنْيَا. وَأَرَيْتُ الظَّارِفَمْ أَرْ مَنْظَرَ الْآيَمْ قَطْ أَفْطَعَ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ»، قَالُوا: بِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: بِإِكْفَرِهِنَّ». قَيْلَ: يَكْفُرُنَ باللَّهِ؟ قَالَ: يَكْفُرُنَ العَشِيرَ، وَيَكْفُرُنَ الْإِحْسَانَ. لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ ثُمَّ رَأَيْتُ مِنْكَ شَيْئاً قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطْ».

(10) بَابُ صَلَاةِ النِّسَاءِ مَعَ الرِّجَالِ في الكسوف

1053 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ امْرَأَتِهِ فَاطِمَةَ بْنِتِ الْمُنْدِرِ، عَنْ أَسْمَاءِ بْنِتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ: أَيْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حِينَ حَسَفَتِ الشَّمْسُ إِلَّا النَّاسُ

sign?" She requested in the affirmative." Asmā' further said, "I too then stood up for the *Salāt* (prayer) till I felt dizziness and then I poured water on my head. When Allāh's Messenger ﷺ had finished his *Salāt* (prayer), he thanked and praised Allāh and said, 'I have seen, at this place of mine what I have never, I have seen even Paradise and Hell. No doubt, it has been revealed to me that you will be put to trial in the graves like or nearly like the trial of (*Al-Masīḥ*) *Ad-Dajjāl*. (I do not know which one of the two Asmā' said.) (The angels) will come to everyone of you and will ask: What do you know about this man (i.e. Muhammad ﷺ)? The believer or a firm believer (I do not know which word Asmā' said) will reply: He is Muhammad, Allāh's Messenger, who came to us with clear evidences and guidance, so we accepted his teachings, believed and followed him. The angels will then say to him: Sleep peacefully as we knew surely that you were a firm believer. The hypocrite or doubtful person (I do not know which word Asmā' said) will say: I do not know. I heard the people saying something so I said it (the same).'" (See H. No. 1338).

(11) CHAPTER. Whoever loved manumission (of slaves) during the solar eclipses.

1054. Narrated Asmā' (bint Abū Bakr) رَضِيَ اللَّهُ عَنْهَا: No doubt the Prophet ﷺ ordered people to manumit slaves during the solar eclipse.

قِيَامٌ يُصَلُّونَ وَإِذَا هِيَ قَائِمَةُ تُصَلِّي .
 فَقُلْتُ : مَا لِلنَّاسِ؟ فَأَشَارَتْ بِيَدِهَا
 إِلَى السَّمَاءِ وَقَالَتْ: سُبْحَانَ اللَّهِ،
 فَقُلْتُ : أَيْهُ؟ فَأَشَارَتْ أَيْنَ نَعْمَ.
 قَالَتْ: فَقُمْتُ حَتَّى تَجَلَّنِي الْعَشَّى .
 فَجَعَلْتُ أَصْبَرْ فَوْقَ رَأْسِي الْمَاءَ .
 فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمِيدُ اللَّهِ
 وَأَشْتَى عَلَيْهِ ثُمَّ قَالَ: «مَا مِنْ شَيْءٍ
 كُنْتُ لِمَ أَرَهُ إِلَّا وَقَدْ رَأَيْتُهُ فِي مَقَامِي
 هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ . وَلَقَدْ أُوحِيَ
 إِلَيَّ أَنْكُمْ تُفْتَشُونَ فِي الْقُبُورِ مِثْلَ أُوْ
 قَرِيبِيَاً مِنْ فِتْنَةِ الدَّجَّالِ - لَا أَدْرِي
 أَيْتَهُمَا قَالَتْ أَسْمَاءُ - يُؤْتَى أَحَدُكُمْ
 فَيَقُولُ لَهُ: مَا عِلْمُكَ بِهَذَا الرَّجُلِ؟
 فَإِمَّا الْمُؤْمِنُ أَوِ الْمُوقِنُ - لَا أَدْرِي
 أَيِّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ:
 مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ جَاءَنَا بِالْبَيِّنَاتِ
 وَالْهُدَى . فَأَجَبْنَا وَآمَنَّا وَاتَّبَعْنَا . فَيَقُولُ
 لَهُ: نَمْ صَالِحًا . فَقَدْ عَلِمْنَا إِنْ كُنْتَ
 لَمُوْقِنًا، وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ -
 لَا أَدْرِي أَيْتَهُمَا قَالَتْ أَسْمَاءُ -
 فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ النَّاسَ
 يَقُولُونَ شَيْئًا فَقُلْتُهُ . [راجع: ٨٦]

(11) بَابُ مَنْ أَحَبَّ الْعَنَاقَةَ فِي
 كُسُوفِ الشَّمْسِ

١٠٥٤ - حَدَّثَنَا رَبِيعُ بْنُ يَحْيَى
 قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ هِشَامٍ، عَنْ
 فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: لَقَدْ أَمَرَ

النَّبِيُّ ﷺ بِالعَتَافَةِ فِي كُسُوفِ
الشَّمْسِ. [راجع: ٨٦]

(١٢) بَابُ صَلَاةِ الْكُسُوفِ فِي الْمَسْجِدِ

(12) CHAPTER. To offer the eclipse *Salāt* (prayer) in the mosque.

1055. Narrated 'Amra bint 'Abdur-Rahmān : رَضِيَ اللَّهُ عَنْهَا A Jewess came to 'Aishah to ask her about something and then she said, "May Allāh give you refuge from the punishment in the grave." So 'Aishah asked Allāh's Messenger ﷺ, "Would the people be punished in their graves?" Allāh's Messenger ﷺ said, "I seek refuge with Allāh from the punishment in the grave (indicating an affirmative reply)."

١٠٥٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ، عَنْ يَحْيَى بْنِ سَعِيدٍ،
عَنْ عُمَرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ يَهُودِيَّةً
جَاءَتْ تَسْأَلُهَا فَقَالَتْ: أَعَاذُكَ اللَّهُ مِنْ
عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةَ رَسُولَ
اللَّهِ ﷺ: أَيُعَذِّبُ النَّاسُ فِي قُبُورِهِمْ؟
فَقَالَ رَسُولُ اللَّهِ ﷺ: عَاذًا بِاللَّهِ مِنْ
ذَلِكَ. [راجع: ١٠٤٩]

١٠٥٦ - ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ
ذَاتَ غَدَاءٍ مَرْكَبًا فَكَسَفَتِ الشَّمْسُ
فَرَجَعَ ضَحَى فَمَرَرَ رَسُولُ اللَّهِ ﷺ بَيْنَ
ظَهَرَانِي الْحَجَرِ ثُمَّ قَامَ فَصَلَّى وَقَامَ
النَّاسُ وَرَاءَهُ، فَقَامَ قِيمًا طَوِيلًا ثُمَّ
رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ،
ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ
الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ
سُجُودًا طَوِيلًا، ثُمَّ قَامَ فَقَامَ قِيمًا
طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ. ثُمَّ
رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّثُوعِ
الْأَوَّلِ. ثُمَّ قَامَ قِيمًا طَوِيلًا وَهُوَ دُونَ
الْقِيَامِ الْأَوَّلِ. ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا
وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ. ثُمَّ سَجَدَ

1056. Then one day Allāh's Messenger ﷺ rode (to leave for some place) but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) *Salāt* (prayer) and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time (twice) and then stood up (for the second *Rak'ā*) for a long while, but the standing was shorter than the standing of the first *Rak'ā*. Then he performed a prolonged bowing, which was shorter than that of the first one. He then stood up for a long time but shorter than the first, then again performed a long bowing which was shorter than the first and then prostrated (twice) for a shorter while than that of the first prostration. Then he

finished the *Salāt* and [delivered the *Khuṭba* (religious talk) and] said what Allāh wished him to say; and ordered the people to seek refuge with Allāh from the punishment in the grave.

(13) CHAPTER. The solar eclipse does not occur because of someone's death or life.

And this has been narrated by Abū Bakra, Al-Mughīra, Abū Mūsā, Ibn ‘Abbās and Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمْ.

1057. Narrated Abū Mas‘ūd: Allāh’s Messenger ﷺ said, “The sun and the moon do not eclipse because of someone’s death or life (i.e., birth) but they are two signs amongst the signs of Allāh, so offer *Salāt* (prayers) whenever you see them.”

1058. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: In the lifetime of the Prophet ﷺ the sun eclipsed and the Prophet ﷺ stood up to offer the *Salāt* (prayer) with the people and recited a long recitation, then he performed a prolonged bowing; and then lifted his head and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first and then lifted his head up and performed two prostrations. He then stood up for the second *Rak‘a* and offered it like the first. Then (after finishing the *Salāt*) he stood up and said, “The sun and the moon do not eclipse because of someone’s life (i.e., birth) or death but they are two signs amongst the signs of Allāh which He shows to His worshippers. So whenever you see them,

وَهُوَ دُونَ السُّجُودِ الْأَوَّلِ. ثُمَّ انصَرَفَ فَقَالَ رَسُولُ اللَّهِ ﷺ مَا شاءَ اللَّهُ أَنْ يَقُولَ. ثُمَّ أَمَرَهُمْ أَنْ يَتَوَدَّوْا مِنْ عَذَابِ الْفَبْرِ. [راجع: ١٠٤٤]

(13) بَابٌ: لَا تَنْكِسُ الشَّمْسَ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاةِهِ،
رَوَاهُ أَبُو بَكْرَةُ، وَالْمُغَيْرَةُ، وَأَبُو مُوسَى وَابْنُ عَبَّاسٍ، وَابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ.

1057 - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّمْسُ وَالْقَمَرُ لَا يَنْكِسُانِ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاةِهِ، وَلِكُتْهَمَا آتَيْنَا مِنْ آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا». [راجع: ١٠٤١]

1058 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ وَهِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ فَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِرَاءَةَ وَهِيَ دُونَ قِرَاءَتِهِ فِي الْأُولَى ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ دُونَ رُكُوعِهِ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَصَنَعَ فِي الرَّكْعَةِ

make haste for the *Salāt* (prayer).”

الثانية مثل ذلك. ثم قام فقال: «إنَّ الشَّمْسَ والقَمَرَ لَا يُخْسِفانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاةِ، وَلَكِنَّهُمَا آيَاتٍ لِلَّهِ تُرِيهِمَا عِبَادَةً فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْرُغُوا إِلَى الصَّلَاةِ». [راجع: ١٠٤٤]

(١٤) باب الذكر في الكسوف

رواہ ابن عباس رضی الله عنہما.

١٠٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ قَالَ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ بُرِيدَةِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: خَسَقَتِ الشَّمْسُ فَقَامَ النَّبِيُّ ﷺ فَرِعَا يَخْسِي أَنْ تَكُونَ السَّاعَةُ، فَأَتَى الْمَسْجِدَ فَصَلَّى بِأَطْوَلِ قِيامٍ وَرُكُوعٍ وَسُجُودٍ رَأَيْتَهُ قَطُّ يَفْعَلُهُ. وَقَالَ: «هَذِهِ الْآيَاتُ الَّتِي يُرِسِّلُ اللَّهُ لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاةِ، وَلِكِنْ يُحَوِّفُ اللَّهُ بِهَا عِبَادَهُ». فَإِذَا رَأَيْتُمْ شَيْئاً مِنْ ذَلِكَ فَافْرُغُوا إِلَى ذِكْرِ اللَّهِ وَدُعَائِهِ وَاسْتَغْفارِهِ».

(١٥) باب الدعاء في الكسوف

قاله أبو موسى وعائشة رضي الله عنهمما عن النبي ﷺ.

١٠٦٠ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا زَائِدَةُ قَالَ: حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ قَالَ: سَمِعْتُ الْمُغَиْرَةَ بْنَ شُعْبَةَ يَقُولُ: انْكَسَقَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمَ. فَقَالَ النَّاسُ: انْكَسَقَتِ لِمَوْتِ إِبْرَاهِيمَ. فَقَالَ رَسُولُ الله ﷺ:

(14) CHAPTER. To remember Allāh during the eclipse.

This is narrated by Ibn ‘Abbās رضي الله عنهمما.

1059. Narrated Abū Mūsā : رضي الله عنهمما The sun eclipsed and the Prophet ﷺ got up, being afraid that it might be the Hour (i.e., Day of Judgement). He went to the mosque and offered the *Salāt* (prayer) with a long *Qiyām* (standing), bowing and prostration that I had ever seen him doing. Then (after the *Salāt*) he said, “These signs which Allāh sends do not occur because of the life (i.e., birth) or death of somebody, but Allāh frightens *Ibādhu* (His slaves or His worshippers) with them. So when you see anything thereof, proceed to remember Allāh, invoke Him and ask for His forgiveness.”

(15) CHAPTER. Invocation during the eclipse.

And this is narrated by Abū Mūsā and Aishah رضي الله عنهمما from the Prophet ﷺ.

1060. Narrated Al-Mughīra bin Shu‘ba رضي الله عنهمما : On the day of Ibrāhīm’s death, the sun eclipsed and the people said that the eclipse was due to the death of Ibrāhīm (the son of the Prophet ﷺ). Allāh’s Messenger ﷺ said, “The sun and the moon are two signs amongst the signs of Allāh. They do not eclipse because of someone’s death or life (i.e., birth). So when you see them, invoke

Allāh and offer *Salāt* (prayer) till the eclipse has cleared.”

(16) CHAPTER. The saying of *Imām Ammā ba‘du* (then after), during the *Khuṭba* (religious talk) of the eclipse.

1061. And this was narrated by Asmā' who said, “Allāh's Messenger ﷺ finished the eclipse prayer and by then the sun (eclipse) had cleared. Then he delivered the *Khuṭba* (religious talk) and praised Allāh as He deserved and then said *Ammā ba‘du*.”

(17) CHAPTER. The prayer of the lunar eclipse :

1062. Narrated Abū Bakra : رَضِيَ اللَّهُ عَنْهُ In the lifetime of Prophet ﷺ the sun eclipsed so he offered a two *Rak'a Salāt* (prayer).

1063. Narrated Abū Bakra : رَضِيَ اللَّهُ عَنْهُ In the lifetime of Allāh's Messenger ﷺ the sun eclipsed and he went out dragging his clothes till he reached the mosque. The people gathered around him and he led them [in *Salāt* (prayers)] and offered two *Rak'a*. When the sun (eclipse) cleared, he said, “The sun and the moon are two signs amongst the signs of Allāh ; they do not eclipse because of the death of someone, and so when an eclipse occurs, offer *Salāt* and invoke Allāh till the eclipse has cleared.” It happened that a son

«إِنَّ الشَّمْسَ وَالقَمَرَ أَيَّتَانِي مِنْ آيَاتِ اللَّهِ لَا يَنْكِسِفَانِ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاةٍ. فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوَا حَتَّى يَنْجَلِي». [راجع: ١٠٤٣]

(١٦) بَابُ قَوْلِ الْإِمَامِ فِي خُطْبَةِ الْكُسُوفِ: أَمَّا بَعْدُ

١٠٦١ - وَقَالَ أَبُو أُسَامَةً: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنِي فاطِمَةُ بْنُتُ الْمُنْدِرِ، عَنْ أَسْمَاءَ قَالْتُ: فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ فَحَمِدَ اللَّهَ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ». [راجع: ٨٦]

(١٧) بَابُ الصَّلَاةِ فِي كُسُوفِ الْقَمَرِ

١٠٦٢ - حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ شُعبَةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَصَلَّى رَكْعَتَيْنِ. [راجع: ١٠٤٠]

١٠٦٣ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يُونُسَ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: حَسَقَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَخَرَجَ يَجْرُرِ رِدَاعَهُ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ وَثَابَ النَّاسُ إِلَيْهِ فَصَلَّى بِهِمْ رَكْعَتَيْنِ. فَانْجَلَّتِ الشَّمْسُ قَالَ: «إِنَّ الشَّمْسَ وَالقَمَرَ أَيَّتَانِي مِنْ آيَاتِ اللَّهِ

of the Prophet ﷺ called Ibrāhīm died on that day and the people were talking about that (saying that the eclipse was caused by his death).

(18) CHAPTER. The first *Rak'ā* of the eclipse prayer is longer (than the second).

1064. Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ led us [in *Salāt* (prayer) and performed four bowings in two *Rak'āt* during the solar eclipse and the first *Rak'āt* was longer (than the second).

(19) CHAPTER. To recite (the Qur'an) aloud in the eclipse *Salāt* (prayer).

1065. Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ recited (the Qur'an) aloud during the eclipse prayer and when he finished from his recitation he said *Takbir* and bowed. When he stood straight from bowing he said “*Sami’ Allahu liman hamidah, Rabbanā wa lakal-hamad.*” Then again he started reciting. In the eclipse *Salāt* (prayer) there are four bowings and four prostrations in two *Rak'āt*.

1066. Narrated ‘Urwa: رَضِيَ اللَّهُ عَنْهَا said, “In the lifetime of Allāh’s Messenger ﷺ

وَإِنَّهُمَا لَا يَخْسِفانِ لِمَوْتِ أَحَبِّ، وَإِذَا
كَانَ ذَلِكَ فَصَلُوا وَادْعُوا حَتَّى
يُنَكِّشِفَ مَا بِكُمْ». وَذَلِكَ أَنَّ ابْنَاهُ
لِلنَّبِيِّ ﷺ ماتَ يُقَالُ لَهُ: إِبْرَاهِيمُ.

فَقَالَ النَّاسُ فِي ذَلِكَ: [راجع: ١٠٤٠] (١٨) بَابٌ: الرَّكْعَةُ الْأُولَى فِي
الْكُسُوفِ أَطْوَلُ

١٠٦٤ - أَخْبَرَنَا مَحْمُودُ بْنُ
غِيلَانَ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ قَالَ:
حَدَّثَنَا سُفِيَّانُ، عَنْ يَحْيَى، عَنْ
عُمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا:
أَنَّ النَّبِيِّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كُسُوفِ
الشَّمْسِ أَرْبَعَ رَكْعَاتٍ فِي سَجْدَتَيْنِ،
الْأَوَّلُ وَالْأَوَّلُ أَطْوَلُ. [راجع: ١٠٤٤]

(١٩) بَابُ الْجَهْرِ بِالْقِرَاءَةِ فِي
الْكُسُوفِ

١٠٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُهْرَانَ
قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ:
أَخْبَرَنَا ابْنُ نَمِيرٍ سَمِعَ ابْنَ شَهَابٍ،
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا: جَهَرَ النَّبِيُّ ﷺ فِي صَلَاةِ
الْحُسُوفِ بِقِرَاءَتِهِ، فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ
كَبَرَ فَرَكَعَ. وَإِذَا رَفَعَ مِنَ الرَّكْعَةِ قَالَ:
«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ
الْحَمْدُ». ثُمَّ يُعاوِدُ الْقِرَاءَةَ فِي صَلَاةِ
الْكُسُوفِ أَرْبَعَ رَكْعَاتٍ فِي رَكْعَتَيْنِ،
وَأَرْبَعَ سَجَدَاتٍ. [راجع: ١٠٤٤]

١٠٦٦ - وَقَالَ الْأَوْزَاعِيُّ وَغَيْرُهُ:

the sun eclipsed, and he made a person to announce: *As-Salātu Jāmi'a* [Salāt (prayer) in congregation].' He led the Salāt and performed four bowings and four prostrations in two *Rak'ā*."

Narrated Al-Walīd that 'Abdur-Rahmān bin Namir had informed him that he had heard the same. Ibn Shihāb heard the same. Az-Zuhri said, "I asked ('Urwa), 'What did your brother 'Abdullāh bin Az-Zubair do? He offered two *Rak'ā* [of the eclipse Salāt (prayer)] like the morning Salāt (prayer), when he offered the (eclipse) Salāt in Al-Madīna? 'Urwa replied that he had missed (i.e., did not offer Salāt according to) the legal way of its offering." Sulaimān bin Kathīr and Sufyān bin Ḥusain narrated from Az-Zuhri that the Salāt (prayer) for the eclipse used to be offered with loud recitation.

سَمِعْتُ الرَّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ الشَّمْسَ خَسَقَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَبَعَثَ مُنَادِيًّا بِالصَّلَاةِ جَامِعَةً. فَتَقَدَّمَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ. قَالَ الْوَلِيدُ: وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ تَمِيرٍ: سَمِعَ ابْنَ شَهَابٍ مِثْلَهُ . قَالَ الرَّهْرِيُّ: قُلْتُ: مَا صَنَعَ أَحْوَكَ ذَلِكَ عَبْدُ اللَّهِ بْنُ الرَّبِّيرِ، مَا صَلَّى إِلَّا رَكْعَتَيْنِ مِثْلَ الصُّبْحِ إِذْ صَلَّى بِالْمَدِينَةِ قَالَ: أَجَلُ، إِنَّهُ أَخْطَأَ السُّنَّةَ. تَابَعَهُ سُلَيْمانُ بْنُ كَثِيرٍ وَسُفْيَانُ بْنُ حُسَيْنٍ عَنِ الرَّهْرِيِّ فِي الْجَهْرِ. [راجع: ١٠٤٤]

17 - THE BOOK OF PROSTRATION DURING THE RECITATION OF THE QUR'ĀN

(1) CHAPTER. What is said about the prostrations during the recitation of the Qur'ān and its legal way.

1067. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ recited *Sūrat An-Najm* (No.53) at Makkah and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a disbeliever.

(2) CHAPTER. To prostrate during the recitation of *Sūrat Tanzil - As-Sajda* (No.32).

1068. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: On Fridays the Prophet ﷺ used to recite *Alif Lām Mīm Tanzil-As-Sajda* (in the first *Rak'a*) and *Hal aiā 'alal-Insāni* i.e., *Sūrat-Ad-Dahr* (No.76) (in the second *Rak'a*), in the *Salāt-ul-Fajr* (*Fajr* prayer).

(3) CHAPTER. To prostrate while reciting *Sūrat Sād* (No.38).

1069. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The prostration of *Sād* is not a compulsory

١٧ - كتاب سجود القرآن

(١) باب ما جاء في سجود القرآن
وسنتها

١٠٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
قَالَ: حَدَّثَنَا عُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ،
عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ
الْأَسْوَدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَرَأَ النَّبِيُّ ﷺ النَّجْمَ بِمَكَّةَ
فَسَجَدَ فِيهَا وَسَجَدَ مَنْ مَعَهُ غَيْرَ شَيْخٍ
أَخْدَى كَفَّاً مِنْ حَصَى أَوْ تُرَابٍ وَرَفَعَهُ
إِلَى جَهَنَّمَ وَقَالَ: يَكْفِيَ هَذَا، فَرَأَيْتُهُ
بَعْدَ ذَلِكَ قُتِلَ كافراً. [انظر: ١٠٧٠]

[٤٨٦٣، ٣٩٧٢، ٣٨٥٣]

(٢) باب سجدة **﴿تَنزِيل﴾** السجدة

١٠٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ
قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ
إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ
ﷺ قَرَأَ فِي الْجَمْعَةِ فِي صَلَاةِ الْفَجْرِ
﴿الَّهُمَّ تَنْزِلُ الْكِتَبَ لَا رَبَّ فِيهِ
مِنْ رَبِّ الْعَالَمِينَ﴾ السجدة، وَ**﴿هَلْ**
أَقَّ عَلَى الْأَنْكَنِ﴾. [راجع: ٨٩١]

(٣) باب سجدة صَ

١٠٦٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ

one but I saw the Prophet ﷺ prostrating while reciting it.

حَرْبٌ وَأَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَادٌ - هُوَ ابْنُ زَيْدٍ - عَنْ أَيُوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ﴿سَلَامٌ لِلَّذِينَ مِنْ عَزَّازِيمِ السُّجُودِ. وَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَسْجُدُ فِيهَا﴾. [٣٤٢٢] [انظر:]

(4) CHAPTER. The prostration in *An-Najm*. (No.53).

Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا narrates this from the Prophet ﷺ.

1070. Narrated ‘Abdullāh (bin Mas‘ūd) رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ recited *Sūrat-An-Najm* (No.53) and prostrated while reciting it and all the people prostrated and a man amongst the people took a handful of stones or earth and raised it to his face and said, “This is sufficient for me.” Later on I saw him killed as a disbeliever.

٤٠٧٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَرَأَ سُورَةَ النَّجْمِ فَسَاجَدَ بِهَا، فَمَا بَقَى أَحَدٌ مِنَ الْقَوْمِ إِلَّا سَاجَدَ، فَأَخَذَ رَجُلٌ مِنَ الْقَوْمِ كَفَّاً مِنْ حَصَى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى وَجْهِهِ وَقَالَ: يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كافِرًا.

[راجع:]

(5) CHAPTER. The prostration of Muslims along with *Al-Mushrikūn*⁽¹⁾; and a *Mushrik* is *Najasun* (impure)⁽²⁾ and does not perform ablution;

Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ used to prostrate without ablution.

٤٠٧١ - بَابُ سُجُودِ الْمُسْلِمِينَ مَعَ الْمُشْرِكِينَ. وَالْمُشْرِكُ نَجْسٌ لَيْسَ لَهُ وُضُوءٌ،

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَسْجُدُ عَلَى عَيْرٍ وُضُوءٍ.

(1) (Ch.5) *Al-Mushrikūn*: (Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ).

(2) (Ch.5) Their impurity is spiritual and physical : Spiritual, because they don't believe in Allāh's Oneness and in His Prophet Muhammad ﷺ ; and physical, because they lack personal hygiene (filthy as regards urine, stools, and blood etc.). And the word *Najas* is used only for those persons who have spiritual impurity e.g., *Al-Mushrikūn*. (See V.9:28 – The Qur'aan).

1071. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ prostrated while reciting *An-Najm* (No.53) and with him prostrated the Muslims, the *Mushrikūn*, the jinn, and the mankind.

١٠٧١ - حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ سَجَدَ بِالنَّجْمِ. وَسَاجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ، وَالْجِنُّ وَالإِنْسُ. وَرَوَاهُ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَيُوبَ.

[انظر: ٤٨٦٢]

(6) CHAPTER. Whoever recited the Verses of prostration and did not prostrate.

٦) بَابُ مَنْ قَرَا السَّجْدَةَ وَلَمْ يَسْجُدْ

1072. Narrated 'Atā' bin Yāsār : I asked Zaid bin Thābit رَضِيَ اللَّهُ عَنْهُ about prostration on which he said that he had recited (*Sūrat An-Najm* (No.53) before the Prophet ﷺ, yet he (the Prophet) did not perform a prostration.

١٠٧٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤَدْ أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ حُصَيْفَةَ، عَنْ ابْنِ قُسْيَطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ أَخْبَرَهُ: أَنَّهُ سَأَلَ رَبِيدَ ابْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ فَرَعَمَ أَنَّهُ قَرَا عَلَى النَّبِيِّ ﷺ 《وَالنَّجْمِ》 فَلَمْ يَسْجُدْ فِيهَا.

[انظر: ١٠٧٣]

1073. Narrated Zaid bin Thābit رَضِيَ اللَّهُ عَنْهُ : I recited (*Sūrah An-Najm* (No.53) before the Prophet ﷺ, yet he did not perform a prostration.

١٠٧٣ - حَدَّثَنَا آدُمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ قُسْيَطٍ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ رَبِيدَ بْنِ ثَابِتٍ قَالَ: قَرَأَتْ عَلَى النَّبِيِّ ﷺ 《وَالنَّجْمِ》 فَلَمْ يَسْجُدْ فِيهَا. [انظر:

١٠٧٢]

(7) CHAPTER. Prostration while reciting *Idhās-Šamā'un-Shaqqat*. (*Sūrah No.84*).

٧) بَابُ سَجْدَةٍ: 《إِذَا أَلَّمَ أَنْشَأَتْ ①

1074. Narrated Abū Salma : I saw Abū Hurairah رَضِيَ اللَّهُ عَنْهُ reciting *Idhās-Šamā'un-*

١٠٧٤ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ

Shaqqat and he prostrated during its recitation. I asked Abū Hurairah, "Didn't I saw you prostrating?" Abū Hurairah said, "Had I not seen the Prophet ﷺ prostrating, I would not have prostrated."

وَمُعاذُ بْنُ فَضَالَةَ قَالَ: أَخْبَرَنَا هِشَامٌ،
عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ قَالَ:
رَأَيْتُ أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فَرَا
﴿إِذَا أَلَمَاءَ أَشَقَّتَ﴾ فَسَجَدَ بِهَا.
فَقُلْتُ: يَا أبا هُرَيْرَةَ، ألم أرَكَ
تَسْجُدًا؟ قَالَ: لَنْ لَمْ أَرَ النَّبِيَّ ﷺ
سَجَدَ لَنْ أَسْجُدْ.

(٨) بَابُ مَنْ سَجَدَ لِسُجُودِ الْقَارِئِ،

(8) CHAPTER. Whoever prostrated with the prostration of the reciter (of the Qur'an).

And Ibn Mas'ūd asked Tamīm bin Hadhlam, while he was a boy, to recite *Sūrah* and said to him, "Prostrate as you are our *Imām*."

وَقَالَ ابْنُ مَسْعُودٍ لِتَوَبِيمَ بْنِ حَذْلَمَ
وَهُوَ غُلَامٌ فَرَأَ عَلَيْهِ سَجْدَةً فَقَالَ:
اسْجُدْ فَإِنَّكَ إِمَامُنَا.

١٠٧٥ - حَدَّثَنَا مُسْلِمٌ قَالَ:

حَدَّثَنَا يَحْيَىٰ: عَنْ عُبَيْدِ اللَّهِ قَالَ:
حَدَّثَنِي نَافعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ عَلَيْنَا
السُّورَةَ فِيهَا السَّجْدَةُ فَيَسْجُدُ وَنَسْجُدُ
حَتَّىٰ مَا يَجِدُ أَحَدُنَا مَوْضِعًا جَيِّهَتِهِ.

[انظر: ١٠٧٦، ١٠٧٩]

(٩) بَابُ ارْدَحَامِ النَّاسِ إِذَا قَرَأَ الإِمَامُ السَّجْدَةَ

(9) CHAPTER. The overcrowding of the people when the *Imām* recites *As-Sajda*.

١٠٧٦. Narrated Ibn 'Umar : The Prophet ﷺ used to recite (*Sūrat*) *As-Sajda* while we were with him, he would prostrate and we also would prostrate with him and some of us would not find a place for our foreheads to prostrate on, due to overcrowding.

١٠٧٦ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ قَالَ:
حَدَّثَنَا عَلَيٰ بْنُ مُسْهِرٍ قَالَ: أَخْبَرَنَا
عُبَيْدُ اللَّهِ عَنْ نَافعٍ، عَنْ ابْنِ عُمَرَ
قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ السَّجْدَةَ
وَنَحْنُ عِنْدَهُ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ
فَنَزَدَ حُمُّرًا حَتَّىٰ مَا يَجِدُ أَحَدُنَا لِجَهَتِهِ
مَوْضِعًا يَسْجُدُ عَلَيْهِ. [راجع: ١٠٧٥]

(10) CHAPTER. Whoever thinks that Allāh has not made prostration of recitation (i.e., during the recitation of the Qur'ān) compulsory.

And 'Imrān bin Ḥussain was asked if a man heard *As-Sajda* but was not sitting to listen to it (would the prostration be compulsory for him?) He said, "In my opinion prostration is not compulsory for him even if he were sitting to listen to it." And Salmān (who once heard *Sūrat As-Sajda* but did not prostrate) said, "I did not come with the intention of listening to it", and 'Uthmān said, "The prostration is compulsory for the person who listens to it." And Az-Zuhri said, "Do not perform the prostration of recitation without ablution, and when you are a non-traveller, face the *Qiblah* while performing the prostration of recitation and if you are riding perform it in whatever direction you are facing." And Aṣ-Ṣā'ib bin Yazīd did not perform the prostrations of recitation while a story-teller or a preacher was reciting the Verses of prostration.

1077. Narrated Rabī'a: 'Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ recited *Sūrat An-Nahl* (16) on a Friday on the pulpit and when he reached the Verse of *Sajda*, he got down from the pulpit and prostrated and the people also prostrated. The next Friday 'Umar bin Al-Khaṭṭāb recited the same *Sūrah* and when he reached the Verse of *Sajda* he said, "O people! When we recite the Verses of *Sajda* [during the *Khuṭba* (religious talk)] whoever prostrates does the right thing, yet there is no sin on the one who does not prostrate." And 'Umar did not prostrate (that day). Ibn 'Umar added, "Allāh has not made the prostration of recitation compulsory but if we wish we can perform it."

(١٠) بَابُ مَنْ رَأَى أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُوجِبِ السُّجُودَ وَقَدِ لَعْرَانَ بْنَ حُصَيْنَ: الرَّجُلُ يَسْمَعُ السَّجْدَةَ وَلَمْ يَجْلِسْ لِهَا؟ قَالَ: أَرَأَيْتَ لَوْ قَعَدَ لَهَا؟ كَائِنَهُ لَا يُوجِبُهُ عَلَيْهِ. وَقَالَ سَلَمَانُ: مَا لَهَا غَدَوْنَا. وَقَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: إِنَّمَا السَّجْدَةَ عَلَى مَنِ اسْتَمَعَهَا. وَقَالَ الرُّهْرِيُّ: لَا يَسْجُدُ إِلَّا أَنْ يَكُونَ طَاهِرًا. فَإِذَا سَجَدْتَ وَأَنْتَ فِي حَضَرِ فَاسْتَقْبِلِ الْقِبْلَةَ، فَإِنْ كُنْتَ رَاجِيًّا فَلَا عَلَيْكَ حِيلَةٌ كَانَ وَجْهُكَ. وَكَانَ السَّائِبُ بْنُ يَزِيدَ لَا يَسْجُدُ لِسُجُودِ الْقَاصِّ.

١٠٧٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ أَنَّ ابْنَ جَرِيْعَهُ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهُدَيْرِ التَّيْمِيِّ - قَالَ أَبُو بَكْرٍ: وَكَانَ رَبِيعَةُ مِنْ خِيَارِ النَّاسِ - عَمَّا حَضَرَ رَبِيعَةُ مِنْ عُمَرَ بْنَ الْحَطَّابِ رَضِيَ اللَّهُ عَنْهُ: قَرَأَ يَوْمَ الْجُمُعَةِ عَلَى الْمُبَرِّ بِسُورَةِ النَّحْلِ حَتَّى إِذَا جَاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ

وَسَجَدَ النَّاسُ، حَتَّى إِذَا كَانَتِ
الْجُمُعَةُ الْقَابِلَةُ قَرَا بِهَا حَتَّى إِذَا جَاءَ
السَّجْدَةُ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّا نَمْرُ
بِالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أَصَابَ،
وَمَنْ لَمْ يَسْجُدْ فَلَا إِثْمَ عَلَيْهِ، وَلَمْ
يَسْجُدْ عُمَرٌ رَضِيَ اللَّهُ عَنْهُ. وَزَادَ نافعٌ
عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ
اللَّهَ لَمْ يَفْرُضْ عَلَيْنَا السُّجُودَ إِلَّا أَنْ
شَاءَ.

(11) CHAPTER. Whoever recited the Verse of Sajda during the Salāt (prayer) and prostrated (while praying).

1078. Narrated Abū Rāfi': I offered the 'Ishā' prayer behind Abū Hurairah and he recited *Idhās-Samā'un-Shaqqat* (No.84), and prostrated. I said, "What is this?" Abū Hurairah said, "I prostrated behind Abū Qāsim ﷺ and I will do the same till I meet him."

(11) بَابُ مَنْ قَرَا السَّجْدَةَ فِي الصَّلَاةِ فَسَجَدَ بِهَا

١٠٧٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ:
حَدَّثَنَا مُعْتَمِرٌ قَالَ: حَدَّثَنِي أَبِي قَالَ:
حَدَّثَنِي بَكْرٌ، عَنْ أَبِي رَافِعٍ قَالَ:
صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَنَمَةَ قَرَا
﴿إِذَا الْمَأْةُ أَنْشَأْتَ﴾ فَسَجَدَ فَقَلَّتْ:
مَا هَذِهِ؟ قَالَ: سَجَدْتُ بِهَا خَلْفَ أَبِي
الْقَاسِمِ ﷺ فَلَا أَرَأَيْتُ أَسْجُدُ فِيهَا حَتَّى
الْأَقَاهُ. [راجع: ٧٦٦]

(12) CHAPTER. Whoever does not find a place for prostration (with the Imām) because of overcrowding.

1079. Narrated Ibn 'Umar رضي الله عنهما: Whenever the Prophet ﷺ recited the Sūrah in which there was a prostration he would prostrate and then, we, too, would prostrate and some of us used not to find a place for prostration.

**(12) بَابُ مَنْ لَمْ يَجِدْ مَوْضِعًا
لِلسُّجُودِ مَعَ الْإِمَامِ مِنَ الزَّحَامِ**

١٠٧٩ - حَدَّثَنَا صَدَقَةً قَالَ:
أَخْبَرَنَا يَحْيَى، عَنْ عَبْيَدِ اللَّهِ، عَنْ
نَافعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ السُّورَةَ الَّتِي
فِيهَا السَّجْدَةُ فَيَسْجُدُ فَنَسْجُدُ حَتَّى مَا
يَجِدُ أَحَدُنَا مَكَانًا لِمَوْضِعِ جَبَّهَتِهِ.
[راجع: ١٠٧٩]

18 – THE BOOK OF ABRIDGED OR SHORTENED PRAYERS (AT-TAQSI'R)

(1) CHAPTER. What is said about the shortened prayers and for what period of stay one should offer shortened prayers.

1080. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ once travelled and stayed for nineteen days and offered shortened prayers. So when we travelled (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer.

١٨ - كتاب تقصير الصلاة

(١) بَابُ مَا جَاءَ فِي التَّقْصِيرِ. وَكَمْ يُقْصِرُ حَتَّى يَفْعُلُ

١٠٨٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمٍ وَحُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنْ أَبْنَ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ تِسْعَةَ عَشَرَ يَقْصُرُ، فَنَخْنُ إِذَا سَافَرْنَا تِسْعَةَ عَشَرَ قَصْرُنَا وَإِنْ زِدْنَا أَتْمَمْنَا. [انظر: ٤٢٩٩، ٤٢٩٨]

1081. Narrated Yahyā bin Ishāq: I heard Anas saying, “We travelled with the Prophet ﷺ from Al-Madīna to Makkah and he used to offer two *Rak’ā*, two *Rak’ā* (shortened prayers) till we returned to Al-Madīna.” I said, “Did you stay for some days in Makkah?” He replied, “We stayed in Makkah for ten days.”

١٠٨١ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَنَّهَا يَقُولُ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكْعَيْنِ رَكْعَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ، قُلْتُ: أَفَمُتْمِمُ بِمَكَّةَ شَيْئًا؟ قَالَ: أَفَقَنَا بِهَا عَشْرًا. [انظر: ٤٢٩٧]

(٢) بَابُ الصَّلَاةِ بِيمِنِي

(2) CHAPTER. *As-Salāt* (the prayers) at Mina (during *Hajj*).

1082. Narrated ‘Abdullāh (bin ‘Umar): رَضِيَ اللَّهُ عَنْهُمَا I offered the *Salāt* with the Prophet ﷺ, Abū Bakr and ‘Umar at Minā and it used to be two *Rak’ā* (shortened *Salāt*). ‘Uthmān in the early days of his caliphate did the same, but later on he started offering the full *Salāt* (prayers).

١٠٨٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِيَمِنِي رَكْعَيْنِ، وَأَبِي بَكْرِ

وَعُمَرَ وَمَعَ عُثْمَانَ صَدِرَا مِنْ إِمَارَتِهِ،
ثُمَّ أَتَمُّهَا. [انظر: ١٦٥٥]

1083. Narrated Hāritha bin Wahab رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ led us in the *Salāt* (prayers) at Mīnā (during the *Hajj*) and it was two *Rak'ā* (shortened prayer), while we were in a better security than before. (See H.No. 1656).

1084. Narrated ‘Abdur Raḥmān bin Yaṣīd: At Mīnā Uthmān Ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ led us in the *Salāt* (prayer) and offered four *Rak'ā* (the full prayer). ‘Abdullāh bin Mas’ūd رَضِيَ اللَّهُ عَنْهُ was informed about it. He said sadly, “Truly, to Allāh we belong and truly, to Him we shall return.” And added, “I offered two *Rak'ā* (shortened prayers) with Allāh’s Messenger ﷺ at Mīnā and similarly with Abū Bakr and with ‘Umar رَضِيَ اللَّهُ عَنْهُما (during their caliphates).” He further said, “May I be lucky enough to have two of the four *Rak'ā* accepted (by Allāh).”

١٠٨٣ - حَدَّثَنَا أَبُو الوليد قَالَ:
حَدَّثَنَا شَعْبَةُ قَالَ: أَبْنَانَا أَبُو إِسْحَاقَ
قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قَالَ:
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آمَنَ مَا كَانَ يَمْنَى
رَكْعَتَيْنِ. [انظر: ١٦٥٦]

١٠٨٤ - حَدَّثَنَا قُتْبَيْهُ قَالَ: حَدَّثَنَا
عَبْدُ الْوَاحِدِ، عَنِ الْأَعْمَشِ قَالَ:
حَدَّثَنَا إِبْرَاهِيمُ قَالَ: سَمِعْتُ عَبْدَ
الرَّحْمَنِ بْنَ يَزِيدَ يَقُولُ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَمْنَى
أَرْبَعَ رَكْعَاتٍ. فَقَبِيلَ ذَلِكَ لِعَبْدِ اللَّهِ بْنِ
مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فَاسْتَرْجَعَ قَالَ:
صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَمْنَى
رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرِ
الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ يَمْنَى رَكْعَتَيْنِ،
وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ
اللَّهُ عَنْهُ رَكْعَتَيْنِ. فَلَيْلَتَ حَطَّيْ مِنْ
أَرْبَعَ رَكْعَاتٍ رَكْعَاتَنِي مُتَقَبَّلَاتِي.
[انظر: ١٦٥٧]

(٣) بَابٌ: كَمْ أَقَامَ النَّبِيُّ ﷺ فِي
حَجَّةِهِ؟

(3) CHAPTER. How long did the Prophet ﷺ stay during his *Hajj*?

1085. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُما: The Prophet ﷺ and his Companions reached Makkah in the morning of the 4th Dhul-Hijjah reciting *Talbiya* [*Labbaik Allāhumma Labbaik*. (O Allāh! We are obedient to Your Orders, we respond to Your Call)], intending to perform *Hajj*. The Prophet ﷺ ordered his Companions to assume the *Ihrām*

١٠٨٥ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ:
حَدَّثَنَا أَبُوبُ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ،
عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قَالَ:
قَدِمَ النَّبِيُّ ﷺ وَاصْحَابُهُ لِصُبْحِ رَابِعَةِ

(for ‘Umra instead of Hajj, except those who had Hady (sacrifice) with them. (And the Prophet ﷺ stayed for ten days during the Hajj — see H. No. 1081).

يُبَيِّنُ بِالْحَجَّ فَأَمْرُهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً إِلَّا مَنْ مَعَهُ الْهَدْيُ. تَابَعَهُ عَطَاءُ عَنْ جَابِرٍ. [انظر: ١٥٦٤، ٢٥٠٥]

[٣٨٣٢]

(4) CHAPTER. What is the length of the journey that makes it permissible for one to offer a shortened Salāt (prayer)?

The Prophet ﷺ called a journey of one day and one night as travelling. Ibn ‘Umar, Ibn ‘Abbās used to shorten the Salāt and stop fasting in a journey of four Burud, i.e. sixteen Farsakh (distance of 3 miles equals one Farsakh).

1086. Narrated Ibn ‘Umar رضي الله عنهما : The Prophet ﷺ said, “A woman should not travel for more than three days except with a Mahram [i.e. a male (with whom she cannot marry at all, e.g., her brother, father, grandfather, etc.) or her own husband.]”

وَسَمِّيَ النَّبِيُّ ﷺ يَوْمًا وَلَيْلَةً سَفَرًا. وَكَانَ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ يَقْصُرُانِ وَيُفْطِرُانِ فِي أَرْبَعَةِ بُرُودٍ وَهِيَ سَيَّةٌ عَشَرَ فَرْسَخًا.

1086 - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ قَالَ: قُلْتُ لِأَبِي أَسَمَّةَ: حَدَّثْكُمْ عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيًّا ﷺ قَالَ: «لَا تُسَافِرِ الْمَرْأَةُ ثَلَاثَةً إِلَّا مَعَ ذِي مَحْرَمٍ».

[انظر: ١٠٨٧]

1087. Narrated Ibn ‘Umar رضي الله عنهما : The Prophet ﷺ said, “A woman should not travel for more than three days except with a Mahram.”

1087 - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُسَافِرِ الْمَرْأَةُ ثَلَاثَةً إِلَّا مَعَ ذِي مَحْرَمٍ».

[راجع: ١٠٨٧]

تَابَعَهُ أَحْمَدُ، عَنْ ابْنِ الْمُبَارَكِ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

1088 - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا سَعِيدُ

1088. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, “It is not permissible for a woman who believes in Allāh and the

Last Day to travel for one day and night except with a *Mahram*.”

المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَجْلُ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةً لَيْسَ مَعَهَا حُرْمَةً». تَابَعَهُ يَحْيَى بْنُ أَبِي كَثِيرٍ، وَسُهَيْلٌ، وَمَالِكُ عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ.

(٥) بَابٌ: يَقْصُرُ إِذَا خَرَجَ مِنْ مَوْضِعِهِ،

وَخَرَجَ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ فَقَصَرَ وَهُوَ يَرَى الْبُيُوتَ. فَلَمَّا رَجَعَ قَبْلَ أَلْهُ: هَذِهِ الْكُوفَةُ؟ قَالَ: لَا، حَتَّى تَدْخُلَهَا.

(5) CHAPTER. When a traveller leaves his original place, he can shorten his *Salāt* (prayers).

Once ‘Alī (bin Abī Tālib) left (Kūfa) and started shortening the *Salāt* (prayers) although the houses (of Kūfa) were in sight. On his return he was told, “This is Kūfa.” (So that he would no longer shorten the *Salāt*). He said, “No, [I will go on shortening the *Salāt* (prayers)] till we enter Kūfa.”

1089. Narrated Anas bin Mālik رضي الله عنهما : I offered four *Rak'a* of *Zuhr* prayer with the Prophet ﷺ at Al-Madīna and two *Rak'a* at Dhul-Hulaifa. (i.e. shortened the ‘Aṣr prayers).

١٠٨٩ - حَدَّثَنَا أَبُو نُعَيْمٌ قَالَ: حَدَّثَنَا سُفِيَّانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَابْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ الظَّهَرَ مَعَ النَّبِيِّ ﷺ بِالْمَدِيْنَةِ أَرْبَعًا، وَبِذِي الْحُلْيَةِ رَكْعَيْنِ. [انظر: ١٥٤٦، ١٥٤٧، ٢٩٥١، ١٧١٤، ١٧١٢، ١٧١٥]

[٢٩٨٦]

1090. Narrated ‘Āishah رضي الله عنها : “When the *Salāt* (prayer) were first enjoined they were two *Rak'at* each. Later the *Salāt* (prayer) in a journey was kept as it was but the *Salāt* (prayers) for non-travellers were made full (completed).” Az-Zuhri said, “I asked ‘Urwa what made ‘Āishah رضي الله عنها offer the full *Salāt* (in journey).” He replied,

١٠٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفِيَّانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: الصَّلَاةُ أَوَّلُ مَا فُرِضَتْ رَكْعَيْنِ، فَأُفْرِضَتْ صَلَاةً

"She did the same as 'Uthmān did."

السَّفَرِ وَأَتَمَتْ صَلَاةُ الْحَاضِرِ . قَالَ الرَّهْرِيُّ : فَقُلْتُ لِعُرْوَةَ : مَا بَالُ عَائِشَةَ تُؤْتِمُ ؟ قَالَ : تَأْوَلَتْ مَا تَأْوَلَ عُثْمَانُ .

[راجع: ٣٥٠]

(6) CHAPTER. To offer three *Rak'ā* of *Maghrib* prayer during a journey.

(٦) بَابٌ : تُصَلَّى الْمَغْرِبُ ثَلَاثَةً فِي السَّفَرِ

1091. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا , "I saw Allāh's Messenger ﷺ delaying the *Maghrib* prayer till he offered it along with the *Ishā'* prayer whenever he was in a hurry during a journey." Sālim narrated, "Ibn 'Umar used to do the same whenever he was in a hurry during a journey."

١٠٩١ - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ : أَخْبَرَنَا شَعِيبٌ ، عَنِ الرَّهْرِيِّ قَالَ : أَخْبَرَنِي سَالْمٌ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤْخِرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ . قَالَ سَالْمٌ : وَكَانَ عَبْدُ اللَّهِ يَفْعَلُهُ إِذَا أَعْجَلَهُ السَّيْرُ . [انظر: ١٠٩٢ ، ١٠٩٦ ، ١١٠٩ ، ١٦٦٨ ، ١٦٧٣ ، ١٨٠٥]

[٣٠٠]

1092. And Sālim also said, "Ibn 'Umar used to offer the *Maghrib* and *Ishā'* prayers together in Al-Muzdalifa." Sālim further said, "Ibn 'Umar (once) delayed the *Maghrib* prayer because at that time he heard the news of the death of his wife Safiyya bint Abī 'Ubaid. I said to him, 'As-Salāt (the prayer) (is due).' He said, 'Go on.' Again I said, 'As-Salāt (is due).' He said, 'Go on,' till we covered two or three miles. Then he got down, offered *Salāt* and said, 'I saw the Prophet ﷺ offering *Salāt* in this way, whenever he was in a hurry during the journey.'" 'Abdullāh (bin 'Umar) added, "Whenever the Prophet ﷺ was in a hurry, he used to delay the *Maghrib* prayers and then offer three *Rak'a* (of the *Maghrib*) and perform *Taslim*, and after waiting for a

١٠٩٢ - وَرَادَ الْلَّيْثُ : حَدَّثَنِي يُوسُفُ عَنْ أَبِي شَهَابٍ قَالَ سَالْمٌ : كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُرْدَلَفَةِ . قَالَ سَالْمٌ : وَأَخْرَى ابْنُ عُمَرَ الْمَغْرِبَ وَكَانَ اسْتُضْرَخَ عَلَى امْرَأِهِ صَفِيَّةِ بْنِتِ أَبِي عَبِيدٍ ، فَقُلْتُ لَهُ : الصَّلَاةُ ، فَقَالَ : سِرْ ، فَقُلْتُ لَهُ : الصَّلَاةُ ، فَقَالَ : سِرْ . حَتَّى سَارَ مِنْيَنِي أَفْوَى ثَلَاثَةَ ، ثُمَّ نَزَلَ فَصَلَّى ثُمَّ قَالَ : هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي إِذَا أَعْجَلَهُ الْبَيْرُ . وَقَالَ عَبْدُ اللَّهِ : رَأَيْتُ النَّبِيَّ ﷺ إِذَا

short while, *Iqāma* used to be pronounced for the '*Ishā'* prayer when he would offer two *Rak'āt* and perform *Taslīm*. He would never offer any optional *Ṣalāt* till the middle of the night (when he used to offer the *Tahajjud*)."

أَعْجَلَهُ السَّيِّرُ يُقِيمُ الْمَغْرِبَ فَيُصَلِّيهَا ثَلَاثًا ثُمَّ يُسْلِمُ، ثُمَّ قَلَّمَا يُلْبِثُ حَتَّى يُقِيمَ الْعِشَاءَ فَيُصَلِّيهَا رَكْعَتَيْنِ ثُمَّ يُسْلِمُ، وَلَا يُسْتَحِقُ بَعْدَ الْعِشَاءِ حَتَّى يَقُومَ مِنْ جَوْفِ الظِّلِّ. [راجع: ١٠٩١]

(٧) **بَابُ صَلَاةِ التَّطْوِعِ عَلَى الدَّوَابِ، وَحِينَما تَوَجَّهُتْ**

(7) CHAPTER. To offer the optional non-obligatory *Salāt* (*Nawāfił*) on the back of animals (*Rāhīla*) in whatever direction the animal goes.

1093. Narrated ‘Abdullāh bin ‘Āmir that his father said: I saw the Prophet ﷺ offering the *Salāt* (prayer) on his mount (*Rāhīla*) in whatever direction it took.

١٠٩٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ الرَّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَتَّى تَوَجَّهَتْ بِهِ. [انظر: ١٠٩٧]

1094. Narrated Jābir bin ‘Abdullāh رضي الله عنهما : The Prophet ﷺ used to offer the *Nawāfił*, (optional — non obligatory prayers) while riding, facing a direction other than that of the *Qiblah*.

١٠٩٤ - حَلَّثَنَا أَبُو نُعَيْمَ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي التَّطْوِعَ وَهُوَ رَاكِبٌ فِي غَيْرِ الْقِبْلَةِ.

[راجع: ٤٠٠]

1095. Narrated Nāfi': Ibn ‘Umar رضي الله عنهما (while on a journey) used to offer the *Nawāfił* and the *Witr* prayers on his *Rāhīla* (mount). He said that the Prophet ﷺ used to do so.

١٠٩٥ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي عَلَى رَاحِلَتِهِ وَيُوْتِرُ عَلَيْهَا، وَيُحِبِّرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعُلُهُ. [راجع: ٩٩٩]

(8) CHAPTER. To offer the *Salāt* by signs (while riding) on an animal (*Rāhīla*).

1096. Narrated ‘Abdullāh bin Dīnār: On

(٨) بَابُ الْإِيمَاءِ عَلَى الدَّاَيَةِ

١٠٩٦ - حَدَّثَنَا مُوسَى بْنُ

رَضِيَ اللَّهُ عَنْهُمَا travelling, ‘Abdullāh bin ‘Umar used to offer the (optional—non-obligatory) *Salāt* (prayer) on his mount (*Rāhīla*) by signs whatever direction it took. ‘Abdullāh said that the Prophet ﷺ used to do so.

إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي فِي السَّفَرِ عَلَى رَاجِلِهِ، أَئِنَّمَا تَوَجَّهُتْ يُومَئِيْ، وَذَكَرَ عَبْدُ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُهُ. [راجع: ٩٩٩]

(٩) بَابُ يَنْزُلُ لِلْمَكْتُوبَةِ

(9) CHAPTER. To get down in order to offer the prescribed (compulsory) *Salāt* (prayer).

1097. Narrated ‘Amīr bin Rabi‘a رَضِيَ اللَّهُ عَنْهُ : I saw the Prophet ﷺ on his *Rāhīla* (mount) offering *Nawāfił* prayers by nodding his head, whatever direction he faced, but Allāh’s Messenger ﷺ never did the same in offering the prescribed (compulsory) *Salāt* (prayer).

١٠٩٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ أَنَّ عَامِرَ بْنَ رَبِيعَةَ أَخْبَرَهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَهُوَ عَلَى الرَّاجِلَةِ يُسَبِّحُ، يُوْمَئِيْ بِرَأْسِهِ قَبْلَ أَيِّ وَجْهٍ تَوَجَّهَ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَصْنَعُ ذَلِكَ فِي الصَّلَاةِ الْمَكْتُوبَةِ.

[راجع: ١٠٩٣]

1098. Narrated Sālim: At night, ‘Abdullāh bin ‘Umar used to offer the *Salāt* (prayer) on the back of his animal during a journey and never cared about the direction he faced. Ibn ‘Umar said, “Allāh’s Messenger ﷺ used to offer the optional *Salāt* (prayer) on the back of his *Rāhīla* facing any direction and also used to offer the *Witr* on it but never offered the prescribed (compulsory) *Salāt* (prayer) on it.”

١٠٩٨ - وَقَالَ الْلَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ قَالَ: سَالَمٌ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُصَلِّي عَلَى دَابِبِهِ مِنَ اللَّيْلِ وَهُوَ مُسَافِرٌ، مَا يُبَالِي حَيْثُ كَانَ وَجْهُهُ. قَالَ ابْنُ عُمَرَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاجِلَةِ قَبْلَ أَيِّ وَجْهٍ تَوَجَّهَ وَيُوْتِرُ عَلَيْهَا غَيْرَ أَنَّهُ لَا يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ. [راجع: ٩٩٩]

١٠٩٩ - حَدَّثَنَا مُعاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ

رَضِيَ اللَّهُ عَنْهُمَا ١٠٩٩. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ used to offer (the *Nawāfił*) prayers on his mount facing east,

and whenever he wanted to offer the compulsory *Salāt* (prayer), he used to dismount and face the *Qiblah*.

مُحَمَّدٌ بْنُ عَبْدِ الرَّحْمَنِ بْنِ ثُوبَانَ قَالَ: حَدَّنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ، فَإِذَا أَرَادَ أَنْ يُصَلِّي الْمَكْتُوبَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ».

[راجع: ٤٠٠]

(10) CHAPTER. To offer the *Nawāfil* (optional — non-obligatory) while riding a donkey.

1100. Narrated Anas bin Sīrīn: We went to receive Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ when he returned from Shām and met him at a place called ‘Ain-at-Tamr. I saw him offering *Salāt* (prayer) riding a donkey, with his face to this direction, i.e., to the left of the *Qiblah*. I said to him, “I have seen you offering the *Salāt* (prayer) in a direction other than that of the *Qiblah*.” He replied, “If I had not seen Allāh’s Messenger ﷺ doing it, I would not have done it.”

(١٠) بَابُ صَلَاةِ التَّطْوِعِ عَلَى الْجَمَارِ

١١٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا أَنَسُ بْنُ سَيْرِينَ قَالَ: اسْتَقْبَلْنَا أَنَسَ بْنَ مَالِكٍ حِينَ قَدِمَ مِنَ الشَّامَ فَلَقِيَنَاهُ بِعَيْنِ التَّمْرِ، فَرَأَيْنَهُ يُصَلِّي عَلَى جَمَارٍ وَوَجْهُهُ مِنْ ذَالِ الْجَانِبِ، يَعْنِي عَنْ يَسَارِ الْقِبْلَةِ، فَقُلْتُ: رَأَيْتُكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ. فَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَهُ لَمْ أَفْعُلْهُ.

رَوَاهُ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ حَجَّاجٍ، عَنْ أَنَسِ بْنِ سَيْرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

(١١) بَابُ مَنْ لَمْ يَتَطَوَّعْ فِي السَّفَرِ دُبُرِ الصَّلَاةِ

١١٠١ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي أَبْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ أَنَّ حَفْصَ بْنَ عَاصِمٍ

(11) CHAPTER. Whoever did not offer the *Nawāfil* (optional — non-obligatory) before and after the (compulsory) *Salāt* (prayer) during a journey.

1101. Narrated Hafṣ bin ‘Āsim: Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُما went on a journey and said, “I accompanied the Prophet ﷺ and he did not offer the *Nawāfil* (optional — non-obligatory) during the journey, and

Allāh جَلَّ ذِكْرَهِ says:

"Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow..." (V.33:21)

حدَّثَنَا قالَ: سَافَرَ ابْنُ عُمَرَ فَقَالَ: صَحِّبُتُ النَّبِيَّ ﷺ فَلَمْ أَرْهُ سُسْطَحَ فِي السَّفَرِ. وَقَالَ اللَّهُ جَلَّ ذِكْرُهُ: لِقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَشْوَأُ حَسَنَةً

[الأحزاب: ٢١]. [انظر: ١١٠٢]

1102. Narrated Ibn ‘Umar: I accompanied Allāh’s Messenger ﷺ and he never offered more than two *Rak’ā* prayer during a journey. Abū Bakr, ‘Umar and ‘Uthmān رَضِيَ اللَّهُ عَنْهُمْ used to do the same.

١١٠٢ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنَا يَحْيَى، عَنْ عِيسَى بْنِ حَفْصٍ بْنِ عَاصِمٍ قَالَ: حدَّثَنِي أَبِي أَنَّهُ سَمَعَ ابْنَ عُمَرَ يَقُولُ: صَحِّبُتَ رَسُولَ اللَّهِ ﷺ فَكَانَ لَا يَرِيدُ فِي السَّفَرِ عَلَى رَكْعَتَيْنِ، وَأَبَا بَكْرٍ وَعُمَرَ وَعُشَمَانَ كَذَلِكَ رَضِيَ اللَّهُ عَنْهُمْ. [راجع: ١١٠١]

(١٢) بَابُ مَنْ تَطَوَّعَ فِي السَّفَرِ فِي غَيْرِ دُبُرِ الصلواتِ وَقَبْلَهَا، وَرَكَعَ النَّبِيَّ ﷺ فِي السَّفَرِ رَكْعَتِيَ الفَجْرِ

١١٠٣ - حدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حدَّثَنَا شَعْبَةُ، عَنْ عَمْرُو بْنِ مُرَوَّةَ، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: مَا أَخْبَرَنَا أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى الصُّحَّى عَيْرَ أَمْ هَانِئَ، ذَكَرْتُ أَنَّ النَّبِيَّ ﷺ يَوْمَ فَتَحَ مَكَّةَ اغْتَسَلَ فِي بَيْتِهِ فَصَلَّى ثَمَانَ رَكَعَاتٍ فَمَا رَأَيْتُهُ صَلَّى صَلَّى أَخْفَفَ مِنْهَا غَيْرَ أَنَّهُ يُتْمِ الرُّكُوعَ وَالسُّجُودَ.

[انظر: ١١٧٦، ٤٢٩٢]

١١٠٤ - وَقَالَ الْلَّيْثُ: حدَّثَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ قَالَ: حدَّثَنِي عبدُ اللَّهِ بْنُ عَامِرٍ أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ

(12) CHAPTER. Whoever offered *Nawāfił* (optional — non-obligatory) prayers, not after the compulsory *Salāt* (prayer) but before it.

The Prophet ﷺ offered two *Rak’ā* before the *Fajr* prayers on a journey.

1103. Narrated Ibn Abi Lailā: Only Umm Hāni told us that she had seen the Prophet ﷺ offering the *Duḥā* (forenoon prayers). She said, "On the day of the conquest of Makkah, the Prophet ﷺ took a bath in my house and offered eight *Rak’ā*. I never saw him offering such a light *Salāt* (prayer), but he performed perfect prostration and bowing."

1104. Narrated ‘Abdullāh bin ‘Āmir that his father had told him that he had seen the Prophet ﷺ offering *Nawāfił* (non-obligatory) prayers at night on the back of his *Rāhīla* (mount) on a journey, facing whatever

direction it took.

رأى النبي ﷺ صلّى السُّبْحَةَ بِاللَّيلِ
فِي السَّفَرِ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ
تَوَجَّهَتْ بِهِ . [راجع: ١٠٩٣]

1105. Narrated Sālim bin ‘Abdullāh : Ibn ‘Umar رضي الله عنهما said, “Allāh’s Messenger ﷺ used to offer the *Nawāfi* (non-obligatory) prayers on the back of his *Rāhila* (mount) by signs, facing any direction.” Ibn ‘Umar رضي الله عنهما used to do the same.

١١٥ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:
أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنَا سَالِمُ ابْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ
ﷺ كَانَ يُسَيِّحُ عَلَى ظَهْرِ رَاحِلَتِهِ
حَيْثُ كَانَ وَجْهُهُ يُوْمَئِي بِرَأْسِهِ . وَكَانَ
ابْنُ عُمَرَ يَفْعُلُهُ . [راجع: ٩٩٩]

(١٢) بَابُ الْجَمْعِ فِي السَّفَرِ بَيْنَ
الْمَغْرِبِ وَالْعِشَاءِ

(13) CHAPTER. To offer the *Maghrib* and *Ishā'* prayers together on a journey.

1106. Narrated Sālim’s father عَنْهُ: The Prophet ﷺ used to offer the *Maghrib* and *Ishā'* (prayers) together whenever he was in a hurry on a journey.

١١٦ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ
قَالَ: حَدَّثَنَا سُفِيَّانُ قَالَ: سَمِعْتُ
الرُّهْرِيَّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ:
كَانَ النَّبِيُّ ﷺ يَجْمِعُ بَيْنَ الْمَغْرِبِ
وَالْعِشَاءِ إِذَا جَدَّ بِهِ السَّيْرُ . [راجع:
١٠٩١]

١١٧ - وَقَالَ إِبْرَاهِيمُ بْنُ
طَهْمَانَ، عَنْ حُسَيْنِ الْمَعْلَمِ، عَنْ
يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَكْرَمَةَ، عَنْ
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ يَجْمِعُ بَيْنَ صَلَاةِ الظَّهِيرَةِ
وَالعَصْرِ إِذَا كَانَ عَلَى ظَهْرِ سَيْرٍ.
وَيَجْمِعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ .

١١٨ - وَعَنْ حُسَيْنٍ، عَنْ يَحْيَى
بْنِ أَبِي كَثِيرٍ، عَنْ حَفْصٍ بْنِ عُبَيْدِ اللَّهِ
بْنِ أَنَسٍ، عَنْ أَنَسٍ بْنِ مَالِكٍ رَضِيَ

1107. Narrated Ibn ‘Abbās رضي الله عنهما: Allāh’s Messenger ﷺ used to offer the *Zuhr* and *‘Asr* (prayers) together on journeys, and also used to offer the *Maghrib* and *Ishā'* together.

1108. Narrated Anas bin Mālik رضي الله عنهما: The Prophet ﷺ used to offer the *Maghrib* and the *Isha'* *Salāt* (prayers) together on journeys.

الله عنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمِعُ بَيْنَ صَلَاةِ الْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ. تَابِعَهُ عَلَيُّ بْنُ الْمُبَارَكَ، وَحَرْبُ عَنْ يَحْيَى عَنْ حَفْصٍ عَنْ أَنَسٍ: جَمَعَ النَّبِيُّ ﷺ. [انظر: ١١١٠]

(١٤) بَابٌ: هَلْ يُؤَدَّنُ أَوْ يُقْيَمُ إِذَا جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ؟

١١٠٩ - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرَّوْهَرِيِّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤْخِرُ صَلَاةَ الْمَغْرِبِ حَتَّى يَجْمِعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ. قَالَ سَالِمٌ: وَكَانَ عَبْدُ اللَّهِ يَفْعُلُهُ إِذَا أَعْجَلَهُ السَّيْرُ، يُقْيِمُ الْمَغْرِبَ فَيَصْلِيْهَا ثَلَاثًا ثُمَّ يُسْلِمُ، ثُمَّ قَلَّمَا يَلْبِسُ حَتَّى يُقْيِمَ الْعِشَاءَ فَيَصْلِيْهَا رَكْعَيْنِ ثُمَّ يُسْلِمُ، وَلَا يُسْبِحُ بَيْنَهُمَا بِرَكْعَةٍ، وَلَا بَعْدَ صَلَاةِ الْعِشَاءِ يَسْجُدَ حَتَّى يَقُومَ مِنْ جُوفِ اللَّيْلِ. [راجع: ١٠٩١]

١١١٠ - حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَرْبٌ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي حَفْصُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ حَدَّهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمِعُ بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ فِي السَّفَرِ، يَعْنِي الْمَغْرِبَ وَالْعِشَاءَ. [راجع: ١١٠٨]

(14) CHAPTER. Should the *Adhān* or *Iqāma* be pronounced when the *Maghrib* and *'Ishā'* prayers are offered together?

1109. Narrated Az-Zuhri: Sālim informed me that 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا said, "I saw Allāh's Messenger ﷺ delaying the *Maghrib* prayer till he offered it along with the *'Ishā'* prayer whenever he was in a hurry during a journey." Sālim said, "'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا used to do the same whenever he was in a hurry during a journey. After making the call for *Iqāma* for the *Maghrib* prayer he used to offer three *Rak'ā* and then perform *Taslim*. After waiting for a short while, he would pronounce the *Iqāma* for the *'Ishā'* prayer and offer two *Rak'ā* and perform *Taslim*. He never offered any optional prayers in between the two *Salāt* (prayers) or after the *Salāt* (prayers) till he got up in the middle of the night (for *Tahajjud*)."

1110. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ used to offer these two *Salāt* (prayers) together on journeys i.e., the *Maghrib* and the *'Ishā'* (prayers).

(15) CHAPTER. To delay the *Salāt-uz-Zuhr* prayers till the 'Aṣr prayers if one has set off before noon.

Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا narrated this on the authority of the Prophet ﷺ.

رَضِيَ اللَّهُ عَنْهُمَا : Whenever the Prophet ﷺ started a journey before noon, he used to delay the *Zuhr* prayers till the time of 'Aṣr and then offer them together; and if the sun declined (at noon) he used to offer the *Zuhr* prayer and then ride (for a journey).

(١٥) بَابٌ : يُؤخِّرُ الظَّهَرَ إِلَى الْعَصْرِ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرْبَعَ الشَّمْسُ، فِيهِ أَبْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

١١١ - حَدَّثَنَا حَسَانُ التَّوَسِيُّ قال: حَدَّثَنَا الْمُقْضَلُ بْنُ فَضَالَةَ، عَنْ عَفَّيْلٍ، عَنْ أَبْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرْبَعَ الشَّمْسُ أَخْرَى الظَّهَرِ إِلَى وَقْتِ الْعَصْرِ ثُمَّ يَجْمَعُ بَيْنَهُمَا. وَإِذَا زَاغَتْ صَلَى الظَّهَرِ ثُمَّ رَكِبَ.

[انظر: ١١١٢]

(16) CHAPTER. Whenever a person travels after midday, he should offer the *Zuhr* prayers and then ride for a journey.

رَضِيَ اللَّهُ عَنْهُ : Whenever the Prophet ﷺ started on a journey before noon, he used to delay the *Zuhr* prayers till the time for the 'Aṣr prayer and then he would dismount and offer them together; and whenever the sun declined before he started on a journey he used to offer the *Zuhr* prayers and then ride (for journey).

(١٦) بَابٌ : إِذَا ارْتَحَلَ بَعْدَ مَا زَاغَتِ الشَّمْسُ صَلَى الظَّهَرِ ثُمَّ رَكِبَ

١١١٢ - حَدَّثَنَا قُتَيْبَةَ بْنُ سَعِيدٍ قال: حَدَّثَنَا الْمُقْضَلُ بْنُ فَضَالَةَ، عَنْ عَفَّيْلٍ، عَنْ أَبْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرْبَعَ الشَّمْسُ أَخْرَى الظَّهَرِ إِلَى وَقْتِ الْعَصْرِ. ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا. فَإِذَا زَاغَتْ صَلَى الظَّهَرِ ثُمَّ رَكِبَ.

[انظر: ١١١١]

(١٧) بَابٌ صَلَاةُ الْقَاعِدِ

(17) CHAPTER. To offer *Salāt* (prayer) while sitting.

رَضِيَ اللَّهُ عَنْهَا : Aishah رَضِيَ اللَّهُ عَنْهَا Allāh's Messenger ﷺ offered *Salāt* (prayer) in his house while sitting during his illness and the people offered *Salāt* behind him standing and he pointed to them to sit down. When he had finished the *Salāt*, he said, "The *Imām* is to be followed and so when he bows you should bow; and when he lifts his

١١١٣ - حَدَّثَنَا قُتَيْبَةَ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: صَلَى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكِرٌ فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ

head you should also do the same.”⁽¹⁾ [The provision of this *Hadīth* was abrogated by the last action of the Prophet ﷺ. See H. No.687].

قَوْمٌ قِياماً، فَأَشَارَ إِلَيْهِمْ أَنِّي اجْلَسْوَا.
فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ
لِيُؤْتَمْ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا
رَأَعَ فَارْقَعُوا». [راجع: ٦٨٨]

١١٤ - حَدَّثَنَا أَبُو نُعَيْمَ قَالَ:
حَدَّثَنَا ابْنُ عَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ
أَنَّسِ ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
سَقَطَ رَسُولُ اللَّهِ ﷺ مِنْ فَرَسٍ فَخَدِشَ
- أَوْ فَجَحَشَ - شَفَّهَ الْأَيْمَنَ،
فَدَخَلْنَا عَلَيْهِ تَعْوِدَةً فَحَضَرَتِ الصَّلَاةُ
فَصَلَّى قَاعِدًا قَصَلَنَا قُعُودًا. وَقَالَ:
«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمْ بِهِ، فَإِذَا كَبَرَ
فَكَبُرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَأَعَ
فَارْقَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ
حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ».

[راجع: ٣٧٨]

١١٥. Narrated ‘Imrān bin Ḥusain رَضِيَ اللَّهُ عَنْهُ who was suffering from piles: I asked Allah’s Messenger ﷺ about the offering of *Salāt* (prayers) of a man while sitting. He said, “If he offers *Salāt* while standing it is better and he who offers *Salāt* while sitting gets half the reward of that who offers *Salāt* standing; and whoever offer *Salāt* while lying gets half the reward of that who offers *Salāt* while sitting.”

١١٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ
قَالَ: أَخْبَرَنَا زَوْهُ بْنُ عُبَادَةَ قَالَ:
أَخْبَرَنَا حُسْنِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرِيَّةَ،
عَنْ عِمَرَانَ بْنِ حُسْنِيِّ رَضِيَ اللَّهُ عَنْهُ
أَنَّهُ سَأَلَ نَبِيَّ اللَّهِ ﷺ. حَ وَأَخْبَرَنَا
إِسْحَاقُ قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ:
سَعِيتُ أَبِي قَالَ: حَدَّثَنَا الْحُسْنِيُّ عَنْ
ابْنِ بُرِيَّةَ قَالَ: حَدَّثَنِي عِمَرَانُ بْنُ
حُصَيْنٍ وَكَانَ مَبْسُورًا قَالَ: سَأَلْتُ
رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ الرَّجُلِ قَاعِدًا
فَقَالَ: «إِنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ وَمَنْ

(1) (H.1113) See *Hadīth* 687,689 and 5658, for taking the final verdict.

صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ،
وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ
الْقَاعِدِ». [انظر: ١١١٦، ١١١٧]

(18) CHAPTER. To offer *Salāt* (prayers) by signs while sitting.

1116. Narrated ‘Abdullāh bin Buraida: ‘Imrān bin Ḥusain was suffering from piles. Once Abū Ma’mar narrated that ‘Imrān bin Ḥusain said, “I asked the Prophet ﷺ about the *Salāt* (prayers) of a person while sitting. He said, ‘It is better for one to offer *Salāt* (prayer) standing; and whoever offers *Salāt* (prayer) sitting gets half the reward of that who offers *Salāt* (prayer) while standing; and whoever offers *Salāt* (prayer) while lying gets half the reward of that who offers *Salāt* (prayer) while sitting.’”

(19) CHAPTER. Whoever cannot offer *Salāt* (prayer) while sitting, can offer *Salāt* while lying on his side.

‘Atā’ said, “If one is unable to turn towards the *Qiblah* then he can offer the *Salāt* (prayer) in whatever direction his face may be.”

1117. Narrated ‘Imrān bin Ḥusain رَضِيَ اللَّهُ عَنْهُ : I had piles, so I asked the Prophet ﷺ about the *Salāt* (prayers). He said, “Offer *Salāt* (prayer) standing and if you cannot do that, offer *Salāt* (prayer) sitting, and if you cannot do even that, then offer *Salāt* (prayer) lying on your side.”

(18) بَابُ صَلَاةِ الْقَاعِدِ بِالْإِيمَاءِ

1116 - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعْلَمُ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ أَنَّ عِمْرَانَ ابْنَ حُصَيْنٍ - وَكَانَ رَجُلًا مُبِسِّرًا - وَقَالَ أَبُو مَعْمَرٍ مَرَّةً عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَلَاةِ الرَّجُلِ وَهُوَ قَاعِدٌ. فَقَالَ: «مَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ». [راجع: ١١١٥]

(19) بَابٌ: إِذَا لَمْ يُطْقِنْ قَاعِدًا صَلَّى عَلَى جَنْبٍ،
وقال عطاء: إن لم يقدِّرْ أن يَحْوَلَ إِلَى الْقِبْلَةِ صَلَّى حَيْثُ كَانَ وَجْهُهُ.

1117 - حَدَّثَنَا عَبْدَانُ، عَنْ عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ قَالَ: حَدَّثَنِي الْحُسَيْنُ الْمُكْتَبُ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ بِي بَوَاسِيرٌ فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلَاةِ؟ فَقَالَ: «صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ». [راجع: ١١١٥]

(20) CHAPTER. Whoever starts his *Salāt* (prayer) sitting (because of ailment) and then during the *Salāt* (prayer) feels better, can finish the rest while standing.

Al-Hasan said, "If the sick person wishes he can offer two *Rak'ā* while standing and two *Rak'ā* while sitting."

1118. Narrated 'Āishah, the Mother of the faithful believers : رَضِيَ اللَّهُ عَنْهَا I never saw Allāh's Messenger ﷺ offering the night *Salāt* (prayer) while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would stand up and recite thirty or forty Verses (while standing) and then bow.

1119. Narrated 'Āishah, Mother of the faithful believers : رَضِيَ اللَّهُ عَنْهَا Allāh's Messenger ﷺ (in his last days) used to offer (the night) *Salāt* (prayer) sitting. He would recite while sitting, and when thirty or forty Verses remained from the recitation, he would stand up and recite them while standing and then he would bow and prostrate. He used to do the same in the second *Rak'ā*. After finishing the *Salāt* (prayer) he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down.

(٢٠) بَابٌ : إِذَا صَلَّى قَاعِدًا ثُمَّ صَبَحَ أَوْ وَجَدَ حِفْفَةً تَمَّ مَا بَقِيَ ،

وقَالَ الْحَسَنُ : إِنْ شَاءَ الْمَرِيضُ صَلَّى رَكْعَتَيْنِ قَائِمًا وَرَكْعَتَيْنِ قَاعِدًا .
١١١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكُ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أُمِّ الْمُؤْمِنِينَ أَنَّهَا أَخْبَرَتْهُ : أَنَّهَا لَمْ تَرَ رَسُولَ اللَّهِ يُصَلِّي صَلَاةَ اللَّيْلِ قَاعِدًا فَطُحِّيَ أَسَنَ فَكَانَ يَقْرَأُ قَاعِدًا حَتَّى إِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَقَرَأَ نَحْوًا مِنْ تِلَاثَيْنِ آيَةً أَوْ أَرْبَعَيْنِ آيَةً ثُمَّ يَرْكَعُ . [انظر : ٤٨٣٧ ، ١١٦١ ، ١١٤٨]

١١١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكُ ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ ، وَأَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رَسُولَ اللَّهِ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ نَحْوُ مِنْ تِلَاثَيْنِ آيَةً أَوْ أَرْبَعَيْنِ آيَةً قَامَ فَقَرَأَهَا وَهُوَ قَائِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ ، يَمْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ . فَإِذَا قَضَى صَلَاتَهُ نَظَرَ إِنْ كُنْتُ يَقْطَنِي تَحْدَثَ مَعِي ، وَإِنْ كُنْتُ نَائِمًا اضْطَجَعَ . [راجع : ١١١٨]

19 – THE BOOK OF SALĀT-UT-TAHAJJUD (NIGHT PRAYER)

(1) CHAPTER. The *Tahajjud* prayer at night [*Tahajjud* means optional *Salāt* (prayer) to be offered from the middle to the last part of the night but before the compulsory morning *Salāt* (prayer)].

And the Statement of Allāh جَلَّ جَلَالَهُ : “And in some parts of the night (also) offer the *Salāt* (prayer) with it (i.e., recite the Qur’ān in the prayer), as an additional prayer (*Tahajjud* optional prayer — *Nawāfił*) for you... (O Muhammad ﷺ)” (V.17:79).

1120. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : Whenever the Prophet ﷺ got up at night to offer the *Tahajjud* prayer, he used to say :

Allāhumma lakal-hamdu. Anta Qaiyimus-samāwāti wal-ard wa man fihinna. Wa lakal-hamdu, lakal mūlkus-sāmāwati wal-ard wa man fihinna. Wa lakal-hamdu, Anta Nūrus-samāwāti wal-ard. Antal-Haq wa wa’dukal-haq, wa liqā’uka haq, wa qualuka haq, wal-jannatu haq wan-nāru haq wannabīyy-ūna haq, wa Muḥammadun ﷺ haq, was-sā’atu haq. Allāhumma laka aslamtu wabika āmantu, wa ‘alaika tawakkaltu, wa ilaika anabtu wa bika khāṣamtu, wa ilaika hākamtu, faghfir lī mā qaddamtu wamā akh-khartu wamā as-rartu wamā a’lantu, Antal-Muqaddim wa Antal-Mu’akh-khir, lā ilāha illā Anta (or lā ilāha ghairuka).

[O Allāh! All the praises are for You; You are the Sustainer and Protector of the heavens and the earth, and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth; You are the King of the heavens and the earth and whatever is in

١٩ - كتاب التهجد

(١) - بَابُ التَّهَجِّدِ بِاللَّيْلِ،
وَقَوْلُهُ عَزَّ وَجَلَّ: «وَمَنْ أَتَيَ
فَتَهَجَّدَ بِهِ، نَافِلَةً لَكَ» [الإسراء: ٧٩].

١١٢٠ - حَدَّثَنَا عَلِيٌّ بْنُ عَبْدِ اللهِ
قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا
سُلَيْمَانُ ابْنُ أَبِي مُسْلِمٍ. عَنْ طَاؤِسٍ:
سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ
يَتَهَجَّدُ قَالَ: «اللَّهُمَّ لِكَ الْحَمْدُ، أَنْتَ
قَيْمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ.
وَلَكَ الْحَمْدُ لِكَ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ،
أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ
الْحَمْدُ أَنْتَ مَلِكُ السَّمَاوَاتِ
وَالْأَرْضِ. وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ
وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَقَوْلُكَ
الْحَقُّ، وَالجَنَّةُ الْحَقُّ، وَالنَّارُ الْحَقُّ
وَالبَّيْتُونَ الْحَقُّ وَمُحَمَّدٌ ﷺ الْحَقُّ،
وَالسَّاعَةُ الْحَقُّ. اللَّهُمَّ لِكَ أَسْلَمْتُ
وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ
أَنَّبَتُ، وَبِكَ خَاصَّمْتُ، وَإِلَيْكَ

them, and all the praises are for You; You are the Truth and Your Promise is the truth, and the Meeting with You is the truth, Your Words are the truth, and Paradise is the truth, and Hell is the truth and all the Prophets (peace be upon them) are the truth. And Muḥammad ﷺ is the truth, and the Hour (Day of Resurrection) is the truth. O Allāh! I surrender to You, I believe in You and depend on You, and repent to You, and with Your Help I argue (with my opponents, the disbelievers) and I take You as a Judge (to judge between us). Please forgive me my past and future sins; and whatever I concealed and whatever I revealed; and You are the One Who make (some people) forward and (some) backward. There is none who has the right to be worshipped but You or there is no other than You who has the right to be worshipped)].

Sufyān said that ‘Abdul Karīm Abū Umaiyya added to the above, ‘Walā ḥaula wa lā quwwata illā billāh’ (There is neither might nor power except with Allāh).

(2) CHAPTER. The superiority of *Tahajjud* prayer (i.e. the night prayer).

1121. Narrated Sālim's father: In the lifetime of the Prophet ﷺ whosoever saw a dream would narrate it to Allāh's Messenger ﷺ. I had a wish of seeing a dream to narrate it to Allāh's Messenger ﷺ. I was a grown up boy and used to sleep in the mosque in the lifetime of the Prophet ﷺ. I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, “I seek refuge with Allāh from the fire.” Then I met another angel who told me not to be afraid.

حاكَمْتُ، فاغْفِرْ لِي مَا قَدَّمْتُ وَمَا
أَخْرَجْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ،
أَنْتَ الْمُقَدَّمُ وَأَنْتَ الْمُؤَخَّرُ لَا إِلَهَ إِلَّا
أَنْتَ، أَوْ لَا إِلَهَ غَيْرُكَ».

قالَ سُفِيَّانُ: وَزَادَ عَبْدُ الْكَرِيمِ أَبُو
أُمَيَّةَ: «وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».
قالَ سُفِيَّانُ: قَالَ سُلَيْمَانُ بْنُ أَبِي
مُسْلِمٍ: سَمِعَهُ مِنْ طَاوُسٍ، عَنْ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ الْبَيْ
كَلَّا. [انظر: ٦٣١٧، ٧٣٨٥، ٧٤٤٢]

[٧٤٩٩]

(٢) - بَابُ فَضْلِ قِيَامِ اللَّيْلِ

١١٢١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
مُحَمَّدٍ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ:
أَخْبَرَنَا مَعْمَرٌ حَ وَحَدَّثَنِي مَحْمُودٌ
قَالَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا
مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ
أَبِيهِ قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ
كَلَّا إِذَا رَأَى رُؤْيَا قَصَّهَا عَلَى رَسُولِ
اللهِ كَلَّا فَمَنَّيْتُ أَنْ أَرَى رُؤْيَا فَأَقْصَهَا
عَلَى رَسُولِ اللهِ كَلَّا، وَكُنْتُ غَلَامًا
شَابًا، وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَى

عَهِدَ النَّبِيُّ ﷺ فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخْدَانِي فَدَهَا بِي إِلَى النَّارِ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبَئْرِ، وَإِذَا لَهَا قَرْنَانِ، وَإِذَا فِيهَا أَنْاسٌ قَدْ عَرَفْتُهُمْ فَجَعَلْتُ أَقُولُ: أَغُودُ بِاللَّهِ مِنَ النَّارِ. قَالَ: فَلَقَيْتَا مَلَكًا آخَرُ فَقَالَ لِي: لِمَ تُرْعُ. [راجع: ٤٤٠]

1122. I narrated the dream to Hafṣa رضي الله عنها who told it to Allah's Messenger ﷺ. The Prophet ﷺ said, "Abdullāh is a good man. I wish he offered night prayer (Tahajjud)."

After that 'Abdullāh (i.e., Sālim's father) used to sleep but a little at night.

(3) CHAPTER. To perform a long prostration in the Tahajjud (night prayer).

1123. Narrated 'Aishah رضي الله عنها: Allāh's Messenger ﷺ used to offer eleven Rak'ā and that was his Salāt (i.e., night prayer). He used to prolong the prostration to such an extent that one could recite fifty verses (of the Qur'ān) before he would lift his head. He used to offer two Rak'ā (Sunna) before the Salāt-ul-Fajr (early morning prayer) and then used to lie down on his right side till the call-maker came and informed him about the Salāt (prayer).

(4) CHAPTER. Leaving the night prayer by a patient.

1124. Narrated Jundab رضي الله عنه: The

فَصَصَّتْهَا حَفْصَةً عَلَى حَفْصَةَ، فَصَصَّتْهَا حَفْصَةً عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: نَعَمْ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصْلِي مِنَ اللَّيْلِ. فَكَانَ بَعْدُ لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَبِيلًا. [انظر: ١١٥٧، ٣٧٣٩، ٣٧٤١، ٢٠١٦، ٢٠٢٩، ٧٠٣١]

(٣) بَابُ طُولِ السُّجُودِ فِي قِيَامِ اللَّيْلِ

1123 - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصْلِي إِحْدَى عَشْرَةَ رَكْعَةً، كَانَتْ تِلْكَ صَلَاتُهُ: يَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ فَدَرَّ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَمْعَتِينَ قَبْلَ صَلَاةِ الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شَفَّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُنَادِي بِالصَّلَاةِ.

[راجع: ٦٦٦]

(٤) بَابُ تَرْكِ الْقِيَامِ لِلْمَرْيَضِ

1124 - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:

Prophet ﷺ became sick and did not get up (for *Tahajjud* prayer) for a night or two.

حدَّثَنَا سُفِيَّانُ، عَنِ الْأَسْوَدِ قَالَ: سَمِعْتُ جُنْدِبًا يَقُولُ: اشْتَكَى النَّبِيُّ ﷺ فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْلَتَيْنِ. [انظر: ٤٩٨٣، ٤٩٥١، ٤٩٥٠]

1125. Narrated Jundab bin 'Abdullah رضي الله عنه that Jibril (Gabriel) did not come to the Prophet ﷺ (for some time) and so one of the Quraish women said, "His Satan has deserted him." So came the Divine Revelation:

"By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you." (V.93:1-3)

١١٢٥ - حدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قال: أخْبَرَنَا سُفِيَّانُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدِبٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: احْتَبَسَ جِبْرِيلُ ﷺ عَنِ النَّبِيِّ ﷺ فَقَالَتْ امْرَأَةٌ مِّنْ قُرْيَشٍ: أَبْطَأَ عَلَيْهِ شَيْطَانُهُ فَنَزَّلَتْ (والصحي) وَاللَّيْلَ إِذَا سَجَنَ (والصحي) وَدَعَكَ رَبِّكَ وَمَا قَلَى (والصحي) ١-

[١١٢٤]. [راجع: ١١٢٤]

(٥) بَابُ تَحْرِيْضِ النَّبِيِّ ﷺ عَلَى قِيَامِ اللَّيْلِ وَالنَّوَافِلِ مِنْ غَيْرِ إِيجَابٍ، وَطَرَقَ النَّبِيِّ ﷺ فاطِمَةَ وَعَلِيَّاً عَلَيْهِمَا السَّلَامُ لَيْلَةً لِلصَّلَاةِ.

(5) CHAPTER. The Prophet's ﷺ exhorting (the people) to *Tahajjud* and *Nawafil* without making them compulsory.

The Prophet ﷺ went to 'Ali and Fātima رضي الله عنهما at night and knocked their door to exhort them to perform *Salāt* (i.e. night prayers).

1126. Narrated Umm Salama رضي الله عنها that one night the Prophet ﷺ got up and said, "Subhān Allah!"⁽¹⁾ How many *Al-Fitan* (trials and afflictions) has been sent down tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping lady occupants of these dwellings up [for *Salāt* (prayers)], perhaps a well-dressed in this world may be naked in the Hereafter."

١١٢٦ - حدَّثَنَا ابْنُ مُقاَتِلٍ : قَالَ حدَّثَنَا عَبْدُ اللَّهِ قَالَ: أخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدِ بْنِتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ أَسْتَيقَظَ لَيْلَةً فَقَالَ: «سُبْحَانَ اللَّهِ، مَاذَا أُنْزَلَ اللَّيْلَةَ مِنَ الْفِتْنَةِ! مَاذَا أُنْزَلَ مِنَ الْحَرَاجِينَ مَنْ يُؤْقَطُ صَوَاحِبَ الْحُجُّرَاتِ؟ يَا رَبَّ كَاسِيَّةِ الدُّنْيَا عَارِيَةٌ فِي الْآخِرَةِ». [راجع: ١١٥]

(1) (H.1126) "Subhān Allah": See glossary.

1127. Narrated ‘Ali bin Abī Tālib رَضِيَ اللَّهُ عَنْهُ that one night Allāh’s Messenger ﷺ came to him and Fātimah رَضِيَ اللَّهُ عَنْهَا, the daughter of the Prophet ﷺ and said: “Don’t you (both) offer the Tahajjud prayers (at night)?” I said, “O Allāh’s Messenger! Our souls are in the Hands of Allāh and if He wants us to get up He will make us get up.” When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, “...But, man is ever more quarrelsome than anything.” (V.18:54)

١١٢٧ - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ: أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَلَيِّ ابْنُ حُسْنِي أَنَّ حُسْنِي بْنَ عَلَيِّ أَخْبَرَهُ: أَنَّ عَلَيِّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَقَهُ وَفَاطِمَةَ بِنْتَ النَّبِيِّ ﷺ لَيْلَةَ فَقَالَ: أَلَا تُصْلِيَانِ؟ فَقَلَّتْ: يَا رَسُولَ اللَّهِ، أَنْفَسْتُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَعْنَثَا بَعْثَنَا. فَانْصَرَفَ حِينَ قُلْتُ ذَلِكَ وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا. ثُمَّ سَمِعْتُهُ وَهُوَ مُوَلَّ يَصْرِبُ فَخِذَهُ وَهُوَ يَقُولُ: «وَكَانَ الْإِنْسَنُ أَكْثَرَ شَنْوَ جَدَّاً» [الكهف: ٥٤]. [انظر: ٤٧٢٤، ٧٣٤٧، ٧٤٦٥]

1128. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا: Allāh’s Messenger ﷺ used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet ﷺ never offered the *Duḥā* prayer, but I offer it.

١١٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْعُ الْعَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةً أَنْ يَعْمَلَ بِهِ النَّاسُ فَيَقْرَضُ عَلَيْهِمْ. وَمَا سَبَّحَ رَسُولُ اللَّهِ ﷺ سُبْحَةً الصُّحْى فَطُ، وَإِنِّي لَأُسَبِّحُهَا.

[انظر: ١١٧٧]

1129. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا: One night Allāh’s Messenger ﷺ offered the *Salāt* (prayer) in the mosque and the people followed him. The next night he also offered the *Salāt* (prayer) and a great number of people followed him. On the third or the fourth night more and more people gathered, but Allāh’s Messenger ﷺ

١١٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الْزُّبِيرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى ذَاتَ لَيْلَةَ فِي الْمَسْجِدِ فَصَلَّى بِصَلَاتِهِ نَاسٌ. ثُمَّ

did not come out to them. In the morning he said, "I saw what you were doing and nothing stopped me from coming out to you, but the fear that it (i.e. the *Salāt*) might be enjoined on you." And that happened in the month of Ramadān.

صَلَّى مِنَ الْقَابِلَةِ فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ الْلَّيْلَةِ الثَّالِثَةِ أَوِ الرَّابِعَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّدَ فَلَمَّا أَضَبَحَ قَالَ: «فَذَرْ رَأَيْتُ الَّذِي صَعَدْتُمْ وَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفَرَّضَ عَلَيْكُمْ». وَذَلِكَ فِي رَمَضَانَ.

[راجع: ٧٢٩]

(٦) بَابُ قِيَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّيْلَ

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَانَ يَقُولُ حَتَّى تَفَطَّرَ قَدَمَاهُ. وَالْفُطُورُ: الشُّقُوقُ، انْفَطَرَتْ: انشَقَّتْ.

١١٣٠ - حَدَّثَنَا أَبُو ثُعْبَنْ قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ زِيَادٍ قَالَ: سَمِعْتُ الْمُغَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لِيَقُولُ أَوْ لِيَصْلِي حَتَّى تَرَمَ قَدَمَاهُ أَوْ سَاقَاهُ: فَيَقَالُ لَهُ، فَيَقُولُ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟». [انظر:

٤٨٣٦، ٦٤٧١]

(٧) بَابُ مَنْ نَامَ عَنْ السَّحرِ

١١٣١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَنَّ عَمْرَو بْنَ أَوْسٍ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرَو بْنَ الْعَاصِي رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَالَ لَهُ: «أَحَبُّ الصَّلَاةَ إِلَى اللَّهِ صَلَاةً دَاءُدَ عَلَيْهِ السَّلَامُ. وَأَحَبُّ

(6) CHAPTER. Standing of the Prophet ﷺ [for the Salāt (prayer)] at night.

'Āishah رَضِيَ اللَّهُ عَنْهَا narrated that the Prophet ﷺ used to offer *Salāt* (prayer) till his feet used to be swollen (oedematous).

1130. Narrated Al-Mughīra رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ used to stand [in the *Salāt* (prayer)] or offer *Salāt* (prayer) till both his feet or legs swelled. He was asked [why he offered such an unbearable *Salāt* (prayer)] and he said, "Should I not be a thankful slave."

(7) CHAPTER. Sleeping in the last hours of the night.

1131. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ اللَّهُ عَنْهُمَا: Allah's Messenger ﷺ told me, "The most beloved *Salāt* (prayer) to Allāh is that of Dā'ūd (David), and the most beloved *Saum* (fasts) to Allāh are those of Dā'ūd. He used to sleep for half of the night and then offer *Salāt* (prayer) for one third of the night and again sleep for its sixth part and used to observe *Saum* (fasts) to alternate days."

الصيام إلى الله صيام داؤد، وكان ينام نصف الليل، ويقوم ثلثة، وينام سدسها. ويصوم يوماً ويفطر يوماً».

[انظر: ١١٥٢، ١١٥٣، ١٩٧٤، ١٩٧٥]

١٩٧٦، ١٩٧٧، ١٩٧٨، ١٩٧٩، ١٩٨٠]

٥٠٥٤، ٣٤٢٠، ٣٤١٩، ٥٠٥٢]

[٦٢٧٧، ٦١٣٤، ٥١٩٩]

1132. Narrated Masrūq: I asked ‘Āishah which was the most beloved deed to the Prophet ﷺ. She said, “A deed done continuously.” I further asked, “When did he used to get up [in the night for the Salāt (prayer)]?” She said, “He used to get up on hearing the crowing of a cock.”

Narrated Al-Ash’ath : He (the Prophet ﷺ) used to get up for the Salāt (prayer) on hearing the crowing of a cock.

١١٣٢ - حدثنا عبدان قال: أخبرني أبي، عن شعبة، عن أشعث قال سمعت أبي قال: سمعت مسروقاً قال: سأله عائشة رضي الله عنها: أي العمل كان أحب إلى رسول الله ﷺ؟ قالت: الدائم. قلت: متى كان يقوم؟ قالت: كان يقوم إذا سمع الصارخ. حدثنا محمد بن سلام قال: أخبرنا أبو الأحوص عن الأشعث قال: إذا سمع الصارخ فما فصل. [انظر: ٦٤٦١، ٦٤٦٢]

١١٣٣ - حدثنا موسى بن إسماعيل قال: حدثنا إبراهيم بن سعيد قال: ذكر أبي، عن أبي سلمة، عن عائشة رضي الله عنها قالت: ما أفاله السحر عندي إلا ناثماً، تعني النبي ﷺ.

(٨) بابٌ من تَسْحِرَ فَلَمْ يَنْ هَنَ حَتَّى صَلَى الصُّبْحَ

(8) CHAPTER. Whoever took the Suhūr (the meal taken before dawn in the month of Ramadān) and did not sleep before offering Fajr prayers.

1134. Narrated Qatāda: Anas bin Mālik said, “The Prophet ﷺ and Zaid bin

١١٣٤ - حدثنا يعقوب بن

Thābit took their *Suhūr* together. When they finished it, the Prophet ﷺ stood for the *Salāt* (i.e., the *Fajr* prayer) and offered it.” We asked Anas, “What was the interval between their finishing the *Suhūr* and the starting of the *Salāt*?” Anas replied, “It was equal to the time taken by a person in reciting fifty Verses of the Qur’ān.”

إِبْرَاهِيمَ قَالَ: حَدَّثَنَا رَوْحُ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَبِيدَ بْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ تَسْحَراً، فَلَمَّا فَرَغَا مِنْ سُحُورِهِمَا قَامَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الصَّلَاةِ فَصَلَّى. فَقُلْنَا لِأَنَسٍ: كَمْ كَانَ بَيْنَ فَرَاغِهِمَا مِنْ سُحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلَاةِ؟ قَالَ: كَفَدْرٌ مَا يَقُولُ الرَّجُلُ خَمْسِينَ آيَةً. [راجع: ٥٧٦]

(٩) بَابُ طَوْلِ الْقِيَامِ فِي صَلَاةِ اللَّيْلِ

(9) CHAPTER. To prolong the standing posture in the *Tahajjud* prayer.

1135. Narrated Abū Wā’il : ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ said, “One night I offered the *Tahajjud* prayer with the Prophet ﷺ and he kept on standing till an ill-thought came to me.” We said, “What was the ill-thought?” He said, “It was to sit down and leave the Prophet ﷺ (standing).”

١١٣٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَلَمْ يَزَلْ قَاتِمًا حَتَّى هَمَمْتُ بِأَمْرٍ سَوْءٍ. قُلْنَا: وَمَا هَمَمْتَ؟ قَالَ: هَمَمْتُ أَنْ أَفْعَدَ وَأَذَرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

١١٣٦ - حَدَّثَنَا حَفْصُونَ بْنُ عُمَرَ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ لِلْتَّهِجُودِ مِنَ اللَّيْلِ يَشُوشُ فَاهُ بِالسَّوَالِكِ. [راجع: ٢٤٥]

(١٠) بَابُ كَيْفَ صَلَاةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَمْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِاللَّيْلِ؟

1136. Narrated Hudhaifa رَضِيَ اللَّهُ عَنْهُ: Whenever the Prophet ﷺ got up for *Tahajjud* prayer he used to clean his mouth (and teeth) with *Siwāk*.

(10) CHAPTER. How was the *Salāt* (*Tahajjud* prayer) of the Prophet ﷺ and how many *Rak’ā*, he used to offer at night?

1137. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : A man said, “O Allāh’s Messenger! How is the Salāt (prayers) of the night?” He said, “Two Rak’ā followed by two Rak’ā and so on, and when you apprehend the approaching dawn, offer one Rak’ā as Witr.”

١١٣٧ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ: أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ صَلَاةُ اللَّيْلِ؟ قَالَ: «مَنْفَى مَتْنَى، فَإِذَا حَفَّتِ الصُّبْحَ فَأُوتِرْ بِوَاحِدَةٍ».

[راجع: ٤٧٢]

1138. Narrated Ibn ‘Abbās رضي الله عنهما : The Salāt (prayer) of the Prophet ﷺ used to be of thirteen Rak’ā, i.e., of the night (Tahajjud) prayer.

١١٣٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنِي يَخِيٌّ، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي أَبُو جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَتْ صَلَاةُ النَّبِيِّ ﷺ ثَلَاثَ عَشَرَةً رَكْعَةً، يَعْنِي بِاللَّيْلِ.

1139. Narrated Māsrūq: I asked ‘Aishah رضي الله عنها about the night (Tahajjud) Salāt (prayer) of Allāh’s Messenger ﷺ and she said, “It was seven, nine or eleven Rak’ā besides the two Rak’ā of the Fajr prayer (i.e. Sunna).”

١١٣٩ - حَدَّثَنِي إِسْحَاقُ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَخْبَرَنِي إِسْرَائِيلُ، عَنْ أَبِي حَصِينِ، عَنْ يَخِيٍّ بْنِ وَيَأْبَ، عَنْ مَسْرُوقٍ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ فَقَالَتْ: سَبْعَةٌ، وَتَسْعَ، وَإِحْدَى عَشَرَةً، سِوَى رَكْعَتِي الْفَجْرِ.

1140. Narrated ‘Aishah رضي الله عنها : The Prophet ﷺ used to offer thirteen Rak’ā of the night (Tahajjud) prayer and that included the Witr and two Rak’ā (Sunna) of the Fajr prayer.

١١٤٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا حَنْظَلَةُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشَرَةً رَكْعَةً، مِنْهَا الْوِتْرُ وَرَكْعَتِي الْفَجْرِ.

(11) CHAPTER. The waking up of the Prophet ﷺ from his sleep for the night prayer and what (how much) was cancelled from the night prayer.

And the Statement of Allāh : “سَالِيْلَهُ تَعَالَى : ۝بِأَيَّامِ الْمَرْءَلِ ۝فَرِّ۝ أَيَّلَ إِلَّا قَيْلَلًا ۝نَصَفَهُ، أَوْ أَقْضَى مِنْهُ قَيْلَلًا ۝أَوْ زِدَ عَلَيْهِ وَرَبِّلَ الْقُرْآنَ تَرْتِيلًا ۝إِنَّا سَنَلِقُ عَلَيْكَ قَوْلًا نَقِيلًا ۝إِنَّ نَاسَةَ أَيَّلَ هِيَ أَشَدُ وَطْفًا وَأَقْوَمُ قَيْلَلًا ۝إِنَّ لَكَ فِي الْأَنْهَارِ سَبَحًا طَلْبِيلًا ۝” [المزمول : ١-٧]

And Allāh’s Statement : “...He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur’ān as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allāh’s Bounty, yet others fighting in Allāh’s Cause. So recite as much of the Qur’ān as may be easy (for you), and perform *Aṣ-Ṣalāt* (*Iqāmat-ash-Ṣalāt*) and give *Zakāt*, and lend to Allāh, a goodly loan, and whatever good you send before you for yourselves, (i.e. *Nawafil* — non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and *‘Umra*, etc.), you will certainly find it with Allāh, better and greater in reward...” (V.73:1-7)

1141. Narrated Anas bin Mālik رضي الله عنه : Sometimes Allāh’s Messenger ﷺ would not observe *Saum* (fast) (for so many days) that we thought that he would not observe *Saum* (fast) that month and he sometimes used to observe *Saum* (fast) (for so many days) that

(11) بَابُ قِيَامِ النَّبِيِّ ۝بِاللَّيْلِ مِنْ نَوْمِهِ وَمَا نُسِخَ مِنْ قِيَامِ اللَّيْلِ،

وَقَوْلُهُ تَعَالَى : ۝بِأَيَّامِ الْمَرْءَلِ ۝فَرِّ۝ أَيَّلَ إِلَّا قَيْلَلًا ۝نَصَفَهُ، أَوْ أَقْضَى مِنْهُ قَيْلَلًا ۝أَوْ زِدَ عَلَيْهِ وَرَبِّلَ الْقُرْآنَ تَرْتِيلًا ۝إِنَّا سَنَلِقُ عَلَيْكَ قَوْلًا نَقِيلًا ۝إِنَّ نَاسَةَ أَيَّلَ هِيَ أَشَدُ وَطْفًا وَأَقْوَمُ قَيْلَلًا ۝إِنَّ لَكَ فِي الْأَنْهَارِ سَبَحًا طَلْبِيلًا ۝” [المزمول : ١-٧]

وَقَوْلُهُ : ۝عِلْمٌ أَنْ لَنْ تَحْصُمُهُ فَنَابَ عَلَيْكُمْ فَاقْرُبُوا مَا يَسِّرَ مِنَ الْقُرْآنَ عِلْمٌ أَنْ سَيَكُونُ مِنْكُمْ مَرْجُونٌ وَمَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَتَعَقَّنُونَ مِنْ فَضْلِ اللَّهِ وَمَاخِرُونَ يُقْبَلُونَ فِي سَبِيلِ اللَّهِ فَاقْرُبُوا مَا يَسِّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَمَا تَوَلُّ الْرُّكُونَ وَأَقْرِبُوا اللَّهَ قَرْضًا حَسَنًا وَمَا فَقَدُوا لَا تَنْسِكُ مِنْ حَسَنٍ تَجْهُدُهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۝” [المزمول : ٢٠]

قَالَ أَبُو عَبْدِ اللَّهِ : قَالَ أَبْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : نَشَأَ قَامَ بِالْحَبْشَيَّةِ وَطَاءَةً، قَالَ مُواطَأَةً لِلْقُرْآنِ، أَشَدُ مُوَافَقَةً لِسَمْعِهِ وَبَصِيرَهِ وَقَلْبِهِ لِيُوَاطِّئُوا : لِيُوَاقِفُوا .

١١٤١ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدِ أَنَّهُ سَمِعَ أَسَّ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : كَانَ

we thought he would not leave observing *Saum* (fast) throughout that month and [as regards his *Salāt* (prayers) and sleep at night], if you wanted to see him offering *Salāt* (prayer) at night, you could see him offering *Salāt* (prayer) and if you wanted to see him sleeping, you could see him sleeping.

رَسُولُ اللَّهِ يُبَطِّلُ يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظَرَ أَنْ لَا يَصُومُ مِنْهُ، وَيَصُومُ حَتَّى نَظَرَ أَنْ لَا يُفْطِرُ. وَكَانَ لَا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًّا إِلَّا رَأَيْتُهُ، وَلَا نَائِمًا إِلَّا رَأَيْتُهُ. تَابَعَهُ سُلَيْمَانُ وَابْنُ خَالِدِ الْأَحْمَرِ، عَنْ حُمَيْدٍ. [انظر:

[٣٥٦١، ١٩٧٣، ١٩٧٢]

(12) CHAPTER. Satan's tying of knots at the back of the head if one does not offer the night prayer.

1142. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "During your sleep, Satan knots three knots at the back of the head of each one of you. On every knot he reads and exhales the following words, 'The night is long for you, so stay asleep.' When that person wakes up and remembers Allāh, one knot is undone; and when he performs ablution, the second knot is undone, and when he offers *Salāt* (prayer) the third knot is undone and one gets up energetic in a good mode and with a good heart in the morning; otherwise he gets up in a bad mode, lazy (and with not a good heart)."

(١٢) بَابُ عَقْدِ الشَّيْطَانِ عَلَى قَافِيَةِ الرَّأْسِ إِذَا لَمْ يُصَلِّ باللَّيْلِ

١١٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي الرِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ كَانَ يُعْقِدُ الشَّيْطَانَ عَلَى قَافِيَةِ رَأْسِهِ إِذَا لَمْ يُصَلِّ باللَّيْلِ عَلَى مَكَانٍ كُلَّ عُقْدَةٍ عَلَيْكَ يَضْرِبُ عَلَى مَكَانٍ كُلَّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارِقٌ. فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ. فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ. فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ. وَإِنْ أَصْبَحَ حَبِيبَ النَّفْسِ كَسْلَانًا. [انظر:

[٣٢٦٩]

1143. Narrated Samura bin Jundab رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said in his narration of a dream that he saw, "He whose head was being crushed with a stone was one who learnt the Qur'ān but never acted on it, and slept ignoring the prescribed compulsory *Salāt* (prayers)."

١١٤٣ - حَدَّثَنَا مُؤْمَلُ بْنُ هِشَامَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلَيَّةِ قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا أَبُو رَجَاءَ قَالَ: حَدَّثَنَا سَمْرَةُ بْنُ جُندَبٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ كَانَ فِي الرَّؤْيَا قَالَ: «أَمَّا الَّذِي يُشْلُغُ رَأْسَهُ بِالْحَجَرِ فَإِنَّهُ

يأخذ القرآن في فضله وينام عن الصلاة
المكتوبة». [راجع: ٨٤٥]

(١٣) بابٌ: إذا نام ولم يصل بالشيطان في أذنه

١١٤٤ - حدثنا مسدد قال:
حدثنا أبو الأحوص قال: أخبرنا
منصور، عن أبي وايل، عن عبد الله
رضي الله عنه قال: ذكر عند النبي
رسوله رجلٌ فقيل: ما زال نائماً حتى
أصبح ما قام إلى الصلاة، فقال:
«بالشيطان في أذنه». [انظر:

[٣٢٧٠]

(١٤) بابُ الدُّعاءِ وَالصَّلَاةِ مِنْ آخِرِ
اللَّيْلِ،

وقال الله عز وجل: ﴿كُلُّاً فَلِيَا
مِنْ أَتَّلِيَ مَا يَهْجُونَ﴾ (١٧)
أي: ما ينامون. ﴿وَإِلَّا تَحْبَرْ هُمْ يَسْتَغْفِرُونَ﴾ (١٨)
[الذاريات: ١٧ - ١٨].

١١٤٥ - حدثنا عبد الله بن
مسلمة، عن مالك، عن ابن شهاب،
عن أبي سلمة، وأبي عبد الله الأعرء،
عن أبي هريرة رضي الله عنه أنَّ
رسُولَ الله ﷺ قال: «يُنَبَّلُ رِبَّاً تَبَارَكَ
وَتَعَالَى كُلُّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ
يَقُولُ ثُلُثُ اللَّيْلِ الْآخِرُ يَقُولُ: مَنْ
يَدْعُونِي فَأَسْتَجِبْ لَهُ مَنْ يَسْأَلُنِي
فَأُعْطِيهِ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرْ لَهُ».

[انظر: ٦٣٢١، ٧٤٩٤]

(13) CHAPTER. If one sleeps and does not offer the Salāt (prayer), Satan urinates in his ears.

1144. Narrated 'Abdullāh: A man was mentioned before the Prophet ﷺ and he was told that he kept on sleeping till morning and did not get up for *As-Salāt* (i.e., *Fajr* prayer). The Prophet ﷺ said, "Satan urinated in his ears."

(14) CHAPTER. Offering Salāt (prayer) and invoking Allāh in the last hours of the night.

And Allāh جل جلاله says: "They used to sleep but little by night, [invoking their Lord (Allah) and praying with fear and hope]. And in the hours before down, they were (found) asking (Allāh) for forgiveness." (V.51:17,18)

1145. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, "Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and He says, "(Is there anyone) who invokes Me, (demands anything from Me) so that I may respond to his invocation? (Is there anyone) who asks Me so that I may grant him his request? (Is there anyone) who seeks My Forgiveness, so that I may forgive him?"

(15) CHAPTER. Sleeping in the first part of the night and getting up in its last part.

Salmān asked Abī Ad-Dardā' to sleep, and when it was the last part of the night, he told him to get up. (When this news reached the Prophet ﷺ), he said, "Salmān said the truth."

1146. Narrated Al-Aswad: I asked 'Aishah رضي الله عنها about the Salāt (prayer) of the Prophet ﷺ at night. She replied, "He used to sleep during the first part of night, and get up in its last part to offer Salāt (prayer), and then return to his bed. When the Mu'adhdhin (the call-maker) pronounced the Adhān, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out [for the Salāt (prayer)]."

(16) CHAPTER. The Salāt (prayer) of the Prophet ﷺ at night in Ramadān and (in) other months.

1147. Narrated Abū Salma bin 'Abdur Raḥmān: I asked 'Aishah رضي الله عنها about the Salāt (prayer) of Allāh's Messenger ﷺ during the month of Ramadān." She said, "Allāh's Messenger ﷺ never exceeded eleven Rak'ā in Ramadān or in other months; he used to offer four Rak'ā — do not ask me about their beauty and length, then four Rak'ā, do not ask me about their beauty and length, and then three Rak'ā." 'Aishah رضي الله عنها further said, "I said, 'O Allāh's Messenger! Do you sleep before offering the Witr prayers?' He replied, 'O 'Aishah! My eyes sleep but my heart remains awake!'"

(١٥) بَابُ مَنْ نَامَ أَوْلَ اللَّيْلِ وَأَخْبَرَهُ،

وقال سَلْمَانُ لِأَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُمَا: ثُمَّ قَلَّمَا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ: قُمْ، قَالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمَانُ». ١١٤٦

١١٤٦ - حَدَّثَنَا أَبُو الْوَلِيدُ، حَدَّثَنَا شُعْبَةُ، وَحَدَّثَنِي سُلَيْمَانُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَيْفَ صَلَّتْ رَسُولُ اللَّهِ ﷺ بِاللَّيْلِ؟ قَالَتْ: كَانَ يَنَامُ أَوْلَهُ وَيَقُومُ آخِرَهُ فَيُصْلِي، ثُمَّ يَرْجِعُ إِلَى فَرَاسِهِ، فَإِذَا أَدْنَ الْمُؤْدَنَ وَثَبَ، فَإِنْ كَانَتْ بِهِ حَاجَةٌ اغْتَسَلَ وَلَا تَوَضَّأَ وَخَرَجَ.

(١٦) بَابُ قِيَامِ النَّبِيِّ ﷺ بِاللَّيْلِ فِي رَمَضَانَ وَغَيْرِهِ

١١٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَيْفَ كَانَتْ صَلَّاتِ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَرِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِخْدَى عَشْرَةَ رَكْعَةَ، يُصْلِي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصْلِي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ

وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَا مَقْبِلًا أَنْ تُؤْتِرَ؟ فَقَالَ: «يَا عَائِشَةً إِنَّ عَيْنَيِ تَنَامَ وَلَا يَنْامُ قَلْبِي». [انظر: ٣٥٦٩، ٢٠١٣]

1148. Narrated 'Āishah: I did not see the Prophet ﷺ reciting (the Qur'ān) in the night Ṣalāt (prayers) while sitting except when he became old; when he used to recite while sitting, and when thirty or forty Verses remained from the Sūrah, he would stand up and recite them and then bow.

١١٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْنَيٍ
قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلَاةِ اللَّيْلِ جَالِسًا حَتَّى إِذَا كَبَرَ قَرَأَ جَالِسًا، فَإِذَا بَقَيَ عَلَيْهِ مِنَ السُّورَةِ ثَلَاثَةُ أَوْ أَرْبَعَوْنَ آيَةً قَامَ فَقَرَأَهُنَّ، ثُمَّ رَكَعَ.

[راجع: ١١١٨]

(١٧) **بابُ فَضْلِ الظُّهُورِ** بالليل والنَّهارِ، وَفَضْلِ الصَّلَاةِ عِنْدَ الظُّهُورِ
بالليل والنَّهارِ

(17) CHAPTER. The superiority of remaining with ablution during the day and night and the superiority of offering *As-Ṣalāt* (the prayers) after ablution during the day and night.

1149. Narrated Abū Hurairah رضي الله عنه: At the time of the Ṣalāt-ul-Fajr (*Fajr* prayers) the Prophet ﷺ asked Bilāl, "Tell me of the best deed you did after embracing Islām, for I heard your footsteps in front of me in Paradise." Bilāl replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I offered Ṣalāt (prayer) after that ablution as much as was written for me."

١١٤٩ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصِيرٍ، حَدَّثَنَا أُبُو أَسَامَةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لِبَلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ: «يَا بِلَالُ، حَدَّثْتِنِي بِأَرْجَحِي عَمَلْتَ عَمَلَتْهُ فِي الإِسْلَامِ، فَإِنِّي سَيَغْتَدِّدُ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ». قَالَ: مَا عَمِلْتَ عَمَلًا أَرْجَحَ عَنْدِي أَنِّي لَمْ أَنْظَهْرُ طُهُورًا فِي سَاعَةِ تَلِيلٍ أَوْ نَهَارٍ إِلَّا

صَلَّيْتُ بِذلِكَ الظُّهُورِ مَا كُتِبَ لِي أَنْ
أَصْلِيْ .

(١٨) بَابُ ما يُكْرَهُ مِنَ التَّشْدِيدِ فِي
الْعِبَادَةِ

1150. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ entered (the mosque)^(١) and saw a rope hanging in between its two pillars. He said, “What is this rope?” The people said, “This rope is for Zainab who, when she feels tired, holds it [to keep standing in the Salāt (prayer)].” The Prophet ﷺ said, “Don’t use it. Remove the rope. You should offer Salāt (prayer) as long as you feel active, and when you get tired, sit down.”

١١٥٠ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ :
حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ
الْعَرِيزِ بْنُ صَهْيَنَ عَنْ أَنَسِ بْنِ مَالِكٍ
رَضِيَ اللَّهُ عَنْهُ قَالَ : دَخَلَ النَّبِيُّ ﷺ
فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ ،
فَقَالَ : «مَا هَذَا الْحَبْلُ؟» قَالُوا : هَذَا
حَبْلٌ لِرَبِيَّتَ فَإِذَا فَرَّطْ تَعْلَقَتْ .
فَقَالَ : النَّبِيُّ ﷺ : «لَا، حُلُوهُ
لِيُصْلِلُ أَحَدُكُمْ نَشَاطَهُ ، فَإِذَا فَرَّطَ
لَقِيْعَدَ» .

1151. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: A woman from the tribe of Banī Asad was sitting with me and Allāh’s Messenger ﷺ came to my house and said, “Who is this?” I said, “(She is) So-and-so. She does not sleep at night because she is engaged in Salāt (prayer).” The Prophet ﷺ said disapprovingly: “Do (good) deeds which are within your capacity as Allāh never gets tired of giving rewards till you get tired of doing good deeds.”

١١٥١ - قَالَ : وَقَالَ عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ : عَنْ مَالِكٍ ، عَنْ هِشَامِ بْنِ
عُرُوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ
اللهُ عَنْهَا قَالَتْ : كَانَتْ عِنْدِي امْرَأَةٌ
مِنْ بَنِي أَسَدٍ فَدَخَلَ عَلَيَّ رَسُولُ اللهِ
ﷺ فَقَالَ : «مَنْ هُنْ؟» قُلْتُ : فُلَانَةُ ،
لَا تَنَامُ بِاللَّيْلِ ، تَذَكَّرُ مِنْ صَلَاتِهَا ،
فَقَالَ : «مَهْ ، عَلَيْكُمْ مَا تُطِيقُونَ مِنْ
الْأَعْمَالِ ، إِنَّ اللَّهَ لَا يَمْلِئُ حَسَنَى
تَمْلُوا» . [راجع: ٤٣]

(١٩) بَابُ ما يُكْرَهُ مِنَ تَرْكِ قِيَامِ
اللَّيْلِ لِمَنْ كَانَ يَقُومُهُ

١١٥٢ - حَدَّثَنَا عَبَّاسُ بْنُ

(19) CHAPTER. It is disliked for a person to leave offering the night Salāt after he has been used to (offering) it.

1152. Narrated ‘Abdullāh bin ‘Amr bin

(1) (H.1150) See *Fath-al-Bārī*, for details.

Al-‘Āṣ : رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ said to me, “O ‘Abdullāh! Do not be like so-and-so who used to offer *Salāt* (prayer) at night and then stopped the night *Salāt* (prayer).”

الحسين قال: حدثنا مبشر بن إسماعيل، عن الأوزاعي. ح وحدثني محمد بن مقاتل أبو الحسن قال: أخبرنا عبد الله: قال أخبرنا الأوزاعي قال: حدثنا يحيى بن أبي كثیر قال: حدثني أبو سلمة بن عبد الرحمن قال: حدثني عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال لي رسول الله ﷺ: «يا عبد الله لا تكون مثل فلان كان يقوم من الليل فترك قيام الليل».

وقال هشام: حدثنا ابن أبي العشرين: قال حدثنا الأوزاعي قال: حدثنا يحيى، عن عمر بن الحكم بن ثوبان قال: حدثني أبو سلمة بهذا مثله. وتابعه عمرو بن أبي سلمة، عن الأوزاعي. [راجع: ١١٣١] **(٢٠) باب:**

(20) CHAPTER.

1153. Narrated ‘Abdullāh bin ‘Amr رضي الله عنهما : Once Allāh’s Messenger ﷺ said to me, “I have been informed that you offer *Ṣalāt* (prayer) all the night and observe *Saum* (fast) during the day.” I said, “(Yes) I do so.” He said, “If you do so, your eye-sight will become weak and you will become weak. No doubt, your body has a right on you, and your family has a right on you, so observe *Saum* (for some days) and do not observe it (for some days), offer *Ṣalāt* (for some time) and then sleep.”

١١٥٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرُو، عَنْ أَبِي الْعَبَّاسِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرُو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَمْ أُخْبِرْ أَنَّكَ تَنُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟» قُلْتُ: إِنِّي أَفْعُلُ ذَلِكَ. قَالَ: «فَإِنَّكَ إِذَا فَعَلْتَ هَجَمَتْ عَيْنُكَ وَنَفَهَتْ نَفْسُكَ، وَإِنَّ لِنَفْسِكَ حَقًا، وَلِأَهْلِكَ حَقًا، فَصُصْمَ أَفْطِرْ، وَقَمْ وَتَمْ». [رَاجِع: ١١٣١]

(21) CHAPTER. The superiority of one who wakes up at night and offers the *Salāt* with a loud voice .

1154. Narrated ‘Ubāda bin Aṣ-Ṣāmit رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “Whoever gets up at night and says :

Lā ilāha illallāhu Wahdahū lā shariķa lahū. Lahul-mulku, wa lahud-hamdu wa Huwa ‘alā kulli shai’in Qadīr. Alhamdu lillāhi, wa subhānallāhi, wa lā ilāha illallāhu, wallāhu akbar, wa lā hawla wa lā quwwata illā billāh.’

(None has the right to be worshipped but Allāh. He is the Only One Who has no partners. His is the kingdom and all the praises are for Him. He is Omnipotent. All the praises are for Allāh. All the glories are for Allāh. And none has the right to be worshipped but Allāh, and Allāh is the Most Great and there is neither might nor power except with Allāh).

And then says : ‘Allāhumma, ighfir li’ (O Allāh! Forgive me).

Or invokes (Allāh), he will be responded to and if he performs ablution [and offer *Salāt* (prayer)], his *Salāt* will be accepted.”

1155. Abū Hurairah رَضِيَ اللَّهُ عَنْهُ in one of his narrations said that once Allāh’s Messenger ﷺ said, “Your brother, i.e., ‘Abdullāh bin Rawāḥa, does not say obscene (referring to his poetic verses) : Amongst us is Allāh’s Messenger, who recites His Book when it dawns.

He showed us the guidance, after we were blind. We believe that whatever he says is true.

And he spends his nights in such a way as his sides do not touch his bed. While the *Mushrikūn* were deeply asleep.”

(٢١) بَابُ فَضْلٍ مَنْ تَعَارَ مِنَ اللَّيْلِ
فَصَلَّى

١١٥٤ - حَدَّثَنَا صَدَقَةُ قَالَ :
أَخْبَرَنَا الْوَلِيدُ هُوَ ابْنُ مُسْلِمٍ، عَنِ
الْأُوزَاعِيِّ قَالَ : حَدَّثَنَا عُمَيْرُ بْنُ هَانِيٍّ
قَالَ : حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمِّيَّةَ قَالَ :
حَدَّثَنِي عُبَادَةُ بْنُ الصَّامِتِ عَنِ النَّبِيِّ
ﷺ قَالَ : «مَنْ تَعَارَ مِنَ اللَّيْلِ فَقَالَ :
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ
الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ، الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ، وَإِنَّهُ
أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ
قَالَ : اللَّهُمَّ اغْفِرْ لِي، أَوْ دَعَا
اسْتُحِبَّ، فَإِنْ تَوَضَّأْ وَصَلَّى قُلْتَ
صَلَاتُهُ» .

١١٥٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ
قَالَ : حَدَّثَنَا الْلَّيْثُ، عَنْ يُونُسَ، عَنِ
ابْنِ شَهَابٍ قَالَ : أَخْبَرَنِي الْهَيَّمُ بْنُ
أَبِي سِنَانٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ وَهُوَ يَقُولُ فِي قَصْصِهِ، وَهُوَ
يَذْكُرُ رَسُولَ اللَّهِ ﷺ : «إِنَّ أَخَا لَكُمْ
لَا يَقُولُ الرَّفَثَ» ، يَعْنِي بِذَلِكَ عَبْدَ اللَّهِ
بْنَ رَوَاحَةَ .

وَفِينَا رَسُولُ اللَّهِ يَتَلَوُ كِتَابَهُ
إِذَا أَنْشَقَ مَعْرُوفٌ مِنَ الْفَجْرِ ساطِعٌ

أَرَانَا الْهُدَى بَعْدَ الْعَمَى فَقُلُّوْنَا
بِهِ مَوْقِنًا أَنَّ مَا قَالَ وَاقِعٌ
يَبْيَسْتُ يُجَاهِي جَبْنَهُ عَنْ فِرَاشِهِ
إِذَا اسْتَلَقْتَ بِالْمُسْرِكَيْنِ الْمَضَاجِعِ
تَابِعُهُ عَقِيلٌ، وَقَالَ الرُّبَيْدِيُّ:
أَخْبَرَنِي الرَّهْرَهُ عَنْ سَعِيدِ الْأَعْرَجِ
عَنْ أَبِي هُرَيْرَةَ . [انظر: ٦١٥١]

١١٥٦ - حَدَّثَنَا أَبُو النُّعْمَانَ :
حَدَّثَنَا حَمَادَ بْنُ رَيْدٍ ، عَنْ أَيُوبَ ، عَنْ
نَافِعٍ ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ : رَأَيْتُ عَلَى عَهْدِ النَّبِيِّ ﷺ كَائِنَّ
بِيَدِي قِطْعَةً إِسْتَبْرَقَ فَكَانَ لِي لا أُرِيدُ
مَكَانًا مِنَ الْجَنَّةِ إِلَّا طَارَتْ إِلَيْهِ .
وَرَأَيْتُ كَائِنَّ اثْنَيْنِ أَتَيَانِي أَرَادَا أَنْ
يَدْهَبَا إِلَى النَّارِ ، فَتَلَقَّاهُمَا مَلَكُ
فَقَالَ : لَمْ تُرْعَ ، خَلِّيَا عَنْهُ .

[راجع: ٤٤٠]

١١٥٧ - فَتَقَبَّلَ حَفْصَةُ عَلَى
النَّبِيِّ ﷺ إِحْدَى رُؤْبَايَيْ . فَقَالَ النَّبِيُّ
ﷺ : «نَعَمْ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ
يُصَلِّي مِنَ اللَّيْلِ» . [راجع: ١١٢٢]

١١٥٨ - فَكَانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ
عَنْهُ يُصَلِّي مِنَ اللَّيْلِ . وَكَانُوا لَا
يَرَالُونَ يَقْصُدُونَ عَلَى النَّبِيِّ ﷺ الرُّؤْبَا
أَنَّهَا فِي الْلَّيْلَةِ السَّابِعَةِ مِنَ الْعَشْرِ
الْأَوَاخِرِ . فَقَالَ النَّبِيُّ ﷺ : «أَرَى
رُؤْبَاكُمْ قَدْ تَوَاطَأْتُ فِي الْعَشْرِ
الْأَوَاخِرِ . فَمَنْ كَانَ مُتَحَرِّيَهَا فَلْيَتَحَرَّهَا

1156. Narrated Nāfi': Ibn 'Umar رضي الله عنهما said, "In the lifetime of the Prophet ﷺ I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e., angels) came to me and wanted to take me to Fire. Then an angel met us and told me not to be afraid. He then told them to leave me.

1157. Ḥafṣa narrated one of my dreams to the Prophet ﷺ who said, 'Abdullāh is a good man. Would that he offer the night prayer (Ṣalāt-ut-Tahajjud)!'

1158. So, after that day 'Abdullāh (bin 'Umar رضي الله عنهما) started offering the night prayers. The Companions of the Prophet ﷺ used to tell their dreams that [Laila-tul-Qadr (the Night of Power)] was on the 27th of the month of Ramaḍān. The Prophet ﷺ said, "I see that your dreams agree on the last ten nights of Ramaḍān and so whoever is in search of it should seek it in the last ten nights of Ramaḍān."

مِنَ الْعَشِيرِ الْأَوَّلِيِّ». [انظر: ٢٠١٥
[٦٩٩١]

(22) CHAPTER. Regularity of offering two *Rak'ā* (*Sunna*) of the *Fajr*.

(٢٢) بَابُ الْمُدَّاَمَةِ عَلَى رَكْعَتِي
الْفَجْرِ

1159. Narrated 'Aishah: رَضِيَ اللَّهُ عَنْهَا Allāh's Messenger ﷺ offered the *Ishā'* prayer (and then got up at the *Tahajjud* time) and offered eight *Rak'ā* and then offered two *Rak'ā* while sitting. He then offered two *Rak'ā* in between the *Adhān* and *Iqāma* (of the *Fajr* prayer) and he never missed them.

١١٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سَعِيدٌ، هُوَ ابْنُ أَبِي أَئْيُوبَ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ ابْنِ مَالِكٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: صَلَّى النَّبِيُّ ﷺ عَلَيْهِ السَّلَامَ وَصَلَّى ثَمَانِي رَكَعَاتٍ، وَرَكَعَتَيْنِ جَالِسًا، وَرَكَعَتَيْنِ بَيْنَ النَّدَاءِيْنِ، وَلَمْ يَكُنْ يَدْعُهُمَا أَبَدًا. [راجع: ٦١٩]

(٢٣) بَابُ الضَّجْعَةِ عَلَى الشَّقِّ
الأَيْمَنِ بَعْدَ رَكْعَتِي الْفَجْرِ

١١٦٠ - حَدَّثَنِي أَبُو الْأَسْوَدُ، عَنْ عُرْوَةَ بْنِ الزُّبِيرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتِي الْفَجْرِ اضطَجَعَ عَلَى شَفَّهِ الأَيْمَنِ. [راجع: ٦٢٦]

(٢٤) بَابُ مَنْ تَحَدَّثُ بَعْدَ الرَّكَعَتَيْنِ
وَلَمْ يَضْطَجِعْ

١١٦١ - حَدَّثَنَا يَسْرُورُ بْنُ الْحَكَمَ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ، عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيًّا ﷺ

(23) CHAPTER. To lie down on the right side after offering two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

1160. Narrated 'Aishah: رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ used to lie down on his right side, after offering two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

(24) CHAPTER. Whoever talks after offering two *Rak'ā* (*Sunna*) (of the *Fajr* prayer) and does not lie down.

1161. Narrated 'Aishah: After offering the *Sunna* of the *Fajr* prayer, the Prophet ﷺ used to talk to me, if I happen to be awake; otherwise he would lie down till the *Iqāma* was proclaimed (for the *Fajr* prayer).

كَانَ إِذَا صَلَّى سُنَّةَ الْفَجْرِ فَإِنْ كُنْتُ مُسْتَقِيَّةً حَدَّثَنِي وَإِلَّا اضطَجَعَ حَتَّى يُؤْدَنَ بِالصَّلَاةِ . [راجع: ١١١٨]

(٢٥) بَابُ ما جَاءَ فِي التَّلَاقِ مَتَّى، مَتَّى،

فَالْمُحَمَّدُ وَيُذَكَّرُ ذَلِكَ عَنْ عَمَّارٍ، وَأَبِي دَرَّةَ، وَأَنَّسَ، وَجَابِرٍ بْنَ زَيْدٍ، وَعِكْرَمَةَ، وَالرَّهْبَرِيِّ رَضِيَ اللَّهُ عَنْهُمْ . وَقَالَ يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ: مَا أَدْرِكُتُ فُقَهَاءَ أَرْضِنَا إِلَّا يُسْلِمُونَ فِي كُلِّ أَشْتَقِنَ مِنَ النَّهَارِ .

١١٦٢ - حَدَّثَنَا قُتْبَيْهُ قَالَ: حَدَّثَنَا

عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِيِّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْلَمُنَا الْاسْتِخَارَةَ فِي الْأُمُورِ كَمَا يُعْلَمُنَا السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «إِذَا هَمَ أَحَدُكُمْ بِالْأُمْرِ فَلَيْرَكِعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ . ثُمَّ لِيَقُولُ: اللَّهُمَّ إِنِّي أَسْتَخِرُكَ بِعِلْمِكَ . وَأَسْتَغْدِرُكَ بِقُدرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ . وَتَعْلَمُ وَلَا أَعْلَمُ . وَأَنَّ عَلَامَ الْعِيُوبِ . اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأُمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ: عاجلِي أُمْرِي وَأَجِلِهِ - فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأُمْرَ شَرٌّ لِي فِي دِينِي

(25) CHAPTER. What is said about the *Nawāfił* being offered as two *Rak'ā* followed by two and so on.

And this has been narrated by 'Ammār, Abū Dhar, Anas, Jābir bin Zaid, 'Ikrima, رَضِيَ اللَّهُ عَنْهُمْ .

Yahyā bin Sa'īd Al-Anṣārī said, "I saw the religious learned men of our town (Al-Madīna) offering two *Rak'ā* of *Nawāfił* and finishing them with *Taslīm* during the day".

1162. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ used to teach us the way of doing *Istikhāra* in all matters as he taught us the *Sūras* of the Qur'ān. (*Istikhāra* means to ask Allāh to guide one to the right sort of action concerning any job or deed), He said, "If anyone of you decides to do any job, he should offer a two *Rak'ā* *Ṣalāt* (prayer) other than the compulsory ones and say (after the *Ṣalāt*):

'Allāhumma innī astaṣħiruka bi-'ilmika, wa astaṣħidruka bi-qudratika, wa as'aluka min fadlikal-azīm. Fa-innaka taqdiru walā aqdiru, wa ta'lamu walā a'lamu, wa Anta 'Allāmul-ghuyūb. Allāhumma in kunta ta'lamu anna hādħal-amra khairun li, fi dīnī wa ma'āshī wa 'aqibati amrī (or 'ajili amrī wa 'ajilihī), faqdurhu li wa yas-sirhu li, thumma bārik li fihi, wa in kuntu ta'lamu anna hādħal-amra shar-run li, fi dīnī wa ma'āshī wa 'aqibati amrī (or fi 'ajili amrī wa ajilihī), fasrifhu 'anni waṣ-rifni 'anhu, waqdur li al-khaïra haithu kāna, Thumma arđini bihi.'

(O Allāh, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You

for Your Great Favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all hidden matters. O Allāh, if You know that this matter is good for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.)

The Prophet ﷺ added that then the person should name (mention) his need (matter).

1163. Narrated Abū Qatāda bin Rabī' Al-Anṣārī : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “If anyone of you enters a mosque, he should not sit until he has offered a two Rak'ā prayer (*Tahayyat-ul-Masjid*).”

1164. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Allah's Messenger ﷺ led us and offered a two Rak'ā prayer and then went away.

1165. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : I offered with Allah's Messenger ﷺ two Rak'ā before the compulsory *Zuhr* prayer

وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ: فِي
عَاجِلٍ أُمْرِي وَأَجِلِهِ - فَاضْرِفْهُ عَنِّي
وَاصْرِفْنِي عَنْهُ، وَاقْدِرْ لِي الْحَيْثِ حَيْثُ
كَانَ نَمْ أَرْضِنِي بِهِ» قَالَ: «وَيُسَمِّي
حاجَتَهُ». [انظر: ٦٣٨٢، ٧٣٩٠]

١١٦٣ - حَدَّثَنَا الْمَكْثُورُ بْنُ
إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ
عَامِرِ بْنِ عَبْدِ اللَّهِ ابْنِ الرُّبِّيرِ، عَنْ
عَمْرِو بْنِ سُلَيْمَانِ الرَّزَقِيِّ أَنَّهُ سَمِعَ أَبَا
فَتَنَادَةَ بْنَ رِبْعَيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ
عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا دَخَلْتُمْ
أَحَدُكُمُ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى
يُصْلِي رَكْعَيْنِ». [راجع: ٤٤٤]

١١٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ
إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ
عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَيْنِ
ثُمَّ انْصَرَفَ. [راجع: ٣٨٠]

١١٦٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ
قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقْيَلٍ، عَنِ

and two *Rak'ā* after the *Zuhr* prayer, two *Rak'ā* after *Jumu'ah*, *Maghrib* and *Ishā'* prayers.

ابن شهاب قال: أخبرني سالم، عن عبد الله ابن عمر رضي الله عنهما قال: صلىت مع رسول الله ﷺ ركعتين قبل الظهر، وركعتين بعد الظهر، وركعتين بعد المغرب، وركعتين بعد العشاء. [راجع: ٩٣٧]

1166. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : While delivering a *Khu'bâ* (religious talk), Allâh's Messenger ﷺ said, "If anyone of you comes (for *Jumu'ah* prayer) while the *Imâm* is delivering the *Khu'bâ* or has come out for it, he should offer a two *Rak'ā* (prayer) (*Tahayyat-ul-Masjid*)."

١١٦٦ - حدثنا آدم قال: حدثنا شعبة قال: حدثنا عمرو بن دينار قال: سمعت جابر بن عبد الله رضي الله عنهما قال: قال رسول الله ﷺ وهو يخطب: إذا جاء أحدكم والإمام يخطب أو قد خرج فليصل ركعتين». [راجع: ٩٣٠]

1167. Narrated Mujâhid: Somebody came to the house of Ibn 'Umar رضي الله عنهما and told him that Allâh's Messenger ﷺ had entered the Ka'bâh. Ibn 'Umar said, "I went in front of the Ka'bâh and found that Allâh's Messenger ﷺ had come out of the Ka'bâh and I saw Bilâl standing by the side of the gate of the Ka'bâh. I said, 'O Bilâl! Has Allâh's Messenger ﷺ offered *Salât* (prayer inside the Ka'bâh)?' Bilâl replied in the affirmative. I said, 'Where (did he offer *Salât*)?' He replied, '(He offered *Salât*) between these two pillars and then he came out and offered a two *Rak'ā* prayer in front of the Ka'bâh'."

Abû 'Abdullâh said: Abû Hurairah رضي الله عنهما said, "The Prophet ﷺ advised me to offer two *Rak'ā Duhâ* prayer (prayer to be offered after sunrise and before midday)."

'Itbân (bin Mâlik) said, "Allâh's Messenger ﷺ and Abû Bakr رضي الله عنهما

أبو نعيم قال: حدثنا سيف قال: سمعت مجاهدا يقول: أتي ابن عمر رضي الله عنهما في منزله فقيل له: هذا رسول الله ﷺ قد دخل الكعبة، قال: فأقبلت فأجد رسول الله ﷺ قد خرج وأجد بلاه عند الباب قائماً. قلت: يا قلث: فاين؟ قال: بين هاتين الأسطوانتين. ثم خرج فصل ركعتين في وجه الكعبة. [راجع: ٣٩٧]

قال أبو عبد الله: وقال أبو هريرة رضي الله عنه: أوصاني النبي ﷺ بركعتي الصبحي. وقال عثمان: غدا

came to me after sunrise and we aligned behind the Prophet ﷺ and offered two *Rak'ā* (prayer)."

(26) CHAPTER. To talk after offering two *Rak'ā* (*Sunna* of the *Fajr* prayer).

1168. Narrated ‘Āishah: After offering the two *Rak'ā* (*Sunna*) the Prophet ﷺ used to talk to me, if I happen to be awake; otherwise he would lie down.

(27) CHAPTER. To offer two *Rak'āt* (*Sunna*) before the *Fajr* prayer *Fajr* prayer and whoever called them *Nawāfil*.

1169. Narrated ‘Āishah: The Prophet ﷺ was never more regular and strict in offering any *Nawāfil* than the two *Rak'āt* (*Sunna*) of the *Ṣalāt-ul-Fajr* prayer.

(28) CHAPTER. What is recited in the two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

1170. Narrated ‘Āishah: Allāh’s Messenger ﷺ used to offer thirteen *Rak'āt* in the night prayer and on hearing the *Adhān* for the *Fajr* prayer, he used to offer two light *Rak'ā*.

عليَّ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا بَعْدَ مَا امْتَدَ النَّهَارُ وَصَفَقْنَا وَرَاءَهُ فَرَكَعَ رَكْعَيْنِ.

(٢٦) بَابُ الْحَدِيثِ بَعْدَ رَكْعَتِي الْفَجْرِ

١١٦٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ أَبُو النَّضْرِ: حَدَّثَنِي عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يُصْلِي رَكْعَيْنِ إِنْ كُنْتُ مُسْتَقِظَةً حَدَّثَنِي وَإِلَّا اضْطَبَعَ. قُلْتُ لِسُفْيَانَ: إِنَّ بَعْضَهُمْ يَرْوِيهِ: رَكْعَتِي الْفَجْرِ. قَالَ سُفْيَانُ: هُوَ ذَاكَ. [راجع: ١١١٨]

(٢٧) بَابُ تَعَاهِدِ رَكْعَتِي الْفَجْرِ وَمَنْ سَمَّاهَا تَطَوَّعاً

١١٦٩ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا أَبُنْ جُرَيْجٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عُمَيْرٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمْ يَكُنْ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِّنَ التَّوَافِلِ أَشَدَّ مِنْهُ تَعَاهِدًا عَلَى رَكْعَتِي الْفَجْرِ.

(٢٨) بَابُ ما يُقْرَأُ فِي رَكْعَتِي الْفَجْرِ

١١٧٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ عَنْ هِشَامٍ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ

يُصلّى بالليل ثلثاً عشرة ركعات، ثم
يُصلّى إذا سمع النداء بالصُّبح ركعتين
خفيفتين. [راجع: ٦٢٦]

1171. Narrated ‘Aishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ used to offer the two *Rak’ā* (*Sunna*) before the *Fajr* prayer and make them so light that I would wonder whether he offered them (two *Rak’ā*) with *Umm-ul-Kitāb* (*Sūrat Al-Fātiha*) only?

1171 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّابَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمَّتِهِ عُمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا رُهَيْرٌ قَالَ: حَدَّثَنَا يَحْيَى - هُوَ ابْنُ سَعِيدٍ - عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحَفَّظُ الرَّكْعَتَيْنِ الَّتِيْنِ قَبْلَ صَلَاةِ الصُّبْحِ حَتَّى إِنِّي لَا قُولُ: هَلْ قَرَأْتَ بِأَمْ الْكِتَابِ؟

(٢٩) بَابُ التَّطَوُّعِ بَعْدَ الْمُكْتُوبَةِ

(29) CHAPTER. To offer the *Nawāfi* after the compulsory (congregational) *Salāt* (prayers).

1172. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا I offered with the Prophet ﷺ two *Rak’ā* before the *Zuhr* and two *Rak’ā* after the *Zuhr* prayer; two *Rak’ā* after *Maghrib*, *Ishā* and the *Jumu’ah* prayer. Those of the *Maghrib* and *Ishā* were offered in his house.

1172 - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافعٌ، عَنْ ابْنِ عُمَرَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ سَجْدَتَيْنِ قَبْلَ الظَّهَرِ، وَسَاجَدَتَيْنِ بَعْدَ الظَّهَرِ، وَسَاجَدَتَيْنِ بَعْدَ الْمَغْرِبِ، وَسَاجَدَتَيْنِ بَعْدَ الْعِشَاءِ، وَسَاجَدَتَيْنِ بَعْدَ الْجُمُعَةِ. فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ فَفِي بَيْتِهِ.

[راجع: ٩٣٧]

1173. (Ibn Umar added:) My sister Hafṣa told me that the Prophet ﷺ used to offer two

1173 - وَحَدَّثَنِي أخْتِي حَفَصَةُ

light *Rak'ā* prayer (*Sunna*) after dawn (before the *Iqāma* of the *Fajr* prayer) and it was the time when I never went to the Prophet ﷺ. (See H. No. 618).

أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي سَجْدَتَيْنِ حَقِيقَتَيْنِ بَعْدَمَا يَظْلُمُ الْفَجْرُ، وَكَانَتْ سَاعَةً لَا أَدْخُلُ عَلَى النَّبِيِّ ﷺ فِيهَا.

وَقَالَ ابْنُ أَبِي الرَّنَادِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ: بَعْدَ الْعِشَاءِ فِي أَهْلِهِ تَابِعَةً كَثِيرُ بْنُ فَرِيدٍ وَأَيُوبُ عَنْ نَافِعٍ.

[راجع: ٦١٨]

(٣٠) بَابُ مَنْ لَمْ يَتَطَوَّعْ بَعْدَ الْمَكْتُوبَةِ

١١٧٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُمَرِ قَالَ: سَمِعْتُ أبا الشَّعْنَاءَ جَاءِرًا قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ ثَمَانِيَاً جَمِيعًا، وَسَبْعَاً جَمِيعًا. قُلْتُ: يَا أبا الشَّعْنَاءِ، أَظُنُّهُ أَخْرَى الظُّهُرِ وَعَجَلَ الْعَصْرَ، وَعَجَلَ الْعِشَاءَ وَأَخْرَى الْمَغْرِبِ. قَالَ: وَأَنَا أَظُنُّهُ. [راجع:

٥٤٣]

(٣١) بَابُ صَلَاةِ الضَّحَىِ فِي السَّفَرِ

١١٧٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ عَنْ تَوْبَةَ، عَنْ مُورَقٍ قَالَ: قُلْتُ لَابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. أَتَصْلِي الضَّحَى؟ قَالَ: لَا. قُلْتُ: فَأَبُو بَكْرٍ؟، قَالَ: لَا. قُلْتُ: فَالنَّبِيُّ ﷺ؟ قَالَ: لَا إِخْالُهُ. [راجع: ٧٧]

1176. Narrated 'Abdur Raḥmān bin Abī Lailā : Only Umm Hāni رَضِيَ اللَّهُ عَنْهَا narrated to me that she had seen the Prophet ﷺ offering the Duhā prayer. She said, "On the day of the conquest of Makkah, the Prophet ﷺ entered my house, took a bath and offered eight Rak'ā (of Duhā prayer). I had never seen the Prophet ﷺ offering such a light Salāt (prayer) but he performed bowings and prostrations perfectly.

١١٧٦ - حَدَّثَنَا أَدْمُ قَالَ: حَدَّثَنَا سُبْعَةُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ قَالَ: سَوْفَتُ عَبْدَ الرَّحْمَنَ بْنَ أَبِي لَيْلَى يَقُولُ: مَا حَدَّثَنَا أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الصَّحْنَى غَيْرَ أُمِّ هَانِي فَإِنَّهَا قَالَتْ: إِنَّ النَّبِيَّ ﷺ دَخَلَ بَيْتَهَا يَوْمَ فَتَحَّ مَكَّةَ فَاغْتَسَلَ وَصَلَّى شَمَائِيلَ رَكَعَاتٍ، فَلَمْ أَرْ صَلَاةً قَطُّ أَحَدٌ مِنْهَا غَيْرَ أَنَّهُ يَتَمَ الرُّكُوعَ وَالسُّجُودَ.

[راجع: ١١٠٣]

(32) CHAPTER. Whoever did not offer the Duhā prayer and thought it permissible (to offer it).

1177. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا : I never saw the Prophet ﷺ offering the Duhā prayer, but I always offer it.

١١٧٧ - حَدَّثَنَا أَدْمُ قَالَ: حَدَّثَنَا بَابُ مَنْ لَمْ يُصَلِّي الصَّحْنَى وَرَاهَ وَاسِعًا

ابْنُ أَبِي ذِئْبٍ، عَنِ الْزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ سَبَعَ سُبْحَةَ الصَّحْنَى وَإِنِّي لَأُسَبِّحُهَا.

[راجع: ١١٢٨]

(33) CHAPTER. To offer the Salāt-ud-Duhā when one is not travelling.

'Itbān bin Mālik narrated that on the authority of the Prophet ﷺ :

١١٧٨ - حَدَّثَنَا بَابُ صَلَاةِ الصَّحْنَى فِي الْحَاضِرِ، قَالَهُ عَبْيَانُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ .

1178. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : My *Khalil* (friend etc.) (the Prophet ﷺ) advised me to observe three things and I shall not leave them till I die : (1) To observe Saum (fast) three days every (lunar) month, (2) to offer the Duhā prayer; (3) and to offer Witr before sleeping. (See The Book of Fasting, H. No. 1981).

١١٧٨ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُبْعَةُ قَالَ: حَدَّثَنَا عَبَّاسُ الْجُرَبِيُّ، عَنْ أَبِي عُشَمَةَ التَّهَدِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُوصَانِي خَلِيلِي بِثَلَاثَ لَا أَدْعُهُنَّ حَتَّى أُمُوتَ: صَوْمٌ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ

شَهْرٍ، وَصَلَاةً الصُّحَى، وَنَوْمٍ عَلَى
وِتْرٍ. [انظر: ١٩٨١]

1179. Narrated Anas bin Sīrīn: I heard Anas bin Mālik al-Anṣārī saying, "An *Anṣārī* man, who was very fat, said to the Prophet ﷺ, 'I am unable to present myself for the *Salāt* (prayer) with you.' He prepared a meal for the Prophet ﷺ and invited him to his house. He washed one side of a mat with water and the Prophet ﷺ offered a two *Rak'ā* (prayer) on it."

So-and-so, the son of so-and-so, the son of Al-Jārūd asked Anas, "Did the Prophet ﷺ use to offer the *Duḥā* prayer?" Anas replied, "I never saw him offering (the *Duḥā* prayer) except on that day."

1179 - حَدَّثَنَا عَلَيُّ بْنُ الْجَعْدِ
قال: أَخْبَرَنَا شُعْبَةُ، عَنْ أَسَّ بْنِ سَبِّيْرِيْنَ قَالَ: سَوْعَتُ أَنَّسَ بْنَ مَالِكٍ قَالَ: قَالَ رَجُلٌ مِّنَ الْأَنْصَارِ - وَكَانَ ضَحْكَمًا - لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَا أُسْتَطِيعُ الصَّلَاةَ مَعَكَ، فَصَنَعَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا فَدَعَاهُ إِلَى بَيْتِهِ وَنَضَحَ لَهُ طَرَفَ حَصِيرٍ بِمَا إِنْ يَرَى، فَصَلَّى عَلَيْهِ رَكْعَتَيْنِ. فَقَالَ فُلَانُ بْنُ فُلَانٍ بْنِ الْجَارُودِ لِأَنَّسَ: أَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الصُّحَى؟ قَالَ أَنَّسٌ: مَا رَأَيْتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ ذَلِكَ الْيَوْمِ.

[راجع: ٦٧٠]

(34) CHAPTER. To offer two *Rak'ā* before the *Zuhr* prayer.

1180. Narrated Ibn 'Umar رضي الله عنهما I memorized ten *Rak'ā* (*Nawāfił*) from the Prophet ﷺ, two *Rak'ā* before the *Zuhr* prayer and two after it; two *Rak'ā* after *Maghrib* prayer in his house, and two *Rak'ā* after *'Ishā'* prayer in his house, and two *Rak'ā* before the *Fajr* prayer and at that time nobody would enter the house of the Prophet ﷺ.

(٣٤) بَابُ الرَّكْعَيْنِ قَبْلَ الظَّهَرِ
١١٨٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قال: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبْوَابَ، عَنْ نَافِعٍ، عَنْ أَبْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَفِظْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ رَكْعَاتٍ: رَكْعَيْنِ قَبْلَ الظَّهَرِ، وَرَكْعَيْنِ بَعْدَهَا، وَرَكْعَيْنِ بَعْدَ الْمَعْرِبِ فِي بَيْتِهِ، وَرَكْعَيْنِ بَعْدَ الْعَشَاءِ فِي بَيْتِهِ وَرَكْعَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ وَكَانَتْ سَاعَةً لَا يُدْخَلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا. [راجع: ٩٣٧]

١١٨١ - حَدَّثَنِي حَفْصَةُ أَنَّهُ كَانَ إِذَا أَذَنَ الْمُؤْذِنَ وَطَلَعَ الْفَجْرُ صَلَّى رَكْعَيْنِ. [راجع: ٦١٨]

1182. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ never missed four Rak'ā before the Zuhr prayer and two Rak'ā before the Fajr prayer.

١١٨٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ ابْنِ الْمُتْشِرِّ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَدْعُ أَرْبَعًا قَبْلَ الظَّهَرِ، وَرَكْعَيْنِ قَبْلَ الْغَدَاءِ. تَابَعَهُ ابْنُ أَبِيهِ عَدَىٰ وَعَمْرُو، عَنْ شُعْبَةَ.

(٣٥) بَابُ الصَّلَاةِ قَبْلَ الْمَغْرِبِ

(35) CHAPTER. The (optional) *Salāt* (prayer) before the (compulsory) *Maghrib* prayers.

1183. Narrated 'Abdullāh Al-Muzānī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Perform (an optional) *Salāt* (prayer) before the (compulsory) *Maghrib* prayers." He (repeated it thrice) and the third time, he said, "Whoever wants to offer it, can do so," lest the people should take it as a *Sunna*.

١١٨٣ - حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ الْحُسَيْنِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُرْيَدَةَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ الْمُرْنَيِّ عَنْ النَّبِيِّ ﷺ قَالَ: «صَلُّوَا قَبْلَ صَلَاةِ الْمَغْرِبِ». قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ، كَرَاهِيَّةُ أَنْ يَتَجَذَّدَهَا النَّاسُ سُنَّةً». [انظر: ٧٣٦٨]

١١٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُوبَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ قَالَ: سَمِعْتُ مَرْدَدَ بْنَ عَبْدِ اللَّهِ الْبَرَزَنِيَّ قَالَ: أَتَيْتُ عُقْبَةَ ابْنَ عَامِرٍ الْجَهَنَّمِيَّ، فَقُلْتُ: أَلَا أُعَجِّبُكُمْ مِنْ أَبِي سَعِيمٍ؟ يَرْكَعُ رَكْعَيْنِ قَبْلَ صَلَاةِ الْمَغْرِبِ. فَقَالَ عُقْبَةُ: إِنَّا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ النَّبِيِّ ﷺ. فَقُلْتُ: فَمَا يَمْنَعُكُمْ الآنَ؟ قَالَ: الشُّغْلُ.

(٣٦) بَابُ صَلَاةِ التَّوَافِلِ جَمَاعَةً

ذَكَرَهُ أَنَسٌ وَعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

(36) CHAPTER. To offer *Nawāfil* in congregation.

This is narrated by Anas and 'Aishah رَضِيَ اللَّهُ عَنْهَا

عَنِ الْبَيْتِ ﷺ اَنَّهُ عَنْهُمَا on the authority of the Prophet ﷺ.

1185. Narrated Maḥmūd bin Ar-Rabī' Al-Anṣārī , that he remembered Allāh's Messenger ﷺ and he also remembered a mouthful of water which he had thrown on his face , after taking it from a well that was in their house .

عَنِ الْبَيْتِ ﷺ .
١١٨٥ - حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا أَبِي، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ الْأَنْصَارِيُّ: أَنَّهُ عَقَلَ رَسُولَ اللَّهِ ﷺ، وَعَقَلَ مَجَّهًا فِي وَجْهِهِ مِنْ بَئْرٍ كَانَتْ فِي دَارِهِمْ .

١١٨٦ - فَرَأَعَمْ مَحْمُودُ أَنَّهُ سَمَعَ عَبْيَانَ بْنَ مَالِكٍ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ وَكَانَ مِمْنَ شَهِيدَ بَدْرًا مَعَ النَّبِيِّ ﷺ يَقُولُ: كُنْتُ أَصَلِّي لِقَوْمِي بَنْيَ سَالِمٍ، وَكَانَ يَحُولُ بَنْيَهُ وَبَنْيَهُمْ وَادِيًّا إِذَا جَاءَتِ الْأَمْطَارُ فَيَشْقُّ عَلَيَّ اجْتِيَازُهُ فَيَلْقَى مَسْجِدَهُمْ. فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ لَهُ: إِنِّي أَنْكِرُ بَصَرِي، وَإِنَّ الْوَادِيَ الَّذِي بَنْيَ وَبَنْيَ قَوْمِي يَسِيلُ إِذَا جَاءَتِ الْأَمْطَارُ فَيَشْقُّ عَلَيَّ اجْتِيَازُهُ، فَوَدَّتُ أَنْكَ تَأْتِي فَتَصَلِّي مِنْ بَنْيَ مَكَانًا أَتَخَذُهُ مُصَلِّيًّا . فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَأَفْعُلُ». فَعَدَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا بَعْدَ مَا اشْتَدَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولَ اللَّهِ ﷺ فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قَالَ: «أَيْنَ تُحِبُّ أَنْ نُصَلِّي مِنْ بَنْيَكَ؟» فَأَسْرَرْتُ لَهُ إِلَى المَكَانِ الَّذِي أُحِبُّ أَنْ يُصَلِّي فِيهِ. فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ وَصَافَقَنَا وَرَاءَةً فَصَلَّى رَكْعَيْنِ ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ،

type of dish prepared from barley flour and meat soup). When the neighbours got the news that Allāh's Messenger ﷺ was in my house, they gathered till there were a great number of men in the house. One of them said, 'What is wrong with Mālik, for I do not see him?' One of them replied, 'He is a hypocrite and does not love Allāh and His Messenger.' On that Allāh's Messenger ﷺ said, 'Don't say this. Haven't you seen that he said *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) for Allāh's Sake only.' The man replied, 'Allāh and His Messenger know better; but by Allāh, we never saw him but helping and talking with the hypocrites.' Allāh's Messenger ﷺ replied, 'No doubt, whoever says *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), seeking the pleasures of Allāh, then Allāh will save him from Hell-fire.'

Mahmūd added, "I told the above narration to some people, one of whom was Abū Ayyūb, the Companion of Allāh's Messenger ﷺ in the battle in which he (Abū Ayyub) died and Yazīd bin Mu'āwiyya was their leader in Roman Territory. Abū Ayyūb denounced the narration and said, 'I doubt that Allāh's Messenger ﷺ ever said what you have said.' I felt that too much, and I vowed to Allāh that if I remained alive in that holy battle, I would (go to Al-Madīna and) ask 'Itbān bin Mālik if he was still living in the mosque of his people. So when he returned, I assumed *Ihram* for *Hajj* or *'Umra* and then I proceeded on till I reached Al-Madīna. I went to Bani Sālim and 'Itbān bin Mālik who was by then an old blind man was leading his people in the *Salāt* (prayer). When he finished the *Salāt* (prayer), I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the

فَجَبَسْتُهُ عَلَى خَزِيرٍ يُضَعَّ لَهُ فَسَمِعَ أَهْلُ الدَّارِ أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَيْتِي، فَثَابَ رِجَالٌ مِّنْهُمْ حَتَّى كَثُرَ الرِّجَالُ فِي الْبَيْتِ. فَقَالَ رَجُلٌ مِّنْهُمْ: مَا فَعَلَ مَالِكُ؟ لَا أَرَاهُ. فَقَالَ رَجُلٌ مِّنْهُمْ: ذَاكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْلُ ذَلِكَ، أَلَا تَرَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَبَغِي بِذَلِكَ وَجْهَ اللَّهِ؟» فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، أَمَّا نَحْنُ فَوَاللَّهِ لَا نَرَى وُدًّهُ وَلَا حَدِيثَهُ إِلَّا إِلَى الْمَنَافِقِينَ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ حَرَمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَبَغِي بِذَلِكَ وَجْهَ اللَّهِ». قَالَ مَحْمُودُ بْنُ الرَّبِيعَ: فَحَدَثَنِي قَوْمًا فِيهِمْ أَبُو أَيُوبَ صَاحِبَ رَسُولِ اللَّهِ ﷺ فِي عَزْوَاتِهِ الَّتِي تُؤْفَى فِيهَا، وَيَزِيدُ ابْنُ مُعاوِيَةَ عَلَيْهِمْ بِأَرْضِ الرُّومِ، فَأَنْكَرَهَا عَلَيَّ أَبُو أَيُوبَ. قَالَ: وَاللَّهِ مَا أَظْنُ رَسُولَ اللَّهِ ﷺ قَالَ: مَا قُلْتَ قَطُّ. فَكَبَرَ ذَلِكَ عَلَيَّ فَجَعَلْتُ اللَّهَ عَلَيَّ إِنْ سَلَّمَنِي حَتَّى أَفْلَمَ مِنْ عَزْوَاتِي أَنْ سَأَلَ عَنْهَا عِتَابًا بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ إِنْ وَجَدْتُهُ حَيًّا فِي مَسْجِدٍ قَوْمِهِ فَقَقَلْتُ فَأَهَلَلتُ بِحَجَّةَ أَوْ بِعُمْرَةَ، ثُمَّ سَرَّتْ حَتَّى قَدِمْتُ الْمَدِينَةَ فَأَتَيْتُ بَنِي سَالِمَ. فَإِذَا عِتَابُ شَيْخُ أَعْمَى يُصَلِّي لِقَوْمِهِ. فَلَمَّا سَلَّمَ مِنَ الصَّلَاةِ سَلَّمْتُ

same manner as he had narrated it the first time.” [See *Hadīth* No.425. Vol.I]

(37) CHAPTER. To offer the *Nawāfil* prayers at home.

1187. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Allah’s Messenger ﷺ said, “Offer some of your *Salāt* (prayers) in your houses and do not make them graves.”

عَلَيْهِ وَأَخْبَرْتُهُ مَنْ أَنَا ثُمَّ سَأَلْتُهُ عَنْ ذَلِكَ الْحَدِيثِ فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةً. [راجع: ٤٢٤]

(٣٧) بَابُ التَّلَطُّعِ فِي الْبَيْتِ

١١٨٧ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُوبَ وَعُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَسْخِنُوهَا قُبُورًا». تَابَعَهُ عَبْدُ الْوَهَابِ عَنْ أَيُوبَ. [٤٣٢] [راجع: ٤٣٢]

20 - THE BOOK OF THE
SUPERIORITY OF OFFERING
AS-SALĀT IN THE MOSQUE OF
MAKKAH AND AL-MADĪNA

٢٠ - كتاب فضل الصلاة في
مسجد مكة والمدينة

(1) CHAPTER. The superiority of offering *As-Salāt* (the prayer) in the Mosque of Makkah (Al-Masjid-al-Harām), and Al-Madīna (i.e. the Mosque of the Prophet ﷺ).

1188. Narrated Qaza'a: I heard Abū Sa'īd Ḥanafī saying four words. He said, "I heard the Prophet ﷺ (saying — see *Hadīth* No. 1197)." He participated in twelve holy battles with the Prophet ﷺ.

(١) باب فضل الصلاة في مسجد مكة والمدينة

١١٨٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ قَرَعَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدَ أَرْبَعًا، قَالَ: سَمِعْتُ مِنَ النَّبِيِّ ﷺ وَكَانَ غَرَّاً مَعَ النَّبِيِّ ﷺ ثَنَتِي عَشْرَةَ غَرْوَةً. ح [راجع: ٥٨٦]

١١٨٩ - وَحَدَّثَنَا عَلَيْهِ قَالَ: حَدَّثَنَا سُقِيَانُ عَنِ الرُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُشَدُّ الرِّحَالُ إِلَى ثَلَاثَةِ مَسَاجِدٍ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ ﷺ، وَمَسْجِدِ الْأَقصَى».

١١٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ زَيْدِ بْنِ رَبَاحٍ، وَعَبْيَدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ الْأَغْرِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدٍ هَذَا خَيْرٌ مِّنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا المسْجِدُ الْحَرَامُ».

1189. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Do not set out on a journey except for three mosques i.e. Al-Masjid-al-Harām (at Makkah), Masjid Ar-Rasūl ﷺ (the Mosque of Allāh's Messenger ﷺ at Al-Madīna), and Masjid Al-Aqṣa (Mosque of Jerusalem)."

1190. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "One *Salāt* (prayer) in my mosque is better than one thousand *Salāt* (prayer) in any other mosque except *Al-Masjid-al-Harām*."

(٢) بَابُ مَسْجِدِ قُبَّاءِ

(2) CHAPTER. The *Masjid Qubā'* (the Mosque of Qubā').

1191. Narrated Nāfi': Ibn 'Umar رضي الله عنهما never offered the *Duḥā* prayers except on two occasions:

(1) Whenever he reached Makkah; and he always used to reach Makkah in the forenoon. He would perform *Tawāf* round the Ka'bah and then offer two *Rak'ā* at the rear of *Maqām* (Ibrāhim).

(2) Whenever he visited Qubā', for he used to visit it every Saturday. When he entered the mosque, he disliked to leave it without offering a *Salāt* (prayer).

Ibn 'Umar رضي الله عنهما narrated that Allāh's Messenger ﷺ used to visit the mosque of Qubā' (sometime) walking and (sometime) riding.

1192. And he (i.e. Ibn 'Umar) used to say, "I do only what my companions used to do and I don't forbid anybody to offer *Salāt* (prayer) at any time during the day or night except that one should not intend to offer *Salāt* (prayer) at sunrise or sunset."

(3) CHAPTER. Whoever visited the mosque of Qubā' every Saturday.

1193. Narrated 'Abdullāh bin Dīnār: Ibn 'Umar رضي الله عنهما said, "The Prophet ﷺ used to go to the mosque of Qubā' every Saturday; (sometimes) walking and (sometimes) riding." 'Abdullāh (Ibn 'Umar) used to do the same.

1191 - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيْهِ أَخْبَرَنَا أَبْيُوبُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ لَا يُصْلِي مِنَ الْمَسْجِدِ إِلَّا فِي يَوْمَيْنِ يَوْمَ يَقْدُمُ مَكَةً كَانَ يَقْدُمُهَا ضَحَى قَيْطُوفُ بِالْبَيْتِ ثُمَّ يُصْلِي رَكْعَتَيْنِ خَلْفَ الْمَقَامِ، وَيَوْمَ يَأْتِي مَسْجِدَ قُبَّاءِ فَإِنَّهُ كَانَ يَأْتِيهِ كُلَّ سَبْتٍ فَإِذَا دَخَلَ الْمَسْجِدَ كَرِهَ أَنْ يَخْرُجَ مِنْهُ حَتَّى يُصْلِي فِيهِ. قَالَ: وَكَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَزُورُهُ رَاكِبًا وَمَاشِيًّا. [انظر: ١١٩٣]

[٧٣٢٦، ١١٩٤]

1192 - قَالَ: وَكَانَ يَقُولُ لَهُ: إِنَّمَا أَضْنَعُ كَمَا رَأَيْتُ أَصْحَابِي يَضْنَعُونَ، وَلَا أَمْنَعُ أَحَدًا إِنْ صَلَّى فِي أَيِّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ غَيْرَ أَنْ لَا تَتَحَرَّوْا طَلْوَعَ الشَّمْسِ وَلَا غُرُوبَهَا.

(٣) بَابُ مَنْ أَتَى مَسْجِدَ قُبَّاءِ كُلَّ سَبْتٍ

1193 - حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَأْتِي مَسْجِدَ قُبَّاءِ كُلَّ سَبْتٍ

ماشياً وَرَاكِبًا . وَكَانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يَقْعُلُهُ . [رَاجِعٌ : ١١٩١]

(٤) بَابُ إِثْيَانِ مَسْجِدِ قَبَاءِ ماشياً وَرَاكِبًا

(4) CHAPTER. To go to the Mosque of Qubā', walking or riding.

1194. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ used to go to the Mosque of Qubā' (sometimes) walking and sometimes riding. Added Nāfi' (in another narration), "He then would offer two Rak'āt (prayer) (in the Mosque of Qubā')."

١١٩٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي نَافِعٌ عَنْ أَبْنَى عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ النَّبِيُّ ﷺ يَأْتِي قُبَاءَ رَاكِبًا وَماشياً .

رَادَ ابْنُ نُمَيْرٍ : حَدَّثَنَا عَبْدِ اللَّهِ، عَنْ نَافِعٍ : فَيُصَلِّي فِيهِ رَكْعَتَيْنِ . [رَاجِعٌ : ١١٩١]

(٥) بَابُ فَضْلِ مَا بَيْنَ الْقَبْرِ وَالْمَنْبِرِ

(5) CHAPTER. The superiority of the place between the pulpit and the grave (of the Prophet ﷺ).

1195. Narrated ‘Abdullāh bin Zaid Al-Māzīnī : رَضِيَ اللَّهُ عَنْهُ أَنَّ اللَّهَ's Messenger ﷺ said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise."

١١٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَادَ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ الْمَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ» .

١١٩٦ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي خَبِيبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصَ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ : «مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ . وَمَنْبَرِي عَلَى حَوْضِي» . [١١٨٨]

(6) CHAPTER. The mosque of Bait-ul-Maqdis (Jerusalem).

1197. Narrated Qaza'a (freed slave of) Ziyād: I heard Abū Sa'īd Al-Khudrī رضي الله عنه narrating four things from the Prophet ﷺ and I appreciated them very much. He said conveying the words of the Prophet ﷺ:

"(1) No woman should travel on a journey of two days except with her husband or a *Dhū-Mahram*.

(2) No fasting is permissible on two days: (of) 'Eid-al-Fitr and 'Eid-al-Adha .

(3) No *Salāt* (prayer) after two *Salāt*, i.e., after the *Fajr* prayer till the sun rises and after the *'Aṣr* prayer till the sun sets.

(4) Not to travel (for visiting) except to three mosques, i.e. at Al-Masjid Al-Harām, the mosque of Aqṣā (at Jerusalem) and my mosque (at Al-Madina).

(٦) باب مسجد بيت المقدس

١١٩٧ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ: سَمِعْتُ قَرَاعَةً مَوْلَى زِيَادٍ قَالَ: سَمِعْتُ أَبَا سَعِيدَ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ بِأَرْبَعٍ عَنِ النَّبِيِّ ﷺ، فَأَعْجَبَنِي وَآتَقْتَنِي. قَالَ: «لَا تُسَافِرِ الْمَرْأَةُ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمَ». وَلَا صَوْمَ فِي يَوْمَيْنِ: الْفِطْرُ وَالْأَضْحَى. وَلَا صَلَاةً بَعْدَ صَلَاتَيْنِ: بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ. وَلَا تُشَدُّ الرَّحَالُ إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسَاجِدُ الْحَرَامِ، وَمَسَاجِدُ الْأَقْصَى، وَمَسَاجِدِي». [راجع: ٥٨٦]

**21 – THE BOOK OF DEALING
WITH ACTIONS IN
AS-SALĀT (THE PRAYER)**
(which are irrelevant to the Salāt).

(1) CHAPTER. To take the help of the hands while offering Salāt (prayer) on condition that the movement should be in line with the rules of the Salāt (prayer).

Ibn ‘Abbās said, “A person can take the help of any portion of his body,” and Abū Iṣhāq took off and then put on his cap during the Salāt (prayer). And ‘Alī used to place his right palm over the left wrist except when he wanted to scratch his skin or arrange his clothes (he would lift it then).

1198. Narrated Kuraib, the freed slave of Ibn ‘Abbās: ‘Abdullāh bin ‘Abbās said that he stayed overnight in the house of Maimūna, the Mother of the faithful-believers, who was his aunt. He said, “I was lying on the cushion transversally in its breadthwise direction, and Allāh’s Messenger ﷺ along with his wife lying in its lengthwise direction. Allāh’s Messenger ﷺ slept till midnight or slightly before or after it. Then Allāh’s Messenger ﷺ woke up, sat, and removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten Verses of Sūrat Al-‘Imrān (Sūrah No.3). Then he went towards a hanging leather water-container and performed a perfect ablution and then stood up for Salāt (prayer).” ‘Abdullāh bin ‘Abbās added, “I got up and did the same as Allāh’s Messenger ﷺ had done and then went and stood by his (left) side. Allāh’s Messenger ﷺ then put his right hand over my head and caught my right ear and twisted it (pulled me,

**٢١ - كتاب العمل في
الصلاه**

**(١) باب استئناف اليدين في الصلاة إذا
كان من أمر الصلاة،**
وقال ابن عباس رضي الله
عنهما: يستعين الرجل في صلاته من
جسده بما شاء. ووضع أبو إسحاق
فلنسوتة في الصلاة ورفقها. وضع
عليه رضي الله عنه كفه على رضغه
الأيسر إلا أن يحلك جلداً أو يُصلح
ثواباً.

١١٩٨ - حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن مخرمة بن سليمان، عن كريبي مولى ابن عباس رضي الله عنهما: أنه بات عند ميمونة أم المؤمنين رضي الله عنها وهي خاله، قال: فاضطجعت على عرض الوسادة واضطجع رسول الله ﷺ وأهلة في طولها. فنام رسول الله ﷺ حتى اتصف الليل أو قبله بقليل أو بعده بقليل، ثم استيقظ رسول الله ﷺ فجلس فمسح النوم عن وجهه بيده. ثم قرأ العشر الآيات خواتيم سورة آل عمران. ثم قام إلى شن معلقة فتوضا منها فاحسن وضوءه،

and made me stand by his right side). He offered two *Rak'ā* (prayer), then two *Rak'ā* (prayer), then two *Rak'ā*, then two *Rak'ā* (prayer), then two *Rak'ā* (prayer), then two *Rak'ā* (prayer) and then offered one *Rak'ā Witr* prayer. Then he lay down till the *Mu'adhdhin* came and then he offered two light *Rak'ā* (*Sunna* of the *Fajr* prayer) and went out and offered the early morning *Salāt (Fajr* prayer)."

ثُمَّ قَامَ يُصْلِي . قَالَ عَبْدُ اللهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : فَقَمْتُ فَصَسَعْتُ مِثْلَ مَا صَنَعَ . ثُمَّ ذَهَبْتُ فَقَمْتُ إِلَى جَنْهِهِ، فَوَرَضَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأَذْنِي الْيُمْنَى يَقْتِلُهَا بِيَدِهِ، فَصَلَّى رَكْعَيْنِ، ثُمَّ رَكْعَيْنِ، ثُمَّ رَكْعَيْنِ، ثُمَّ رَكْعَيْنِ، ثُمَّ رَكْعَيْنِ، ثُمَّ أُوْتَرَ . ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤْذَنُ . فَقَامَ فَصَلَّى رَكْعَيْنِ خَفْفَقَتْ، ثُمَّ هَبَّ حَاجَةً فَصَلَّى الصُّبُّونَ^ا

[١١٧ : راجع]

(٢) بَابُ مَا يُنْهَىٰ مِنَ الْكَلَامِ فِي الصَّلَاةِ

1199. Narrated 'Abdullah بن عوف: رَضِيَ اللَّهُ عَنْهُ We used to greet the Prophet ﷺ while he was offering *As-Salāt* (the prayer) and he used to answer our greetings. When we returned from An-Najāshī (the ruler of Ethiopia), we greeted him, but he did not answer us [during the *Salāt* (prayer)] and [after finishing the *Salāt* (prayer)] he said, "In *Salāt* (prayer) one is occupied (with a more serious matter)."

١١٩٩ - حَدَّثَنَا أَبْنُ نُعْمَرْ قَالَ: حَدَّثَنَا أَبْنُ فُضِيلَ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: كُنْتَا نُسَلِّمُ عَلَى النَّبِيِّ وَهُوَ فِي الصَّلَاةِ فَيُرْدُ عَلَيْنَا. فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمَنَا عَلَيْهِ فَلَمْ يُرْدَ عَلَيْنَا، وَقَالَ: «إِنَّ فِي الصَّلَاةِ شُعْلاً». [انظر: ١٢٦٦، ٣٨٧٥]

حدَّثنا ابنُ نُمَيْرٍ: حدَّثنا إِسْحَاقُ
بْنُ مَنْصُورٍ: حدَّثنا هُرَيْمُ بْنُ سُفْيَانَ،
عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

1200. Narrated Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ : In the lifetime of the Prophet ﷺ we used to speak while offering *As-Salāt* (the prayer), and one of us would tell his needs to his companion, till the Verse, “Guard strictly the (five obligatory) *As-Salāwat* (the prayers)...” (V.2:238) was revealed. After that we were ordered to remain silent while offering *Salāt* (prayer).

١٢٠٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا عِيسَى، عَنْ إِسْمَاعِيلَ، عَنِ الْحَارِثِ ابْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرُو الشَّيْبَانِي قَالَ: قَالَ لِي زَيْدُ بْنُ أَرْقَمَ: إِنْ كُنَّا لَنَا تَكَلُّمُ فِي الصَّلَاةِ عَلَى عَهْدِ النَّبِيِّ ﷺ، يُكَلِّمُ أَحَدُنَا صَاحِبَهُ بِحَاجَتِهِ حَتَّى نَرَأْتُ 《 حَفِظُوا عَلَى الصَّلَاةِ 》 [البقرة: ٢٢٨] الْآيَةَ فَأَمْرَنَا بِالسُّكُوتِ . [انظر: ٤٥٣٤]

(٣) **بَابُ ما يَجُوزُ مِنَ التَّسْبِيحِ وَالْحَمْدِ فِي الصَّلَاةِ لِلرِّجَالِ**

1201 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «خَرَجَ النَّبِيُّ ﷺ يُصْلِحُ بَيْنَ بَنِي عَمْرُو بْنِ عَوْفٍ وَحَانِتِ الصَّلَاةُ، فَجَاءَ بِلَالٌ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: حُسْنَ النَّبِيُّ ﷺ فَتَوَمُّ النَّاسُ؟ قَالَ: نَعَمْ، إِنْ شَاءُمْ . فَأَقَامَ بِلَالُ الصَّلَاةَ فَتَقَدَّمَ أُبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَصَلَّى، فَجَاءَ النَّبِيُّ ﷺ يَمْشِي فِي الصَّفُوفِ يَسْقُفُهَا شَفَّاً حَتَّى قَامَ فِي الصَّفَّ الْأَوَّلِ، فَأَخَذَ النَّاسُ بِالْتَّصْفِيفِ . قَالَ سَهْلٌ: هَلْ تَدْرُونَ مَا الْتَصْفِيفُ؟ هُوَ التَّصْفِيفُ . وَكَانَ أُبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ لَا يَلْفَتُ فِي صَلَاةِهِ، فَلَمَّا أُكْثُرُوا، التَّفَتَ فَإِذَا النَّبِيُّ ﷺ فِي الصَّفَّ، فَأَشَارَ إِلَيْهِ،

(3) CHAPTER. What is allowed for the men as regards the saying of *Subhān Allāh* and *Al-hamdu-lillāh* during *As-Salāt* (the prayer).

1201. Narrated Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ went out to affect a reconciliation between the tribes of Bani 'Amr bin 'Aaf and the time for the *Salāt* (prayer) became due ; Bilāl went to Abū Bakr رَضِيَ اللَّهُ عَنْهُ and said, “The Prophet ﷺ is detained. Will you lead the people in the *Salāt* (prayer)?” Abū Bakr replied, “Yes, if you wish.” So, Bilāl pronounced the *Iqāma* and Abū Bakr رَضِيَ اللَّهُ عَنْهُ led the *Salāt* (prayer). In the meantime the Prophet ﷺ came crossing the rows [of the people offering *Salāt* (prayer)] till he stood in the first row and the people started clapping. Abū Bakr رَضِيَ اللَّهُ عَنْهُ never looked hither and thither during the *Salāt* (prayer), but when the people clapped too much, he looked back and saw the Prophet ﷺ in the (first) row. The Prophet ﷺ waved him to remain at his place, but Abū Bakr raised both his hands and said : *Al-Hamdu-lillāh* (i.e. all the praises be to Allāh) and then retreated and the Prophet ﷺ went forward and led the *Salāt* (prayer). (See *Hadīth* No. 1203 & 1204).

مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدِيهِ فَحَمَدَ اللَّهَ ثُمَّ رَجَعَ الْقَهْرَى وَرَاءَهُ وَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّى . [راجع: ٦٨٤]

(٤) بَابُ مِنْ سَمَّى قَوْمًا أَوْ سَلَّمَ فِي الصَّلَاةِ عَلَى غَيْرِهِ وَهُوَ لَا يَعْلَمُ

١٢٠٢ - حَدَّثَنَا عَمْرُو بْنُ عَيْسَى : حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ عَبْدُ العَزِيزِ بْنُ عَبْدِ الصَّمَدِ : حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي وَاتِّلِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَقُولُ التَّحْمِيدَ فِي الصَّلَاةِ وَنُسَمِّي وَسِلْمُونَ بَعْضُنَا عَلَى بَعْضٍ . فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «قُولُوا: التَّحْمِيدُ لِلَّهِ، وَالصَّلَاةُ وَالطَّيَّاتُ، السَّلَامُ عَلَيْكُ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ . إِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ عَبْدِ اللَّهِ صَالِحٍ فِي السَّمَاوَاتِ وَالْأَرْضِ» . [راجع: ٨٣١]

(٥) بَابُ التَّصْفِيقُ لِلنِّسَاءِ

١٢٠٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا الْمُهْرَبِيُّ ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْتَّسْبِيبُ

(٤) CHAPTER. Whoever named some people or greeted somebody during *As-Salāt* (the prayers) because of ignorance.

١٢٠٢. Narrated 'Abdullāh bin Mas'ūd: We used to say the greeting, name and greet each other in *As-Salāt* (the prayer). Allāh's Messenger ﷺ heard it and said:

"Say, 'At-tahiyātu lillāhi wa-ṣalawātu wa-tayyibātu. Assalāmu 'alaikā aiyuhan Nabīyyu wa-raḥmatullāhi wa-barakātuhū. Assalāmu 'alaikā wa 'alā 'ibādillāhi-s-sālihīn. Ashhadu an lā ilāha illallāh wa ashhadu anna Muḥammadan 'abduhū wa Rasūluhu."

[All the compliments are for Allāh and all the *Salawāt* (prayers etc.) and all the good things (are for Allāh). Peace be on you, O Prophet, and Allāh's Mercy and Blessings (be on you). And peace be on us and on the good (pious) slaves – worshippers of Allāh. I testify that none has the right to be worshipped but Allāh; and I also testify that Muḥammad is His slave and His Messenger].

So, when you have said this, then you have surely sent the greetings to every good (pious) slave – worshipper of Allāh, whether he be in the heavens or on the earth."

(٥) CHAPTER. Clapping [during the *Salāt* (prayer)] is permissible only for women.

١٢٠٣. Narrated Abū Hurairah رضي الله عنه that the Prophet ﷺ said, "The saying *Subḥān Allāh*^(١) is for men and clapping is for women." [If something happens in the *Salāt* (prayer), the men can invite the attention of the *Imām* by saying *Subḥān Allāh*, and

(1) (H.1203) *Subḥān Allāh*: See glossary.

women, by clapping their hands].

1204. Narrated Sahl bin Sa'd : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The saying *Subhān Allāh* is for men and clapping is for women."

لِلرِّجَالِ وَالْتَّصْفِيقُ لِلنِّسَاءِ".

١٢٠٤ - حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (الْتَّسْبِيحُ لِلرِّجَالِ وَالْتَّصْفِيقُ لِلنِّسَاءِ). [راجع: ٦٨٤]

(٦) بَابُ مَنْ رَجَعَ الْفَهْرَقَى فِي الصَّلَاةِ أَوْ تَقَدَّمَ بِأَمْرٍ يَنْزُلُ بِهِ، رَوَاهُ سَهْلُ بْنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ.

(6) CHAPTER. Whoever came back or went forward during the *Salāt* (prayer) because of some urgent need.

This has been narrated by Sahl bin Sa'd on the authority of the Prophet ﷺ.

1205. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ While Abū Bakr was leading the people in the *Fajr* prayer on a Monday, the Prophet ﷺ surprised them suddenly having lifted the curtain of 'Āishah's house, and looked at them while they were standing in rows and smiled. Abū Bakr tried to retreat back thinking that Allāh's Messenger ﷺ wanted to come out for the *Salāt* (prayer). The attention of the Muslims was diverted from the *Salāt* (prayer) because they were delighted to see the Prophet ﷺ. The Prophet ﷺ waved his hand to them to complete their *Salāt* (prayer), then he went back into the room and let down the curtain. The Prophet ﷺ expired on that very day.

١٢٠٥ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ يُونُسُ: قَالَ الرَّهْرَيُّ: أَخْبَرَنِي أَنَّسُ بْنُ مَالِكٍ: أَنَّ الْمُسْلِمِينَ يَتَمَمُّا هُنْ فِي الْفَجْرِ يَوْمَ الْإِثْنَيْنِ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَصْلَى بِهِمْ فَفَجَاهُمُ النَّبِيُّ ﷺ وَقَدْ كَشَفَ سِرْتَ حُجْرَةً عَائِشَةَ فَنَظَرَ إِلَيْهِمْ وَهُنْ صَفَوفٌ فَبِسْمِ يَضْحَكٍ، فَنَكَصَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى عَقِيَّةٍ وَطَنَّ أَنَّ رَسُولَ اللَّهِ ﷺ يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلَاةِ، وَهُنَّ الْمُسْلِمُونَ أَنْ يَقْتَنُوا فِي صَلَاتِهِمْ فَرَحًا بِالْبَيْنَ حِينَ رَأَوْهُ. فَأَشَارَ بِيَدِهِ أَنْ أَتَمُوا، ثُمَّ دَخَلَ الْحُجْرَةَ وَأَرْخَى السُّرَّ وَتَوْفَى ذَلِكَ الْيَوْمَ». [راجع: ٦٨٠]

(٧) بَابٌ: إِذَا دَعَتِ الْأُمُّ وَلَدَهَا فِي الصَّلَاةِ

(7) CHAPTER. If a mother calls her son while he is offering *As-Salāt* (the prayer).

1206. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "A woman called

١٢٠٦ - وَقَالَ النَّبِيُّ : حَدَّثَنِي

her son while he was in his hermitage and said, 'O Juraij!'. He said, 'O Allāh, my mother (is calling me) and (I am offering) my *Salāt* (prayer) (what shall I do)?' She again said, 'O Juraij!' He said again, 'O Allāh! My mother (is calling me) and (I am offering) my *Salāt* (prayer) (what shall I do)?' She again said, 'O Juraij!' He again said, 'O Allāh! My mother (is calling me) and (I am offering) my *Salāt* (prayer) (what shall I do)?' She said, 'O Allāh! Don't let Juraij die till he sees the faces of prostitutes.' A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said, 'Where is that woman who claims that her child is from me?' (When she was brought to him along with the child), Juraij asked the child, 'O *Bābūs*⁽¹⁾, who is your father?' The child replied, 'The shepherd.'" (See *Hadīth* No. 2482, Vol.3).

(8) CHAPTER. The levelling of small stones during *As-Salāt* (the prayer) (in front of the forehead).

1207. Narrated Mu'aqib : رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ talked about a man levelling the earth on prostrating, and said, "If you have to do so, then do it once."

(9) CHAPTER. Spreading the clothes over the site of prostration while in *As-Salāt* (the prayer).

1208. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ:

جعفر، عن عبد الرحمن بن هرمز قال: قال أبو هريرة رضي الله عنه: قال رسول الله ﷺ: «نادت امرأة ابنها وهو في صومعته قالت: يا جريج، فقال: اللهم أمي وصلاتي. قالت: يا جريج، قال: اللهم أمي وصلاتي. قالت: يا جريج، قال: اللهم لا يموت جريج حتى ينظر في وجه المياميس. وكانت تأوي إلى صومعته راعية ترعى الغنم فولدت، فقيل لها: ممن هذا الولد؟ قالت: من جريج، نزل من صومعته. قال جريج: أين هذه التي ترعم أن ولدها لي؟ قال: يا باپوس، من أبوك؟ قال: راعي الغنم». [انظر: ٢٤٨٢، ٣٤٣٦، ٣٤٦٦]

(8) باب مسح الحصى في الصلاة

١٢٠٧ - حَدَثَنَا أَبُو نُعَيْمَ قَالَ: حَدَثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ: حَدَثَنِي مُعِيقِيْبُ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ: إِنْ كُنْتَ فَاعِلًا فَوَاحِدَةً».

(9) باب بسط التوب في الصلاة للسجود

١٢٠٨ - حَدَثَنَا مُسَدَّدٌ: حَدَثَنَا

(1) (H. 1206) "*Bābūs*": A newly born child in cradle.

We used to offer *Salāt* (prayer) with the Prophet ﷺ in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.

بِشَرٍ: حَدَّثَنَا غَالِبُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسَّ ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فِي شَدَّةِ الْحَرَّ فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمْكِنَ وَجْهَهُ مِنَ الْأَرْضِ بَسَطَ ثُوبَهُ فَسَجَدَ عَلَيْهِ. [راجع: ٣٨٥]

(١٠) بَابُ مَا يَجُوزُ مِنَ الْعَمَلِ فِي الصَّلَاةِ

(10) CHAPTER. What kind of actions are permissible during *As-Salāt*.

1209. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا: I used to stretch my legs towards the *Qiblah* of the Prophet ﷺ while he was offering *Salāt* (prayer); whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would restretch my legs.

١٢٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةً: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَمْدُرْ رِجْلِي فِي قِلَّةِ النَّبِيِّ ﷺ وَهُوَ يُصَلِّي فَإِذَا سَجَدَ عَمَرَنِي فَرَفَعَتُهَا فَإِذَا قَامَ مَدَدْنِهَا. [راجع: ٣٨٢]

1210. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ once offered the *Salāt* (prayer) and said, “Satan came in front of me and tried to interrupt my *Salāt* (prayer), but Allāh gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Sulaiman (Solomon) عليه السلام, ‘My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me... (V.38:35).’ Then Allāh made him (Satan) return with his head down (humiliated).”

١٢١٠ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا شَبَابَةً: حَدَّثَنَا شُعبَةُ، عَنْ مُحَمَّدٍ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى صَلَاةً فَقَالَ: «إِنَّ الشَّيْطَانَ عَرَضَ لِي فَسَدَّ عَلَيَّ لِيَقْطَعَ الصَّلَاةَ عَلَيَّ فَأَمْكَنَنِي اللَّهُ مِنْهُ فَذَعَّتُهُ، وَلَقَدْ هَمَّتُ أَنْ أُوْتِقَهُ إِلَيْهِ سَارِيَةً حَتَّى تُضِيَّحُوا فَتَنَظِّرُوا إِلَيْهِ فَذَكَرْتُ قَوْلَ سُلَيْمانَ عَلَيْهِ السَّلَامُ: «وَهَبْ لِي مُنْكَأً لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي» [الطور: ١٣] فَرَدَّهُ اللَّهُ خَاسِئًا: ثُمَّ قَالَ النَّضْرُ بْنُ شُعَيْلٍ: فَذَعَّتُهُ بِالذَّالِّ أَيْنَ حَقَّتُهُ وَفَذَعَّتُهُ مِنْ قَوْلِ اللَّهِ

تعالى : «يَوْمَ يُدْعَوْنَ» أَيْ يُدْعَفُونَ .
وَالصَّوَابُ الْأَوَّلُ إِلَّا أَنَّهُ كَذَا قَالَ
بِتَسْدِيدِ الْعَيْنِ وَالثَّائِرِ . [رَاجِعٌ : ٤٦١]
(١١) بَابٌ إِذَا افْلَقَتِ الدَّابَّةُ فِي
الصَّلَاةِ ،

وَقَالَ قَتَادَةُ : إِنْ أُخْذَ ثُوبَهُ يَتَسَعُ
السَّارِقَ وَيَدْعُ الصَّلَاةَ .

(11) CHAPTER. If an animal runs away while one is in As-Salāt (the prayer).

Qatāda said, “If a thief takes away the clothes of a person in Salāt (prayer) then he can leave the Salāt (prayer) and follow the thief.”

1211. Narrated Al-Azraq bin Qais: We were at Al-Ahwāz fighting the Al-Harūriya (tribe). While I was at the bank of a river a man was offering Salāt (prayer) and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu'ba, a subnarrator, said that the man was Abū Barza Al-Aslāmī). A man from the Khawārij said, “O Allāh! Be harsh to this Sheikh.” And when the Sheikh (Abū Barza) finished his Salāt (prayer), he said, “I heard your remark. No doubt, I participated with Allāh's Messenger ﷺ in six or seven or eight Ghazawāt (holy battles) and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble.”

١٢١١ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شَعْبَةُ
قَالَ : حَدَّثَنَا الْأَزْرَقُ بْنُ قَيْسٍ : كُنَّا
بِالْأَهْوازِ نُقَاتِلُ الْحَرُورِيَّةَ فَبَيْنَا أَنَا
عَلَى جُرْفٍ نَهِرٍ إِذَا رَجُلٌ يُصَلِّي وَإِذَا
لِجَامُ دَابِّتِهِ بِيَدِهِ فَجَعَلَتِ الدَّابَّةُ
تُنَازِعُهُ ، وَجَعَلَ يَتَبَعُهَا . قَالَ شَعْبَةُ :
هُوَ أَبُو بَرْزَةَ الْأَسْلَمِيِّ ، فَجَعَلَ رَجُلٌ
مِنَ الْحَوَارِجِ يَقُولُ : اللَّهُمَّ أَفْعُلُ بِهِذَا
الشَّيْخَ . فَلَمَّا انْصَرَفَ الشَّيْخُ قَالَ :
إِنِّي سَمِعْتُ قَوْلَكُمْ ، وَإِنِّي عَرَفْتُ مَعَ
رَسُولِ اللَّهِ ﷺ سِتَّ عَزَوَاتٍ أَوْ سَبْعَ
عَزَوَاتٍ أَوْ ثَمَانِيَّاً وَشَهِدتُّ تَبَيِّرَهُ .
وَإِنِّي إِنْ كُنْتُ أَنْ أَرْجِعَ مَعَ دَابِّتِي
أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْعَهَا تَرْجِعُ إِلَى
مَأْلَفِهَا فَيَسْقُطُ عَلَيَّ » . [انظر : ٦١٢٧]

١٢١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ :
أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا يُونُسُ : عَنِ
الرُّهْرِيِّ ، عَنْ عُرْوَةَ قَالَ : قَالَتْ
عَائِشَةُ : حَسَفَتِ الشَّمْسُ قَفَامَ رَسُولِ
اللَّهِ ﷺ فَقَرَأَ سُورَةَ طَوِيلَةَ ثُمَّ رَكَعَ

1212. Narrated 'Āishah : Once the sun eclipsed and Allāh's Messenger ﷺ stood up for the Salāt (prayer) and recited a very long Sūrah and then bowed for a long while and then raised his head and started reciting another Sūrah. Then he bowed, and after finishing it (the Sūrah), he prostrated (twice) and did the same in the second Rak'ā

and then said, "These (lunar and solar eclipses) are two signs from amongst the signs of Allāh; and if you see them, offer *Salāt* till the eclipse has cleared. No doubt, while standing at this place I saw everything promised to me by Allāh and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell (with its different parts) destroying each other when you saw me retreating and in it I saw 'Amr bin Luhai who started the tradition of *As-Sāwaib* (she-camels let loose for free pastures in the name of idols, and other false deities)."

فأطالَ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ اسْتَقْتَحَ سُورَةً أُخْرَى ثُمَّ رَكَعَ حَتَّى فَضَاهَا، وَسَجَدَ، ثُمَّ فَعَلَ ذَلِكَ فِي الثَّالِثَةِ ثُمَّ قَالَ: «إِنَّمَا آتَيْنَاكُم مِّنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُ ذَلِكَ فَصَلُوْا حَتَّى يُفَرَّجَ عَنْكُمْ. لَقَدْ رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَيْءٍ وُعِدْتُهُ حَتَّى لَقَدْ رَأَيْتُ أُرِيدُ أَنْ أَخْذَ قِطْفًا مِّنَ الْحَجَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أَنْقَدَمُ، وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطُمُ بَعْضَهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَأْخَرْتُ. وَرَأَيْتُ فِيهَا عَمْرَو بْنَ لُحَيَّ وَهُوَ الَّذِي سَيَّبَ السَّوَابِقَ». [راجع: ١٠٤٤]

(١٢) **بابُ ما يَحُورُ مِنَ الْبُصَاقِ**
والنُّفُخِ فِي الصَّلَاةِ،
وَيَدْكُرُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو:
نَفَخَ النَّبِيُّ ﷺ فِي سُجُودِهِ فِي كُسُوفِ

١٢١٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَتَغَيَّطَ عَلَى أَهْلِ الْمَسْجِدِ وَقَالَ: «إِنَّ اللَّهَ قِيلَ أَحَدُكُمْ إِذَا كَانَ فِي صَلَاةٍ فَلَا يَبِرُّقَنَّ». أَوْ قَالَ: لَا يَتَسَخَّعُنَّ» ثُمَّ نَزَّلَ فَحَتَّهَا بِيَدِهِ. وَقَالَ أَبْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِذَا بَرَقَ أَحَدُكُمْ فَلْيَبِرُّقْ عَلَى يَسَارِهِ. [راجع: ٤٠٦]

(12) CHAPTER. What is said about blowing and spitting while in *As-Salāt* (the prayer).

And 'Abdullāh bin 'Amr narrated that the Prophet ﷺ during the eclipse *Salāt* (prayer), blew during his prostration.

1213. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ saw some sputum on the wall facing the *Qiblah* of the mosque and became furious with the people of the mosque and said, "During the *Salāt* (prayer), Allāh is in front of everyone of you and so he should not spit (or said, 'He should not expectorate')." Then he got down and scratched the sputum with his hand. Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا said (after narrating), "If anyone of you has to spit during the *Salāt* (prayer), he should spit to his left."

1214. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Whenever anyone of you is in Salāt (prayer), he is speaking in private to his Lord (Allāh) and so, he should neither spit in front of him nor on his right side but to his left side under his left foot."

١٢١٤ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شَعْبَةُ قَالَ: سَمِعْتُ فَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُنَاجِي رَبَّهُ فَلَا يَزُقُّ فَيْنَ يَدَهُ وَلَا عَنْ يَمِينِهِ وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدْمِهِ الْيُسْرَى». [راجع: ٢٤١]

(13) CHAPTER. If a man claps during the Salāt (prayer) because of ignorance, then his Salāt (prayer) will not be invalid (rejected).

(This has been narrated by Sahl bin Sa‘d on the authority of the Prophet ﷺ).

(14) CHAPTER. If a person in Salāt (prayer) is asked to step forward, or is requested to wait and he waits, there will be no harm therein.

1215. Narrated Sahl bin Sa‘d: رَضِيَ اللَّهُ عَنْهُ They used to offer the Salāt (prayer) with the Prophet ﷺ with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight.

(١٣) بَابٌ: مَنْ صَفَقَ جَاهِلًا مِنَ الرِّجَالِ فِي صَلَاةِ لِمَنْ تَفَسَّدُ صَلَاةُهُ، فِيهِ سَهْلُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

(١٤) بَابٌ: إِذَا قِيلَ لِلْمُصْلِي تَقَدَّمَ أَوْ انتَظَرَ فَانتَظَرْ فَلَا بَأْسَ

١٢١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفِيَّانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّاسُ يُصَلِّوْنَ مَعَ النَّبِيِّ ﷺ وَهُمْ عَاقِدُو أَزْرِهِمْ مِنَ الصَّغَرِ عَلَى رِقَابِهِمْ، فَقِيلَ لِلنِّسَاءِ: لَا تَرْفَعْنَ رُؤُسَكُنَّ حَتَّى يَسْتَوِي الرِّجَالُ جُلُوسًا». [راجع: ٣٦٢]

(١٥) بَابٌ: لَا يَرُدُّ السَّلَامَ فِي الصَّلَاةِ

١٢١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،

(15) CHAPTER. One should not return greetings during the Salāt (prayer).

1216. Narrated ‘Abdullāh I: رَضِيَ اللَّهُ عَنْهُ I used to greet the Prophet ﷺ while he was in As-Salāt (the prayer) and he would return my greeting, but when we returned (from Ethiopia) I greeted the Prophet ﷺ (while

he was offering *Salāt*) but he did not return the greeting, and (after finishing the *Salāt*) he said, “In *As-Salāt* one is occupied (with a more serious matter).” (See H. No. 1199).

عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أُسْلِمْ عَلَى
النَّبِيِّ ﷺ وَهُوَ فِي الصَّلَاةِ فَيَرُدُّ عَلَيَّ،
فَلَمَّا رَجَعْنَا سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدْ عَلَيَّ
وَقَالَ: إِنَّ فِي الصَّلَاةِ شُغْلاً.

[راجع: 1199]

1217. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ : Allāh’s Messenger ﷺ sent me for some job and when I had finished it, I returned and came to the Prophet ﷺ and greeted him but he did not return my greeting. So, I felt so sorry that only Allāh knows it and I said to myself, ‘Perhaps Allāh’s Messenger ﷺ is angry because I did not come quickly,’ then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, “The thing which prevented me from returning the greeting was that I was offering *Salāt* (prayer).” And at that time he was on his *Rāhīla* (mount) and his face was not towards the *Qiblah*.

١٢١٧ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ:
حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا كَثِيرُ بْنُ
شِنْطَبِيرِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ
قَالَ: بَعَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ
لَهُ فَانطَّلَقْتُ ثُمَّ رَجَعْتُ وَقَدْ فَصَيَّبَهَا،
فَأَتَيْتُ النَّبِيِّ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَلَمْ
يَرُدْ عَلَيَّ فَوْقَعَ فِي قُلُبِي مَا اللَّهُ أَعْلَمُ
بِهِ. فَقُلْتُ فِي نَفْسِي: لَعَلَّ رَسُولَ اللَّهِ
ﷺ وَجَدَ عَلَيَّ أَنِّي أَبْطَأْتُ عَلَيْهِ، ثُمَّ
سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدْ عَلَيَّ، فَوَقَعَ فِي
قُلُبِي أَشَدُّ مِنَ الْمَرَأَةِ الْأُولَى، ثُمَّ
سَلَّمْتُ عَلَيْهِ فَرَدَ عَلَيَّ فَقَالَ: «إِنَّمَا
مَنَعَنِي أَنْ أُرُدَّ عَلَيْكَ أَنِّي كُنْتُ
أَصْلِي». وَكَانَ عَلَى رَاحِلَتِهِ مُتَوَجِّهًا
إِلَى غَيْرِ الْقِبْلَةِ.

(١٦) بَابُ رَفْعِ الْأَيْدِي فِي الصَّلَاةِ
لَا مُرِينَزِلْ يَهُ

١٢١٨ - حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ
الْعَرِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ
سَعْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ فَقَالَ: بَلَغَ رَسُولُ
اللَّهِ ﷺ أَنَّ بَنِي عَمْرُو بْنِ عَوْفٍ بْنَيَاءً
كَانَ يَتَّهِمُ شَيْءًا فَخَرَجَ يُضْلِعُ بَنِيَاءً

(16) CHAPTER. To raise the hands in *Salāt* (prayer) because of some necessity which one encounters during the *Salāt* (prayer).

1218. Narrated Sahl bin Sa‘d رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ : The news about the differences amongst the people of Banī ‘Amr bin ‘Aūf at Qubā’ reached Allāh’s Messenger ﷺ and so he went to them along with some of his Companions to effect a reconciliation. Allāh’s Messenger ﷺ was delayed there and the time for the *Salāt* (prayer) became due. Bilāl came to

Abū Bakr! and said, "O Abū Bakr! Allāh's Messenger is detained (there) and the time for the *Salāt* (prayer) is due. Will you lead the people in *Salāt* (prayer)?" Abū Bakr replied, "Yes, if you wish." So Bilāl pronounced the *Iqāma* and Abū Bakr went forward and said *Takbīr* for the people. In the meantime, Allāh's Messenger ﷺ came passing through the rows till he stood in the (first) row and the people started clapping. Abū Bakr رَضِيَ اللَّهُ عَنْهُ would never look hither and thither during the *Salāt* (prayer) but when the people clapped much, he looked back and (saw) Allāh's Messenger ﷺ. The Prophet ﷺ beckoned him to carry on. Abū Bakr raised both his hands, praised and thanked Allāh and retreated till he stood in the (first) row. Allāh's Messenger ﷺ went forward and led the people in the *Salāt* (prayer). When he had completed the *Salāt* (prayer), he faced the people and said, "O people! Why did you start clapping when something happened to you in the *Salāt* (prayer)? Clapping is for women. Whenever one is confronted with something unusual in the *Salāt* (prayer) one should say, 'Subhān Allāh'." Then the Prophet ﷺ looked towards Abū Bakr and asked, "What prevented you from leading the *Salāt* (prayer) when I beckoned you to carry on?" Abū Bakr replied, "It does not befit the son of Abī Quhāfa to lead the *Salāt* (prayer) in the presence of Allāh's Messenger ﷺ." (See H. No. 684 and 1234).

في أناسٍ مِنْ أَصْحَابِهِ، فَجَعَسَ رَسُولُ اللهِ ﷺ وَحَانَتِ الصَّلَاةُ. فَجَاءَ بِلَالٌ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَوْلًا: يَا أَبَا بَكْرٍ، إِنَّ رَسُولَ اللهِ ﷺ قَدْ حُسِنَ وَقَدْ حَانَتِ الصَّلَاةُ، فَهَلْ لَكَ أَنْ تَؤْمِنَ النَّاسَ؟ قَالَ: نَعَمْ، إِنْ شِئْتَ. فَأَقَامَ بِلَالٌ الصَّلَاةَ وَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَكَبَرَ النَّاسُ، وَجَاءَ رَسُولُ اللهِ ﷺ يَمْشِي فِي الصَّفَوفِ يَسْقُفُهَا شَقًا حَتَّى قَامَ مِنَ الصَّفَّ، فَأَخْذَ النَّاسُ فِي التَّصْفِيعَ - قَالَ سَهْلٌ: التَّصْفِيعُ هُوَ التَّصْفِيقُ - قَالَ: وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَا يُلْتَقِنُ فِي صَلَاتِهِ. فَلَمَّا أَكْتَرَ النَّاسُ التَّقْتَلَ فَإِذَا رَسُولُ اللهِ ﷺ فَأَشَارَ إِلَيْهِ يَأْمُرُهُ أَنْ يُصْلِي فَرَقَعَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدَهُ فَحَمِدَ اللَّهَ، ثُمَّ رَجَعَ الْفَهْرَى وَرَاءَهُ حَتَّى قَامَ فِي الصَّفَّ وَتَقَدَّمَ رَسُولُ اللهِ ﷺ وَصَلَّى للنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ قَوْلًا: «يَا أَيُّهَا النَّاسُ، مَا لَكُمْ حِينَ نَابِكُمْ شَيْءٌ فِي الصَّلَاةِ أَحَدُكُمْ بِالْتَّصْفِيعِ؟ إِنَّمَا التَّصْفِيعُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُقْلِلْ: سُبْحَانَ اللهِ» ثُمَّ التَّقْتَلَ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَوْلًا: «يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ تُصَلِّي حَيْثُ أَشَرْتُ عَلَيْكَ؟» قَالَ أَبُو بَكْرٍ: مَا كَانَ يُنْبَغِي لَابْنِ أَبِي قُحَافَةَ أَنْ يُصْلِي بَيْنَ

يَدِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . [راجع: ٦٨٤]

(17) CHAPTER. Keeping the hands on the hips during *As-Salāt* (the prayers).

1219. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that it is forbidden to keep the hands on the hips during *As-Salāt* (the prayer). (This is narrated by Abū Hurairah on the authority of the Prophet ﷺ).

١٢١٩ - حَدَّثَنَا أَبُو الْعُمَانَ:
حَدَّثَنَا حَمَادٌ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نُهِيَ عَنِ الْحَضْرِ فِي الصَّلَاةِ.
وَقَالَ هِشَامٌ وَأَبُو هَلَالٍ، عَنْ أَبِينِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . [انظر: ١٢٢٠]

1220. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that it is forbidden to offer *Salāt* (prayer) with the hands over one's hips.

١٢٢٠ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْهِ:
حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نُهِيَ أَنْ يُصَلِّي الرَّجُلُ مُتَخَصِّرًا . [راجع: ١٢١٩]

(18) CHAPTER. Thinking of something during *As-Salāt* (the prayer).

١٢٢١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا عَمْرُو -

'Umar رَضِيَ اللَّهُ عَنْهُ said, "I think of organizing my troops while I am in *Salāt* (prayer)."

1221. Narrated Uqba bin Al-Hārith رَضِيَ اللَّهُ عَنْهُ that he offered the 'Asr prayer with the Prophet ﷺ and after finishing the *Salāt* (prayer) with *Taslīm* he got up quickly and went to some of his wives and then came out. He ﷺ noticed the signs of astonishment on the faces of the people caused by his speed. He then said, "I remembered while I was in my *Salāt* (prayer) that a piece of gold was lying in my house and I disliked that it should remain with us throughout the night, and so I have ordered it to be distributed."

هُوَ ابْنُ سَعِيدٍ - قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلْيَكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ، فَلَمَّا سَلَّمَ قَامَ سَرِيعًا دَخَلَ عَلَى بَعْضِ نِسَائِهِ، ثُمَّ خَرَجَ وَرَأَى مَا فِي وُجُوهِ الْقَوْمِ مِنْ تَعَجُّبِهِمْ لِسُرْعَتِهِ، فَقَالَ: «ذَكَرْتُ وَأَنَا فِي

الصَّلَاةِ نَبِرًا عِنْدَنَا فَكَرِهْتُ أَنْ يُمْسِي
أَوْ يَبِيَتْ عِنْدَنَا فَأَمَرْتُ بِقِسْمَتِهِ.

[راجع: ٨٥١]

1222. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "When the *Adhān* for the *Salāt* (prayer) is pronounced, then Satan takes to his heels passing wind so that he may not hear the *Adhān* and when the *Mu'adhdhin* finishes (the *Adhān*) ; he comes back ; and when the *Iqāma* is pronounced he again takes to his heels. And when it is finished, he again comes back and continues reminding the person offering *Salāt* (prayer) of things that he used not to remember when not in *Salāt* (prayer), till he forgets how many *Rak'ā* he has offered."

Abū Salama bin 'Abdur-Rahmān said, "If anyone of you encounters such a thing (forgetting the number of *Rak'ā* he has offered), he should perform two prostrations (of *Sahw* i.e. forgetfulness) while sitting." Abū Salama narrates this on the authority of Abū Hurairah.

1223. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ People say that I narrate too many narrations of the Prophet ﷺ ; once I met a man (during the lifetime of the Prophet ﷺ) and asked him, "Which *Sūrah* did Allāh's Messenger ﷺ recite yesterday in the *Ishā* (prayer)?" He said, "I do not know." I said, "Did you not attend the *Salāt* (prayer)?" He said, "Yes, (I did)." I said, "I know. He recited such and such *Sūrah*."

1222 - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الْيَثْ، عَنْ جَعْفَرٍ، عَنِ الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَذْنَ بالصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ ضَرَاطُ حَتَّى لا يَسْمَعَ التَّأْذِينَ، فَإِذَا سَكَّتَ الْمُؤْذِنُ أَقْبَلَ، فَإِذَا ثُوَّبَ أَذْبَرَ، فَإِذَا سَكَّتَ أَقْبَلَ، فَلَا يَزَالُ بِالْمَرْءِ يَقُولُ لَهُ: أَذْكُرْ، مَا لَمْ يَكُنْ يَذْكُرْ حَتَّى لا يَدْرِي كُمْ صَلَّى». قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: إِذَا فَعَلَ أَحَدُكُمْ ذَلِكَ فَلَيْسَ جُدْ سَجْدَتِينَ وَهُوَ قَاعِدٌ. وَسَيِّعَهُ أَبُو سَلَمَةَ مِنْ أَبِي هُرَيْرَةَ. [راجع: ٦٠٨]

1223 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشْتَى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْبِرِيِّ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: يَقُولُ النَّاسُ أَكْثَرُ أَبْوَهُرَيْرَةَ، فَلَقِيَتْ رَجُلًا قَوْلَتْ: بِمَ فَرَأَ رَسُولُ اللَّهِ ﷺ الْبَارِحةَ فِي الْعَيْمَةِ؟ فَقَالَ: لَا أَدْرِي. فَقُلْتَ: لَمْ تَشْهُدْهَا؟ قَالَ: يَلَى. قُلْتَ: لَكِنْ أَنَا أَدْرِي، قَرَأَ سُورَةَ كَذَا وَكَذَا.

22 - THE BOOK OF AS-SAHW

"Sahw": Forgetting (here it means forgetting how many Rak'ā a person has prayed, in which case he should perform two prostrations of Sahw).

٢٢ - كتاب السهو

(1) CHAPTER. What is said regarding the Sahw. If someone gets up (for the third Rak'ā without sitting) after the second Rak'ā of a compulsory Salāt (prayer).

1224. Narrated 'Abdullāh bin Buhaina رضي الله عنه: Allāh's Messenger ﷺ once led us in a Salāt (prayer) and offered two Rak'ā and got up (for the third Rak'ā) without sitting (after the second Rak'ā). The people also got up with him, and when he was about to finish his Salāt (prayer), we waited for him to finish the Salāt (prayer) with Talsīm but he said Takbīr before Taslīm and performed two prostrations (of Sahw while sitting and then finished the Salāt (prayer) with Taslīm.

1225. Narrated 'Abdullāh bin Buhaina رضي الله عنه: Allāh's Messenger ﷺ got up after the second Rak'ā of the Zuhra prayer without sitting in between (the second and the third Rak'ā). When he finished the Salāt (prayer) he performed two prostrations (of Sahw) and then finished the Salāt (prayer) with Taslīm.

(2) CHAPTER. If one offers five Rak'ā (instead of four).

1226. Narrated 'Abdullāh رضي الله عنه:

(١) بَابُ مَا جَاءَ فِي السَّهْوِ إِذَا قَامَ مِنْ رَكْعَيِ الْفَرِيضَةِ

١٢٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَسْ، عَنْ أَبِنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرَنَا سَلِيمَةً كَبَرَ قَبْلَ التَّسْلِيمِ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ثُمَّ سَلَّمَ. [راجع: ٨٢٩]

١٢٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ مِنْ اثْتَيْنِ مِنَ الظُّهُرِ لَمْ يَجْلِسْ بَيْنَهُمَا، فَلَمَّا قَضَى صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ بَعْدَ ذَلِكَ. [راجع: ٨٢٩]

(٢) بَابُ: إِذَا صَلَّى حَمْسًا

١٢٢٦ - حَدَّثَنَا أَبُو الْوَلِيدِ،

Once Allāh's Messenger ﷺ offered five Rak'ā in the Zuhra prayer, and somebody asked him whether there was some increase in As-Salāt (the prayer). Allāh's Messenger ﷺ said, "What is that?" He said, "You have offered five Rak'ā." So, Allāh's Messenger ﷺ performed two prostrations (of Sahw) after Taslim.

حدَثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمْسَاءً، فَقَيْلَ لَهُ أَزِيدَ فِي الصَّلَاةِ؟ فَقَالَ: «وَمَا ذَاكُ؟» قَالَ: صَلَّيْتُ حَمْسَاءً. فَسَجَدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ. [راجع: ٤٠١]

(٣) بَابٌ: إِذَا سَلَّمَ فِي رَكْعَتَيْنِ أَوْ فِي ثَلَاثَةِ سَجَدَ سَجْدَتَيْنِ مِثْلَ سُجُودِ الصَّلَاةِ أَوْ أَطْوَلَ

(3) CHAPTER. If one finishes his Salāt (prayer) with Taslim after offering two or three Rak'ā (by mistake), then he should perform two prostrations (of Sahw) like ordinary prostrations of the Salāt (prayer), or longer.

1227. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ led us in the 'Asr prayer or the Zuhra prayer and finished it with Taslim. Dhul-Yadain said to him, "O Allāh's Messenger! Has the Salāt (prayer) been reduced?" The Prophet ﷺ asked his Companions, "Has he spoken the truth?" They replied in the affirmative. So, Allāh's Messenger ﷺ offered two more Rak'ā and then performed two prostrations (of Sahw).

Sa'd said, "I saw that 'Urwa bin Az-Zubair had offered two Rak'ā in the Maghrib prayer and finished it with Taslim. He then talked (and when he was informed about it) he completed the rest of his Salāt (prayer) and performed two prostrations (of Sahw), and said, 'The Prophet ﷺ offered Salāt (prayer) like this.'"

(4) CHAPTER. Whoever did not recite Tashah-hud (At-Tahiyyāt) after the two prostrations of Sahw.

And Anas and Al-Hasan did not recite it. And Qatāda said that Tashah-hud should not be recited (after the prostrations of Sahw).

١٢٢٧ - حدثنا آدم، حدثنا شعبة، عن سعد بن إبراهيم، عن أبي سلمة، عن أبي هريرة رضي الله عنه قال: صلى بنا النبي ﷺ الظهر أو العصر فسلم، فقال له ذو اليدين: الصلاة يا رسول الله أنقصت؟ فقال النبي ﷺ لأصحابه: «أحق ما يقول؟» قالوا: نعم، فصلّى ركتعتين آخريتين ثم سجد سجدة. قال سعد: ورأيت عروة بن الزبير صلى من المغريب ركتعتين فسلم وتكلم ثم صلى ما بيقي وسجد سجدة. وقال: هكذا فعل النبي ﷺ. [راجع: ٤٨٢]

(٤) بَابٌ مِنْ لِمْ يَشَهِدُ فِي سَجْدَتِي السَّهُوِ، وَسَلَّمَ أَنَسُ وَالْحَسَنُ وَلِمْ يَشَهِدَا. وَقَالَ قَنَادَهُ: لَا يَشَهِدُ.

1228. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Once Allāh's Messenger ﷺ offered two *Rak'ā* and finished his *Salāt* (prayer). So *Dhul-Yadain* asked him, "Has the *Salāt* (prayer) been reduced or have you forgotten?" Allāh's Messenger ﷺ said, "Has *Dhul-Yadain* spoken the truth?" The people replied in the affirmative. Then Allāh's Messenger ﷺ stood up and offered the remaining two *Rak'ā* and performed *Taslim*, and then said *Takbir* and performed two prostrations like his usual prostrations, or a bit longer, and then raised (his head) up [and finished his *Salāt* (prayer) with *Taslim*].

Narrated Salama bin 'Alqama : I asked Muḥammad (bin Sīrīn) whether *Tashah-hud* should be recited after the two prostrations of *Sahw*. He replied, "It is not (mentioned) in Abū Hurairah's narration."

١٢٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِيهِ أَبِي تَمِيمَةَ السَّخْتَيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِيهِ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنْ اثْتَيْنِ فَقَالَ لَهُ دُوْيَالِدُونُ: أَفَقُصَرَتِ الصَّلَاةُ أَمْ نَسِيْتَ يَا رَسُولَ اللَّهِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: أَصَدَّقَ دُوْيَالِدُونَ؟ قَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى اثْتَيْنِ أَخْرَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْلَوَ، ثُمَّ رَفَعَ. [راجع: ٤٨٢] حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ قَالَ: قُلْتُ لِمُحَمَّدٍ: فِي سَجْدَتِي السَّهُوْ تَشَهُّدُ؟ قَالَ: لَيْسَ فِي حَدِيثِ أَبِيهِ هُرَيْرَةَ.

(٥) بَابٌ: يُكَبِّرُ فِي سَجْدَتِي السَّهُوْ

(5) CHAPTER. To say *Takbir* in the prostrations of *Sahw*.

1229. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ offered one of the evening *Salāt* (prayer) (the subnarrator Muḥammad said, "I think that it was most probably the '*Aṣr* prayer") and he finished it after offering two *Rak'ā* only. He then stood near a piece of wood in front of the mosque and put his hand over it. Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا were amongst those who were present, but they dared not talk to him about that (because of excessive respect for him), and those who were in a hurry went out. They said, "Has the *Salāt* (prayer) been reduced?" A man who was called *Dhul-Yadain* by the

١٢٢٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أَبِيهِ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ إِحْدَى صَلَاتَيِ الْعَشَيْ - قَالَ مُحَمَّدٌ: وَأَكْثُرُ ظَنِّي أَنَّهَا الْعَصْرُ - رَمَعَيْنِ. ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى حَسْبَةٍ فِي مُقَدَّمِ الْمَسْجِدِ فَوَضَعَ يَدَهُ عَلَيْهَا وَفِيهِمْ أَبُو بَكْرٍ وَعُمَرٌ رَضِيَ اللَّهُ عَنْهُمَا، فَهَابَا أَنْ يُكَلِّمَاهُ،

Prophet ﷺ said (to the Prophet ﷺ), "Has the Salāt (prayer) been reduced or have you forgotten?" He said, "Neither have I forgotten, nor has the Salāt (prayer) been reduced." He said, "Certainly you have forgotten." So, the Prophet ﷺ offered two more Rak'ā and performed Taslim, and then said Takbir and performed a prostration (of Sahw), like his ordinary prostration or a bit longer and then raised his head and said Takbir and then put his head down and performed a (second) prostration (of Sahw) like his ordinary prostration or a bit longer, and then raised his head up and said Takbir (and then Taslim).

1230. Narrated 'Abdullah bin Buhaina Al-Asdi, رضي الله عنه, the ally of Banī 'Abdul-Muṭṭalib: Allāh's Messenger ﷺ stood up for the Zuhra prayer and he should have sat (after the second Rak'ā but he stood up for the third Rak'ā without sitting for Tashah-hud) and when he finished the Salāt (prayer) he performed two prostrations (of Sahw) and said Takbir on each prostration while sitting, before ending (the Salāt) with Taslim; and the people too performed the two prostrations with him for that sitting which he forgot.

(6) CHAPTER. When a person forgets whether he has offered three or four Rak'ā (then he should) perform two prostrations while sitting in his last Rak'ā.

1231. Narrated Abū Hurairah : رضي الله عنه, Allah's Messenger ﷺ said, "When the call for Salāt (prayer) is made, Satan takes to his heels passing wind so that he may not hear the Adhān. And when the call is finished he comes back, and when the Iqāma is

وَخَرَجَ سَرَعًا النَّاسِ فَقَالُوا: أَفَصُرْتَ الصَّلَاةً؟ وَرَجُلٌ يَدْعُوهُ النَّبِيُّ ﷺ ذَا الْيَدَيْنِ فَقَالَ: أَنْسَيْتَ أَمْ قَصْرَتْ؟ فَقَالَ: لَمْ أَنْسَ وَلَمْ تُقصِّرْ». قال: بلى قد نسيت، فصلَّى رَكْعَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْلَوَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَرَ، ثُمَّ وَضَعَ رَأْسَهُ فَكَبَرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْلَوَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَرَ. [راجع: ٤٨٢]

١٢٣٠ - حَدَّثَنَا فَتَيْهُ بْنُ سَعِيدٍ:
حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شَهَابٍ، عَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ الْأَسْدِيِّ حَلِيفِ بَنِي عَبْدِ الْمُظْلِبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي صَلَاةِ الظَّهَرِ وَعَلَيْهِ جُلُوسٌ فَلَمَّا أَتَمَ صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسْلِمَ وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانًا مَا تَوَسَّى مِنَ الْجُلُوسِ. تَابَعَهُ ابْنُ جُرَيْحَةَ، عَنِ ابْنِ شَهَابٍ فِي التَّكْبِيرِ.

(٦) بَابٌ: إِذَا لَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَوْ أَرْبَعًا سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ

١٢٣١ - حَدَّثَنَا مُعاذُ بْنُ فَضَالَةَ:
حَدَّثَنَا هِشَامٌ بْنُ أَبِي عَبْدِ اللَّهِ الدَّسْوَاتِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ

pronounced, Satan again takes to his heels; and when the *Iqāma* is finished he comes back again and tries to interfere with the person and his thoughts and say, ‘Remember this and that (which he has not thought of before the *Salāt*)’, till the person offering *Salāt* (prayer) forgets how much (*Rak‘ā*) he has offered. If anyone of you does not remember whether he has offered three or four *Rak‘ā* then he should perform two prostrations (of *Sahw*) while sitting.

الله عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا نُودِيَ بِالصَّلَاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ صُرَاطٌ حَتَّى لَا يَسْمَعَ الْأَذَانَ، فَإِذَا قُضِيَ الْأَذَانُ أَفْلَى، إِذَا ثُوِّبَ بِهَا أَدْبَرَ، فَإِذَا قُضِيَ التَّشْوِيبُ أَفْلَى حَتَّى يَخْطُرَ بَيْنَ الْمَرْءَ وَنَفْسِهِ، يَقُولُ: إِذْكُرْ كَذَا وَكَذَا، مَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظْلَلَ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَى، فَإِذَا لَمْ يَنْذِرِ أَحَدُكُمْ كَمْ صَلَى ثَلَاثًا أَوْ أَرْبَاعًا، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ». [راجع: ٦٠٨]

(٧) بَابُ السَّهْوِ فِي الْفَرْضِ وَالْتَّطْوِعِ
وَسَاجَدَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا سَجَدَتَيْنِ بَعْدَ وَتْرِهِ.

١٢٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ حَتَّى لَا يَدْرِي كَمْ صَلَى، فَإِذَا وَجَدَ ذَلِكَ أَحَدَكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ». [راجع: ٦٠٨]

(٨) بَابٌ: إِذَا كُلَّمَ وَهُوَ يُصَلِّي فَأَشَارَ بِيَدِهِ وَاسْتَمَعَ

١٢٣٣ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي

(7) CHAPTER. *Sahw* (i.e. forgetfulness) in compulsory *Salāt* (prayers) and *Nawāfi*.

Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا performed two prostrations (of *Sahw*) after the *Witr* prayer.

1232. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that Allāh’s Messenger ﷺ said, “When anyone of you stands for the *Salāt* (prayer), Satan comes and puts him in doubts till he forgets how many *Rak‘ā* he has offered. So, if this happens to anyone of you, he should perform two prostrations (of *Sahw*) while sitting.

(8) CHAPTER. If a person speaks to a person offering *Salāt* (prayer), and the latter beckons with his hand and listens.

1233. Narrated Kuraib: I was sent to ‘Āishah by Ibn ‘Abbās, Al-Miswar bin Makhrama and ‘Abdur-Rahmān bin Azhar

عَمْرُو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ: أَنَّ ابْنَ عَبَّاسِ وَالْمُسْوَرَ بْنَ مُخْرَمَةَ وَعَبْدَ الرَّحْمَنَ بْنَ أَزْهَرَ رَضِيَ اللَّهُ عَنْهُمَا أَرْسَلُوهُ إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقَالُوا: أَفْرَاً عَلَيْهَا السَّلَامُ مِنَ جَمِيعًا وَسَلَّهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ صَلَاةِ الْعَصْرِ، وَقُلْ لَهَا: إِنَّا أَخْبَرْنَا أَنَّكُمْ تُصْلِيهِمَا. وَقَدْ بَلَغْنَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهُمَا. وَقَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ النَّاسَ مَعَ عُمَرَ بْنَ الْخَطَّابِ عَنْهُمَا. قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَبَاعَثُهَا مَا أَرْسَلُونِي فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا فَرَدُونِي إِلَى أُمَّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ فَقَالَتْ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَا عَنْهَا، ثُمَّ رَأَيْتُهُ يُصْلِيهِمَا حِينَ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ عَلَيَّ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامَ مِنَ الْأَنْصَارِ. فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قُومِي بِجَنِينِ فُولِي لَهُ: تَقُولُ لَكَ أُمَّ سَلَمَةَ: يَا رَسُولَ اللَّهِ سَمِعْتُكَ تَنْهَى عَنْ هَاتَيْنِ وَأَرَاكَ تُصْلِيهِمَا، فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ، فَفَعَلَتِ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ فَاسْتَأْخِرَتْ عَنْهُ. فَلَمَّا انْصَرَفَ قَالَ: «يَا ابْنَةَ أَبِي أُمَيَّةَ، سَأَلْتُ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ. وَإِنَّهُ

رَضِيَ اللَّهُ عَنْهُمْ. They told me to greet her on their behalf and to ask her about the offering of the two *Rak'ā* after the 'Aṣr and to say to her, "We were informed that you offer those two *Rak'ā* and we were told that the Prophet ﷺ had forbidden offering them." Ibn 'Abbās said, "I along with 'Umar bin Al-Khaṭṭāb used to beat the people whenever they offered them."

Kuraib further said: I went to 'Āishah رَضِيَ اللَّهُ عَنْهَا and conveyed her that message. 'Āishah said, "Go and ask Umm Salama about them." So I returned and informed them about her statement. They then told me to go to Umm Salama with the same question with which they had sent me to 'Āishah. Umm Salama replied, "I heard the Prophet ﷺ forbidding them. Later I saw him offering them immediately after he had offered the 'Aṣr. He then entered my house at a time when some of the *Anṣārī* women from the tribe of Banī Harām were sitting with me, so I sent my slave-girl to him having said to her, 'Stand beside him and tell him that Umm Salama says to you: "O Allāh's Messenger! I have heard you forbidding the offering of these (two *Rak'ā* after the 'Aṣr prayer) but I have seen you offering them. If he waves his hand then wait for him.' The slave-girl did that. The Prophet ﷺ beckoned her with his hand and she waited for him. When he had finished the *Salāt* (prayer) he said, 'O daughter of Abī Umāiyya! You have asked me about the two *Rak'ā* after the 'Aṣr prayer. The people of the tribe of 'Abdul-Qais came to me and made me busy and I could not offer the two *Rak'āt* after the *Zuhr* prayer. These (two *Rak'ā* that I have just offered) are for those (missed) ones.'"

أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ فَسَعَلُونِي
عَنِ الرَّكْعَيْنِ اللَّتِيْنِ بَعْدَ الظَّهِيرَةِ فَهُمَا
هَاتَانِ». [انظر: ٤٣٧٠]

(٩) بَابُ الإِشَارَةِ فِي الصَّلَاةِ،

(9) CHAPTER. Beckoning during the *Salāt* (prayer) [by a person in *Salāt*].

Narrated Kuraib: "Umm Salama said as above on the authority of the Prophet ﷺ.

1234. Narrated Sahl bin Sa'd As-Şā'idi رضي الله عنه: The news about the differences amongst the people of Bani 'Amr bin 'Auf reached Allāh's Messenger ﷺ and, so, he went to them along with some of his Companions to effect a reconciliation between them. Allāh's Messenger ﷺ was delayed there, and the time for the *Salāt* (prayer) became due. Bilāl went to Abū Bakr رضي الله عنه and said to him, "Allāh's Messenger ﷺ has been delayed (there) and the time of *Salāt* (prayer) is due. So, will you lead the people in *Salāt* (prayer)?" Abū Bakr said, "Yes, if you wish." Bilāl pronounced the *Iqāma* and Abū Bakr رضي الله عنه went forward and said *Takbīr* for the people. In the meantime Allāh's Messenger ﷺ came passing through the rows (of the people offering *Salāt*) and stood in the (first) row and the people started clapping. Abū Bakr رضي الله عنه would never look hither and thither during his *Salāt* (prayer) but when the people clapped much, he looked back and (saw) Allāh's Messenger ﷺ. The Prophet ﷺ beckoned him to carry on. Abū Bakr رضي الله عنه raised both his hands, praised and thanked Allāh, and retreated till he stood in the (first) row. Allāh's Messenger ﷺ went forward and led the people in the *Salāt* (prayer). When he completed the *Salāt* (prayer) he faced the people and said, "O people! Why did you start clapping when

قَالَهُ كُرَيْبٌ عَنْ أُمِّ سَلَمَةَ رَضِيَ
اللهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

١٢٣٤ - حَدَّثَنَا قَتْبِيَّةُ بْنُ سَعِيدٍ،
حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ
أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ
السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلَغَهُ أَنَّ بَنِي عَمْرُو بْنَ عَوْفٍ
كَانَ يَنْتَهُمْ شَيْئاً فَجَرَحَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُصْلِحُ يَنْتَهُمْ فِي أَنْاسِ مَعَهُ. فَجَاءَ
رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَانَتِ الصَّلَاةُ، فَجَاءَ
بِلَالٌ إِلَى أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ
فَقَالَ: يَا أَبَا بَكْرٍ، إِنَّ رَسُولَ اللهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ حَانَتِ الصَّلَاةُ، فَهَلْ
شِئْتَ. فَأَقَامَ بِلَالٌ وَتَقَدَّمَ أَبُو بَكْرٍ
رَضِيَ اللهُ عَنْهُ فَكَبَرَ لِلنَّاسِ، وَجَاءَ
رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشِي فِي الصُّفُوفِ
حَتَّى قَامَ فِي الصَّفَّ فَأَخَذَ النَّاسَ فِي
الْتَّصْفِيفِ، وَكَانَ أَبُو بَكْرٍ رَضِيَ اللهُ
عَنْهُ لَا يَلْتَهِ فِي صَلَاتِهِ، فَلَمَّا أُتْرَكَ
النَّاسُ اتَّفَقَ إِذَا رَسُولُ اللهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُهُ أَنْ
يُصْلِيَ، فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ

something unusual happened to you in the *Salāt* (prayer)? Clapping is only for women. So whenever one is confronted with something unusual in the *Salāt* (prayer) one should say, ‘*Subḥān-Allāh*’, for there is none who will not turn round on hearing him saying *Subḥān-Allāh*. (Then turning towards Abū Bakr, he said) O Abū Bakr! What prevented you from leading the people in the *Salāt* (prayer) when I beckoned you to do so?” Abū Bakr replied, “How dare the son of Abū Quhāfa lead the *Salāt* (prayer) in front of Allāh’s Messenger ﷺ?” (See H. No. 684 and 1218).

يَدِيهِ، فَحَمَدَ اللَّهَ وَرَاجَعَ الْقَهْفَرَى
وَرَاءَهُ حَتَّى قَامَ فِي الصَّفَّ. فَتَقدَّمَ
رَسُولُ اللَّهِ ﷺ فَصَلَّى لِلنَّاسِ، فَلَمَّا
فَرَغَ أَفْبَلَ عَلَى النَّاسِ وَقَالَ: «أَيُّهَا
النَّاسُ، مَا لَكُمْ حِينَ نَابُكُمْ شَيْءٌ فِي
الصَّلَاةِ أَخَذْنُمْ فِي التَّصْفِيقِ؟ إِنَّمَا
الْتَّصْفِيقُ لِلنِّسَاءِ. مَنْ نَابَهُ شَيْءٌ فِي
صَلَاةِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ، فَإِنَّهُ لَا
يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ: سُبْحَانَ اللَّهِ،
إِلَّا الْفَقَتِ. يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ
تُصَلِّي لِلنَّاسِ حِينَ أَشَرْتُ إِلَيْكَ؟»
فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: مَا كَانَ
يَبْغِي لَابْنِ أَبِي فُحَادَةَ أَنْ يُصَلِّي بَيْنَ
يَدَيِ رَسُولِ اللَّهِ ﷺ. [راجع: ٦٨٤]

١٢٣٥ - حَدَّثَنَا يَحْيَى بْنُ
سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ:
حَدَّثَنَا الشُّورِيُّ عَنْ هِشَامٍ، عَنْ
فاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: دَحَّلْتُ
عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَهِيَ
تُصَلِّي قَائِمَةً وَالنَّاسُ قِيَامٌ، فَقُلْتُ: مَا
شَأْنُ النَّاسِ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى
السَّمَاءِ، قُلْتُ: آيَةُ؟ فَأَشَارَتْ بِرَأْسِهَا
آيَةً: نَعَمْ. [راجع: ٨٦]

١٢٣٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ
ﷺ أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ
فِي بَيْتِهِ وَهُوَ شَاكِ جَالِسًا، وَصَلَّى

1235. Narrated Asmā': I went to 'Āishah رَضِيَ اللَّهُ عَنْهَا and she was offering *Salāt* (prayer) while standing and the people, too, were standing (offering *Salāt*). So I said, "What is the matter with the people?" She beckoned with her head towards the sky. I said, "(Is there) a sign?" She nodded intending to say, "Yes."

1236. Narrated 'Āishah the wife of the Prophet ﷺ: Allāh's Messenger ﷺ during his illness offered *Salāt* (prayer) in his house sitting, whereas some people followed him standing, but the Prophet ﷺ beckoned them to sit down. On completion of the *Salāt* (prayer) he said, "The *Imām* is to be followed. So, bow when he bows, and raise

your head, when he raises his head.” (See *Hadīth* No.689, Vol. I for taking the verdict).

وَرَاءَهُ قَوْمٌ قِيَاماً، فَأَشَارَ إِلَيْهِمْ أَنِّي
جَلِسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا
جُعِلَ الْإِمَامُ لِيُؤْتَمَ بِهِ، فَإِذَا رَكَعَ
فَازْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا».

[راجع: ٦٨٨]

23 - THE BOOK OF FUNERALS [AL-JANĀ'IZ]

(1) CHAPTER. What is said about funerals, and those whose last words were: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

Wahab bin Munabbih was asked, “Isn’t the saying: ‘*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)’, the key of Paradise?” He replied in the affirmative, and said, “There is no key without teeth, and if you have the key which has teeth, it will open it for you, and if it is without teeth, then it will not open it for you.”

1237. Narrated Abū Dhar رضي الله عنه said, “Someone came to me from my Lord (Allah) and gave me the good tidings that whosoever of my followers dies worshipping none (in any way) along with Allāh, he will enter Paradise.” I asked, “Even if he committed illegal sexual intercourse (adultery) and theft?” He replied, “Even if he committed illegal sexual intercourse (adultery) and theft.”

1238. Narrated ‘Abdullāh رضي الله عنه said, “Whosoever dies worshipping others along with Allāh will definitely enter the Fire.” I said, “Whosoever dies worshipping none along with Allāh will definitely enter Paradise.”

٢٣ - كتاب الجنائز

(١) بابٌ : وَمَنْ كَانَ آخِرُ كَلَامِهِ : لَا إِلَهَ إِلَّا اللَّهُ

وَقَبْلَ لَوْهِ بْنِ مُبَّهٍ : أَلَيْسَ مَفْتَاحُ الْجَنَّةِ ؟ لَا إِلَهَ إِلَّا اللَّهُ قَالَ : بَلَى ، وَلِكُنْ لَيْسَ مَفْتَاحٌ إِلَّا لَهُ أَسْنَانٌ ، فَإِنْ جِئْتَ بِمَفْتَاحٍ لَهُ أَسْنَانٌ فُتحَ لَكَ وَإِلَّا لَمْ يُفْتَحْ لَكَ .

١٢٣٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ ، حَدَّثَنَا وَاصِلُ الْأَحْدَبُ ، عَنِ الْمَعْرُورِ بْنِ شُوَيْدٍ ، عَنْ أَبِي ذَرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «أَتَانِي آتٍ مِنْ رَبِّي فَأُخْبَرَنِي - أَوْ قَالَ : بَشَّرَنِي - أَنَّهُ مَنْ ماتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ، فَقُلْتُ : وَإِنْ رَأَى وَإِنْ سَرَقَ ؟ قَالَ : وَإِنْ رَأَى وَإِنْ سَرَقَ ». [انظر : ١٤٠٨ ، ٢٣٨٨ ، ٣٢٢٢ ، ٦٤٤٣ ، ٦٢٦٨ ، ٥٨٢٧]

١٢٣٨ - حَدَّثَنَا عُمَرُ بْنُ حَفَصٍ ، حَدَّثَنَا أَبِي قَالَ : حَدَّثَنَا الْأَعْمَشُ ، حَدَّثَنَا شَيْقَقٌ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ ماتَ يُشْرِكُ بِاللَّهِ دَخَلَ النَّارَ ». وَقُلْتُ أَنَا : مَنْ ماتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ». [انظر : ٤٤٩٧ ، ٦٦٨٣]

(2) CHAPTER. The order of following the funeral procession.

1239. Narrated Al-Barā' bin ‘Āzib رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ ordered us to do seven things and forbade us from doing other seven things. He ordered us:

- (1) to follow the funeral procession,
- (2) to visit the sick,
- (3) to accept invitations,
- (4) to help the oppressed,
- (5) to fulfil the oaths,
- (6) to return the greetings and
- (7) to reply to the sneezer: [saying “*Yarhamu-ka-Allāh* (may Allāh be Merciful to you),” provided the sneezer says, “*Al-hamdu-lillah* (all the praises are for Allāh)"].

He forbade us to use silver utensils (and dishes) and to wear golden rings, silk (clothes), *Dibāj* (pure silk cloth), *Qussī* and *Istabraq* (two kinds of silk cloths).

1240. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: he heard Allāh's Messenger ﷺ saying, “The rights of a Muslim on a Muslim are five:

- (1) To return the greetings,
- (2) to visit the sick,
- (3) to follow the funeral processions,
- (4) to accept invitation and
- (5) to reply the sneezer. (See *Hadith* No.1239).

(٢) بَابُ الْأَمْرِ بِاتِّبَاعِ الْجَنَائِزِ

١٢٣٩ - حَدَّثَنَا أَبُو الولِيدُ قَالَ: حَدَّثَنَا شَعْبَةُ، عَنِ الْأَشْعَثِ: سَمِعْتُ مُعاوِيَةَ ابْنِ سُوَيْدٍ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ وَنَهَا نَاهَى عَنْ سَبْعٍ: أَمْرَنَا بِاتِّبَاعِ الْجَنَائِزِ، وَعِيَادَةِ الْمَرِيضِ، وَإِجَابَةِ الدَّاعِيِّ، وَنَهَى الْمَظْلُومَ، وَإِثْرَارِ الْقَسْمِ، وَرَدَّ السَّلَامَ، وَتَشْمِيسِ الْعَاطِسِ. وَنَهَا نَاهَى عَنْ أَنَّيْتَ الْفِضَّةَ، وَخَاتَمَ الدَّهَبِ، وَالْحَرِيرِ، وَالْدِبَاجِ، وَالْقَسِّيِّ، وَالْإِسْتَبْرَقِ». [انظر: ٢٤٤٥، ٥١٧٥، ٥٨٣٨، ٥٦٣٥، ٥٨٦٣، ٥٨٤٩، ٦٢٣٥، ٦٢٢٢]

١٢٤٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنِ الْأَوْزَاعِيِّ قَالَ: أَخْبَرَنِي ابْنُ شَهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَبِّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ»: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّغْوَةِ، وَتَشْمِيسُ الْعَاطِسِ». تَابَعَهُ عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، وَرَوَاهُ سَلَامَةُ بْنُ رَوْحٍ، عَنْ عَقِيلٍ.

(3) CHAPTER. Visiting the deceased person after he has been put in his shroud.

1241, 1242. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: Abū Bakr came riding his horse from his dwelling place in As-Sunḥ. He got down from it, entered the mosque and did not speak with anybody till he came to me and went directly to the Prophet ﷺ, who was covered with a blanket with markings on it. Abū Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "Let my father and my mother be sacrificed for you, O Allāh's Prophet! Allāh will not combine two deaths on you. You have died the death which was written for you."

Narrated Abū Salama: Ibn 'Abbās عَبْدَ اللَّهِ عَنْهُمَا said, "Abū Bakr came out and 'Umar رَضِيَ اللَّهُ عَنْهُ was addressing the people, and Abū Bakr told him to sit down but 'Umar refused. Abū Bakr again told him to sit down but 'Umar again refused. Then Abū Bakr recited the *Tashah-hud* (i.e. none has the right to be worshipped but Allāh and Muhammad ﷺ is Allāh's Messenger) and the people attended to Abū Bakr and left 'Umar. Abū Bakr said, "Ammā ba'du, whoever amongst you worshipped Muhammad, then Muhammad ﷺ is dead, but whoever worshipped Allāh, Allāh is Alive and will never die. Allāh تَعَالَى said: Muhammad ﷺ is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?... (up to) are grateful.'" (V.3:144) (The narrator added, "By Allāh, it was as if the people never knew that Allāh had revealed this Verse before till Abū Bakr recited it and then whoever heard it, started reciting it.")

(٣) بَابُ الدُّخُولِ عَلَى الْمَيْتِ بَعْدَ الْمَوْتِ إِذَا أُذْرَجَ فِي أَكْفَانِهِ

١٢٤١، ١٢٤٢ - حَدَّثَنَا يَشْرِبُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنِي مَعْمَرٌ وَيُونُسٌ عَنِ الرَّهْبَرِي قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ قَالَتْ: أَقْبَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى فَرَسِهِ مِنْ مَسْكِنِهِ بِالسُّنْحِ حَتَّى نَزَلَ فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقَيَّمَ النَّيْرَ بَلَقَّاهُ وَهُوَ مُسَجَّحٌ بِرُدٍّ جِبَرَةَ، فَكَشَفَ عَنْ وَجْهِهِ، ثُمَّ أَكَبَ عَلَيْهِ فَقَبَّلَهُ ثُمَّ بَكَى فَقَالَ: يَا بَيِّنَ أَنْتَ وَأُمِّي يَا نَبِيَّ اللَّهِ، لَا يَجْمِعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ. أَمَا الْمَوْتَهُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مَتَّهَا.

قَالَ أَبُو سَلَمَةَ: فَأَخْبَرَنِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَبَا بَكْرَ رَضِيَ اللَّهُ عَنْهُ خَرَجَ وَعُمَرٌ رَضِيَ اللَّهُ عَنْهُ يُكَلِّمُ النَّاسَ فَقَالَ: اجْلِسْ. فَأَبَى. فَقَالَ: اجْلِسْ. فَأَبَى. فَتَشَهَّدَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَمَالَ إِلَيْهِ النَّاسُ وَتَرَكُوا عُمَرَ. فَقَالَ: أَمَا بَعْدُ، فَمَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّداً بَلَقَّاهُ فَإِنَّ مُحَمَّداً بَلَقَّاهُ قَدْ ماتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ. قَالَ اللَّهُ تَعَالَى: **وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَّ**

من قَبْلِهِ الرَّسُولُ^ﷺ إِلَى «الشَّكِيرَةِ» [آل عمران: ١٤٤]. فَوَاللَّهِ لَكَانَ النَّاسَ لَمْ يَكُونُوا يَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَ الْآيَةَ حَتَّى تَلَاهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَتَلَاقَهَا مِنْهُ النَّاسُ فَمَا يُسْمَعُ بَشَرٌ إِلَّا يَتَلَوُهَا». [١]

[الحديث: ١٢٤١ - انظر: ٣٦٦٧، ٣٦٦٩، ٤٤٥٢، ٤٤٥٥] [٥٧١٠، ٤٤٥٧، ٤٤٥٤، ٤٤٥٣]

[ال الحديث: ١٢٤٢ - انظر: ٣٦٦٨، ٣٦٧٠، ٤٤٥٣]

١٢٤٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْيَثْرَى، عَنْ عُقَيْلٍ، عَنْ أَبِي شِهَابٍ قَالَ: أَخْبَرَنِي خَارِجَةُ بْنُ رَيْدٍ بْنِ ثَابِتٍ أَنَّ أُمَّ الْعَلَاءِ، امْرَأَةَ مِنَ الْأَنْصَارِ، بَأْيَعَتِ النَّبِيَّ ﷺ. أَخْبَرَتْهُ أَنَّهُ أَفْتَسَمَ الْمُهَاجِرُونَ قُرْعَةً، فَطَارَ لَنَا عُثْمَانُ بْنُ مَظْعُونٍ فَأَنْزَلْنَا فِي أَيَّاتِنَا، فَوَجَعَ وَجَعَهُ الَّذِي تُؤْفَقُ فِيهِ. فَلَمَّا تُؤْفَقَ وَغُسِّلَ وَكُفَّنَ فِي أَثْوَابِهِ دَخَلَ رَسُولُ اللَّهِ ﷺ فَقَلَّتْ: رَحْمَةُ اللَّهِ عَلَيْكَ أبا السَّائِبِ فَشَهَادَتِي عَلَيْكَ، لَقَدْ أَكْرَمَكَ اللَّهُ . فَقَالَ النَّبِيُّ ﷺ: «وَمَا يُدْرِيكِ أَنَّ اللَّهَ قَدْ أَكْرَمَهُ؟» فَقَلَّتْ: يَا أَبَيِّ أَنْتَ يَا رَسُولَ اللَّهِ فَمَنْ يُكْرِمُهُ اللَّهُ؟ فَقَالَ عَنْهِ السَّلَامُ: «أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، وَاللَّهُ إِنَّمَا لِأَرْجُو لَهُ الْخَيْرَ، وَاللَّهُ مَا أُدْرِي وَإِنَّ رَسُولَ اللَّهِ مَا يُفْعَلُ بِي». قَالَتْ:

1243. Narrated Khārijah bint Zayd bin Thabit: Umm Al-'Alā', an *Anṣārī* woman who gave the *Bai'ah* (pledge) to the Prophet ﷺ said to me, "The emigrants were distributed amongst us by drawing lots and we got in our share 'Uthmān bin Maz'un. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes, Allāh's Messenger ﷺ came, I said, 'May Allāh be Merciful to you, O Abū Aṣ-Ṣā'ib! I testify that Allāh has honoured you'. The Prophet ﷺ said, 'How do you know that Allāh has honoured him?' I replied, 'O Allāh's Messenger! Let my father be sacrificed for you! On whom else shall Allāh bestow His Honour?' The Prophet ﷺ said, 'No doubt, death came to him. By Allāh, I too wish him good, but by Allāh, I do not know what Allāh will do with me though I am Allāh's Messenger'. She said, "By Allāh, I will never attest the piety of anyone after that."

فَوَاللَّهِ لَا أَرْكِي أَحَدًا بَعْدَهُ أَبْدًا.
حَدَّثَنَا سَعِيدُ بْنُ عُقْبَةَ قَالَ: حَدَّثَنَا
اللَّيْثُ مِثْلُهُ . وَقَالَ نَافِعُ بْنُ يَرِيدَ، عَنْ
عُقْبَةِ: «مَا يُفْعَلُ بِهِ». وَتَابَعَهُ شُعْبَيْتُ
وَعَمْرُو بْنُ دِينَارٍ وَمَعْمَرٌ. [انظر:
٢٦٨٧، ٣٩٢٩، ٧٠٠٣، ٧٠٠٤]

١٢٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
قَالَ: حَدَّثَنَا عُنْدُرٌ قَالَ: حَدَّثَنَا شَعْبَةُ
قَالَ: سَمِعْتُ مُحَمَّدَ ابْنَ الْمُنْكَدِرِ
قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: لَمَّا قُبِلَ أَبِي جَعْلَتْ
أَكْشِفُ الشَّوْبَ عَنْ وَجْهِهِ أَبْكَى
وَيَنْهُونِي وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْهَانِي.
فَجَعَلَتْ عَمَّتِي فاطِمَةُ تَبْكِي. فَقَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَبَكِّرُ أُو لَا تَبَكِّرُ، فَمَا
رَأَتِ الْمَلَائِكَةُ تُظَلِّلُ بِأَجْنَحَتِهِ حَتَّى
رَفَعْمُومَهُ». تَابَعَهُ ابْنُ جُرَيْجَ، أَخْبَرَنِي
مُحَمَّدُ بْنُ الْمُنْكَدِرِ: سَمِعَ جَابِرًا رَضِيَ
اللَّهُ عَنْهُ. [انظر: ١٢٩٣، ٢٨١٦، ٤٠٨٠]

(٤) بَابُ الرَّجُلِ يَنْتَعِي إِلَى أَهْلِ
الْمَيْتِ بِنَفْسِهِ

١٢٤٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ
سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ
فِيهِ، خَرَجَ إِلَى الْمُصَلَّى فَصَفَّ يَهُمْ

(4) CHAPTER. A man who informs the relatives of the deceased person (of his death) by himself.

1245. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ Allah's Messenger ﷺ informed (the people) about the death of An-Najāshī on the very day he died. He went towards the *Musallā* [place for offering *Salāt* (prayer)] and the people stood behind him in rows. He said four *Takbīr*⁽¹⁾ (i.e., offered the funeral *Salāt*).

(1) (H.1245) See the footnote of chapter 64 and *Hadith* No. 1333.

وَكَبَرَ أَرْبَعَاً. [انظر: ١٣٢٧، ١٣٢٨، ٣٨٨٠، ١٣٣٣]

1246. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, "Zaid took over the flag and was martyred. Then it was taken by Ja'far who was martyred as well. Then 'Abdullāh bin Rawāḥa took the flag but he too was martyred — and at that time the eyes of Allāh's Messenger ﷺ were overflowing with tears. Then Khālid bin Al-Walīd took the flag without being nominated as a chief (beforehand) and was blessed with victory."

١٢٤٦ - حدثنا أبو معمر: حدثنا عبْدُ الْوَارِثِ: حدثنا أَيُوبُ، عَنْ حُمَيْدِ ابْنِ هَلَالٍ، عَنْ أَسِّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَخْذَ الرَّأْيَةَ رَيْدُ فَأُصِيبَ، ثُمَّ أَخْذَهَا جَعْفُرٌ فَأُصِيبَ، ثُمَّ أَخْذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأُصِيبَ»، وَإِنَّ عَيْنَيِّ رَسُولِ اللَّهِ ﷺ لَتَذْرِفَانِ، «ثُمَّ أَخْذَهَا خَالِدُ بْنُ الْوَلِيدِ مِنْ عَيْنِ إِمْرَةٍ فَفُتِحَ لَهُ». [انظر: ٢٧٩٨، ٣٠٦٣، ٣٦٣٠]

[٤٢٦٢، ٣٧٥٧]

(٥) بَابُ الْإِذْنِ بِالْجَنَازَةِ

وَقَالَ أَبُو رَافِعٍ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَلَا كُنْتُمْ آذَنْتُمُونِي؟».

١٢٤٧ - حدثنا مُحَمَّدٌ: أخبرنا أبو معاوية، عن أبي إسحاق الشيباني، عن الشعبي، عن ابن عباس رضي الله عنهما قال: مات إنسانٌ كانَ رَسُولُ اللَّهِ ﷺ يَعُودُهُ فَماتَ بِاللَّيلِ فَدَفَنُوهُ لَيْلًا، فَلَمَّا أَضَبَحَ أَخْبَرُوهُ فَقَالَ: «مَا مَنَعْكُمْ أَنْ تُعْلِمُونِي؟» قَالُوا: كَانَ اللَّيْلُ فَكَرِهُنَا، وَكَانَتْ ظُلْمَةً، أَنْ نُشْقَّ عَلَيْكَ. فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ. [راجع: ٨٥٧]

(5) CHAPTER. What is said regarding conveying the news of the funeral (procession).

Narrated Abū Hurairah رضي الله عنه: Once the Prophet ﷺ said (regarding a deceased person), "Why did you not inform me (about her or his death)?"

1247. Narrated Ibn 'Abbās رضي الله عنهما: A person died and Allāh's Messenger ﷺ used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet ﷺ about his death. He said, "What prevented you from informing me?" They replied, "It was night and it was a dark night and so we disliked to trouble you." The Prophet ﷺ went to his grave and offered the (funeral) prayer.

(6) CHAPTER. The superiority of the person whose child dies and he faces the event with patience hoping for Allāh's reward.

And the Statement of Allāh عَزَّ وَجَلَّ: ...Give glad tidings to *As-Sābirūn* (the patient). (V.2:155)

1248. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allāh due to His Mercy for them."

1249. Narrated Abū Sa'īd al-As'ad رضي الله عنه: The women requested the Prophet ﷺ, "Please fix a day for us (to preach)." So the Prophet ﷺ preached them and said, "A woman whose three children died would be screened from the (Hell) Fire by them," Hearing that, a woman asked, "If two died?" The Prophet ﷺ replied, "Even two would screen her from the (Hell) Fire."

1250. And Abū Hurairah added, "Those children should be below the age of puberty."

1251. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "No Muslim whose three children died will go to the (Hell) Fire except for Allāh's Oath (i.e. everyone has to pass over the bridge on the Hell-fire)."

(٦) بَابُ فَضْلِ مَنْ ماتَ لَهُ وَلَدٌ فاخْتَسَبَ،

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَبَشِّرْ أَصْدِيرِينَ» [البُّرْقَة: ١٥٥].

١٢٤٨ - حَدَّثَنَا أَبُو مَعْمِرٍ: حَدَّثَنَا عَبْدُ الْوَارِثٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا مِنَ النَّاسِ مِنْ مُسْلِمٍ يُؤْتَقَى لَهُ ثَلَاثَةٌ لَمْ يَلْعُغُوا الْحِنْثَ إِلَّا دَخَلَهُ اللَّهُ الْجَنَّةَ يُفَضِّلُ رَحْمَتِهِ إِيَّاهُمْ».

[انظر: ١٣٨١]

١٢٤٩ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الأَصْبَهَانِيُّ، عَنْ دَكْوَانَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النِّسَاءَ قُلْنَ لِلنَّبِيِّ ﷺ: اجْعَلْ لَنَا يَوْمًا فَوَاعْظُهُنَّ فَقَالَ: «أَيُّمَا امْرَأَةٌ ماتَ لَهَا ثَلَاثَةٌ مِنَ الْوَلَدِ كَانُوا لَهَا حِجَابًا مِنَ النَّارِ». قَالَتِ امْرَأَةٌ: وَاثْنَانِ؟ قَالَ: «وَاثْنَانِ».

[راجع: ١٠١]

١٢٥٠ - وَقَالَ شَرِيكُ، عَنِ ابْنِ الأَصْبَهَانِيِّ: حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ أَبُو هُرَيْرَةَ: «لَمْ يَلْعُغُوا الْحِنْثَ».

[راجع: ١٠٢]

١٢٥١ - حَدَّثَنَا عَلَيُّ: حَدَّثَنَا سُقِيَّانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ

And Abū Abdullāh said : There is not one of you but will pass over it (Hell) ..." (V.19:71)

(7) CHAPTER. The saying of a man to a woman at the grave, "Be patient."

1252. Narrated Anas bin Mâlik رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ passed by a woman who was sitting and weeping beside a grave and said to her, "Fear Allâh and be patient."

(8) CHAPTER. The bath of a dead (Muslim) and his ablution with water and *Sidr* (lote-tree leaves).

And Ibn ‘Umar applied *Hanūt* (a kind of scent) to the dead body of the son of Sa‘id bin Zaid and carried it and then offered the funeral prayers, but he did not perform ablution. Ibn ‘Abbās said, “A Muslim never becomes *Najas* (impure) whether dead or alive.” And Sa‘d said, “If he had been impure then I would not have touched him.” And the Prophet ﷺ said, “A faithful believer never becomes *Najas* (impure).”

1253. Narrated Umm 'Atiyya Al-Anṣāriya رضي الله عنها : Allāh's Messenger ﷺ came to us when his daughter died and said, "Wash her , three, or five times or more, if you see it necessary, with water and *Sidr* (lote-tree leaves) and then apply camphor, or some camphor at the end ; and when you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it .

رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَمُوتُ لِمُسْلِمٍ ثَلَاثَةُ مِنَ الْوَلَدِ فَيَلْجَأُ إِلَى تَحْلَةِ الْقَسَمِ». [انظر: ٦٦٠٦] (٧) بَابُ قَوْلِ الرَّجُلِ لِلنِّسَاءِ عِنْدَ الْقَبْرِ: أَصْبَرِي

١٢٥٢ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابِتُ، عَنْ أَسِّ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِامْرأَةٍ عِنْدَ قَبْرٍ وَهِيَ تَبْكِي، فَقَالَ: «إِنَّقِي اللَّهَ وَاصْبِرِي». [انظر: ٧١٥٤، ١٣٠٢، ١٢٨٣]

(٨) بَابُ غُسلِ الْمَيِّتِ وَوُضُوئِهِ بِالْمَاءِ وَالسَّدْرِ،

وَحَنَطَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
ابنًا لِسَعِيدٍ بْنِ زَيْدٍ وَحَمَلَهُ وَصَلَّى وَلَمْ
يَتَوَضَّأُ. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا: الْمُسْلِمُ لَا يَنْجُسُ حَيَاً وَلَا
مِيَتَا. وَقَالَ سَعْدٌ: لَوْ كَانَ نَجْسًا مَا
مَيِّسْتُهُ. وَقَالَ النَّبِيُّ ﷺ: «الْمُؤْمِنُ لَا
يَنْجُسُ».

١٢٥٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللهِ قَالَ: حَدَّثَنِي مَالِكُ عَنْ أَئُوبَ
السَّخْنَيَانِيِّ، عَنْ مُحَمَّدٍ بْنِ سَيِّرِينَ،
عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةَ رَضِيَ اللَّهُ
عَنْهَا قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوْفِيتَ ابْنَتُهُ فَقَالَ: «اْغْسِلْنَاهَا
ثَلَاثَةً أَوْ خَمْسَةً أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ
رَأَيْتُنِي ذَلِكَ بِمَاءٍ وَسَدْرًا، وَاجْعَلْنِي فِي

الآخرة كافوراً أو شيئاً من كافور، فإذا فرغت فاذنني». فلما فرغنا آذناه فأعطانا حقوه فقال: «أشعرنها إياها». تعني: إداره. [راجع: ١٦٧]

(٩) باب ما يُستحب أن يُغسل وثرا

(9) CHAPTER. It is desirable to wash (the dead body) for an odd number of times.

1254. Narrated Umm 'Aṭīyya: رَضِيَ اللَّهُ عَنْهَا 'Aṭīyya: Allāh's Messenger ﷺ came to us and we were giving a bath to his (dead) daughter and said, "Wash her three, five or more times with water and *Sidr* (*Nabiq* – lote-tree leaves) and sprinkle camphor on her at the end; and when you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it.

Ayyūb said that Hafṣa narrated to him a narration similar to that of Muḥammad in which it was said that the bath was to be given for an odd number of times, and the numbers 3, 5 or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Umm 'Aṭīyya also mentioned, "We combed her hair and divided them in three braids."

(10) CHAPTER. To start from the right side while giving a bath to a dead body.

1255. Narrated Umm 'Aṭīyya: رَضِيَ اللَّهُ عَنْهَا 'Aṭīyya: Allāh's Messenger ﷺ, concerning his (dead) daughter's bath, said, "Start with the right

١٢٥٤ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقِيفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَتَحْرُنَ نَعْسِلُ ابْنَتَهُ فَقَالَ: «أَعْسِلْنَاهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ بِمَا وَسَدْرٍ، وَاجْعَلْنَاهَا فِي الْآخِرَةِ كافوراً. فإذا فَرَغْتُ فَاذنِنِي»، فَلَمَّا فَرَغْنَا آذَنَاهُ فَأَلْقَى إِلَيْنَا حَقْوَهُ فَقَالَ: «أشعرنها إياها». [راجع: ١٦٧]

فَقَالَ أَيُوبُ: وَحَدَّثَنِي حَفْصَةُ بْنُ مِيمُونٍ حَدِيثُ مُحَمَّدٍ. وَكَانَ فِي حَدِيثِ حَفْصَةَ: «أَعْسِلْنَاهَا وَثَرًا»، وَكَانَ فِيهِ: «ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا». وَكَانَ فِيهِ: أَنَّهُ قَالَ: «ابْدَأْنَاهَا بِمَا يَمِينُهَا بِمَوَاضِعِ الْوُضُوءِ مِنْهَا». وَكَانَ فِيهِ: أَنَّ أُمَّ عَطِيَّةَ قَالَتْ: «وَمَسْطَنْنَاهَا ثَلَاثَةَ قُرُونٍ».

(١٠) باب: يَدِأْ بِمَيَامِنِ الْمَيِّتِ

١٢٥٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ:

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side, and the parts which are washed in ablution.”

حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بْنِتِ سَبِّيْرَيْنَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَسْلِ ابْنَتِهِ: «ابْدَأْنَ بِمَيَامِنَهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا». [راجع: ١٦٧]

(١١) بَابُ مَوَاضِعِ الْوُضُوءِ مِنَ الْمَيِّتِ

(11) CHAPTER. (To start with) the parts of the dead body which are washed in ablution.

1256. Narrated Umm Atīyya رَضِيَ اللَّهُ عَنْهَا: When we washed the deceased daughter of the Prophet ﷺ, he said to us, while we were washing her, “Start the bath from the right side and from the parts which are washed in ablution.”

١٢٥٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدِ الْحَدَّادِ، عَنْ حَفْصَةَ بْنِتِ سَبِّيْرَيْنَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا غَسَّلْنَا ابْنَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنَا وَنَحْنُ تَعْسِلُهَا: «ابْدُؤُ بِمَيَامِنَهَا وَمَوَاضِعِ الْوُضُوءِ». [راجع: ١٦٧]

(١٢) بَابٌ: هَلْ تُكْفُنُ الْمَرْأَةُ فِي إِزارِ الرَّجُلِ؟

(12) CHAPTER. Can a woman be shrouded in the waist-sheet of a man?

1257. Narrated Umm Atīyya رَضِيَ اللَّهُ عَنْهَا: The daughter of the Prophet ﷺ expired, and he said to us, “Wash her three, or five times, or more if you see it necessary, and when you finish, notify me.” So, (when we finished) we informed him and he unfastened his waist-sheet and told us to shroud her in it.

١٢٥٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَمَّادَ: أَخْبَرَنَا ابْنُ عَوْنَى، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُؤْفِيكُتْ بْنُتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنَا: «اغْسِلُهَا ثَلَاثَةً أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ، فَإِذَا فَرَغْتُمْ فَادِنِنِي» فَادَّنَاهُ فَتَرَعَ مِنْ جَفْوِهِ إِزارَةً وَقَالَ: «أشْعِرْهَا إِيَاهُ». [راجع: ١٦٧]

(١٣) بَابٌ: يَجْعَلُ الْكَافُورَ فِي الْأَخِيرَةِ

(13) CHAPTER. To sprinkle camphor on the dead body as the last thing (before shrouding).

1258. Narrated Muḥammad: Umm Atīyya رَضِيَ اللَّهُ عَنْهَا said, “One of the daughters of the Prophet ﷺ died and he

١٢٥٨ - حَدَّثَنَا حَامِدُ بْنُ عَمْرَ:

حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ

came out and said, ‘Wash her three, or five times or more, if you think it necessary, with water and *Sidr* (*Nabiq* — lot tree leaves), and last of all sprinkle camphor (or some camphor over her before shrouding) and when you finish, inform me.’” Umm ‘Atīyya added, “When we finished we informed him and he gave us his waist-sheet and said, ‘Shroud her in it.’”

1259. Umm ‘Atīyya (in another narration) added, “The Prophet ﷺ said, ‘Wash her three, five or seven times or more, if you think it necessary.’” Hafṣa said that Umm ‘Atīyya had also said, “We entwined her head-hair into three braids.”

(14) CHAPTER. To undo the hair of a (dead) female.

And Ibn Sirīn said, “There is no harm in undoing the hair of a (dead) female.”

1260. Narrated Hafṣa bint Sirīn: Umm ‘Atīyya said that they had entwined the head-hair of the daughter of Allāh’s Messenger ﷺ in three braids. They first undid her hair, washed and then entwined it in three braids.”

(15) CHAPTER. How to shroud a dead body.

And Al-Hasan said, “The fifth piece of cloth is for tying the thighs and hips and it

مُحَمَّدٌ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوَفَّيْتُ إِحْدَى بَنَاتِ النَّبِيِّ فَخَرَجَ فَقَالَ: «أَعْسِلْنَاهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنِي بِمَاءٍ وَسِدْرًا. وَجَعَلْنَيْ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ. فَإِذَا فَرَغْنَا فَأَذَنَهُ فَأَنْقَلَ إِلَيْنَا حِقْوَةً» فَقَالَ: «أَشْعِرْنَاهَا إِيَّاهُ». وَعَنْ أَيُوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا بِتَحْمُوهُ. [راجع: ١٦٧]

١٢٥٩ - وقالت: إنَّهُ قَالَ: «أَعْسِلْنَاهَا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنِي». قَالَتْ حَفْصَةُ: قَالَتْ أُمُّ عَطِيَّةَ: وَجَعَلْنَا رَأْسَهَا ثَلَاثَةَ قُرُونٍ. [راجع: ١٦٧]

(١٤) **بَابُ نَقْضِ شَعْرِ الْمَرْأَةِ**،
وقال ابن سيرين: لا بأس أن يُنقض شعر الميت.

١٢٦٠ - حدثنا أحمدرد قال: حدثنا عبد الله بن وهب: أخبرنا ابن جرير: قال أياً: وسمعت حفصة بنت سيرين قالت: حدثتنا أم عطية رضي الله عنها: أنهن جعلن رأس بنت رسول الله ﷺ ثلاثة قرون، نقضته ثم غسلته ثم جعلته ثلاثة قرون. [راجع: ١٦٧]

(١٥) **بَابُ كِيفَيِّ الإِشْعَارِ لِلْمَيِّتِ؟**
وقال الحسن: الخروفة الخامسة

should be outside the shroud.”

يُشَدُّ بِهَا الْمَخْدَنِينَ وَالْوَرَكَيْنَ تَحْتَ الدُّرْعِ.

1261. Narrated Ibn Sīrīn: Umm ‘Aṭīyya [an *Anṣārī* woman who gave the *Bai’ah* (pledge) to the Prophet ﷺ] came to Baṣrah to visit her son, but she could not find him. She narrated to us, “The Prophet ﷺ came to us while we were giving bath to his (dead) daughter, he said, ‘Wash her three times, five times or more, if you think it necessary, with water and *Sīdr* (*Nabiq* — lote-tree leaves), and last of all put camphor, and when you finish, notify me.’” Umm ‘Aṭīyya added, “After finishing, we informed him and he gave us his waist-sheet and told us to shroud her in it and did not say more than that.”

١٢٦١ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا ابْنُ جُرَيْجَ أَنَّ أَئُوبَ أَخْبَرَهُ قَالَ: سَمِعْتُ ابْنَ سِيرِينَ يَقُولُ: جَاءَتْ أُمُّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا - امْرَأَةً مِنَ الْأَنْصَارِ مِنَ الْلَّاتِي بَابَعْنَ - قَدِيمَتِ الْبَصَرَةِ. تَبَادَرَ ابْنَاهَا فَلَمْ تُدْرِكْهُ. فَحَدَّثَنَا قَالْتُ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ. فَقَالَ: «أَغْسِلْنَاهَا ثَلَاثَةً أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْنَ ذَلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا. إِنَّا فَرَغْنَ فَلَدَنِي». قَالْتُ: فَلَمَّا فَرَغْنَا الْفَتَى إِلَيْنَا حِقْوَةً فَقَالَ: «أَشْعِرْنَاهَا إِبَّاً». وَلَمْ يَزِدْ عَلَى ذَلِكَ. وَلَا أَذْرِي أَيُّ بَنَاتِهِ. وَرَأَعْمَ أَنَّ الْإِشْعَارَ: الْفُقْنَهَا فِيهِ. وَكَذَلِكَ كَانَ ابْنُ سِيرِينَ يَأْمُرُ بِالْمَرْأَةِ أَنْ تُشْعَرَ وَلَا تُؤَرَّ. [راجع: ١٦٧]

(١٦) بَابٌ: يُجْعَلُ شَعْرُ الْمَرْأَةِ ثَلَاثَةَ فُرُونٍ

(16) CHAPTER. To entwine the head-hair of a (dead) woman in three braids.

1262. Narrated Umm ‘Atīyya [رضي الله عنها]: We entwined the head-hair of the dead daughter of the Prophet ﷺ into three braids.

Waki’ said that Sufyān said, “One braid was entwined in front and the other two were entwined on the sides of the head.”

١٢٦٢ - حَدَّثَنَا قَبِيْصَةُ: حَدَّثَنَا سُفِيَّانُ، عَنْ هِشَامَ، عَنْ أُمِّ الْهَذَنِيْلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالْتُ: صَفَرْنَا شَعْرَ بِنْتِ النَّبِيِّ ﷺ. تَعْنِي: ثَلَاثَةَ فُرُونٍ. وَقَالَ وَكِيعٌ: قَالَ سُفِيَّانُ: نَاصِيَتْهَا وَقَرْنَيْهَا. [راجع: ١٦٧]

(17) CHAPTER. To make the hair of a (dead) woman fall at her back.

1263. Narrated Umm ‘Aṭīyya رضي الله عنها: One of the daughters of the Prophet ﷺ expired and he came to us and said, “Wash her with (water and) Sidr (Nabiq — lote-tree leaves) for odd number of times, i.e., three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me.” So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the head-hair (of the deceased girl) in three braids and made them fall at her back.

(١٧) بَابٌ : يُلْقِي شَعْرُ الْمَرْأَةِ خَلْفَهَا

١٢٦٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

يَحْيَى ابْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ حَسَانٍ قَالَ: حَدَّثَنَا حَفْصَةُ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تُؤْفَيْتُ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَأَتَانَا النَّبِيُّ ﷺ فَقَالَ: «أَعْسِلْنَاهَا بِالسِّدْرِ وَثَرَّا ثَلَاثَةَ أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتَنَّ ذَلِكَ. وَاجْعَلْنَ في الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَادِنِي». فَلَمَّا فَرَغْنَا أَذْنَاهُ فَأَلْقَى إِلَيْنَا حِقْوَةً فَضَمَّرْنَا شَعْرَهَا ثَلَاثَةَ قُرُونٍ وَأَلْقَيْنَاهَا خَلْفَهَا.

[راجع: ١٦٧]

(18) CHAPTER. White cloth for the shroud.

1264. Narrated ‘Aishah رضي الله عنها: Allāh’s Messenger ﷺ was shrouded in three Yemenite white *Sahūlīyya* (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban.”

(١٨) بَابُ الثِّيَابِ الْبَيْضِ لِلْكَفَنِ

١٢٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَنَّ رَسُولَ اللَّهِ ﷺ كُفَنَ فِي ثَلَاثَةِ أَثْوَابٍ يَمَانِيَّةَ بَيْضٍ سَحُولِيَّةَ مِنْ كُرْسِفٍ، لَيْسَ فِيهِنَّ قَبِيصًا وَلَا عِمَامَةً. [انظر: ١٢٧١، ١٢٧٢، ١٢٧٣]

(١٩) بَابُ الْكَفَنِ فِي ثَوْبَيْنِ

١٢٦٥ - حَدَّثَنَا أَبُو التَّعْمَانَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُوبَ، عَنْ سَعِيدٍ بْنِ جُبَيرٍ، عَنْ أَبْنَ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: يَبْنُمَا رَجُلٌ وَاقِفٌ بِعَرَقَةٍ

(19) CHAPTER. Shrouding in two pieces of cloth.

1265. Narrated Ibn ‘Abbās رضي الله عنهما: While a man was riding (his mount) at ‘Arafāt, he fell down from it (his mount) and broke his neck or his neck was crushed by it (and died). The Prophet ﷺ said, “Wash him with water and Sidr (Nabiq — lote-tree

leaves), and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik,' (i.e. like a pilgrim)."

إِذْ وَقَعَ عَنْ رَاجِلِهِ فَوَصَّتُهُ - أُوْ
قالَ: فَأَوْفَصَتُهُ - قَالَ النَّبِيُّ ﷺ:
«أَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفْنُوهُ فِي ثَوَبَيْنِ
وَلَا تُحْنَطُوهُ وَلَا تُخْمَرُوا رَأْسَهُ، فَإِنَّهُ
يُبَعَّثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا». [انظر:
١٤٣٩، ١٢٦٨، ١٢٦٧، ١٢٦٦، ١٨٤٩، ١٨٣٩،
١٨٥٠، ١٨٥١]

(20) CHAPTER. The perfuming of a dead body with *Hanūt* (a kind of perfume).

1266. Narrated Ibn 'Abbās: While a man was at 'Arafāt (for *Hajj*) with Allāh's Messenger ﷺ, he fell down from his mount and broke his neck or his neck was crushed by it (and he died). So Allāh's Messenger ﷺ said, "Wash him with water and *Sidr* (*Nabiq* — lote-tree leaves) and shroud him in two pieces of cloth and neither perfume him, nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be saying *Labbaik*."

١٢٦٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
حَمَادٌ، عَنْ أَيُوبَ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: بَيْمَا رَجُلٌ وَاقْفَ مَعَ
رَسُولِ اللَّهِ ﷺ يَعْرَفَةَ إِذْ وَقَعَ مِنْ
رَاجِلِهِ فَأَوْفَصَتُهُ - أُوْ قَالَ: فَأَوْفَصَتُهُ
- فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْسِلُوهُ
بِمَاءٍ وَسِدْرٍ، وَكَفْنُوهُ فِي ثَوَبَيْنِ، وَلَا
تُحْنَطُوهُ وَلَا تُخْمَرُوا رَأْسَهُ فَإِنَّ اللَّهَ
يُبَعَّثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا».

(21) بَابٌ: كَيْفَ يُكَفَّنُ الْمُحْرِمُ؟

(21) CHAPTER. How to shroud a *Muhrim* (one assuming the *Ihram* state for *Hajj* or *'Umra*).

1267. Narrated Ibn 'Abbās: A man was killed by his camel while we were with the Prophet ﷺ and he was a *Muhrim*. So the Prophet ﷺ said, "Wash him with water and *Sidr*, and shroud him in two pieces of cloth; and neither perfume him nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be saying *Labbaik*."

١٢٦٧ - حَدَّثَنَا أَبُو النُّعْمَانَ:
أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِّرٍ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ رَجُلًا وَقَصَّهُ بَعِيرٌ
وَنَحْنُ مَعَ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ فَقَالَ
النَّبِيُّ ﷺ: «أَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ
وَكَفْنُوهُ فِي ثَوَبَيْنِ وَلَا تُمْسُوهُ طَبِيًّا وَلَا

تُحْمِرُوا رَأْسَهُ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّاً .

1268. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا A man fell from his mount (and died) while he was with the Prophet ﷺ at ‘Arafāt. The Prophet ﷺ said, “Wash him with water and *Sidr* and shroud him in two pieces of cloth and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection saying *Labbāik*.”

١٢٦٨ - حَدَّثَنَا مُسَدْدَدٌ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ عَمْرُو، وَأَيُوبَ، عَنْ سَعِيدِ ابْنِ جُبَيرٍ، عَنْ ابْنِ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَجُلٌ وَاقْفَأَ مَعَ النَّبِيِّ ﷺ بِعِرَفةَ فَوَقَعَ عَنْ رَاجِلِهِ. قَالَ أَيُوبُ: فَوَقَصْتُهُ، وَقَالَ عَمْرُو: فَأَفْصَعْتُهُ، فَمَا قَالَ: «اغْسِلُوهُ بِماءٍ وَسِدْرٍ، وَكَفَّنُوهُ فِي ثَوْبَيْنِ، وَلَا تُحْنِطُوهُ وَلَا تُحْمِرُوا رَأْسَهُ، فَإِنَّهُ يُبَعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا». قَالَ أَيُوبُ: «يَبْيَيْ». وَقَالَ عَمْرُو: «مُلَبِّيًّا» .

(22) CHAPTER. To shroud one in a shirt, stitched or unstitched.

(٢٢) بَابُ الْكَفَنِ فِي الْقَمِيصِ الَّذِي يُكْفُ أو لا يُكْفُ

1269. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا When ‘Abdullāh bin Ubaī (the chief of hypocrites) died, his son came to the Prophet ﷺ and said, “O Allāh’s Messenger! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allāh’s forgiveness for him.” So, Allāh’s Messenger ﷺ gave his shirt to him and said, “Inform me (when the funeral is ready) so that I may offer the funeral prayer.” So, he informed him and when the Prophet ﷺ intended to offer the funeral prayer, ‘Umar took hold of his hand and said, “Has Allāh not forbidden you to offer the funeral prayer for the hypocrites?” The Prophet ﷺ said, “I have been given the choice, for Allāh نَعَى says: ‘Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not for forgiveness for

١٢٦٩ - حَدَّثَنَا مُسَدْدَدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ نَافِعَ، عَنْ ابْنِ عَمْرَو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي لَمَّا تُؤْفَى جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ قَالَ: أَعْطِنِي قَمِيصَكَ أُكْفِهُ فِيهِ، وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ . فَأَغْطَاهُ النَّبِيُّ ﷺ قَمِيصَهُ قَالَ: «آذِنِي أُصْلِي عَلَيْهِ فَادْعُهُ . فَلَمَّا أَرَادَ أَنْ يُصْلِي عَلَيْهِ جَذَبَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلَيْسَ اللَّهُ نَهَاكَ أَنْ تُصْلِي عَلَى الْمُنَافِقِينَ؟ قَالَ: «أَنَا بَيْنَ خَيْرَيْنِ»، قَالَ اللَّهُ

them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them..." (V.9:80) So the Prophet ﷺ offered the funeral prayer and on that the revelation came : "And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (i.e. hypocrites) who dies..." (V.9:84).

تعالى : ﴿أَسْتَغْفِرُ لَهُمْ أَوْ لَا سَتَغْفِرُ
لَهُمْ إِن تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ
اللَّهُ لَهُمْ﴾ [التوبه : ٨٠] «فَصَلَّى اللَّهُ عَلَيْهِ
قَنْزَتْ» ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مَّنْ هُمْ مَاتُ
أَبْدًا﴾ [التوبه : ٨٤]. [انظر : ٤٦٧٠، ٥٧٩٦]

1270. Narrated Jābir : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ came to (the grave of) 'Abdullāh bin Ubaī after his body was buried. The body was brought out and then the Prophet ﷺ put his saliva over the body and clothed it in his shirt.

١٢٧٠ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عُمَرِ
رَضِيَ اللَّهُ عَنْهُ : سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ
قَالَ : أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَعْدَ مَا دُفِنَ فَأَخْرَجَهُ فَقَتَّثَ فِيهِ مِنْ
رِيقَهُ، وَأَلْبَسَهُ قَمِيصَهُ . [انظر : ١٣٥٠، ٥٧٩٥، ٣٠٠٨]

(23) CHAPTER. To shroud (a dead) body without using a shirt.

1271. Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ was shrouded in three pieces of cloth which were made of *Suhūl* (a type of cotton), and neither a shirt nor a turban were used.

١٢٧١ - حَدَّثَنَا أَبُو ثَعِيمٍ : حَدَّثَنَا سُفِيَّانُ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كُفَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَلَاثَةِ أَنْوَابٍ سُحُولٍ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمامَةً . [راجع : ١٢٦٤]

1272. Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا Allāh's Messenger ﷺ was shrouded in three pieces of cloth and neither a shirt nor a turban were used.

١٢٧٢ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ؛ عَنْ هِشَامٍ : حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُفَنَ فِي ثَلَاثَةِ أَنْوَابٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمامَةً . [راجع : ١٢٦٤]

(24) CHAPTER. Using no turban in shrouding.

1273. Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا

(٢٤) بَابُ الْكَفَنِ بِلَا عِمامَةً
١٢٧٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ :

Allāh's Messenger ﷺ was shrouded in three pieces of cloth which were made of white *Suhūl* and neither a shirt nor a turban were used.

حدَّثَنِي مالكُ، عَنْ هِشَامِ بْنِ عُرْوَةَ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا:
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ كُفَّنَ فِي ثَلَاثَةِ
أَنْوَابٍ يَضْسُدُ سَحْوَتَهُ لَيْسَ فِيهَا فَمِيقْصُ
وَلَا عِمَامَةً. [راجع: ١٢٦٤]

(٢٥) **بابٌ:** الْكَفْنُ مِنْ جَمِيعِ
الْمَالِ،

(25) CHAPTER. To shroud one with (the price of) all of one's property.

And this is said by 'Atā, 'Az-Zuhrī, and 'Amr bin Dīnār and Qatāda. 'Amr bin Dīnār added, "Also *Hanūt* is to be taken from his property." And Ibrāhīm said, "Start with the shroud first then pay his debts, then follow his will." And Sufyān said, "The payment for the grave (digging etc.), and for washing the body is also included in the shroud expenses."

1274. Narrated Sa'd that his father said, "Once the meal of 'Abdur-Rahmān bin 'Aūf was brought in front of him, and he said, 'Mu'sab bin 'Umair was martyred and he was better than I, and he had nothing except his *Burda* (a black square narrow dress) to be shrouded in. Hamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his *Burda*. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

(26) CHAPTER. If there is nothing except one piece of cloth (for shrouding).

1275. Narrated Ibrāhīm: Once a meal was brought to 'Abdur-Rahmān bin

وَبِهِ قَالَ عَطَاءُ وَالزُّهْرِيُّ وَعَمْرُو
بْنُ دِينَارٍ وَقَنَادَةُ. وَقَالَ عَمْرُو بْنُ
دِينَارٍ: الْحَنُوطُ مِنْ جَمِيعِ الْمَالِ.
وَقَالَ إِبْرَاهِيمُ: يُبْدِأُ بِالْكَفْنِ، ثُمَّ
بِالدَّيْنِ، ثُمَّ بِالْوَصِيَّةِ. وَقَالَ سُفِيَّانُ:
أَجْرُ الْقَبْرِ وَالْعَسْلُ هُوَ مِنَ الْكَفْنِ.

١٢٧٤ - حدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ
المَكْيُّ: حدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ
سَعْدٍ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ عَبْدَ
الرَّحْمَنِ بْنَ عُوفٍ رَضِيَ اللَّهُ عَنْهُ يَوْمًا
بِطَعَامِهِ فَقَالَ: قُتِلَ مُضَعْبُ بْنُ عُمَيْرٍ
وَكَانَ خَيْرًا مِنِّي فَلَمْ يُوجَدْ لَهُ مَا
يُكْفَنُ فِيهِ إِلَّا بُرْدَةً. وَقُتِلَ حَمْزَةُ أُو
رَجُلٌ آخَرُ خَيْرٌ مِنِّي، فَلَمْ يُوجَدْ لَهُ مَا
يُكْفَنُ فِيهِ إِلَّا بُرْدَةً. لَقِدْ حَشِيتُ أَنْ
تَكُونَ قَذْ عَجَلْتُ لَنَا طَبِيبَاتُنَا فِي حَيَاةِنَا
الدُّنْيَا، ثُمَّ جَعَلَ يَسْكِي. [انظر: ١٢٧٥]

[٤٠٤٥]

(٢٦) **بابٌ:** إِذَا لَمْ يُوجَدْ إِلَّا تَوْبَةٌ
وَاحِدٌ

١٢٧٥ - حدَّثَنَا مُحَمَّدُ بْنُ

'Aūf رَضِيَ اللَّهُ عَنْهُ and he was fasting. He said, "Muṣ'ab bin 'Umair was martyred and he was better than I and was shrouded in his *Burda* and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Hamza was martyred and was better than I. Now the worldly wealths have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

مُقَاتِلٌ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ إِبْرَاهِيمَ، أَنَّ عَبْدَ الرَّحْمَنَ بْنَ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ أُتِيَ بِطَعَامٍ وَكَانَ صَائِمًا فَقَالَ: قُتِلَ مُضَعْبُ بْنُ عَمِيرٍ وَهُوَ خَيْرُ مِنِّي، كُفَّنَ فِي بُرُودٍ، إِنَّ عَطْلِي رَأْسُهُ بَدَأْتُ رِجْلَاهُ، وَإِنَّ عَطْلِي رِجْلَاهُ بَدَا رَأْسُهُ. وَأَرَاهُ قَالَ: وَقُتِلَ حَمْرَةً وَهُوَ خَيْرُ مِنِّي ثُمَّ بَسِطَ لَنَا مِنَ الدُّنْيَا مَا بَسِطَ. أَوْ قَالَ: أُعْطِيْنَا مِنَ الدُّنْيَا مَا أُعْطِيْنَا وَقَدْ خَشِبْنَا أَنْ تَكُونَ حَسَنَاتُنَا عَجَلَتْ لَنَا. ثُمَّ جَعَلَ يَكْيِي حَتَّى تَرَكَ الطَّعَامَ». [راجع: ١٢٧٤]

(٢٧) بَابٌ إِذَا لَمْ يَجِدْ كَفَنًا إِلَّا مَا يُوَارِي رَأْسَهُ أَوْ قَدْمَيْهِ عَطَلِي بِهِ رَأْسَهُ

(27) CHAPTER. If sufficient cloth for the shroud is not available but only that much which covers the head or the feet, then the head is to be covered.

1276. Narrated Khabbāb: We emigrated with the Prophet ﷺ in Allāh's Cause, and so our reward was then surely incumbent on Allāh. Some of us died and they did not take anything from their rewards in this world, and amongst them was Muṣ'ab bin 'Umair; and the others were those who got their rewards. Muṣ'ab bin 'Umair was martyred on the day of the battle of Uhud and we found nothing to shroud him in except his *Burda*. And when we covered his head his feet became bare and vice versa. So the Prophet ﷺ ordered us to cover his head only and to put *Idhkhīr* (a kind of shrub) over his feet.

١٢٧٦ - حَدَّثَنَا عَمْرُ بْنُ حَفْصٍ:
حدَّثَنَا أَبِي: حدَّثَنَا الْأَعْمَشُ: حدَّثَنَا شَقِيقٌ: حدَّثَنَا خَبَابُ رَضِيَ اللَّهُ عَنْهُ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نَلْتَمِسُ وَجْهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ. فَيَوْمًا مَنْ ماتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُضَعْبُ بْنُ عَمِيرٍ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ شَمَرْهُهُ فَهُوَ يَهْدِبُهَا قُتِلَ يَوْمًا أُخْدِي فَلَمْ نَجِدْ مَا نُحْكِمُهُ بِهِ إِلَّا بُرْدَةً إِذَا بُرْدَةً يَهْدِبُهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا عَطَلِي رَجْلَيْهِ خَرَجَ رَأْسُهُ فَأَمْرَنَا النَّبِيُّ ﷺ أَنْ نُعَطِّي رَأْسَهُ، وَأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ

من الإذنِ. [انظر: ٣٩١٣، ٣٨٩٧، ٣٩١٤، ٦٤٤٨، ٤٠٨٢، ٤٠٤٧]

(٢٨) بَابُ مَنْ اسْتَعْدَ الْكَفْنَ فِي زَمِينِ النَّبِيِّ ﷺ فَلَمْ يُنْكِرْ عَلَيْهِ

١٢٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِي رَضِيَ اللَّهُ عَنْهُ أَنَّ امْرَأَةً جَاءَتِ النَّبِيِّ ﷺ بِبُرْدَةً مَسْوَجَةً فِيهَا حَاشِيَتُهَا. أَنْدَرُونَ مَا الْبُرْدَةَ؟ قَالُوا: الشَّمْلَةُ. قَالَ: نَعَمْ. قَالَتْ: نَسْجُّثُهَا بِيَدِي فِحْشَتِ لِأَكْسُوكَهَا، فَأَخْذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا فَخَرَجَ إِلَيْنَا وَإِنَّهَا إِزَارَةٌ، فَحَسَّنَهَا فُلَانٌ فَقَالَ: أَسْبَّنَهَا مَا أَحْسَنَهَا. قَالَ الْقَوْمُ: مَا أَحْسَنَتْ لِيْسَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا ثُمَّ سَأْلَتْهُ وَعَلِمَتْ أَنَّهُ لَا يَرُدُّ. قَالَ: إِنِّي وَاللَّهِ مَا سَأْلَتْهُ لِأَلْبِسَهَا، إِنَّمَا سَأْلَتْهُ لِتَكُونَ كَفَنِي. قَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ. [انظر: ٦٠٣٦، ٥٨١٠]

(٢٩) بَابُ اتِّبَاعِ النِّسَاءِ الْجَنَائزَ

١٢٧٨ - حَدَّثَنَا قَيْصَرَةُ بْنُ عَقْبَةَ: حَدَّثَنَا سُعْيَانُ، عَنْ خَالِدِ الْحَنَاءِ عَنْ أُمِّ الْهَذَيْلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: نُهِبِّنَا عَنِ اتِّبَاعِ الْجَنَائزِ وَلَمْ يُعْرَمْ عَلَيْنَا. [راجع: ٣١٣]

(28) CHAPTER. (If) somebody prepared his shroud (before his death) (in the lifetime of the Prophet ﷺ and the Prophet ﷺ did not object to that).

1277. Narrated Sahl: A woman brought a woven *Burda* (sheet) having frilled border to the Prophet ﷺ. Then Sahl رَضِيَ اللَّهُ عَنْهُ asked them whether they knew what is *Burda*, they said that *Burda* is a cloak and Sahl confirmed their reply. Then the woman said, "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet ﷺ accepted it, and at that time he was in need of it. So he (ﷺ) came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet ﷺ is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allāh, I have not asked for it to wear it but to make it my shroud." Later he was shrouded in it.

(29) CHAPTER. (Is it permissible for women to accompany the funeral procession?)

1278. Narrated Umm 'Atīyya رَضِيَ اللَّهُ عَنْهَا: We were forbidden to accompany funeral processions but not strictly.

(٣٠) بَابُ إِحْدَادِ الْمَرْأَةِ عَلَى غَيْرِ زَوْجِهَا

1279. Narrated Muḥammad bin Sirīn: رَضِيَ اللَّهُ عَنْهَا One of the sons of Umm ‘Aṭīyya died, and when it was the third day, she asked for a yellow perfume and put it over her body, and said, “We were forbidden to mourn for more than three days except for our husbands.”

١٢٧٩ - حَدَّثَنَا مُسَدْدَدٌ: حَدَّثَنَا يُشْرُبُ ابْنُ الْمُقَضَّلِ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدٍ بْنِ سَبِيرِينَ قَالَ: تُؤْفَى ابْنُ لَامِ عَطَيَّةَ رَضِيَ اللَّهُ عَنْهَا. فَلَمَّا كَانَ يَوْمُ الثَّالِثِ دَعَتْ بِصُفْرَةَ فَمَسَحَتْ بِهِ وَقَالَتْ: نُهِيَّنَا أَنْ نُحَدِّ أَكْثَرَ مِنْ ثَلَاثَ إِلَّا يُرْفَجِ [راجع: ٣١٣]

1280. Narrated Zainab bint Abī Salama: When the news of the death of Abū Sufyān reached from Sham, Umm Habība رضي الله عنها on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, “No doubt, I would not have been in need of this, had I not heard the Prophet ﷺ saying: ‘It is not legal for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days.’”

١٢٨٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفِيَّانُ قَالَ: حَدَّثَنَا أَيُوبُ بْنُ مُوسَى قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ نَافِعٍ، عَنْ رَبِيبِ بْنِتِ أَبِي سَلَمَةَ قَالَتْ: لَمَّا جَاءَ نَعْيُ أَبِي سُفِيَّانَ مِنَ الشَّامِ دَعَتْ أُمُّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهَا بِصُفْرَةَ فِي الْيَوْمِ الثَّالِثِ، فَمَسَحَتْ عَارِضَيْهَا وَذَرَاعَيْهَا وَقَالَتْ: إِنِّي كُنْتُ عَنْ هَذَا لَكَنِيَّةَ لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَحِلُّ لِإِمَرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدِّدَ عَلَى مَيِّتٍ فَوْقَ ثَلَاثَ إِلَّا عَلَى زَوْجٍ فَإِنَّهَا تُحَدِّدُ عَلَيْهِ أَرْبَعَةَ أَنْسُهُرٍ وَعَشْرًا». انظر: ١٢٨١، ٥٣٤٥، ٥٣٣٩، ٥٣٣٤

1281. Narrated Zainab bint Abī Salama: I went to Umm Ḥabība رضي الله عنها, the wife of Prophet ﷺ, who said, “I heard the Prophet ﷺ saying, ‘It is not legal for a woman who believes in Allāh and the Last Day to mourn for any dead person for more than three days

١٢٨١ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرُو بْنِ حَزْمٍ، عَنْ حُمَيْدٍ بْنِ نَافِعٍ، عَنْ رَبِيبِ بْنِتِ

except for her husband, (for whom she should mourn) for four months and ten days.””

1282. Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, “I am not in need of scent, but I heard Allāh’s Messenger ﷺ saying, ‘It is not legal for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.’”

أبى سلمة، أخْبَرَهُ قَالَتْ: دَخَلْتُ عَلَى أُمّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَحُلُّ لِامْرأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ تُحِدُّ عَلَى مَيْتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [راجع: ١٢٨٠]

١٢٨٢ - ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بِنتِ جَحْشٍ حِينَ تُؤْمِنُ أخْوَهَا فَدَعَتْ بِطَيْبٍ فَمَسَّتْ بِهِ ثُمَّ قَالَتْ: مَا لِي بِالظَّيْبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ عَلَى الْمِنْبَرِ يَقُولُ: «لَا يَحُلُّ لِامْرأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ تُحِدُّ عَلَى مَيْتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [انظر:

[٥٣٣٥]

(٣١) بَابُ زِيَارَةِ الْقُبُورِ

1283. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allāh and be patient. She said to him, “Go away, for you have not been afflicted with a calamity like mine.” And she did not recognize him. Then she was informed that he was the Prophet ﷺ. So she went to the house of the Prophet ﷺ and there she did not find any guard. Then she said to him, “I did not recognize you.” He ﷺ said, “Verily, the patience is at the first stroke of a calamity.”

١٢٨٣ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابُتُ عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه: قَالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ تَشْكِي عِنْدَ قَبْرٍ، فَقَالَ: «إِنَّمَا اللَّهَ وَاصْبَرِي»، قَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصْبِبْ بِمُصْبِبِي، وَلَمْ تَعْرِفْهُ. فَقَبَلَ لَهَا: إِنَّهُ النَّبِيُّ ﷺ. فَأَتَتْ بَابَ النَّبِيِّ ﷺ فَلَمْ تَجِدْ عِنْدَهُ بَوَائِينَ. فَقَالَتْ: لَمْ أَغْرِفْكَ. فَقَالَ: «إِنَّمَا الصَّبَرُ عِنْدَ الصَّدْمَةِ الْأُولَى». [راجع: ١٢٥٢]

(٣٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «يُعَذَّبُ الْمَيْتُ بِيَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ» إِذَا

(32) CHAPTER. The statement of the Prophet ﷺ: “The deceased is punished because of the weeping (with wailing) of

some of his relatives, if wailing was the custom of that dead person.”

This is in agreement with the Statement of Allāh “...Ward off yourself and your families against a Fire (Hell) whose fuel is men and stones...” (V.66:6). And the Prophet ﷺ said, “All of you are guardians and responsible for your wards.” If that (wailing) was not his custom, as ‘Aishah رضي الله عنها (quoting the Qur‘ān) said: “And no bearer of burdens shall bear the burden of another.” (V.6:164) “And if one heavily laden calls another to (bear) his load, nothing of it will be lifted...” (V.35:18). And what is said regarding the permission of weeping without wailing, and the Prophet ﷺ said, “Not a person is murdered unjustly but the first son of Ādam (who did this crime first of all) will have a share of the crime of his murdering because he was the first to start the tradition of murdering.”

1284. Narrated Usāma bin Zaid رضي الله عنهما : The daughter of the Prophet ﷺ sent (a messenger) to the Prophet ﷺ requesting him to come as her child was dying (or was gasping), but the Prophet ﷺ returned the messenger and told him to convey his greeting to her and say: “Whatever Allāh takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allāh’s Reward.” She again sent for him, swearing that he should come. The Prophet ﷺ got up, and so did Sa‘d bin ‘Ubāda, Mu‘ādh bin Jabal, Ubaī bin Ka‘b, Zaid bin Thābit رضي الله عنهم and some other men. The child was brought to Allāh’s Messenger ﷺ while his breath was disturbed in his chest (the sub-narrator thinks that Usāma added:) as if it was a leather water-skin. On that the eyes of the Prophet ﷺ started shedding tears. Sa‘d said, “O

كان النَّوْحُ مِنْ سُتَّةِ،
لِقَوْلِ اللَّهِ تَعَالَى: «فُوَا أَنْفَسُكُو
وَأَهْلِكُوكُ نَارًا» [التحريم: ٦] وَقَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّكُمْ رَاعٍ وَمَسْؤُلٌ عَنْ رَعْيِتِهِ».
إِذَا لَمْ يَكُنْ مِنْ سُتَّةِ فَهُوَ كَمَا قَالَ
عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «وَلَا تَرْزُ
وَازِدَةً وَنَذَرَ أُخْرَى» [الأنعام: ١٦٤] وَهُوَ
كَوْلِيهِ: «وَلَمْ تَدْعُ مُثْقَلَةً» ذُنُوبًا «إِلَى
حَمِيلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ» [فاطر: ١٨]
وَمَا يُرِحَّصُ مِنَ الْبُكَاءِ فِي غَيْرِ نَوْحٍ.
وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا
إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأُولِيَّ كَفْلٌ مِنْ
دَمِهَا». وَذَلِكَ لِأَنَّهُ أَوْلُ مَنْ سَنَ
الْقَتْلَ.

1284 - حَدَّثَنَا عَبْدَانُ وَمُحَمَّدٌ
قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمُ
بْنُ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ قَالَ:
حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: أَرْسَلَتِ بْنُتُ الْيَيِّ
إِلَيْهِ: إِنَّ ابْنَآ لِي قُبِضَ فَاقْتُلْنا. فَأَرْسَلَ
يُفْرِئُ السَّلَامَ وَيَقُولُ: «إِنَّ اللَّهَ مَا أَخْدَ
وَلَهُ مَا أَغْطَى وَكُلُّ عِنْدَهُ بِأَجْلٍ
مُسَمَّى، فَلْتَصْبِرْ وَلْتَحْسِبْ». فَأَرْسَلَتْ
إِلَيْهِ تُقْسِمُ عَلَيْهِ لِيَأْتِيَهَا. فَقَامَ وَمَعْهُ
سَعْدُ بْنُ عُبَادَةَ وَمَعَاذُ بْنُ جَبَلٍ وَأُبَيٌّ
بْنُ كَعْبٍ وَرَيْدُ بْنُ ثَابِتٍ وَرَجَالٌ،
فَرُفِعَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَنَفْسُهُ تَنَقْعَدُ، قَالَ: حَسِيبُتْ أَنَّهُ

Allāh's Messenger! What is this?" He replied, "It is mercy which Allāh has lodged in the hearts of His slaves, and Allāh is merciful only to those of His slaves who are merciful (to others)."

قالَ: كَانَهَا شَنِّ فَفَاضَتْ عَيْنَاهُ، فَقَالَ
سَعْدٌ: يَا رَسُولَ اللَّهِ مَا هَذَا؟ فَقَالَ:
«هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ
عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ
الرُّحْمَاءُ». [انظر: ٥٦٥٥، ٥٦٠٢، ٧٣٧٧، ٧٤٤٨]
[٦٦٥٥]

1285. Narrated Anas bin Mālik رضي الله عنه: We were (in the funeral procession) of one of the daughters of the Prophet ﷺ and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relation with his wife last night?" Abū Ṭalḥa replied in the affirmative. And so the Prophet ﷺ told him to get down in the grave. And so he got down in her grave.

١٢٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ:
حَدَّثَنَا فُلَيْخُ ابْنُ سُلَيْمَانَ، عَنْ هَلَالِ
بْنِ عَلَيٍّ، عَنْ أَسِّسِ بْنِ مَالِكٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ: شَهَدْنَا بَنْتَ لِيلَيْهِ
قَالَ: وَرَسُولُ اللَّهِ جَالِسٌ عَلَى
الْقَبْرِ. قَالَ: فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ.
قَالَ: فَقَالَ: «هَلْ مِنْكُمْ رَجُلٌ لَمْ
يُقَارِفِ الْأَيْلَةَ؟» فَقَالَ أَبُو طَلْحَةَ: أَنَا.
قَالَ: «فَاقْتِلْنِي»، قَالَ: فَنَزَّلَ فِي
قَبْرِهَا. [انظر: ١٣٤٢]

1286. Narrated 'Abdullāh bin 'Ubaidullāh bin Abī Mulaika: One of the daughters of 'Uthmān رضي الله عنه died at Makkah. We went to attend her funeral procession. Ibn 'Umar رضي الله عنهما and Ibn 'Abbas رضي الله عنهما were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me). 'Abdullāh bin 'Umar رضي الله عنهما said to 'Amr bin 'Uthmān, "Will you not prohibit crying as Allāh's Messenger ﷺ has said, 'The dead person is tortured by the crying of his relatives.'?"

١٢٨٦ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا
عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ:
أَخْبَرَنِي عَبْدُ اللَّهِ ابْنُ عَيْنِدَ اللَّهِ بْنُ أَبِي
مُلِيْكَةَ قَالَ: تُؤْفَقُ بِنْتُ لِعْنَمَانَ رَضِيَ
اللَّهُ عَنْهَا بِمَكَّةَ وَجِئْنَا لِنَشَهَدُهَا
وَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا، وَإِنِّي لِجَالِسٍ يَتَهَمَّا أَوْ
قَالَ: بَجَلَسْتُ إِلَى أَحَدِهِمَا ثُمَّ جَاءَ
الْآخَرُ فَجَلَسَ إِلَى جَنْبِي، فَقَالَ عَبْدُ
اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لِعَمْرِو
بْنِ عُثْمَانَ أَلَا تَنْهَى عَنِ الْبُكَاءِ؟ فَإِنَّ

رَسُولُ اللهِ ﷺ قَالَ: «إِنَّ الْمَيْتَ يُعَذَّبُ بِيُكَاءٍ أَهْلِهِ عَلَيْهِ».

١٢٨٧ - فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَدْ كَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَقُولُ بِعَضَّ ذَلِكَ ثُمَّ حَدَّثَ فَقَالَ: صَدَرْتُ مَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ مِنْ مَكَّةَ حَتَّى إِذَا كُنَّا بِالْيَدِيَاءِ إِذَا هُوَ بِرَكْبٍ تَحْتَ ظِلِّ سَمَرَّةَ، فَقَالَ: اذْهَبْ فَانْظُرْ مَنْ هُولَاءِ الرَّكْبُ. قَالَ: فَنَظَرْتُ فَإِذَا صَهِيبٌ، فَأَخْبَرَهُ فَقَالَ: ادْعُهُ لِي، فَرَجَعْتُ إِلَيْهِ صَهِيبٌ فَقُلْتُ: ارْتَحِلْ فَالْحَقُّ بِأَمِيرِ الْمُؤْمِنِينَ. فَلَمَّا أَصِبَ عُمَرَ دَخَلَ صَهِيبٌ يَنْكِي يَقُولُ: وَآخَاهُ وَاصَّاحِبَاهُ. فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: يَا صَهِيبُ، أَتَبْكِي عَلَيَّ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمَيْتَ يُعَذَّبُ بِعَضِّ بُكَاءٍ أَهْلِهِ عَلَيْهِ»؟.

[انظر: ١٢٩٢، ١٢٩٠]

١٢٨٨ - قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَلَمَّا ماتَ عُمَرُ ذَكَرْتُ ذَلِكَ لِعائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقَالَتْ: يَرْحُمُ اللَّهُ عُمَرَ، وَاللَّهُ مَا حَدَّثَ رَسُولَ اللَّهِ ﷺ إِنَّ اللَّهَ يُعَذِّبُ الْمُؤْمِنَ بِيُكَاءِ أَهْلِهِ عَلَيْهِ، وَلِكِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللَّهَ لِيَرِيدُ الْكَافِرَ عَذَابًا بِيُكَاءِ أَهْلِهِ عَلَيْهِ». وَقَالَتْ: حَسِبْكُمُ الْقُرْآنُ «وَلَا تَرُدُّ وَارِدَةً وَذَرْ أُخْرَى») [الأنعام: ١٦٤] قَالَ ابْنُ عَبَّاسٍ رَضِيَ

1287. Ibn 'Abbās said, "Umar used to say so." Then he added narrating, "I accompanied 'Umar on a journey from Makkah till we reached Al-Baidā'. There, he saw some travellers in the shade of a *Samura* (a kind of forest tree). He said (to me), 'Go and see who those travellers are.' So I went and saw that one of them was Ṣuhāib. I informed 'Umar about that, who then asked me to call him. So I went back to Ṣuhāib and said to him, 'Depart and proceed to the chief of the faithful believers.' Later, when 'Umar was stabbed, Ṣuhāib came weeping and saying, 'O my brother, O my friend!' On this 'Umar said to him: O Ṣuhāib! Are you weeping for me while the Prophet ﷺ said, 'The deceased is punished because of the weeping (with loud wailing) of some of his relatives?'

1288. Ibn 'Abbās added, "When 'Umar died I told that to 'Aishah and she said, 'May Allāh be Merciful to 'Umar. By Allāh, Allāh's Messenger ﷺ did not say that a believer is punished by the weeping (crying aloud) of his relatives. But he said, 'Allāh increases the punishment of a disbeliever because of the weeping (crying aloud) of his relatives.'" 'Aishah further added, "The Qur'ān is sufficient for you (to clear up this point) as Allāh has stated: '...No bearer of burdens shall bear the burden of another...' (V.6:164). Ibn 'Abbās then said, "Only Allāh makes to whom He wills laugh and makes (to

whom He wills) weep.” Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ did not say anything after that.

اللَّهُ عَنْهُمَا عِنْدَ ذَلِكَ: وَاللَّهُ هُوَ أَصْحَّكَ وَأَبْكَى. قَالَ ابْنُ أَبِي مُلِيْكَةَ: وَاللَّهُ مَا قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا شَيْئًا». [انظر: ١٢٨٩، ٣٩٧٨]

1289. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: Once, Allāh’s Messenger ﷺ passed by (the grave of) a Jewess whose relatives were weeping over her. He said, “They are weeping (crying aloud) over her and she is being tortured in her grave”.

١٢٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ عُمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ: إِنَّمَا مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى يَهُودِيَّةَ يَبْكِي عَلَيْهَا أَهْلُهَا فَقَالَ: «إِنَّهُمْ يَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا». [راجع: ١٢٨٨]

1290. Narrated Abū Burda that his father said: When ‘Umar رَضِيَ اللَّهُ عَنْهُ was stabbed, Shuhaib started crying: “O my brother!” ‘Umar said, “Don’t you know that the Prophet ﷺ said, ‘The deceased is tortured for the weeping (with wailing) of the living’?”

١٢٩٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ: حَدَّثَنَا عَلَيِّي بْنُ مُسْهِرٍ: حَدَّثَنَا أَبُو إِسْحَاقَ وَهُوَ الشَّيْبَانِيُّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: لَمَّا أَصَبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ جَعَلَ صُهَيبَ يَقُولُ: وَأَخَاهُ. فَقَالَ عُمَرُ: أَمَا عَلِمْتَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الْمَيْتَ لَيُعَذَّبُ بِيُكَاءِ الْحَيِّ»؟. [راجع: ١٢٨٧]

(٣٣) **بَابُ ما يُكَرَّهُ مِنَ الْيَاكِحَةِ عَلَى الْمَيْتِ**

وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: دَعْهُنَّ يَبْكِينَ عَلَى أَبِي سُلَيْمَانَ مَا لَمْ يَكُنْ تَقْعُ أَفْوَلَقَةً. وَالْفَقْعُ: التَّرَابُ عَلَى الرَّأْسِ، وَاللَّقْلَقَةُ: الصَّوْتُ.

١٢٩١ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:

(33) CHAPTER. What (sort of) wailing over a deceased is disliked.

‘Umar said, “Let them weep for Abū Sulaimān (Khālid bin Al-Walīd) provided that they do not throw dust on their heads or cry loudly.”

1291. Narrated Al-Mughīra رَضِيَ اللَّهُ عَنْهُ I heard the Prophet ﷺ saying, “Ascribing false

things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-fire." Al-Mughīra added: I heard the Prophet ﷺ saying, "The deceased who is wailed over is tortured for that wailing."

1292. Narrated 'Umar : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The deceased is tortured in his grave for the wailing done over him."

Narrated Shu'ba : رَضِيَ اللَّهُ عَنْهُ The deceased is tortured for the wailing of the living ones over him.

حدَثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَلَيِّ بْنِ رَبِيعَةَ، عَنِ الْمُغَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ كَذِبَةً عَلَيَّ لَيْسَ كَذِبَةً عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلَيُتَوَوَّلَ مَعْنَدَهُ مِنَ النَّارِ». سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ نَيَّحَ عَلَيْهِ يُعَذَّبُ بِمَا نَيَّحَ عَلَيْهِ».

١٢٩٢ - حدثنا عبدان قال: أخبرني أبي، عن شعبة، عن قتادة، عن سعيد ابن المسيب، عن ابن عمر، عن أبيه، رضي الله عنهما عن النبي ﷺ قال: «الميت يعذب في قبره بما نيَّح عليه». تابعه عبد الأعلى: حدثنا يزيد بن زريع قال: حدثنا سعيد: حدثنا قتادة. وقال آدم عن شعبة: «الميت يعذب بعذاب الحي عليه». [راجع: ١٢٨٧]

(٣٤) باب :

1293. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ : On the day of the battle of Uhud, my father was brought and he had been mutilated and was placed in front of Allāh's Messenger ﷺ, and a sheet was over him. I went (forward) intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allāh's Messenger ﷺ gave his order and he was shifted away. At that time he (ﷺ) heard the voice of a crying woman and asked, "Who is that?" They said, "It is the daughter or the sister of 'Amr." He said, "Why does she weep? (or said: "Don't weep"), for the angels had been shading

١٢٩٣ - حدثنا علي بن عبد الله حدثنا سفيان : حدثنا ابن المتنكير قال: سمعت جابر بن عبد الله رضي الله عنهما قال: جيء بأبي يوم أحد قد مثقل به حتى وضع بين يدي رسول الله ﷺ وقد سجى ثواباً، فذهبت أريده أن أكشف عنه فنهاني قومي، ثم ذهبته أكشف عنه فنهاني قومي. فأمر رسول الله ﷺ فرفع سمع صوت صائحة فقال: «من

him with their wings till he (i.e. the body of the martyr) was shifted away.”

(35) CHAPTER. He who tears off his clothes (when afflicted with a calamity) is not from us.

1294. Narrated ‘Abdullāh رضي الله عنه : The Prophet ﷺ said, “He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the ways and traditions of the Days of Ignorance is not one of us.” (See H. No. 1297).

(36) CHAPTER. The sorrow of the Prophet ﷺ for Sa‘d bin Khaula.

1295. Narrated Sa‘d bin Abī Waqqās رضي الله عنه : In the year of the last *Hajj* of the Prophet ﷺ I became seriously ill and the Prophet ﷺ visited me enquiring about my health. I told him, “I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-third of my property in charity?” He said, “No.” I asked, “Half?” He said, “No.” then he added, “One-third, and even one third is much. You’d better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allāh’s sake, even for what you put in your wife’s mouth.” I said, “O Allāh’s Messenger! Will I be left alone after my companions have gone?” He said, “If you are left behind, whatever good deeds you will do will up-grade you and raise you high. And perhaps you will have a long

هذو؟” فَقَالُوا: ابْنَةُ عَمْرُو، أَوْ أَخْتُ عَمْرُو. قَالَ: «فَلِمَ تَبْكِي؟» أَوْ: لَا تَبْكِي فَمَا زَالَتِ الْمَلَائِكَةُ نُظِّلُهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ». [راجع: ١٢٤٤] (٣٥) بَابٌ: لَيْسَ مِنَ مَنْ شَقَ الْجُيُوبَ

١٢٩٤ - حَدَّثَنَا أَبُو نُعْمَانْ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا زَيْدُ الْيَامِيُّ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ مِنَ مَنْ لَظَمَ الْخُدُودَ وَشَقَ الْجُيُوبَ، وَدَعَا بَدَعَوْيَ الْجَاهِلِيَّةَ».

[انظر: ١٢٩٧، ١٢٩٨، ١٢٩٩]

(٣٦) بَابُ رِثَاءِ النَّبِيِّ ﷺ سَعْدَ بْنَ حَوْلَةَ

١٢٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَفَاصٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعُوذُنِي عَامَ حَجَّةَ الْوَدَاعِ مِنْ وَجْعٍ اشْتَدَّ بِي، فَقُلْتُ: إِنِّي فَدَدْ بَلَغَ بِي مِنَ الْوَجْعِ وَأَنَا ذُو مَالٍ، وَلَا يَرْثِي إِلَّا ابْنَةً. أَفَأَتَصْدِقُ بِثُلْثَيْنِ مَالِي؟ قَالَ: «لَا». فَقُلْتُ: بِالشَّطْرِ؟ فَقَالَ: «لَا»، ثُمَّ قَالَ: «الثُّلُثُ وَالثُّلُثُ كَبِيرٌ أَوْ كَثِيرٌ. إِنَّكَ أَنْ تَذَرَّهُمْ عَالَةً يَتَكَمَّلُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ

life, so that some people will be benefitted by you while others will be harmed by you. O Allāh! Complete the emigration of my Companions and do not turn them renegades." But, Allāh's Messenger ﷺ felt sorry for poor Sa'd bin Khaula as he died in Makkah." (But Sa'd bin Abi Waqqās lived long after the Prophet ﷺ).

نَفَقَةَ تَبَعِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجْرِتَ
بِهَا حَتَّىٰ مَا تَجْعَلُ فِي فِي امْرَأَتِكَ».
فَلَمَّا قَدِمَ رَسُولُ اللَّهِ، أَخْلَفَ بَعْدَ
أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخْلَفَ
فَتَعْمَلَ عَمَلاً صَالِحاً إِلَّا أَزْدَدْتَ بِهِ
دَرَجَةً وَرَفْعَةً. ثُمَّ لَعَلَكَ أَنْ تُخْلَفَ
حَتَّىٰ يَتَقَعَّدَ بِكَ أَقْوَامٌ، وَيُسْرَرُ بِكَ
آخِرُونَ. اللَّهُمَّ أَمْضِ لِاصْحَابِي
هِجْرَتَهُمْ. وَلَا تَرْدِهُمْ عَلَى أَغْقَابِهِمْ.
لِكِنَ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ» يَرَثِي لَهُ
رَسُولُ اللَّهِ ﷺ أَنْ ماتَ بِمَكَّةَ.
**(٣٧) بَابُ ما يُنْهَى مِنَ الْحَلْقِ عِنْدَ
الْمُصِبَّةِ**

(37) CHAPTER. Shaving the head on the falling of a calamity is forbidden.

1296. Narrated Abū Burda bin Mūsā رَضِيَ اللَّهُ عَنْهُ : Abū Mūsā got seriously ill, fainted and could not reply to his wife while he was lying with his head in her lap. When he came to his senses, he said, "I am innocent of those, of whom Allāh's Messenger ﷺ was innocent. Allāh's Messenger ﷺ is innocent of a woman who cries aloud (or slaps her face) who shaves her head and who tears off her clothes (on the falling of a calamity)."

١٢٩٦ - وَقَالَ الْحَكَمُ بْنُ
مُوسَى: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنْ
عَبْدِ الرَّحْمَنِ ابْنِ جَابِرٍ أَنَّ الْقَاسِمَ بْنَ
مُحَيْمِرَةَ حَدَّثَنَا قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ
بْنُ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ:
وَجَعَ أَبُو مُوسَى وَجَعًا فَعُشِيَ عَلَيْهِ
وَرَأْسُهُ فِي حَجْرٍ امْرَأَةٌ مِنْ أَهْلِهِ فَلَمْ
يَسْتَطِعْ أَنْ يَرُدَ عَلَيْهَا شَيْئًا. فَلَمَّا أَفَاقَ
قَالَ: أَنَا بَرِيءٌ مِمَّنْ بَرِئَ مِنْهُ مُحَمَّدٌ
بْنُ عَبْدِ الرَّحْمَنِ. إِنَّ رَسُولَ اللَّهِ ﷺ بَرِيءٌ مِنَ
الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقَّةِ». **(٣٨) بَابٌ:** لَيْسَ مِنَ ضَرَبَ
الْحُدُودَ

(38) CHAPTER. He who slaps his cheeks is not from us.

1297. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the

١٢٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفِيَّانُ

tradition of the Days of Ignorance is not from us.”

عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ،
عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ
عَنْهُ عَنِ الْبَيِّنِ قَالَ: «لَيْسَ مِنَ
مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُحُوبَ،
وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

[راجع: ١٢٩٤]

(39) CHAPTER. Prohibition of wailing and following the traditions of the Days of Ignorance when afflicted with a calamity.

1298. Narrated ‘Abdullāh : The Prophet ﷺ said, “He who slaps cheeks, tears (his) clothes and calls to or follows the traditions of the Days of Ignorance is not from us.”

(٣٩) بَابُ مَا يُنْهَى مِنَ الْوَيْلِ
وَدَعْوَى الْجَاهِلِيَّةِ عِنْدَ الْمُصِبَّةِ
١٢٩٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ
قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ،
عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ،
عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ
رَسُولُ اللَّهِ قَالَ: «لَيْسَ مِنَ مَنْ ضَرَبَ
الْخُدُودَ، وَشَقَّ الْجُحُوبَ، وَدَعَا
بِدَعْوَى الْجَاهِلِيَّةِ» . [راجع: ١٢٩٤]

(٤٠) بَابُ مَنْ جَلَسَ عِنْدَ الْمُصِبَّةِ
يُعْرَفُ فِيهِ الْحُزْنُ

١٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُتَّقِّيِّ: حَدَّثَنَا عَبْدُ الْوَهَابِ قَالَ:
سَمِعْتُ يَحْيَى قَالَ: أَخْبَرَنِي عَمْرَةُ
قَالْتُ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالْتُ: لَمَّا جَاءَ الْبَيِّنِ قُتِلَ ابْنُ
حَارَثَةَ وَجَعْفَرُ وَابْنِ رَوَاحَةَ جَلَسَ
يُعْرَفُ فِيهِ الْحُزْنُ وَأَنَا أَظُرُّ مِنْ صَائِرِ
الْبَابِ - شَوْقُ الْبَابِ - فَأَتَاهُ رَجُلٌ
فَقَالَ: إِنَّ نِسَاءَ جَعْفَرِيَّ، وَذَكَرَ
بُكَاءَهُنَّ. فَأَمْرَةُ أَنْ يَنْهَا هُنَّ. فَذَهَبَ
ثُمَّ أَتَاهُ الثَّانِيَةُ لَمْ يُطِعْنَهُ . فَقَالَ:

(40) CHAPTER. Whoever sat down and looked sad when afflicted with a calamity.

1299. Narrated ‘Āishah : When the Prophet ﷺ got the news of the death of (Zaid) Ibn Ḥāritha, Ja’far and Ibn Rawāḥa, he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja’far. The Prophet ﷺ ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet ﷺ said, “Forbid them.” So, again he went and came back for the third time and said, “O Allāh’s Messenger! By Allāh, they did not listen to us at all.” (Āishah added): Allāh’s Messenger ﷺ ordered him to go and put dust in their mouths. I said (to that man), ‘May Allāh stick your nose in the dust (i.e. humiliate

you)! You could neither (persuade the women to) fulfil the order of Allāh's Messenger ﷺ nor did you relieve Allāh's Messenger ﷺ from (his) distress."

انهضْ». فَاتَاهُ الشَّالِثَةُ قَالَ: وَاللَّهِ عَلَبَتْنَا يَا رَسُولَ اللَّهِ. فَرَعَمَتْ أَنَّهَ قَالَ: «فَاحْتُ فِي أَفْوَاهِهِنَّ التُّرَابَ».

فَكُلْتُ: أَرْغَمَ اللَّهُ أَنْفَكَ، لَمْ تَعْلَمْ مَا أَمْرَكَ رَسُولُ اللَّهِ ﷺ وَلَمْ تَرُكْ رَسُولَ اللَّهِ ﷺ مِنَ الْعَنَاءِ». [انظر: ١٣٠٥]

[٤٢٦٣]

1300. Narrated Anas: When *Al-Qurrā'* [the reciters of the Qur'ān (by heart)] were martyred, Allāh's Messenger ﷺ recited *Qunūt* for one month, and I never saw him (i.e. Allāh's Messenger ﷺ) so sad as he was on that day.

١٣٠٠ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْهِ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَقَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا حِينَ قُتِلَ الْقُرَاءُ فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ حَزَنَ حَزَنًا قَطُّ أَشَدَّ مِنْهُ. [راجع:

[١٠٠١]

(٤١) بَابُ مَنْ لَمْ يُظْهِرْ حُزْنَةً عِنْدَ الْمُصِيبَةِ،

وَقَالَ مُحَمَّدُ بْنُ كَعْبَ الْقُرَاطِيِّ: الْجَرْعُ الْقَوْلُ السَّيِّئُ، وَالْأَقْنُ السَّيِّئُ. وَقَالَ يَعْقُوبُ عَلَيْهِ السَّلَامُ: (إِنَّمَا أَشْكُوا بَنَى وَحْزِنَةٍ إِلَى اللَّهِ) [يوسف: ٨٦].

١٣٠١ - حَدَّثَنَا بِشْرُ بْنُ الْحَكَمِ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ: أَخْبَرَنَا إِسْحَاقُ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَشْكَى ابْنُ لَأْبِي طَلْحَةَ قَالَ: فَمَا أَبْوَ طَلْحَةَ خَارِجٌ. فَلَمَّا رَأَتْ أَمْرَأَهُ أَنَّهُ قَدْ مَاتَ هَيَّأَتْ شَيْئًا وَنَحَتْهُ

(41) CHAPTER. Whoever shows no signs of grief and sorrow on the falling of a calamity.

And Muḥammad bin Ka'b Al-Quraṣī said, "Impatience means a bad saying or a bad thought," and Prophet Ya'qūb (Jacob) عليه السلام said, "I only complain of my grief and sorrow to Allāh..." (V.12:86)

1301. Narrated Anas bin Mālik: One of the sons of Abū Ṭalḥa (became sick and) died and Abū Ṭalḥa at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abū Ṭalḥa came, he asked, "How is the boy?" She said, "The child is quiet and I hope he is in peace." Abū Ṭalḥa thought that she had spoken the truth. Abū Ṭalḥa passed the night and in the

morning took a bath and when he intended to go out, she told him that his son had died. Abū Ṭalḥa offered the (morning) *Ṣalāt* (prayer) with the Prophet ﷺ and informed the Prophet ﷺ of what had happened to them. Allāh's Messenger ﷺ said, "May Allāh bless you both concerning your night." (That is, may Allāh bless you with good offspring).

Sufyān said, "A man from the *Anṣār* said, 'They (i.e., Abū Ṭalḥa and his wife) had nine sons and all of them became reciters of the Qur'ān (by heart).'"

في جانب البيت. فلما جاء أبو طلحة قال: كيف الغلام؟ قالت: قد هدأ نفسم وأرجو أن يكون قد استراح. وظن أبو طلحة أنها صادقة، قال: بيات فلما أصبح اغشى فلما أراد أن يخرج أعلمته أنه قد مات. فصلَّى مع النبي ﷺ ثم أخبر النبي ﷺ بما كان مِنْهُما، فقال رسول الله ﷺ: «لعل الله أن يبارك لكما في ليلتكم». قال: سُفياً: فقال رجل من الأنصار: فرأيت لها تسعة أولاد كلهم قد قرأ القرآن.

[انظر: ٥٤٧٠]

(٤٢) باب الصبر عند الصدمة الأولى،

وقال عمر رضي الله عنه: يعم العدلان، ونعم العلاوة ﴿الذين إِذَا أَصْبَحُوكُمْ مُّبْيَتِينَ قَالُوا إِنَّا لِلّهِ وَإِنَّا إِلَيْهِ رَجِعونَ ﴾١٥٦﴿ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهَدُّونَ ﴾١٥٧﴾

[البقرة: ١٥٦ - ١٥٧]. وقوله تعالى: ﴿وَاسْتَعِنُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْمُتَّسِعِينَ ﴾١٤٥﴾ [البقرة: ١٤٥]

(42) CHAPTER. Patience is to be observed at the first stroke of a calamity.

'Umar رضي الله عنه said, "How good the two equals are and how good the reward is for those who when afflicted with calamity, say: *Innā lillāhi wa innā ilaihi rāji'ūn* (...Truly! To Allāh we belong and truly, to Him we shall return). They are those on whom are the *Salawāt* (i.e. who are blessed and will be forgiven) from their Lord and (they are those who) receive His Mercy, and it is they who are the guided-ones." (V.2:156,157). And the Statement of Allāh سعى: "And seek help in patience and *As-Salāt* (the prayer) and truly, it is extremely heavy and hard except for the *Al-Khashī'ūn*, [i.e. true believers in Allāh – those who obey Allāh with full submission, fear much from His Punishment and believe in His promise (Paradise) and in His Warning (Hell)] (V.2:45).

1302. Narrated Anas رضي الله عنه said, "The real patience is at the first stroke of a calamity."

١٣٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَنْدُرُ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ قَالَ: سَمِعْتُ أَنَّسًا رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّابَرُ عِنْدَ الصَّدْمَةِ الْأُولَى». [راجع: ١٢٥٢]

(43) CHAPTER. The saying of the Prophet ﷺ (at the death of his son Ibrāhīm) "Indeed we are grieved by your separation."

And Ibn 'Umar رضي الله عنهما said, "The Prophet ﷺ said, 'The eyes shed tears and the heart grieves.'"

وقال ابن عمر رضي الله عنهما عن النبي ﷺ: «تَدْمُعُ الْعَيْنُ وَيَحْرُنُ الْقَلْبُ».

1303. Narrated Anas bin Mālik رضي الله عنه said: We went with Allāh's Messenger ﷺ to the blacksmith Abū Saif, and he was the husband of the wet-nurse of Ibrāhīm (the son of the Prophet ﷺ). Allāh's Messenger ﷺ took Ibrāhīm and kissed him and smelled him. Later we entered Abū Saif's house and at that time Ibrāhīm was in his last breaths, and the eyes of Allāh's Messenger ﷺ started shedding tears. 'Abdur Raḥmān bin 'Auf said, "O Allāh's Messenger, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord (Allah), O Ibrāhīm! Indeed we are grieved by your separation."

١٣٠٣ - حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنِي يَحْيَى بْنُ حَسَانَ: حَدَّثَنَا قُرْيَاشٌ هُوَ ابْنُ حَيَّانَ، عَنْ ثَابِتٍ، عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى أَبِي سَفِيفِ الْقَنِينِ، وَكَانَ ظَرِراً لِإِبْرَاهِيمَ فَأَخَذَ رَسُولُ اللَّهِ ﷺ إِبْرَاهِيمَ قَبْلَهُ وَشَمَّهُ، سَمِّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ لِإِبْرَاهِيمَ يَجْمُودُ بِنَقْسِهِ. فَجَعَلَتْ عَيْنَا رَسُولُ اللَّهِ ﷺ تَدَرْفَانِ. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ: وَأَنْتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «يَا ابْنَ عَوْفٍ، إِنَّهَا رَحْمَةٌ» ثُمَّ أَتَبَعَهَا بِأَخْرَى. فَقَالَ ﷺ: «إِنَّ الْعَيْنَ تَدْمُعُ، وَالْقَلْبُ يَحْرُنُ، وَلَا تَقُولُ إِلَّا مَا يَرْضِي رَبُّنَا وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ». رَوَاهُ مُوسَى، عَنْ سُلَيْمانَ بْنِ الْمُغَيْرَةِ، عَنْ ثَابِتٍ،

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(44) CHAPTER. To weep near a patient.

1304. Narrated ‘Abdullah bin ‘Umar رَضِيَ اللَّهُ عَنْهُ : Sa‘d bin ‘Ubāda became sick and the Prophet ﷺ along with ‘Abdur Rahmān bin ‘Auf, Sa‘d bin Abī Waqqās and ‘Abdullah bin Mas‘ud visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, “Has he died?” They said, “No, O Allāh’s Messenger.” The Prophet ﷺ wept and when the people saw the weeping of Allāh’s Messenger ﷺ they all wept. He said, “Will you listen? Allāh does not punish or bestows His Mercy for shedding tears, nor for the grief of the heart, but He punishes because of this,” and he pointed to his tongue and added, “The deceased is punished for the wailing of his relatives over him.” ‘Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).

(45) CHAPTER. The forbiddance of wailing and crying aloud; and scolding those who practise them.

1305. Narrated Aishah رَضِيَ اللَّهُ عَنْهَا : When the news of the martyrdom of Zaid bin Hāriثا, Ja‘far and ‘Abdullah bin Rawāha came, the Prophet ﷺ sat down looking sad, and I was looking through the chink of the door. A man came and said, ‘O Allāh’s

(٤٤) بَابُ الْبُكَاءِ عِنْدَ الْمَرِيضِ
١٣٠٤ - حَدَّثَنَا أَصْبَحُ، عَنْ أَبِي

وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ سَعِيدِ ابْنِ الْحَارِثِ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَشْتَكَى سَعْدُ ابْنُ عَبَادَةَ شَكْوَى لَهُ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْوَدُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي وَقَاصِ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمَا، فَلَمَّا دَخَلَ عَلَيْهِ فَوَجَدَهُ فِي غَاشِيَةِ أَهْلِهِ قَالَ: «قَدْ فَضَّيَ؟» فَقَالُوا: لَا يَا رَسُولَ اللَّهِ. فَبَكَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكَوْا، قَالَ: «أَلَا تَسْمَعُونَ؟ إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا يُحْزِنُ الْقَلْبَ، وَلَكُنْ يُعَذِّبُ بِهَا - وَأَشَارَ إِلَى لِسَانِهِ - أَوْ يَرْحَمُ. وَإِنَّ الْمَيِّتَ يُعَذِّبُ بِيُكَاءِ أَهْلِهِ عَلَيْهِ». وَكَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَصْرِبُ فِيهِ بِالْعَصَابِ وَيَرْمِي بِالْحِجَارَةِ وَيَحْشِي بِالثُّرَابِ.

(٤٥) بَابُ مَا يُنْهِي مِنِ النُّفُوحِ
وَالْبُكَاءِ وَالرَّجْرِ عِنْ ذَلِكَ

١٣٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ حَوْشَبٍ: حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي عَمْرَةُ قَالَتْ: سَمِعْتُ

Messenger! The women of Ja‘far,’ and then he mentioned their crying. The Prophet ﷺ ordered him to stop them from crying. The man went and came back and said, ‘I tried to stop them but they disobeyed’. The Prophet ﷺ ordered him for the second time to forbid them. He went again and came back and said, ‘They did not listen to me (or ‘us’, the sub-narrator Muḥammad bin Ḥaushab is in doubt as to which is right).’ ‘Aishah added: The Prophet ﷺ said, ‘Put dust in their mouths.’ I said (to that man), ‘May Allāh stick your nose in the dust (i.e., humiliate you). By Allāh, you could neither (stop the women from crying) fulfil the order, nor did you relieve Allāh’s Messenger ﷺ from (his) distress.’

عائشة رضي الله عنها تقول: لما جاء
قتل زيد بن حارثة وَجَعْفَرٍ وَعَبْدِ الله
بن رواحة جلس النبي ﷺ يُعرف فيه
الحزن، وأنا أطلع من شق الباب
فأناه رجل فقال: أي رسول الله، إن
نساء جعفر، وذكر نكاههن فأمره بأن
ينهاهن فذهب الرجل ثم أتى فقال:
قد نهيتهم، وذكر أنه لم يطعنه.
فأمره الثانية أن ينهاهن فذهب ثم أتى
فقال: والله لقد غلبتني - أو غلبنا -
الشك من محمد بن عبد الله بن
حوشب - فرغمت أن النبي ﷺ
قال: «فاحس في أفاوهن التراب».
فقلت: أرغم الله أنفك، قوله ما
أنت بفاعل وما تركت رسول الله ﷺ
من العناية. [راجع: ١٢٩٩]

1306. Narrated Umm ‘Atiyya رضي الله عنها عن النبي ﷺ: At the time of giving the *Bai’ah* (pledge) to the Prophet ﷺ one of the conditions was that we would not wail, but it was not fulfilled except by five women, and they were, Umm Sulaim, Umm Al-‘Alā’ – the daughter of Abī Sabra, the wife of Mu‘ādh, and two other women; or the daughter of Abī Sabra and the wife of Mu‘ādh and another woman.

١٣٠٦ - حدثنا عبد الله بن عبد
الوهاب: حدثنا حماد: حدثنا
أبيوب، عن محمد، عن أم عطيه
قالت: أخذ علينا النبي ﷺ عند
البيعة أن لا تنوخ، فما وفت مينا
امرأة غير خمس نسوة: أم سليم،
وأم العلاء، وابنة أبي سبرة امرأة
معاذ، وامرأتين أو ابنة أبي سبرة،
وامرأة معاذ، وامرأة أخرى. [انظر:
[٧٢١٥، ٤٨٩٢]

(46) CHAPTER. Standing for the funeral procession.

1307. Narrated ‘Amir bin Rabī‘a رضي الله عنها

(٤٦) باب القيام للجنائز
١٣٠٧ - حدثنا علي بن عبد

الله: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الرُّهْرِيُّ
عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ
رَبِيعَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَيْتُمْ
الجَنَازَةَ فَقُومُوا حَتَّى تُخَلِّفُكُمْ». قَالَ:
سُفْيَانُ: قَالَ الرُّهْرِيُّ: أَخْبَرَنِي سَالِمُ،
عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا عَامِرُ بْنُ رَبِيعَةَ
عَنِ النَّبِيِّ ﷺ، زَادَ الْحُمَيْدِيُّ: «حَتَّى
تُخَلِّفُكُمْ أَوْ تُوْضَعَ». [انظر: ١٣٠٨]

(47) CHAPTER. When should one sit after standing for the funeral procession?

1308. Narrated ‘Āmir bin Rabi‘a رضي الله عنه : The Prophet ﷺ said, “If anyone of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him.”

الله: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الرُّهْرِيُّ
عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ
رَبِيعَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَيْتُمْ
الجَنَازَةَ فَقُومُوا حَتَّى تُخَلِّفُكُمْ». قَالَ:
سُفْيَانُ: قَالَ الرُّهْرِيُّ: أَخْبَرَنِي سَالِمُ،
عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا عَامِرُ بْنُ رَبِيعَةَ
عَنِ النَّبِيِّ ﷺ، زَادَ الْحُمَيْدِيُّ: «حَتَّى
تُخَلِّفُكُمْ أَوْ تُوْضَعَ». [انظر: ١٣٠٨]

(٤٧) بَابٌ: مَتَى يَقْعُدُ إِذَا قَامَ
لِلْجَنَازَةِ؟

١٣٠٨ - حَدَّثَنَا قَتْبِيَّةُ بْنُ سَعِيدٍ،
حَدَّثَنَا الْلَّيْثُ، عَنْ نَافِعٍ، عَنْ أَبِينَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ عَامِرِ بْنِ
رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «إِذَا رَأَى أَحَدُكُمْ جَنَازَةً، فَإِنَّ
لَمْ يَكُنْ مَاشِيًّا مَعَهَا فَلْيَقْمِمْ حَتَّى
يُخَلِّفَهَا أَوْ تُخَلِّفَهُ، أَوْ تُوْضَعَ مِنْ قَبْلِ
أَنْ تُخَلِّفَهُ». [راجع: ١٣٠٧]

١٣٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:
حَدَّثَنَا أَبُو أَبِي ذِئْبٍ، عَنْ سَعِيدِ
الْمَقْبُرِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا فِي جَنَازَةٍ
فَأَخَذَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ بِيَدِ
مَرْوَانَ فَجَلَسَا قَبْلَ أَنْ تُوْضَعَ، فَجَاءَ
أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ فَأَخَذَ بِيَدِ
مَرْوَانَ فَقَالَ: قُمْ، فَوَاللَّهِ لَقَدْ عَلِمْ هَذَا
أَنَّ النَّبِيَّ ﷺ نَهَا نَهَا عَنْ ذَلِكَ. فَقَالَ أَبُو
هُرَيْرَةَ: صَدِيقٌ. [انظر: ١٣١٠]

(٤٨) بَابٌ مَنْ تَبَعَ جَنَازَةً فَلَا يَقْعُدُ

1309. Narrated Sa‘id Al-Maqburī that his father said, “While we were accompanying a funeral procession, Abū Hurairah رضي الله عنه caught hold of the hand of Marwān and they sat down before the coffin was put down. Then Abū Sa‘id came and took hold of Marwān’s hand and said, ‘Get up. By Allāh, no doubt this (i.e., Abū Hurairah) knows that the Prophet ﷺ forbade us to do that.’ Abū Hurairah said, ‘He (Abū Sa‘id) has spoken the truth.’”

(48) CHAPTER. Whoever accompanies a funeral procession should not sit till the

coffin is put down from the shoulders of men, and if someone sits before this, then he is to be ordered to stand up.

1310. Narrated Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down."

حَتَّى تُوضَعَ عَنْ مَنَابِ الرِّجَالِ، فَإِنْ قَعَدَ أَمِيرًا بِالْقِيَامِ

١٣١٠ - حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَيْتُمْ جَنَازَةً فَقُومُوا فَمَنْ تَبَعَّهَا فَلَا يَقْعُدُ حَتَّى تُوضَعَ». [راجع: ١٣٠٩]

(٤٩) بَابُ مَنْ قَامَ لِجَنَازَةِ يَهُودِيٍّ

(49) CHAPTER. Standing for the funeral procession of a Jew.

1311. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: A funeral procession passed in front of us and the Prophet ﷺ stood up and we too stood up. We said, "O Allāh's Messenger! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up."⁽¹⁾

١٣١١ - حَدَّثَنَا مُعاَذُ بْنُ فَضَّالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ ابْنِ مَقْسُمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ بِنَا جَنَازَةُ فَقَامَ النَّبِيُّ ﷺ فَقُولُنا: يَا رَسُولَ اللَّهِ إِنَّهَا جَنَازَةُ يَهُودِيٍّ، قَالَ: «إِذَا رَأَيْتُمْ جَنَازَةً فَقُومُوا».

١٣١٢ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ أَبِي لَيْلَى قَالَ: كَانَ سَهْلُ بْنُ حُنَيْفَ وَقَيْسُ بْنُ سَعْدِ قَاعِدِيْنَ بِالْقَادِيسِيَّةِ، فَمَرَّوْا عَنْهُمَا بِجَنَازَةٍ فَقَاما، فَقَيْلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ، أَيْ مِنْ أَهْلِ الدِّرْمَةِ. فَقَالَا: إِنَّ النَّبِيَّ ﷺ مَرَّ بِهِ جَنَازَةً فَقَامَ، فَقَيْلَ لَهُ: إِنَّهَا جَنَازَةُ يَهُودِيٍّ، فَقَالَ: «أَلَيْسَتْ نَفْسًا؟».

1312. Narrated ‘Abdur Raḥmān bin Abī Lailā: Sahl bin Ḥunaif and Qais bin Sa‘d were sitting in the city of Al-Qādisiya. A funeral procession passed in front of them and they stood up. They were told that that funeral procession was of one of the inhabitants of the land, i.e., of a disbeliever, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet ﷺ and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a human being?" [See the footnote of H. No.1311].

(1) (H.1311) This order was cancelled by last action according to the *Hadīth* narrated by ‘Ali in *Sahīh Muslim*. See *Fath Al-Bārī*.

1313. As above.

١٣١٣ - وَقَالَ أَبُو حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: كُنْتُ مَعَ قَيْسِ وَسَهْلِ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَا: كُنَّا مَعَ النَّبِيِّ ﷺ. وَقَالَ زَكَرِيَّاً، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ أَبِي لَيْلَى: كَانَ أَبُو مَسْعُودٍ وَقَيْسِ يَقُومُانِ لِلْجَنَازَةِ.

(50) CHAPTER. Men, and not women, are to carry the coffin.

(٥٠) بَابُ حَمْلِ الرِّجَالِ الْجَنَازَةَ دُونَ النِّسَاءِ

1314. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ : Allah's Messenger ﷺ said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly)', and if he was not righteous, it will say, 'Woe to it (me)! Where are they taking it (me)?'" Its voice is heard by everything except mankind, and if he heard it he would fall unconscious."

١٣١٤ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْيَثْرَى، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ أَبَا سَعِيدَ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا وُضِعَتِ الْجَنَازَةُ وَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدْمُونِي. إِنْ كَانَتْ عَيْرَ صَالِحَةً قَالَتْ: يَا وَلِيَّاهَا أَيْنَ تَذَهَّبُونَ بِهَا؟ يَسْمَعُ صَوْنَاهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ. وَلَوْ سَعَعْتُمْ ضَعْقَ». [انظر: ١٣١٦]

[١٣٨٠]

(51) CHAPTER. Hurrying up with the coffin.

And Anas said, "Whenever you accompany a funeral procession, you should go in front, behind, to the right and to the left of the coffin." Someone else also (said the same and) added, "Close to it."

1315. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "Hurry up with the

وَقَالَ أَنَسُ: أَنْتُمْ مُشَيْعُونَ، فَامْشِ بَيْنَ يَدِيهَا وَخَلْفَهَا وَعَنْ يَمِينِهَا وَعَنْ شِمَالِهَا. وَقَالَ غَيْرُهُ: قَرِيبًا مِنْهَا.

١٣١٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:

dead body for if it was righteous, you are forwarding it to a good thing and if it was otherwise (not righteous), then you are putting off an evil thing down your necks.”

(52) CHAPTER. The saying of the deceased while he is being carried on the bier, “Take me quickly.”

1316. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه : The Prophet ﷺ said, “When a funeral is ready and the men carry it (the deceased) on their shoulders, if it was pious then it will say, ‘Present me quickly (or take me ahead)’, and if it was not pious, then it will say, ‘Woe to it (me), where are they taking it (me)?’ And its voice is audible to everything except a human being and if he heard it he would fall unconscious.”

(53) CHAPTER. Whoever aligned in two or three rows behind the *Imām* for a funeral *Salāt* (prayer).

1317. Narrated Jābir bin ‘Abdullāh رضي الله عنهما : Allāh’s Messenger ﷺ offered the funeral prayer for An-Najāshi and I was in the second or third row.

حدَثَنَا سُفِيَّانُ قَالَ: حَفْظُنَا مِنْ الرَّهْرِيَّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرِغُوا بِالْجَنَازَةِ فَإِنْ تَكَ صَالِحَةٌ فَخَيْرٌ تُقْدِمُونَهَا إِلَيْهِ، وَإِنْ تَكُ سُوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ». (٥٢) **بابُ قَوْلِ الْمَيِّتِ** وَهُوَ عَلَى الْجَنَازَةِ: قَدْمُونِي

١٣١٦ - حدَثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حدَثَنَا الْلَّيْثُ قَالَ: حدَثَنَا سَعِيدٌ، عَنْ أَبِيهِ أَبِي سَمْعَةَ أَبَا سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «إِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرَّجُالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدْمُونِي، وَإِنْ كَانَتْ غَيْرَ ذَلِكَ قَالَتْ لِأَهْلِهَا: يَا وَيَّاهَا أَيْنَ يَدْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الإِنْسَانَ، وَلَوْ سَمِعَ الإِنْسَانُ لَصَعِيقًا». (١٣١٤) **٥٣) بَابُ مَنْ صَفَ صَفَيْنِ أَوْ ثَلَاثَةَ**

عَلَى الْجَنَازَةِ خَلْفَ الْإِمَامِ ١٣١٧ - حدَثَنَا مُسَدَّدٌ، عَنْ أَبِي عَوَانَةَ، عَنْ فَتَاهَةَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَى النَّبِيِّ فَكُنْتُ فِي الصَّفَّ الثَّانِي أَوِ الْثَّالِثِ. [انظر: ١٣٢٠، ١٣٣٤، ٣٨٧٧، ٣٨٧٩]

(54) CHAPTER. The rows for funeral prayer.

1318. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ informed his Companions about the death of An-Najāshī and then he went ahead (to lead the funeral prayer) and the people lined up behind him in rows and he said four *Takbīr*.

1319. Narrated Ash-Shaibānī: Ash-Sha'bī شُبَّابٌ said, "I was informed by a man who saw the Prophet ﷺ coming to a grave that was separate from the other graves. He aligned the people in rows and said four *Takbīr*." I said, "O Abū 'Amr! Who narrated (that) to you?" He said, "Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا."

1320. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Today a pious man from Ethiopia (i.e. An-Najāshī) has expired, come on to offer the funeral prayer." (Jābir said): We lined up in rows and the Prophet ﷺ offered the funeral prayer for him, and we were in rows. Jābir added, "I was in the second row."

(55) CHAPTER. The lining up of boys in rows with men in the funeral prayer.

1321. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ passed by a grave of a deceased who had been buried at night. He asked, "When was this (deceased) buried?" The people said, "Yesterday." He said,

(٥٤) بَابُ الصُّفُوفِ عَلَى الْجَنَازَةِ ١٣١٨ - حَدَّثَنَا مُسَدْدٌ: حَدَّثَنَا

يَزِيدُ ابْنُ زُرْيَعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ الرُّثْرَيْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَعَى النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ التَّحَاشِيَ ثُمَّ تَقَدَّمَ فَصَفَّوْا خَلْفَهُ فَكَبَرَ أَرْبَعاً. [راجع: ١٢٤٥]

١٣١٩ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُبَّابٌ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنِ الشَّعْبِيِّ قَالَ: أَخْبَرَنِي مَنْ شَهَدَ النَّبِيَّ ﷺ أَتَى عَلَى قَبْرِ مَبْوَذٍ فَصَفَّهُمْ وَكَبَرَ أَرْبَعاً، قُلْتُ يَا أَبا عَمْرِو: مَنْ حَدَّثَكَ؟ قَالَ: أَبْنُ عَبَّاسٍ. [راجع: ٨٥٧]

١٣٢٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هَشَامُ بْنُ يُوسُفَ أَنَّ أَبْنَ جُرَيْجَ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَطَاءُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ النَّبِيُّ ﷺ: (قَدْ تُؤْفَى الْيَوْمَ رَجُلٌ صَالِحٌ مِنَ الْجَاهِشِ فَهَلَمْ فَصَلُّوا عَلَيْهِ). قَالَ: فَصَفَّقُنَا فَصَلَّى النَّبِيُّ ﷺ عَلَيْهِ. قَالَ أَبُو الزَّيْرِ عَنْ جَابِرٍ: كُنْتُ فِي الصَّفَّ الثَّانِي. [راجع: ١٣١٧]

(٥٥) بَابُ صُفُوفِ الصَّبِيَّانِ مَعَ الرِّجَالِ فِي الْجَنَازَةِ ١٣٢١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْواحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عَامِرٍ، عَنْ أَبِنِ عَبَّاسٍ

"Why did you not inform me?" They said, "We buried him when it was dark and so we disliked to wake you up." He (ﷺ) stood up and we lined up behind him. (Ibn 'Abbas said): I was one of them, and the Prophet ﷺ offered the funeral prayer.

(56) CHAPTER. The legal way of offering the funeral prayer.

And the Prophet ﷺ said, "Whoever offered the funeral prayer," and also said, "Offer the funeral prayer for your friend." And also said, "Offer the funeral prayer for An-Najashi." He called it a *Salāt* (prayer) although there is neither bowing, prostration, nor loud recitation in it, and there are *Takbīr* and *Taslīm*. Ibn 'Umar رضي الله عنه never offered the (funeral) *Salāt* (prayer) without ablution, nor at sunrise or at sunset and used to raise both his hands (at the time of saying *Takbīr*). Al-Hasan (Al-Baṣrī) said, "I noticed the people (i.e. the Prophet's Companions) regarding as the most deserving man to lead the funeral *Salāt* (prayer) the one whom they were satisfied with to lead them in compulsory *Salāt* (prayer). If a person has *Hadath* on the '*Eid* Day (during the '*Eid* prayer), or during the funeral prayer, he should look for water (to do ablution) and should not perform *Tayammum*. If anyone happens to pass by a funeral and the people are offering the (funeral) prayer, then it is advisable for him to join them by saying *Takbīr*. Ibn Al-Musaiyab said, "(In funeral prayers) there are four *Takbīr*, whether the *Salāt* (prayer) is offered at night or by day, in journey or at home." Anas said, "One *Takbīr* for starting

رضي الله عنهم: أنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَبْرٍ فَدُفِنَ لَيْلًا فَقَالَ: «مَتَى دُفِنَ هَذَا؟» قَالُوا: الْبَارِحَةَ، قَالَ: «أَفَلَا أَذْتَمُونِي؟» قَالُوا: دَفَنَاهُ فِي ظُلْمَةِ الْلَّيلِ فَكَرِهْنَا أَنْ نُوْقِظَكَ، فَقَامَ فَصَفَقْنَا خَلْفَهُ. قَالَ ابْنُ عَبَّاسٍ: وَأَنَا فِيهِمْ فَصَلَّى عَلَيْهِ. [راجع: ٨٥٧]

(٥٦) باب سنة الصلاة على الجنائز،

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى عَلَى الْجَنَازَةِ». وَقَالَ: «صَلَّوْا عَلَى صَاحِبِكُمْ». وَقَالَ: «صَلَّوْا عَلَى النَّاجِاشِيِّ»، سَمَّاهَا صَلَاةً لَيْسَ فِيهَا رُكُوعٌ وَلَا سُجُودٌ وَلَا يُتَكَلَّمُ فِيهَا. وَفِيهَا تَكْبِيرٌ وَتَسْلِيمٌ. وَكَانَ ابْنُ عُمَرَ لَا يُصَلِّي إِلَّا طَاهِرًا، وَلَا يُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلَا غُرُوبِهَا. وَيَرْفَعُ يَدَيْهِ. وَقَالَ الْحَسَنُ: أَذْرَكْتُ النَّاسَ وَأَحَقَّهُمْ عَلَى جَنَائِزِهِمْ مَنْ رَضُوهُ لِفَرَائِصِهِمْ. وَإِذَا أَخْدَثَ يَوْمَ الْعِيدِ أَوْ عِنْدَ الْجَنَازَةِ يَطْلُبُ الْمَاءَ وَلَا يَتَبَيَّمُ. وَإِذَا اتَّهَى إِلَى الْجَنَازَةِ وَهُمْ يُصَلُّونَ يَدْخُلُ مَعَهُمْ بِتَكْبِيرَةِ. وَقَالَ ابْنُ الْمُسَيَّبِ: يُكَبِّرُ بِاللَّيْلِ وَالنَّهَارِ وَالسَّفَرِ وَالْحَضَرِ أَرْبِعًا. وَقَالَ أَنَسُ رَضِيَ اللَّهُ عَنْهُ: تَكْبِيرُ الرَّاجِدَةِ اسْتَفْتَاحُ الصَّلَاةِ. وَقَالَ: «وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبْدًا» [التوبه: ٨٤]. وَفِيهِ

صَفُوفٌ إِمَامٌ .

the *Ṣalāt* (prayer),” and quoting Qur’ān he said, “And never (O Muḥammad ﷺ) pray (funeral prayer) anyone of them (hypocrites) who dies, (V.9:84)...” And in the funeral prayer there are rows and *Imām*.

1322. Narrated Ash-Shaibānī: Ash-Sha'bī said, “Somebody who passed along with your Prophet ﷺ by a grave that was separate from the other graves informed me (saying), ‘The Prophet ﷺ led us (in the funeral prayer) and we aligned behind him.’” We said, “O Abū ‘Amr! who told you this narration?” He replied, “Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا.”

(57) CHAPTER. Superiority of accompanying funeral processions;

And Zaid bin Thābit رَضِيَ اللَّهُ عَنْهُ said, “If you have offered (the funeral prayer) then you have paid what was due on you.” Hūmaid bin Hilāl said, “We do not think that it is necessary to take the permission of the relatives of the deceased to return from the funeral procession. But whoever returns after the funeral prayer will have a reward equal to one *Qirāt* (it is a great reward).”

1323. Narrated Nāfi‘: Ibn ‘Umar was told that Abū Ḥurairah رَضِيَ اللَّهُ عَنْهُ said, “Whoever accompanies the funeral procession will have a reward equal to one *Qirāt*.” Ibn ‘Umar said, “Abū Ḥurairah talks of an enormous reward.”

1324. ‘Āishah رَضِيَ اللَّهُ عَنْهَا attested Abū Hurairah’s narration and said, “I heard Allāh’s Messenger ﷺ saying like that.” Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُما said, “Indeed we have lost numerous *Qirāt*.”

١٣٢٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ النَّسَيْبَيِّ، عَنِ الشَّعْبِيِّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَنِّي كُمْ بَلِيلٍ عَلَى قَبْرٍ مَّنْبُوذٍ فَأَمَّا فَصَدَقْنَا حَلْفَةً فَقُلْنَا: يَا أَبَا عَمْرُو وَمَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا . [راجع: ٨٥٧]

(٥٧) **باب فضل اتباع الجنائز**،
وقال زيد بن ثابت رضي الله عنه: إذا صليت فقد قضيت الذي عليك. وقال حميد بن هلال: ما علمنا على الجنائز إدنا، ولكن من صلى ثم رجع فله قيراط.

١٣٢٣ - حَدَّثَنَا أَبُو النُّعْمَانَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمَ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: حَدَّثَ أَبْنَ عُمَرَ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ يَقُولُ: مَنْ تَبَعَ جَنَازَةً فَلَهُ قِيرَاطٌ، فَقَالَ: أَكْثَرُ أَبْوَهُرَيْرَةَ عَلَيْنَا . [راجع: ٤٧]

١٣٢٤ - فَصَدَقَتْ - يَعْنِي عَائِشَةَ - أَبَا هُرَيْرَةَ وَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ بَلِيلَ يَقُولُ: فَقَالَ أَبْنُ عُمَرَ رَضِيَ

الله عَنْهُمَا: لَقَدْ فَرَطْنَا فِي قَرَارِبِهِ
كَثِيرَةً. فَرَطْتُ: ضَيَّعْتُ، مِنْ أَمْرِ اللهِ.

(٥٨) بَابُ مَنِ انتَظَرَ حَتَّى تُدْفَنَ

(58) CHAPTER. Whoever waits till the deceased is buried.

1325. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that Allāh's Messenger ﷺ said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one *Qirāt*, and whoever accompanies it till burial, will get a reward equal to two *Qirāt*." It was asked, "What are two *Qirāt*?" He replied, "Like two huge mountains."

١٣٢٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلِمَةَ قَالَ: قَرَأْتُ عَلَى ابْنِ أَبِي دُرْبُتِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَوْعَتُ النَّبِيَّ ﷺ. ح [راجع: ٤٧]

حَدَّثَنَا أَحْمَدُ بْنُ شَيْبَبِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا يُونُسُ: قَالَ ابْنُ شَهَابٍ حَ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ الْأَعْرَجُ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَهَدَ الْجَنَازَةَ حَتَّى يُصَلِّي فَلَهُ قِيرَاطٌ وَمَنْ شَهَدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطًا». قَيْلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ».

(٥٩) بَابُ صَلَاةِ الصَّبِيَّانِ مَعَ النَّاسِ عَلَى الْجَنَائزِ

(59) CHAPTER. The offering of the funeral *Salāt* (prayer) by boys along with the men.

1326. Narrated ‘Āmir : Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ (who was at that time a boy) said, "Allāh's Messenger ﷺ came to a grave and the people said, 'He or she was buried yesterday.'" Ibn ‘Abbās added, "We aligned behind the Prophet ﷺ and he offered the funeral prayer for the deceased."

١٣٢٦ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، عَنْ عَامِرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى رَسُولُ اللهِ ﷺ قَبْرًا فَقَالُوا: هَذَا دُفْنٌ أَوْ دُفْنَتِ الْبَارِحَةَ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ

عَنْهُمَا: فَصَفَقْنَا خَلْفَهُ ثُمَّ صَلَّى
عَلَيْهَا. [راجع: ٨٥٧]

(٦٠) بَابُ الصَّلَاةِ عَلَى الْجَنَائِزِ بِالْمُصَلَّى وَالْمَسْجِدِ

١٣٢٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا الْأَئْتُ, عَنْ عَقِيلٍ, عَنْ أَبِي
شَهَابٍ, عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَأَبِي
سَلَمَةَ: أَنَّهُمَا حَدَّثَا عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ قَالَ: نَعَى لَنَا رَسُولُ
اللَّهِ ﷺ النَّجَاشِيَّ صَاحِبُ الْحَبَشَةَ
الْيَوْمَ الَّذِي مَاتَ فِيهِ, فَقَالَ:
«اسْتَغْفِرُوا لِأَخِيكُمْ». [راجع: ١٢٤٥]

١٣٢٨ - وَعَنْ أَبِي شَهَابٍ قَالَ:
حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيْبِ أَنَّ أَبَا
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ الَّبَيِّ
بِكَيْرَةَ صَفَّ بِهِمْ بِالْمُصَلَّى فَكَبَرَ عَلَيْهِ
أَرْبَعاً. [راجع: ١٢٤٥]

١٣٢٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْدِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ قَالَ: حَدَّثَنَا
مُوسَى بْنُ عُقْبَةَ, عَنْ نَافِعٍ, عَنْ عَبْدِ
اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ
الْيَهُودَ جَاؤُوا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ
مِنْهُمْ وَامْرَأَةً زَنِيَا, فَأَمْرَرَهُمَا فَرُجِمَا
قَرِيبًا مِنْ مَوْضِعِ الْجَنَائِزِ عِنْدَ
الْمَسْجِدِ. [انظر: ٣٦٣٥، ٤٥٥٦]

[٧٥٤٣، ٧٣٣٢، ٦٨٤١، ٦٨١٩]

(٦١) بَابُ مَا يُكْرَهُ مِنِ اتِّخَادِ الْمَسَاجِدِ عَلَى الْقُبُورِ،

(60) CHAPTER. To offer the funeral *Salāt* (prayer) at a *Musallā* and in the mosque.

1327. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ informed about the news of the death of An-Najāshī (King of Ethiopia) on the day he expired. He said, "Ask Allāh's forgiveness for your brother."

1328. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ made them align in rows at the *Musallā* and said four *Takbīr* (offered the funeral prayer for him).

1329. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Jews brought to the Prophet ﷺ a man and a woman from amongst them who have committed illegal sexual intercourse (adultery). He ordered both of them to be stoned (to death), near the place of offering the funeral prayer beside the mosque."

(61) CHAPTER. What is disliked of establishing places for worship (mosques) over the graves.

When Al-Hasan bin Al-Hasan bin 'Ali expired, his wife pitched a tent on his grave and it remained there for one year and then was demolished. They heard a voice saying, "Have they found what they lost?" A second voice replied, "No, they returned in despair."

وَلَمَّا ماتَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلَيٍ رَضِيَ اللَّهُ عَنْهُمْ ضَرَبَتْ امْرَأَةُ الْقُبَّةِ عَلَى قَبْرِهِ سَنَةً ثُمَّ رُفِعَتْ. فَسَمِعُوا صَائِحَةً يَقُولُونَ: أَلَا هَلْ وَجَدُوا مَا فَقَدُوا؟ فَأَجَابَهُ آخَرُ: بَلْ يَسُوْلُوا فَانْقَلَبُوا.

١٣٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ هَلَالِ هُوَ الْوَزَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ فِي مَرَضِهِ الَّذِي ماتَ فِيهِ: «لَعْنَ اللَّهِ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَاءِهِمْ مَسْجِدًا». قَالَتْ: وَلَوْلَا ذَلِكَ لَأُبَرِّزَ قَبْرُهُ غَيْرُ أَنِّي أَخْشَى أَنْ يُتَّخِذَ مَسْجِدًا. [راجع: ٤٣٥]

(٦٢) بَابُ الصَّلَاةِ عَلَى الْمُفَسَّدِ إِذَا ماتَ فِي نِفَاسِهَا

١٣٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ رُزْنَعٍ: حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ بُرَيْدَةَ قَالَ، عَنْ سَمْرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَأَيْتَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ ماتَتْ فِي نِفَاسِهَا فَقَامَ عَلَيْهَا وَسَطَّهَا. [راجع: ٤٣٦]

(٦٣) بَابٌ: أَيْنَ يَقُومُ مِنَ الْمَرْأَةِ وَالرَّجُلِ؟

١٣٣٢ - حَدَّثَنَا عَمْرَانَ بْنُ

(62) CHAPTER. The offering of the funeral *Salāt* of a woman who died during the delivery (of a child).

1331. Narrated Samura bin Jundab رَضِيَ اللَّهُ عَنْهُ: I offered the funeral *Salāt* (prayer) behind the Prophet ﷺ for a woman who had died during childbirth and he stood up by the middle of the coffin.

(63) CHAPTER. Where should the *Imām* stand while leading the funeral prayer of a female or a male?⁽¹⁾

1332. Narrated Samura bin Jundab رَضِيَ اللَّهُ عَنْهُ:

(1) (Ch.63) For a male, *Imām* should stand by the head of the deceased's coffin, and for a female *Imām* should stand by the middle of the coffin.

ميسرةً: حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا حُسْنِيُّ، عَنِ ابْنِ بُرَيْدَةَ قَالَ: حَدَّثَنَا سَمْرَةُ بْنُ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ ماتَتْ فِي نِفَاسِهَا فَقَامَ عَلَيْهَا وَسَطَهَا.

[راجع: ٢٣٢]

(٦٤) CHAPTER. There are four *Takbīr*^(١) in the funeral prayers.

Humaid said: "Anas led a funeral prayer and said three *Takbīr* and then performed *Taslīm*. When he was told about it he faced the *Qiblah* and said the fourth *Takbīr* and performed *Taslīm* (again)."

1333. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ informed about the news of the death of An-Najāshī on the day he died. He went out with us to the *Muṣallā* and we aligned in rows and he said four *Takbīr*^(١) for An-Najāshī's funeral prayer.

ميسرةً: حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا حُسْنِيُّ، عَنِ ابْنِ بُرَيْدَةَ قَالَ: حَدَّثَنَا سَمْرَةُ بْنُ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ ماتَتْ فِي نِفَاسِهَا فَقَامَ عَلَيْهَا وَسَطَهَا.

[٦٤] بَابُ التَّكْبِيرِ عَلَى الْجَنَازَةِ أَرْبَعًا،

وَقَالَ حُمَيْدٌ: صَلَّى بَنِي أَنْسٍ فَكَبَرَ ثَلَاثَةً، ثُمَّ سَلَّمَ فَقَبِيلَ لَهُ: فَاسْتَبَّلَ الْقِنْلَةَ ثُمَّ كَبَرَ الرَّابِعَةَ، ثُمَّ سَلَّمَ.

١٣٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى التَّحْجَاشِيَّ فِي الْيَوْمِ الَّذِي ماتَ فِيهِ وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَافَّ بِهِمْ وَكَبَرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

[١٢٤٥]

1334. Narrated Jābir : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ offered the funeral prayer for Aṣḥāma An-Najāshī and said four *Takbīr*^(١).

١٣٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سَيَّانٍ: حَدَّثَنَا سَلِيمُ بْنُ حَبَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِيَانَةَ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيِّ ﷺ صَلَّى عَلَى أَصْحَامَةَ التَّحْجَاشِيَّ فَكَبَرَ أَرْبَعًا. وَقَالَ يَزِيدُ بْنُ

(1) (H.No.1333 and Chap.64).

- After the first *Takbīr* one should recite *Sūrat Al-Fātiha* (سورة الفاتحة).
- After the second *Takbīr* one should recite *Salāt* upon the Prophet ﷺ. See H. No.3370. اللهم صل على محمد وعلى آله ابراهيم انك حميد معبد.
- After the third *Takbīr* one should invoke Allāh for the dead.
- After the fourth *Takbīr* one should invoke Allāh for himself and other Muslims.

هارونَ وَعَبْدُ الصَّمَدِ عَنْ سَلِيمِ
أَصْحَمَةً. [راجع: ١٣١٧]

(٦٥) بابُ قِرَاءَةِ فاتحةِ الْكِتَابِ عَلَى
الجَنَّارَةِ،

وَقَالَ الْحَسْنُ: يَقْرَأُ عَلَى الْطَّفْلِ
بِفَاتِحَةِ الْكِتَابِ وَيَقُولُ: اللَّهُمَّ اجْعَلْهُ
لَنَا سَلَفًا وَفَرَطًا وَسَلَمًا وَأَجْرًا.

(65) CHAPTER. The recitation of *Sūrat-al-Fātiha* in the funeral *Salāt*.

Al-Hasan said, “Recite *Al-Fātiha* in the funeral *Salāt* for a child and then say:

‘Allāhumma ij-‘alhu lanā salafan faraṭan
wa salafan wa ajran. (O Allāh! Make him, as
the one who prepares the way for us and as a
source of reward for us.)

1335. Narrated Talhā bin ‘Abdullāh bin ‘Aūf: I offered the funeral prayer behind Ibn ‘Abbās, (and he) recited *Al-Fātiha* and said, “You should know that it (i.e. recitation of *Al-Fātiha*) in the funeral prayer is the *Sunna* (legal way of Prophet Muḥammad ﷺ).”

(66) CHAPTER. To offer the (funeral) *Salāt* (prayer) on the grave after the burial of the deceased.

1336. Narrated Sulaimān Ash-Shaibānī: I heard Ash-Sha'bī saying, “I was told by a man, who along with the Prophet ﷺ, had passed by a grave that was separate from the other graves; that he (the Prophet ﷺ) led them in the (funeral) *Salāt* (prayer) and they offered *Salāt* (funeral prayer) behind him.” I said, “O Abū ‘Amr! Who narrated that to you?” He replied, “Ibn ‘Abbās عَنْهُمَا.”

١٣٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ،
عَنْ سَعْدٍ، عَنْ طَلْحَةَ قَالَ: صَلَيْتُ
خَلْفَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ:
أَخْبَرَنَا سُفِيَّانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ،
عَنْ طَلْحَةَ ابْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ
قَالَ: صَلَيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى
جَنَّارَةٍ فَقَرَأْتُ بِفَاتِحَةِ الْكِتَابِ، قَالَ:
لِتَعْلَمُوا أَنَّهَا سُنَّةٌ.

(٦٦) بابُ الصَّلَاةِ عَلَى الْقَبْرِ بَعْدَ مَا
يُدْفَنُ

١٣٣٦ - حَدَّثَنَا حَاجَاجُ بْنُ
مِنْهَائِيلٍ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي
سُلَيْمَانُ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ
الشَّعْبَيَّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ
النَّبِيِّ ﷺ عَلَى قَبْرٍ مَنْبُوذٍ فَأَمْهَمَهُمْ
وَصَلَوْا خَلْفَهُ. قُلْتُ: مَنْ حَدَّثَكَ هَذَا
يَا أبا عَمْرُو؟ قَالَ: ابْنُ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا. [راجع: ٨٥٧]

1337. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : A black person, a male or a female who used to clean the mosque, died. The Prophet ﷺ did not know about his death. One day the Prophet ﷺ remembered him and said, "What happened to that person?" The people replied, "O Allāh's Messenger! He died." He said, "Why did you not inform me?" They said, "His story was so-and-so (i.e., regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer for him.

١٣٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ اسْنَادَ رَجُلًا أَوْ امْرَأَةً كَانَ يَقْعُدُ فِي مَسْجِدٍ فَمَا وَلَمْ يَعْلَمْ النَّبِيُّ ﷺ بِمَوْتِهِ. فَذَكَرَهُ ذَاتَ يَوْمٍ فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «مَا فَعَلَ ذَلِكَ الْإِنْسَانُ؟» قَالُوا: ماتَ يَا رَسُولَ اللَّهِ. قَالَ: «أَفَلَا آذَنْتُمُونِي؟» قَالُوا: إِنَّهُ كَانَ كَذَا وَكَذَا قِصْطَهُ». قَالَ: فَخَفَرُوا شَانِهِ». قَالَ: «فَدُلُونِي عَلَى قَبْرِهِ». فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ.

[راجع: ٤٥٨]

(67) CHAPTER. A dead person hears the footsteps (of the living).

1338. Narrated Anas رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit up and ask him: 'What did you use to say about this man, Muhammad ﷺ?' He will say: 'I testify that he is Allāh's slave and His Messenger.' Then it will be said to him, 'Look at your place in the Hell-Fire. Allāh has changed for you a place in Paradise instead of it.'" The Prophet ﷺ further said, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance⁽¹⁾ (by following the Qur'an).'" Then he will be hit

١٣٣٨ - حَدَّثَنَا عَيَّاشُ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدُ ح وَقَالَ لِي خَلِيفَةً: حَدَّثَنَا ابْنُ زُرْبَعَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ وَتُؤْلَى وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَاقْعُدَاهُ فَيَقُولانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٌ ﷺ؟ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ». فَيُقَالُ: انْظُرْ إِلَى مَقْعِدِكَ مِنَ النَّارِ أَبْدَلَكَ اللَّهُ يَهُ مَقْعِدًا مِنْ الْجَنَّةِ». قَالَ

(1) (H.1338) See *Fath Al-Bārī*. This is quoted by *Musnad Al-Ahmad*.

with an iron hammer between his two ears, and he will cry, and that cry will be heard by whatever is near to him except human beings and jinn.”

النَّبِيُّ ﷺ: «فِي رَاهِمَا جَمِيعاً . وَأَمَّا
الْكَافِرُ أَوِ الْمُنَافِقُ فَيَقُولُ: لَا أَدْرِي ،
كُنْتُ أَهُولُ مَا يَقُولُ النَّاسُ . فَيُقَالُ:
لَا دَرِيَّتْ وَلَا تَأْيِتْ . ثُمَّ يُضَرَّبُ
بِمِظْرَقَةٍ مِّنْ حَدِيدٍ ضَرْبَةً بَيْنَ أَذْنَيْهِ
فَيَصِحُّ صَبِحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلَّا
الثَّقَلَيْنِ». [انظر: ١٣٧٤]

(٦٨) بَابُ مَنْ أَحَبَ الدَّفْنَ فِي الْأَرْضِ الْمُقَدَّسَةِ أَوْ نُحْوِهَا

١٣٣٩ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا
عَنْدَ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَعْمُورٌ، عَنِ
ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ قَالَ: أُرْسِلَ مَلَكُ
الْمَوْتِ إِلَى مُوسَى عَلَيْهِمَا السَّلَامُ
فَلَمَّا جَاءَهُ صَكَّهُ فَرَجَعَ إِلَى رَبِّهِ فَقَالَ:
أَرْسَلْنِي إِلَى عَبْدٍ لَا يُرِيدُ الْمَوْتَ.
فَرَدَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ عَيْنَهُ وَقَالَ:
اَرْجِعْ فَقْلُ لَهُ يَصْبُعُ يَدُهُ عَلَى مَتْنِ
ثُورٍ، فَلَمَّا بَكُلٌّ مَا عَطَّتْ بِهِ يَدُهُ بَكُلٌّ
شَعْرَةً سَتَّةً. قَالَ: أَيْ رَبْ، ثُمَّ مَاذَا؟
قَالَ: ثُمَّ الْمَوْتُ. قَالَ: فَالآنَ،
فَسَأَلَ اللَّهُ أَنْ يُذْنِيَهُ مِنَ الْأَرْضِ
الْمُقَدَّسَةِ رَمِيَّةً بِحَجَرٍ، قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «فَلَوْ كُنْتُ ثُمَّ
لَا زِيْكُنْ قَبْرَةً إِلَى جَانِبِ الطَّرِيقِ عِنْدَ
الْكَثِيرِ الْأَحْمَرِ».

(٦٩) بَابُ الدَّفْنِ بِاللَّيْلِ،
وَدُفِنَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَيْلًا.

(٦٩) CHAPTER. Burial at night and Abū Bakr was buried at night.

1340. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ offered the funeral prayer of a man one night after he was buried, he and his Companions stood up (for the Salāt — prayer). He had asked them about him before standing, saying, “Who is this?” They said, “He is so-and-so and was buried last night.” So, all of them offered the funeral prayer for him.

(70) CHAPTER. Building a mosque (a place of worship) at a grave.

1341. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا : When the Prophet ﷺ became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Māriya. Umm Salma and Umm Ḥabība رَضِيَ اللَّهُ عَنْهُمَا had been to Ethiopia, and both of them narrated its (the church's) beauty and the pictures it contained. The Prophet ﷺ raised his head and said, “Those are the people who, whenever a pious man dies amongst them, make a mosque (a place of worship) at his grave and then they make those pictures in it. Those are the worst creatures in front of Allāh.”

(71) CHAPTER. Who may get down in the grave of a woman.

1342. Narrated Anas رَضِيَ اللَّهُ عَنْهُ : We were in the funeral procession of the daughter of Allāh’s Messenger ﷺ, and Allāh’s Messenger ﷺ was sitting near the grave and I saw his eyes full of tears. He said, “Is there anyone amongst you who did not have sexual relation

١٣٤٠ - حدثنا عثمان بن أبي شيبة : حدثنا جرير، عن الشيباني عن الشعبي، عن ابن عباس رضي الله عنهما قال: صلى النبي ﷺ على رجلٍ بعد ما دفن بيته، قام هو وأصحابه، وكان سأله عنده فقال: «من هذا؟» فقالوا: فلان دفن البارحة، فصلوا عليه. [راجع: ٨٥٧]

(٧٠) باب بناء المسجد على القبر

١٣٤١ - حدثنا إسماعيل قال: حدثني مالك، عن هشام، عن أبيه، عن عائشة رضي الله عنها قالت: لما اشتكي النبي ﷺ ذكرت بعض نسائه كنيسة رأيتها بأرض الحبشة يقال لها: ماري. وكانت أم سلمة وأم حبيبة رضي الله عنها أتنا أرض الحبشة قد ذكرنا من حسنهما وتصاوير فيها، فرفع رأسه فقال: «أولئك إذا مات منهم الرجل الصالح بتروا على قبره مسجداً ثم صوروا فيه تلك الصورة، أولئك شرار الخلق عند الله». [راجع: ٤٢٧]

(٧١) باب من يدخل قبر المرأة

١٣٤٢ - حدثنا محمد بن سبان

قال: حدثنا فليح بن سليمان: حدثنا هلال بن علي، عن أنس رضي الله عنه قال: شهدنا بنت رسول الله ﷺ

with his wife last night?" Abū Ṭalḥa replied in the affirmative. And so, Allah's Messenger ﷺ told him to get down in her grave and he got down in her grave and buried her.

وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ عَلَى الْقَبْرِ، فَرَأَيْتُ عَيْنِي تَدْمَعَانِ، فَقَالَ: «هَلْ فِي كُمْ مِنْ أَحَدٍ لَمْ يُفَارِفِ الْلَّيْلَةَ؟» قَالَ أَبُو طَلْحَةَ: أَنَا، قَالَ: «فَانْزِلْ فِي قَبْرِهَا»، فَنَزَلَ فِي قَبْرِهَا فَقَبَرَهَا. قَالَ ابْنُ الْمُبَارَكَ: قَالَ فُلَيْحٌ: أَرَاهُ يَعْنِي الدَّنْبَ. قَالَ أَبُو عَبْدِ اللَّهِ: «وَلِيَقْرَأَ قُوَّا» [الأنس: ١١٣] [الأنعام: ١٢٨٥] لِيَكْتَسِبُوا. [راجع: ١٢٨٥]

(٧٢) بَابُ الصَّلَاةِ عَلَى الشَّهِيدِ

(72) CHAPTER. The funeral *Salāt* (prayer) of a martyr.

1343. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ collected every two martyrs of Uhud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Qur'ān?" And if one of them was pointed out for him (as having more knowledge of it), he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was funeral prayer offered for them.

١٣٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ قَالَ: حَدَّثَنِي أَبْنُ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمِعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَيْنِ أُحْدِي فِي ثُوبٍ وَاحِدٍ، ثُمَّ يَقُولُ: «أَيُّهُمَا أَخْذَ أَخْذًا لِلْقُرْآنِ؟» إِنَّمَا أَشْبِرُ لَهُ إِلَى أَحَدِهِمَا قَدَمَةً فِي الْلَّحْدَدِ وَقَالَ: «أَنَا شَهِيدٌ عَلَى هُؤُلَاءِ يَوْمَ الْقِيَامَةِ». وَأَمَرَ بِدَفْنِهِمْ فِي دَمَائِهِمْ وَلَمْ يُعْسَلُوا وَلَمْ يُصْلَ عَلَيْهِمْ. [انظر: ١٣٤٥، ١٣٤٦، ١٣٤٧، ٤٠٧٩، ١٣٥٣، ١٣٤٨]

١٣٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَيْبٍ، عَنْ أَبِي الْحَمْرَاءِ عَنْ عَقْبَةَ بْنِ عَامِرٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ

1344. Narrated ‘Uqba bin ‘Āmir رَضِيَ اللَّهُ عَنْهُ: One day the Prophet ﷺ went out and offered the funeral prayer for the martyrs of Uhud, he then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness over you.

By Allāh! I am looking at my *Haud* (Tank *Al-Kauðar*) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allāh! I am not afraid that you will worship others along with Allāh after me (my death), but I am afraid that you will fight with one another (for worldly things).” (See H. No. 6590)

يَوْمًا فَصَلَى عَلَى أَهْلِ أُحْدٍ صَلَاتَةً عَلَى الْمَيِّتِ. ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ: «إِنِّي فَرِطْ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ. وَإِنِّي وَاللَّهِ لَا تَنْظُرُ إِلَى حَوْضِي الْآنَ». وَإِنِّي أُعْطِيْتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحَ الْأَرْضِ. وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي. وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا». [٣٥٩٦، ٤٠٤٢، ٦٤٢٦، ٤٠٨٥]

(٧٣) بَابُ دُفْنِ الرَّجُلَيْنِ وَالثَّلَاثَةِ فِي قَبْرٍ

(73) CHAPTER. The burial of two or three men in one grave.

1345. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ buried every two martyrs of Uhud in one grave.

١٣٤٥ - حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا الْيَتْمُ: حَدَّثَنَا ابْنُ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحْدٍ. [راجع: ١٣٤٣]

(٧٤) بَابُ مَنْ لَمْ يَرَ غَسْلَ الشَّهِداءِ

(74) CHAPTER. Whoever thinks that no bath is required for the martyrs.

1346. Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Bury them (i.e. martyrs) with their blood.” (That was) on the day of the battle of Uhud. He did not give them *Ghusl* (bath — by washing of the whole body).

١٣٤٦ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ، عَنْ جَابِرٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «اذْفُونُهُمْ فِي دِمَائِهِمْ»، يَعْنِي يَوْمَ أُحْدٍ وَلَمْ يُغَسِّلُهُمْ». [راجع: ١٣٤٣]

(٧٥) بَابُ مَنْ يُقَدِّمُ فِي الْحُدْدِ، وَسُمِّيَ الْحُدْدُ لِأَنَّهُ فِي نَاحِيَةِ

(75) CHAPTER. Who should be put first in the *Lahd* (a side extension of a grave) and it is called *Lahd* because it is to the side. If it is

a straight one (i.e. has no side extension), it is called *Darih*.

وَكُلُّ جَائِرٍ مُلْجِدٌ، ﴿مُنْتَهَى﴾ [الكهف]:
٢٧ مَعْدِلًا، وَلَوْ كَانَ مُسْتَقِيمًا كَانَ
صَرِيحاً.

١٣٤٧ - حَدَّثَنَا ابْنُ مُقاَتِلٍ:
اَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الْيَتْمَ بْنُ
سَعْدٍ قَالَ: حَدَّثَنِي ابْنُ شَهَابٍ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا:
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ
الرَّجُلَيْنِ مِنْ قَتْلَى أَحْدِيدٍ فِي ثُوبٍ
وَاحِدٍ. ثُمَّ يَقُولُ: «أَيُّهُمْ أَكْثَرُ أَحْدَادَ
لِلْقُرْآنِ؟» إِذَا أُشِيرَ لَهُ إِلَى أَحْدِيدِهِمَا
قَدَّمَهُ فِي الْلَّهُدْدِ، وَقَالَ: «أَنَا شَهِيدٌ
عَلَى هُؤُلَاءِ». وَأَمْرَ بِدَفْنِهِمْ بِدِمَائِهِمْ،
وَلَمْ يُصْلِلْ عَلَيْهِمْ وَلَمْ يُعَسِّلْهُمْ.

[رجاء: ١٣٤٣]

١٣٤٨ - قَالَ ابْنُ الْمُبَارَكِ:
وَأَخْبَرَنَا الْأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ،
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ لِقَتْلَى
أَحْدِيدٍ: «أَيُّ هُؤُلَاءِ أَكْثَرُ أَحْدَادَ
لِلْقُرْآنِ؟» إِذَا أُشِيرَ لَهُ إِلَى رَجُلٍ قَدَّمَهُ
فِي الْلَّهُدْدِ قَبْلَ صَاحِبِهِ. وَقَالَ جَابِرُ:
فَكُفِّنْ أَبِي وَعَمِي فِي نِيَرَةٍ وَاحِدَةٍ.

[رجاء: ١٣٤٣]

وَقَالَ سُلَيْمَانُ بْنُ كَثِيرٍ: حَدَّثَنِي
الْزُّهْرِيُّ حَدَّثَنِي مَنْ سَمِعَ جَابِرًا رَضِيَ
اللَّهُ عَنْهُ.

(٧٦) بَابُ الْأَذْخِرِ وَالْحَشِيشِ فِي
الْقَبْرِ

(76) CHAPTER. The placing of *Idhkhir* (a kind of shrub with a fragrant smell) and grass in the grave.

1349. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ said, “Allāh has made Makkah a sanctuary (sacred place) and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs, or to cut its trees, or to chase its game, or to pick up its fallen things except a person who announces it publicly.” On that Al-‘Abbās said (to the Prophet ﷺ), “Except *Al-Idhkhir* for our goldsmiths and for our graves.” And so the Prophet ﷺ added, “Except *Al-Idhkhir*.”

And Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, “Except *Al-Idhkhir* for our graves and houses.” And Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ said, “For their goldsmiths and houses.”

١٣٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ ابْنِ حَوْشَبٍ قَالَ: حَدَّثَنَا عَبْدُ
الرَّهَابِ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ
عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «حَرَامَ اللَّهُ
عَزَّ وَجَلَّ مَكَّةَ فَلَمْ تَحِلْ لِأَحَدٍ فَبَلَى
وَلَا لِأَحَدٍ بَعْدِي، أُحِلِّتْ لِي سَاعَةً
مِنْ نَهَارٍ، لَا يُخْتَلِي خَلَامَهَا، وَلَا
يُعَصِّدُ شَجَرُهَا، وَلَا يُفَرِّغُ صَيْدُهَا،
وَلَا تُنْتَقِطُ لَقْطُهَا إِلَّا لِمَعْرِفَةٍ». فَقَالَ
الْعَبَّاسُ رَضِيَ اللَّهُ عَنْهُ: إِلَّا الْأَذْخِرُ
لِصَاغِتِنَا وَقُبُورِنَا. فَقَالَ: «إِلَّا
الْأَذْخِرُ». وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ: «لِقُبُورِنَا وَبَيْوَتِنَا».
وَقَالَ أَبْنُ ابْنِ صَالِحٍ، عَنْ الْحَسَنِ بْنِ
مُسْلِمٍ عَنْ صَفِيَّةَ بْنَتِ شَيْعَةَ: سَمِعْتَ
النَّبِيِّ ﷺ مَثْلُهُ . وَقَالَ مُجَاهِدٌ، عَنْ
طَاوُسٍ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا: لِقَيْنِهِمْ وَبَيْوَتِهِمْ . [انظر:
١٥٨٧ ، ٢٤٣٣ ، ١٨٣٣ ، ١٨٣٤ ، ٢٠٩٠ ،
٢٧٨٣ ، ٣٠٧٧ ، ٢٨٢٥ ، ٣١٨٩]

(٧٧) بَابٌ: هَلْ يُخْرُجُ الْمَيِّتُ مِنْ
الْقَبْرِ وَاللَّهُدْ لِعَلَّةٍ؟

١٣٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو:
سَوْفَتْ جَابِرٌ ابْنَ عَبْدِ اللَّهِ: رَضِيَ اللَّهُ

(77) CHAPTER. Can the dead body be taken out of its grave and *Lahd* for some reason?

1350. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : Allāh’s Messenger ﷺ came to ‘Abdullāh bin Ubaī (a hypocrite) after his death, and he has been laid in his pit (grave). He ordered (that he be taken out of the

grave), and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allāh knows better (why he did so). 'Abdullāh bin Ubaī had given his shirt to Al-'Abbās to wear. Abū Hārūn said, "Allāh's Messenger ﷺ at that time had two shirts, and the son of 'Abdullāh bin Ubaī said to him, 'O Allāh's Messenger! Clothe my father in your shirt which has been in contact with your skin.'" Sufyān added, "Thus people think that the Prophet ﷺ clothed 'Abdullāh bin Ubaī in his shirt in lieu of what he ('Abdullāh) had done (for Al-'Abbās, the Prophet's uncle.)"

عَنْهُمَا قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ بْنَ أَبِي بَعْدَ مَا أَذْخَلَ حُفْرَةً فَأَمَرَ بِهِ فَأَخْرَجَ فَوَاضِعَةً عَلَى رُكْبَتِيهِ وَنَفَّتَ عَلَيْهِ مِنْ رِيقِهِ وَالْبَسَهُ قَمِيصَهُ، فَاللهُ أَعْلَمُ. وَكَانَ كَسَابَ عَبَاسًا قَمِيصًا، قَالَ سُفِيَّانُ: وَقَالَ أَبُو هَارُونَ: وَكَانَ عَلَى رَسُولِ اللَّهِ ﷺ قَمِيصَانِ، فَقَالَ لَهُ ابْنُ عَبْدِ اللَّهِ: يَا رَسُولَ اللَّهِ أَلِيسْ أَبِي قَمِيصَكَ الَّذِي يَلِي جَلْدَكَ. قَالَ سُفِيَّانُ: فَيَرُونَ أَنَّ الَّبَيِّنَ ﷺ أَبْسَ عَبْدَ اللهِ قَمِيصَهُ مُكَافَأَةً لِمَا صَنَعَ.

١٣٥١ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَشْرُبُرُ ابْنُ الْمُفَضَّلِ: حَدَّثَنَا حُسَيْنُ الْمَعْلُومُ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا حَضَرَ أُحْمَدَ دَعَانِي أَبِي مِنَ اللَّيْلِ فَقَالَ: مَا أُرَايِتِ إِلَّا مَقْتُولًا فِي أَوَّلِ مَنْ يُقْتَلُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَإِنِّي لَا أُتُرُكُ بَعْدِي أَعْزَى عَلَيَّ مِنْكَ، غَيْرَ نَفْسِ رَسُولِ اللهِ ﷺ. وَإِنَّ عَلَيَّ دِينًا فَاقْضِ وَاسْتَوْصِ بِأَخْوَاتِكَ خَيْرًا. فَأَضْبَحْنَا فَكَانَ أَوَّلَ قَتِيلٍ وَدُفِنَ مَعَهُ آخْرُ فِي قَبْرٍ، ثُمَّ لَمْ تَطِبْ تَقْسِيَ أَنْ أُتُرُكَ مَعَ الْآخِرِ فَاسْتَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ فَإِذَا هُوَ كَيْوُمٌ وَضَعْتُهُ هُنَيَّةً غَيْرَ أُذْنِهِ.

[انظر: ١٣٥٢]

1351. Narrated Jābir: رَضِيَ اللَّهُ عَنْهُ : When the time of the battle of Uhud approached, my father called me at night and said, "I think that I will be the first amongst the Companions of the Prophet ﷺ to be martyred. I do not leave anyone after me dearer to me than you, except Allāh's Messenger and I owe some debt and you should repay it and treat your sisters favourably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr), so I took his body out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.

1352. Narrated Jābir: رَضِيَ اللَّهُ عَنْهُ : A man was buried along with my father and I did not like it till I took him (i.e. my father) out and

١٣٥٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ

buried him in a separate grave.

شُعْبَةَ عَنِ ابْنِ أَبِي نُجَيْحٍ عَنْ عَطَاءٍ،
عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: دُفِنَ
مَعَ أَبِي رَجُلٍ فَلَمْ تَطْبِ نَفْسِي حَتَّى
أَخْرَجْتُهُ فَجَعَلْتُهُ فِي قَبْرٍ عَلَى حِدَّةٍ.

[راجع: ١٣٥١]

(78) CHAPTER. The *Lahd* and the (straight) cut in the grave (see Chapter 74).

1353. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ put every two martyrs of Uhud (in one grave) and then he would ask, “Which of them had (knew) more of the Qur’ān?” And if one of them was pointed out for him (as having more knowledge), he would put him first in the *Lahd* and say, “I will be a witness on these on the Day of Resurrection.” Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

١٣٥٣ - حَدَّثَنَا عَبْدُانُ: أَخْبَرَنَا
عَبْدُ اللَّهِ أَخْبَرَنَا الْيَثْرَى بْنُ سَعْدٍ قَالَ:
حَدَّثَنِي ابْنُ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ كَعْبٍ ابْنِ مَالِكٍ، عَنْ جَابِرٍ بْنِ
عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ
النَّبِيُّ ﷺ يَجْمِعُ بَيْنَ رَجُلَيْنِ مِنْ قَتْلَى
أُحْدِي ثُمَّ يَقُولُ: «أَيُّهُمْ أَكْثُرُ أَخْذًا
لِلْقُرْآنِ؟» فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا
قَدَّمَهُ فِي الْلَّهْدِ، فَقَالَ: «أَنَا شَهِيدٌ
عَلَى هُؤُلَاءِ يَوْمَ الْقِيَامَةِ». فَأَمَرَ بِدُفْنِهِمْ
بِدِمَائِهِمْ وَلَمْ يُغَسلُوهُمْ. [راجع: ١٣٤٣]

(79) بَابٌ: إِذَا أَسْلَمَ الصَّبِيُّ
فَمَا تَ، هَلْ يُصَلِّي عَلَيْهِ؟ وَهَلْ يُعْرَضُ
عَلَى الصَّبِيِّ الْإِسْلَامُ؟

وَقَالَ الْحَسَنُ وَشَرَيْعَهُ وَإِبْرَاهِيمُ
وَقَنَادَهُ: إِذَا أَسْلَمَ أَحَدُهُمَا فَالْوَلَدُ مَعَ
الْمُسْلِمِ. وَكَانَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا مَعَ أُمِّهِ مِنَ الْمُسْتَضْعَفِينَ، وَلَمْ
يَكُنْ مَعَ أَبِيهِ عَلَى دِينِ قَوْمِهِ. وَقَالَ:
الْإِسْلَامُ يَعْلُو وَلَا يُعْلَى.

١٣٥٤ - حَدَّثَنَا عَبْدُانُ: أَخْبَرَنَا

(79) CHAPTER. If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? Should Islām be explained to a boy (below the age of puberty)?

And Al-Hasan, Shurāḥī, Ibrāhīm and Qatāda said, “If one of the parents of the boy becomes a Muslim, then the boy will be with the Muslim parent.” And Ibn ‘Abbās رضي الله عنهما was with his mother who was amongst the weak and the poor people, and was not with his father who was on the religion of his nation. And said, “Islām is always superior and never inferior.”

1354. Narrated ('Abdullāh) Ibn 'Umar (رضي الله عنه) 'Umar (رضي الله عنهما) set out along

with the Prophet ﷺ with a group of people to Ibn Ṣaiyyād till they saw him playing with the boys near the hillocks of Bani Mughāla. Ibn Ṣaiyyād, at that time was nearing his puberty and did not notice (us) until the Prophet ﷺ stroked him with his hand and said to him, “Do you testify that I am Allāh’s Messenger?” Ibn Ṣaiyyād looked at him and said, “I testify that you are the Messenger of illiterates.” Then Ibn Ṣaiyyād asked the Prophet ﷺ, “Do you testify that I am Allāh’s Messenger?” The Prophet ﷺ refuted it and said, “I believe in Allāh and His Messenger.” Then he said (to Ibn Ṣaiyyād),⁽¹⁾ “What do you think?” Ibn Ṣaiyyād answered, “True people and liars visit me.” The Prophet ﷺ said, “You have been confused as to this matter.”

Then the Prophet ﷺ said to him, “I have kept something (in my mind) for you, (can you tell me that?)” Ibn Ṣaiyyād said, “It is *Al-Dukh* (the smoke).”⁽²⁾ The Prophet ﷺ said, “Let you be in ignominy. You cannot cross your limits.” On that ‘Umar رَضِيَ اللَّهُ عَنْهُ said, “O Allāh’s Messenger! Allow me to chop his head off.” The Prophet ﷺ said, “If he is he (i.e. *Ad-Dajjāl*), then you cannot over-power him, and if he is not, then there is no use of murdering him.” (See H. No. 3055).

1355. Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُما added : Later on Allāh’s Messenger ﷺ once again went along with Ubaī bin Ka'b to the date-palm

عبدُ اللهِ، عَنْ يُونُسَ، عَنِ الرُّهْبَرِيِّ
قَالَ: أَخْبَرَنِي سَالِمٌ بْنُ عَبْدِ اللهِ أَنَّ
ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ
عُمَرَ انْطَلَقَ مَعَ النَّبِيِّ ﷺ فِي رَهْبَطٍ
فِي الْمَدِينَةِ فَأَتَاهُ صَيَادٌ حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ
الصَّبَيْانِ عِنْدَ أُطْمَمِ بَنِي مَغَالَةَ، وَقَدْ
فَارَبَ ابْنُ صَيَادٍ الْحَلْمُ فَلَمْ يَشْعُرْ
حَتَّى ضَرَبَ النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ قَالَ
لِابْنِ صَيَادٍ: «أَتَشْهُدُ أَنِّي رَسُولُ اللَّهِ؟»
فَنَظَرَ إِلَيْهِ ابْنُ صَيَادٍ فَقَالَ: أَشْهُدُ أَنَّكَ
رَسُولُ الْأَمْمَيْنَ، فَقَالَ ابْنُ صَيَادٍ لِلنَّبِيِّ
ﷺ: أَتَشْهُدُ أَنِّي رَسُولُ اللَّهِ؟ فَرَفَضَهُ
وَقَالَ: «أَمْتُ بِاللَّهِ وَبِرُسُولِهِ». فَقَالَ
لَهُ: «مَاذَا تَرَى؟» قَالَ ابْنُ صَيَادٍ:
يَأْتِنِي صَادِقٌ وَكَاذِبٌ. فَقَالَ النَّبِيُّ
ﷺ: «خُلُطَ عَلَيْكَ الْأَمْرُ». ثُمَّ قَالَ لَهُ
النَّبِيُّ ﷺ: «إِنِّي قَدْ حَبَثْتُ لَكَ
حَبِيبًا»، فَقَالَ ابْنُ صَيَادٍ: هُوَ الدُّخُونُ،
فَقَالَ: أَخْسَأً، فَلَنْ تَعْدُ قَدْرَكَ. فَقَالَ
عُمَرُ رَضِيَ اللَّهُ عَنْهُ: دَعَنِي يَا رَسُولَ
اللهِ أَضْرِبْ عَنْقَهُ، فَقَالَ النَّبِيُّ ﷺ:
إِنْ يَكُنْهُ فَلَنْ تُسْلَطَ عَلَيْهِ، وَإِنْ لَمْ
يَكُنْهُ فَلَا خَيْرٌ لَكَ فِي قَتْلِهِ». [انظر:
٦١٧٣، ٣٠٥٥، ٦٦١٨]

١٣٥٥ - وَقَالَ سَالِمٌ: سَمِعْتُ
ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ:

(1) (H.1354) Ibn Ṣaiyyād : was a soothsayer. (See the footnote of *Hadīth* No.3055, Vol.4.)
(2) (H.1354) i.e., Verse No.10 of the *Sūrah-Ad-Dukhān*, 44:10. (The Qur’ān).

trees (garden) where Ibn Ṣaiyyād was staying. The Prophet ﷺ wanted to hear something from Ibn Ṣaiyyād before Ibn Ṣaiyyād could see him, and the Prophet ﷺ saw him lying, covered with a sheet and from where his murmurs were heard. Ibn Ṣaiyyād's mother saw Allāh's Messenger ﷺ while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Ṣaiyyād, "O Sāf! (and that was the name of Ibn Ṣaiyyād) Here is Muḥammad." And with that Ibn Ṣaiyyād got up.

The Prophet ﷺ said, "Had this woman left him (had she not disturbed him), then Ibn Ṣaiyyād would have revealed the reality of his case."

انطلقَ بعْدَ ذلِكَ رَسُولُ اللهِ ﷺ وأبْيَهُ
بْنُ كَعْبٍ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ
صَيَّادٍ وَهُوَ يَخْتَلُ أَنْ يَسْمَعَ مِنْ ابْنِ
صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ.
فَرَأَهُ النَّبِيُّ ﷺ وَهُوَ مُضطَجَعٌ، يَعْنِي
فِي قَطْفَةٍ لَهُ فِيهَا رَمْزَةٌ أَوْ رَمْرَةٌ،
فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللهِ ﷺ
وَهُوَ يَقْتَبِي بِجُذُوعِ النَّخْلِ فَقَالَتْ لِابْنِ
صَيَّادٍ: يَا صَافِ - وَهُوَ اسْمُ ابْنِ
صَيَّادٍ - هُذَا مُحَمَّدٌ ﷺ، فَشَارَ ابْنُ
صَيَّادٍ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ تَرَكْتُهُ
بَيْنَ». وَقَالَ شَعِيبٌ رَمْزَةً. فَرَفَضَهُ
وَقَالَ إِسْحَاقُ الْكَلْبِيُّ وَعَقْيلٌ: رَمْرَةً.
وَقَالَ مَعْمُرٌ: رَمْزَةً. [انظر: ٢٦٣٨، ٣٠٥٦، ٦١٧٤]

١٣٥٦ - حَدَّثَنَا سُلَيْمانُ بْنُ
حَرْبٍ: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ،
عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: كَانَ عُلَامَ يَهُودِيٍّ يَحْدُمُ النَّبِيَّ
ﷺ فَمَرَضَ فَأَتَاهُ النَّبِيُّ ﷺ يَعُوذُهُ،
فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: «أَسْلِمْ»،
فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ:
أَطْعِنْ أَبَا الْقَاسِمِ ﷺ فَأَسْلَمَ فَخَرَجَ
النَّبِيُّ ﷺ وَهُوَ يَقُولُ: «الْحَمْدُ لِلَّهِ
الَّذِي أَنْقَدَهُ مِنَ النَّارِ». [انظر: ٥٦٥٧]

١٣٥٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عَبْدُ اللَّهِ:
سَوِّقْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

1356. Narrated Anas: A young Jewish boy used to serve the Prophet ﷺ and he became sick. So, the Prophet ﷺ went to visit him. He sat near his head and asked him to embrace Islām. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qāsim ﷺ, and the boy embraced Islām. The Prophet ﷺ came out saying: "All the praises and thanks be to Allah Who saved the boy from the Hell-fire."

1357. Narrated Ibn ‘Abbās: My mother and I were among the weak and oppressed. I from among the children, and my mother from among the women.

يَقُولُ: كُنْتُ أَنَا وَأُمِّي مِنَ
الْمُسْتَعْفِينَ، أَنَا مِنَ الْوِلْدَانِ وَأُمِّي مِنَ
النِّسَاءِ. [انظر: ٤٥٨٧، ٤٥٨٨، ٤٥٩٧]

١٣٥٨ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شُعَيْبٌ: قَالَ ابْنُ شَهَابٍ:
يُصْلَى عَلَى كُلِّ مَوْلُودٍ مُتَوْفٍ وَإِنْ كَانَ
لِعَيْنَةً مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فَطْرَةِ
الْإِسْلَامِ، يَدْعَى أَبَوَاهُ الْإِسْلَامَ أَوْ
أَبُوهُ خَاصَّةً. وَإِنْ كَانَتْ أُمُّهُ عَلَى غَيْرِ
الْإِسْلَامِ إِذَا اسْتَهَلَ صَارِخًا صَلَّى
عَلَيْهِ وَلَا يُصْلَى عَلَى مَنْ لَا يَسْتَهِلُ
مِنْ أَجْلِ أَنَّهُ سَقْطٌ، فَإِنَّ أَبَا هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ كَانَ يُحَدِّثُ: قَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى
الْفَطْرَةِ، فَأَبَوَاهُ يُهَوِّدُونَ أَوْ يُنَصَّرَانِ أَوْ
يُمَجْسَانِهُ كَمَا تُتَّسِّعُ الْبَهِيمَةُ بِهِيمَةَ
جَمِيعِهِ، هَلْ تُحِسِّنُونَ فِيهَا مِنْ
جَدْعَاءِ؟» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ «فَطَرَ اللَّهُ أَلَّقَ فَطَرَ النَّاسَ
عَلَيْهَا» [الروم: ٣٠] الآيَةُ. [انظر:

٦٥٩٩، ٤٧٧٥، ١٣٨٥، ١٣٥٩]

١٣٥٩ - حَدَّثَنَا عَبْدُانُ: أَخْبَرَنَا
عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الرَّهْبَرِيِّ
قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ
الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ
مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفَطْرَةِ، فَأَبَوَاهُ
يُهَوِّدُونَ أَوْ يُنَصَّرَانِ أَوْ يُمَجْسَانِهُ، كَمَا

1358. Narrated Ibn Shihāb: The funeral prayer should be offered for every child, even if he were the son of a prostitute, as he was born with a true faith of Islām (i.e., to worship none but Allāh Alone). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i.e., born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i.e., born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage. Abū Hurairah narrated that the Prophet ﷺ said, "Every child is born with a true faith (i.e. to worship none but Allāh Alone), but his parents convert him to Judaism or to Christianity or to Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abū Hurairah recited the holy Verses: '...Allāh's *Fitrah* (i.e., Allāh's Islāmic Monotheism), with which He has created mankind...' (V.30:30).

1359. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ said, "Every child is born on *Fitrah* [true faith of Islāmic Monotheism (i.e. to worship none but Allāh Alone)] but his parents convert him to Judaism, Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abū Hurairah recited the holy Verses: "Allah's *Fitrah* (i.e. Allāh's Islāmic Monotheism) with which He has created

mankind. No change let there be in *Khalq-illāh* (i.e. the Religion of Allāh - Islamic Monotheism), that is the Straight Religion (Islām)....” (V.30:30)

تُثْبِطُ الْبَهِيمَةُ بِهِيمَةَ جَمْعَاءَ، هَلْ
تُحْسِنُونَ فِيهَا مِنْ جَذْعَاءَ؟». ثُمَّ يَقُولُ
أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: «فَطَرَتْ
اللَّهُ أَلَّى فَطَرَ النَّاسَ عَنِّيَا لَا نَبِيلَ
لِخَلْقِ اللَّهِ ذَلِكَ الَّذِيْنَ الْقَيْمَ».

[الروم: ٣٠]. راجع: [١٣٥٨]

(٨٠) بَابٌ: إِذَا قَالَ الْمُشْرِكُ عِنْ
الْمَوْتِ: لَا إِلَهَ إِلَّا اللَّهُ

(80) CHAPTER. If *Al-Mushrik*⁽¹⁾ says, “*Lā ilāha illallāh*” (none has the right to be worshipped but Allāh) at the time of his death.

1360. Narrated Al-Musaiyab: When the time of the death of Abū Ṭālib approached, Allāh's Messenger ﷺ went to him and found Abū Jahl bin Hishām and ‘Abdullāh bin Abī Umaiyya bin Al-Mughira by his side. Allāh's Messenger ﷺ said to Abū Ṭālib, “O uncle! Say: ‘*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)’, a sentence with which I shall be a witness (i.e., argue) for you before Allāh.” Abū Jahl and ‘Abdullāh bin Abī Umaiyya said, “O Abū Ṭālib! Are you going to denounce the religion of ‘Abdul Muṭṭalib?’” Allāh's Messenger ﷺ kept on inviting Abū Ṭālib to say it (i.e.: *Lā ilāha illallāh*) while they (Abū Jahl and ‘Abdullāh) kept on repeating their statement till Abū Ṭālib said as his last statement, that he was on the religion of ‘Abdul Muṭṭalib and refused to say: *Lā ilāha illallāh*. Then Allāh's Messenger ﷺ said, “I will keep on asking Allāh's Forgiveness for you unless I am forbidden (by Allāh) to do so.” So Allāh revealed (the Verse) concerning him [i.e., “It is not (proper) for the Prophet ﷺ and those who believe, to ask Allāh's Forgiveness for the *Mushrikūn*⁽²⁾ even though they be of

١٣٦٠ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا
يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنِي أَبِي
عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ:
أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبَ عَنْ أَبِيهِ أَبَهُ
أَخْبَرَهُ أَنَّهُ لَمَّا حَضَرَتْ أَبَا طَالِبٍ
الْوَفَاءُ جَاءَهُ رَسُولُ اللَّهِ ﷺ فَوَجَدَ
عِنْدَهُ أَبَا جَهْلِ بْنَ هِشَامَ وَعَبْدَ اللَّهِ بْنَ
أَبِي أُمِيَّةَ ابْنِ الْمُغَيْرَةِ، قَالَ رَسُولُ اللَّهِ
ﷺ لِأَبِي طَالِبٍ: «يَا عَمَّ، قُلْ: لَا
إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ
اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ
أَبِي أُمِيَّةَ: يَا أَبَا طَالِبٍ، أَتَرْغَبُ عَنْ
مِلَّةِ عَبْدِ الْمُطَلِّبِ؟ فَلَمْ يَزُلْ رَسُولُ اللَّهِ
ﷺ يَعِرِضُهَا عَلَيْهِ وَيَعُوَّذُ بِتِلْكَ
الْمَقَالَةِ حَتَّى قَالَ أَبُو طَالِبٍ أَخْرَى مَا
كَلَمَهُمْ هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَلِّبِ،
وَأَبَى أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ. فَقَالَ

(1) (Ch.79) *Al-Mushrik* (*Al-Mushrikūn*): Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ.

(2) (H.1360) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the=

kin, after it has become clear to them that they are dwellers of the Fire”] (V.9:113).

(81) CHAPTER. Placing a leaf of a date-palm over the grave.

And Buraida Al-Aslāmī asked that two leaves of a date-palm be put on his grave. Ibn ‘Umar saw a tent made of hair (of goats) over the grave of ‘Abdur Raḥmān and said, “O Boy! Remove it from the grave for his deeds will shade him.”

And Khārijah bin Zaid said, “(I remember) when we were young during the caliphate of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ we (used to jump over the graves and) used to consider as the best jumper the one who would jump over the grave of Uthmān bin Maz‘ūn.”

Uthmān bin Ḥakīm said, “Khārijah caught hold of my hand and made me sit over a grave and informed me that his uncle Yazid bin Thābit said, ‘Sitting over a grave is disliked for one with the purpose of doing *Hadath* over it.’” And Nāfi’ said, “Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ used to sit over the graves.” [See *Fath Al-Bari*.]

1361. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُما The Prophet ﷺ once passed by two graves, and those two persons (in the graves) were being tortured. He said, “They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends).” He then took a green branch of a date-palm tree, split it into two pieces and fixed one on each grave. The people said, “O Allāh’s Messenger! Why

رَسُولُ اللَّهِ ﷺ: «أَمَا وَاللَّهُ لَأُسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ» فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ الْآيَةَ [التوبَة: ١١٣]. [انظر:

[٦٦٨١، ٤٧٧٢، ٤٧٧٥، ٣٨٨٤]

(٨١) بَابُ الْجَرِيدَةِ عَلَى الْقَبْرِ،
وَأَوْصَى بُرِيَّدَةُ الْأَسْلَمِيُّ أَنْ يُجْعَلَ
فِي قَبْرِهِ جَرِيدَتَانِ. وَرَأَى ابْنُ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا فُسْطَاطَةً عَلَى قَبْرِ
عَبْدِ الرَّحْمَنِ فَقَالَ: إِنْرِعْهُ يَا غَلَامُ
فَإِنَّمَا يُظْلِهُ عَمَلُهُ . وَقَالَ خَارِجَةُ بْنِ
رَبِيعَ: رَأَيْتُنِي وَنَحْنُ شُبَانٌ فِي زَمَنِ
عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ وَإِنَّ أَشَدَنَا وَنَبَةً
الَّذِي يَئُثُّ قَبْرَ عُثْمَانَ بْنِ مَظْعُونٍ حَتَّى
يُجاوِرَهُ . وَقَالَ عُثْمَانُ بْنُ حَكَمٍ:
أَخْدَى بَيْدِي خَارِجَةً فَاجْلَسْنِي عَلَى قَبْرِ
وَأَحْبَرْنِي عَنْ عَمْهُ بَزِيدَ بْنِ ثَابَتٍ
قَالَ: إِنَّمَا كُرِهَ ذَلِكَ لِمَنْ أَخْدَثَ
عَلَيْهِ . وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا يَجْلِسُ عَلَى الْقُبُورِ.

١٣٦١ - حَدَّثَنَا يَحْيَى قَالَ:
حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ،
عَنْ مُجَاهِدٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ التَّبَّيِّ
رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ مَرَّ بِقَبْرَيْنِ يُعَذَّبَانِ فَقَالَ:
«إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ.
أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَيْرُ مَنْ
الْبَوْلُ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي

have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry."⁽¹⁾ (See H.No. 216 and its footnote).

(82) CHAPTER. Preacher delivering a lecture at a grave and the sitting of his companions around him.

بِالنَّمِيمَةِ». ثُمَّ أَخْذَ جَرِيدَةً رَطِبَةً فَسَقَهَا بِنَصْفَيْنِ ثُمَّ عَرَّزَ فِي كُلِّ قَبْرٍ وَاحِدَةً، فَقَالُوا: يَا رَسُولَ اللَّهِ لَمْ صَعَّتْ هَذَا؟ فَقَالَ: «لَعَلَّهُ أَنْ يُحَقِّقَ عَنْهُمَا مَا لَمْ يَبِسَا». [راجع: ٢١٦]

(٨٢) بَابُ مَوْعِظَةِ الْمُحَدِّثِ عِنْدَ الْقَبْرِ وَقُوْدُ أَصْحَابِهِ حَوْلَهُ،

﴿يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ﴾ [المعارج: ٤٣] الأَجْدَاثُ: الْقُبُورُ. ﴿بَغْرَتْ﴾ [الأنفطار: ٤]: أُثِيرَتْ. بَعْثَرْتُ حَوْضِي جَعَلْتُ أَسْفَلَهُ أَعْلَاهُ. الإِيْفَاضُ: الإِسْرَاعُ. وَفَرَأَ الْأَعْمَشُ ﴿إِنْ نُصْبِ يُوْضُونَ﴾ [المعارج: ٤٣] إلى شَيْءٍ مَنْصُوبٍ يَسْتَقِفُونَ إِلَيْهِ. وَالنَّصْبُ وَاحِدٌ. وَالنَّصْبُ مَصْدَرٌ. ﴿يَوْمَ الْخَرْقَ﴾ [ق: ٤٣] من قُبُورِهِم ﴿يَسْلُوْنَ﴾ [يس: ٥١]: يَخْرُجُونَ.

١٣٦٢ - حدَّثَنَا عُثْمَانُ قالَ: حدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدٍ بْنِ عَبْيَدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا فِي جَنَازَةَ فِي بَقِيعِ الْعَرْقَدِ فَأَتَانَا النَّبِيُّ ﷺ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ وَمَعْهُ مَحَصَّرَةٌ فَنَكَسَ فَجَعَلَ يَنْكُثُ بِمَحَصَّرَتِهِ، ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ تَقْسِ مَنْفَوْسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَ شَقِيقَةٌ أُوْ

1362. Narrated 'Alī: رَضِيَ اللَّهُ عَنْهُ: We were accompanying a funeral procession in Baqī'-il-Gharqad. The Prophet ﷺ came to us and sat and we sat around him. He had a small stick in his hand, then he bent his head and started scraping the ground with the stick. He then said, "There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allāh's Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is

(1) (H. 1361) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons. [See *Fath-Al-Bārī*].

blessed will do the deeds of a blessed person, and whoever amongst us is wretched, will do the deeds of a wretched person?" The Prophet ﷺ said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:-

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And believes in *Al-Husna* [(the best) i.e., either *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) or a reward from Allāh i.e., Allāh will compensate him for what he will spend in Allāh's Way or bless him with Paradise]. [V.92: 5-7]

سعيدةً». فقال رجُلٌ: يا رسول الله، أَفَلَا تَتَكَلُّ عَلَى كَتَابِنَا وَنَدْعُ الْعَمَلَ؟ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلٍ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلٍ أَهْلِ الشَّقَاوَةِ. قَالَ: «أَمَّا أَهْلُ السَّعَادَةِ فَيُسَرُّونَ لِعَمَلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُسَرُّونَ لِعَمَلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ: «فَإِنَّمَا مَنْ أَعْنَى وَأَنْقَبَ وَصَدَّقَ بِالْحَسْنَى» [الليل: ٥-٦] الآية. [انظر: ٤٩٤٥، ٤٩٤٦، ٦٢١٧، ٦٦٠٥، ٧٥٥٢]

(83) CHAPTER. What is said about committing suicide.

1363. Narrated Thābit bin Ad-Dahhāk رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Whoever intentionally swears falsely by a religion other than Islām, then he is what he has said, (e.g., if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the Hell-fire."

١٣٦٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ ابْنُ زُرْيَعٍ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَّابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّافِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإِسْلَامِ كَذَبًا مُتَعَمِّدًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ عُذِّبَ بِهِ فِي نَارِ جَهَنَّمِ». [انظر: ٤١٧١، ٤٨٤٣، ٦٠٤٧، ٦١٥٠]

1364. Narrated Jundab: The Prophet ﷺ said, "A man was inflicted with wounds and he committed suicide, and so Allāh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

١٣٦٤ - وَقَالَ حَجَاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الْحَسَنِ: حَدَّثَنَا جُنْدَبٌ رَضِيَ اللَّهُ عَنْهُ فِي هَذَا الْمَسْجِدِ فَمَا نَسِيَنَا وَمَا نَخَافُ أَنْ يُكَذِّبَ جُنْدَبٌ عَلَى النَّبِيِّ ﷺ قَالَ:

«كَانَ بِرْجُلٍ جِرَاحٍ، قَلَّ نَفْسَهُ فَقَالَ اللَّهُ عَزَّ وَجَلَّ: بَدَرَنِي عَبْدِي بِنْفَسِهِ، حَرَمْتُ عَلَيْهِ الْجَنَّةَ». [انظر: ٣٤٦٣]

١٣٦٥ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شَعِيبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الَّذِي يَحْكُمُ نَفْسَهُ يَخْفِقُهَا فِي النَّارِ، وَالَّذِي يَطْعُنُهَا يَطْعُنُهَا فِي النَّارِ». [انظر: ٥٧٧٨]

(٨٤) بابُ ما يُكْرَهُ مِنَ الصَّلَاةِ عَلَى الْمُنَافِقِينَ وَالاسْتَغْفَارِ لِلْمُشْرِكِينَ،
رَوَاهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
عَنِ النَّبِيِّ ﷺ.

١٣٦٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ
قَالَ: حَدَّثَنِي النَّبِيُّ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شَهَابٍ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْحَطَابِ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهُ قَالَ: لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي بْنِ سَلْوَانَ دُعِيَ لَهُ رَسُولُ اللَّهِ ﷺ لِيُصَلِّي عَلَيْهِ. فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ وَبَثَ إِلَيْهِ فَقَلَّتْ: يَا رَسُولَ اللَّهِ أَتُصَلِّي عَلَى ابْنِ أَبِي؟ وَقَدْ قَالَ يَوْمَ كَذَا وَكَذَا: كَذَا وَكَذَا، أَعْدَدُ عَلَيْهِ قَوْنَهُ. فَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «أَخْرُ عَنِي يَا عُمَرُ»، فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ: «إِنِّي خَيْرٌ فَاخْتَرْتُ لَوْ أَعْلَمُ أَنِّي لَوْ زِدْتُ عَلَى

1365. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire (forever), and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire."

(84) CHAPTER. It is disliked to offer the funeral prayer for the hypocrites, and to ask Allāh's Forgiveness for the *Mushrikūn* (polytheists, pagans, etc.).

This is narrated by Ibn 'Umar on the authority of the Prophet ﷺ.

1366. Narrated 'Umar bin Al-Khaṭṭāb: When 'Abdullāh bin Ubāī bin Salūl died, Allāh's Messenger ﷺ was requested to offer his funeral prayer. When Allāh's Messenger ﷺ stood up to offer the prayer. I got up quickly and said, "O Allāh's Messenger! Are you going to offer prayer for Ibnu Ubāī and he said so-and-so on such and such occasions?" And started mentioning all that he had said. Allāh's Messenger ﷺ smiled and said, "O 'Umar! Leave me." When I talked too much he said, "I have been given the choice and I have chosen (to offer the prayer). Had I known that he would be forgiven by asking for Allāh's Forgiveness for more than seventy times, surely I would have done so." ('Umar added): Allāh's Messenger ﷺ offered his funeral prayer and returned and after a short while the two Verses of *Sūrat Barā'* (*At-Tauba*) were revealed: "And never (O Muhammad ﷺ)

pray (funeral prayer) for any of them (hypocrites) who dies... (to the end of the Verse) while they were *Fāsiqūn* (rebellious...)” V.9:84. (‘Umar added), “Later I was astonished at my daring before Allāh’s Messenger ﷺ on that day. And Allāh and His Messenger know better.”

(85) CHAPTER. The praising of a deceased by the people.

1367. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ A funeral procession passed and the people praised the deceased. The Prophet ﷺ said, “It has been affirmed to him.” Then another funeral procession passed and the people spoke badly of the deceased. The Prophet ﷺ said, “It has been affirmed to him”. ‘Umar bin Al-Khaṭṭāb asked (Allāh’s Messenger ﷺ), “What has been affirmed?” He replied, “You have praised this one, so Paradise has been affirmed to him; and you have dispraised (spoken badly of) the other, so Fire (Hell) has been affirmed to him. You people are Allāh’s witnesses on earth.”

1368. Narrated Abū Al-Aswad: I came to Al-Madīna when an epidemic disease had broken out. While I was sitting with ‘Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ a funeral procession passed by and the people praised the deceased. ‘Umar said, “It has been affirmed to him.” And another funeral procession passed by and the people praised the deceased. ‘Umar said, “It has been

السَّبْعِينَ يُغَفِّرُ لَهُ لَرِدْتُ عَلَيْهَا». قال: فَصَلَّى اللَّهُ عَلَيْهِ رَسُولُهُ ﷺ ثُمَّ انْصَرَفَ فَلَمْ يَمْكُثْ إِلَّا يَسِيرًا حَتَّى نَزَّلَتِ الْآيَاتُ مِنْ بَرَاءَةَ [٨٠] ﴿وَلَا تُحِلُّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبْدَأ﴾ إِلَى قَوْلِهِ ﴿وَهُمْ فَسِيقُونَ﴾ قال: فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَئِذٍ، وَاللَّهُ وَرَسُولُهُ أَعْلَمُ». [انظر: ٤٦٧١]

(٨٥) بَابُ ثَنَاءِ النَّاسِ عَلَى الْمَيِّتِ

١٣٦٧ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ صَهْيَبٍ قال: سَمِعْتُ أَنَّسَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مُرَبِّحَنَارَةً فَأَثْنَوْا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ». ثُمَّ مَرُوا بِأُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًا، فَقَالَ: «وَجَبَتْ». فَقَالَ عُمَرُ بْنُ الْحَطَّابِ رَضِيَ اللَّهُ عَنْهُ: مَا وَجَبَتْ؟ قال: «هَذَا أَنْثِيمُ عَلَيْهِ خَيْرًا فَوَجَبَتْ لَهُ الْجَنَّةُ، وَهَذَا أَنْثِيمُ عَلَيْهِ شَرًا فَوَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ». [انظر: ٢٦٤٢]

١٣٦٨ - حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ هُوَ الصَّفَارُ: حَدَّثَنَا دَاوُدُ بْنُ الْفُرَّاتَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرْيَدَةَ، عَنْ أَبِي الْأَسْوَدِ قال: قَدِمْتُ الْمَدِينَةَ وَقَدْ وَقَعَ بِهَا مَرَضٌ فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْحَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَمَرَّتْ بِهِمْ

affirmed to him.” A third (funeral procession) passed by and the people dispraised (spoke badly) of the deceased. He said, “It has been affirmed to him.” I (Abū Al-Aswad) asked, “O chief of the believers! What has been affirmed?” He replied, “I said the same as the Prophet ﷺ had said, that is: if four persons testify the piety of a Muslim, Allāh will grant him Paradise.’ We asked, ‘If three persons testify his piety?’ He (the Prophet ﷺ) replied, ‘Even three.’ Then we asked, ‘If two?’ He replied, ‘Even two.’ We did not ask him regarding one witness.”

جَنَازَةً فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرًا.
فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَجَبَتْ.
ثُمَّ مَرَّ بِأُخْرَى فَأُثْنِيَ عَلَى صَاحِبِهَا
خَيْرًا فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ:
وَجَبَتْ، ثُمَّ مَرَّ بِالثَّالِثَةِ فُثْنِيَ عَلَى
صَاحِبِهَا شَرًّا، فَقَالَ: وَجَبَتْ. فَقَالَ
أَبُو الْأَسْوَدِ: فَقُلْتُ: وَمَا وَجَبَتْ يَا
أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ
النَّبِيُّ ﷺ: أَيْمًا مُسْلِمٌ شَهَدَ لَهُ أَزْبَعَةُ
بِخَيْرٍ أَذْخَلَهُ اللَّهُ الْجَنَّةَ. فَقُلْنَا:
وَثَلَاثَةُ؟ قَالَ: «وَثَلَاثَةُ». فَقُلْنَا:
وَاثْنَانِ؟ قَالَ: «وَاثْنَانِ»، ثُمَّ لَمْ نَسْأَلْهُ
عَنِ الْوَاحِدِ. [انظر: ٢٦٤٣]

(86) CHAPTER. What is said regarding the punishment in the grave.

And the Statement of Allāh : تعالى -

“...If you could but see, when the *Zalimūn* (polytheists and wrongdoers etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): Deliver your souls! This day you shall be recompensed with the torment of degradation...” (V.6:93).

And also the Statement of Allāh :

“...We shall punish them twice, and thereafter, they shall be brought back to a great (horrible) torment.” (V.9:101).

And also the Statement of Allāh :

“...While an evil torment encompassed Fir'aun's (Pharaoh) people. The Fire; they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): Cause Fir'aun's (Pharaoh) people to enter the severest torment!” (V.40:45,46)

(٨٦) بَابُ ما جَاءَ فِي عَذَابِ الْقَبْرِ،
وَقَوْلُهُ تَعَالَى: ﴿وَلَوْ تَرَى إِذَ الظَّالِمُونَ فِي عَرَقَتِ الْأَرْتُوْتِ وَالْمَلَائِكَةُ
بَاسْطُوا لِيَدِيهِمْ لَخَرِجُوا أَنْسَكَمْ آتَيْمَ
مُخْرَجُونَ عَذَابَ الْهُوَّنِ﴾ [الأنعام: ٩٣]
قَالَ أَبُو عَبْدِ اللَّهِ: الْهُوَّنُ هُوَ الْهَوَانُ.
وَالْهُوَّنُ: الرُّفْقُ. وَقَوْلُهُ جَلَّ ذِكْرُهُ:
﴿سَعَدُوكُمْ مَرَّتَيْنِ ثُمَّ يُرْدُونَ إِلَى
عَذَابِ عَظِيمٍ﴾ [التوبه: ١٠١] وَقَوْلُهُ
تَعَالَى: ﴿فَوَقَنَّ اللَّهُ سَيِّئَاتِ مَا
مَكَرُوا وَحَاقَ بِيَالِ فِرْعَوْنَ سُوءُ
الْعَذَابِ﴾ [١٩] أَنَّا زُّلُّ يَعْرُضُونَ عَلَيْهَا عَذَابًا
وَعَشِيَّاً وَيَوْمَ تَقُومُ السَّاعَةُ أَذْخَلُوا إَلَى
فِرْعَوْنَ أَسْدَ الْعَذَابِ﴾ [المؤمن: ٤٦ - ٤٥]

1369. Narrated Al-Barā' bin Āzib رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that *Lā ilāha illallāh, wa anna Muhammadr Rasūl Allāh* (none has the right to be worshipped but Allāh and Muhammad ﷺ is Allāh's Messenger)." And that corresponds to Allāh's Statement: "Allāh will keep firm those who believe, with the word that stands firm..." (V.14:27).

Narrated Shu'ba (same as above) and added, "Allāh will keep firm those who believe... (14:27) was revealed concerning the punishment in the grave."

1370. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ looked at the dead people of the well (the well in which there were the bodies of those *Mushrikūn*⁽¹⁾ killed during the battle of Badr) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply."

1371. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا : The Prophet ﷺ said, "They (the Quraish *Mushrikūn*⁽²⁾ killed during the battle of Badr) now realise that what I used to tell them was the truth." And Allāh تَعَالَى said, "Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the

١٣٦٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شَعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْتَدِ، عَنْ سَعْدِ بْنِ عَبْيَةَ عَنِ الْبَرَاءِ بْنِ عَارِبٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُعْجِدَ الْمُؤْمِنُ فِي قَبْرِهِ أُتَيَ ثُمَّ شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولَ اللَّهِ، فَذَلِكَ قَوْلُهُ: 『يُشَبِّهُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ』» يُشَبِّهُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ» [ابراهيم: ٢٧].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُنَدُرُ: حَدَّثَنَا شَعْبَةُ بِهَا، وَزَادَ 『يُشَبِّهُ اللَّهُ الَّذِينَ آمَنُوا』 نَزَّلَتْ فِي عَذَابِ الْقَبْرِ. [انظر: ٤٦٩٩]

١٣٧٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ: حَدَّثَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ قَالَ: اَطْلَعَ النَّبِيُّ ﷺ عَلَى أَهْلِ الْقَلِيبِ فَقَالَ: «وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًا؟» فَقَبِيلَ لَهُ: أَتَدْعُونَ أُمَوَاتًا فَقَالَ: «مَا أَنْتُمْ بِاسْمَاعِ مِنْهُمْ وَلِكُنْ لَا يُجِيِّبُونَ». [انظر: ٣٩٨٠، ٤٠٢٦]

١٣٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنَّمَا قَالَ النَّبِيُّ ﷺ: 『إِنَّهُمْ لَيَعْلَمُونَ الآنَ أَنَّ مَا كُنْتُ أُفُولُ

(1) (H. 1370, 1371) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

disbelievers)..." (V.27:80).

لَهُمْ حَقٌّ. وَقَدْ قَالَ اللَّهُ تَعَالَى: إِنَّكَ لَا تُشْبِعُ الْمَوْقَعَ» [التحل: ٨٠].
[انظر: ٣٩٧٩، ٣٩٨١]

1372. Narrated 'Aishah رضي الله عنها : A Jewess came to me and mentioned the punishment in the grave and said, "May Allāh protect you from the punishment in the grave." 'Aishah then asked Allāh's Messenger ﷺ about the punishment in the grave. He said, "Yes, (there is) punishment in the grave." 'Aishah رضي الله عنها added, "After that I never saw Allāh's Messenger ﷺ but seeking refuge with Allāh from the punishment in the grave in every Salāt (prayer) he offered."

١٣٧٢ - حَدَّثَنَا عَبْدُ الدُّنْ, أَخْبَرَنِي أَبِي عَنْ شَعْبَةَ: سَمِعْتُ الْأَشْعَثَ, عَنْ أَبِيهِ, عَنْ مَسْرُوقٍ, عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ يَهُودِيَّ دَخَلَتْ عَلَيْهَا فَذَكَرَتْ عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا: أَعَاذُكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةَ رَسُولَ اللَّهِ ﷺ عَنْ عَذَابِ الْقَبْرِ, فَقَالَ: «نَعَمْ عَذَابُ الْقَبْرِ». قَالَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَعْدَ صَلَوةِ صَلَاةً إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ. وَزَادَ غُنْدُرٌ «عَذَابُ الْقَبْرِ حَقٌّ».

1373. Narrated Asmā' bint Abū Bakr رضي الله عنها : Allāh's Messenger ﷺ once stood up delivering a *Khuṭba* (religious talk) and mentioned the *Fitnah* (trial and affliction) in the grave which people will face in their grave. When he mentioned that, the Muslims started crying loudly.

١٣٧٣ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ, عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبِيرِ أَنَّهُ سَمِعَ أَسْمَاءَ بْنَتَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا تَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ خَطِيبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي يَفْتَنُ فِيهَا الْمَرْءُ, فَلَمَّا ذَكَرَ ذَلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً. [راجع: ٨٦]

1374. Narrated Anas bin Mālik رضي الله عنه : Allāh's Messenger ﷺ said, "When (Allāh's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man

١٣٧٤ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدُّ, عَنْ قَتَادَةَ, عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ حَدَّثَنَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ

(i.e. Muḥammad ﷺ)?” Then as regards a faithful believer, he will say, ‘I testify that he is Allāh’s slave and His Messenger.’ Then they will say to him, ‘Look at your place in the Fire (Hell); Allāh has changed for you a place in Paradise instead of it.’ So, he will see both his places.” (Qatāda said, “We were informed that his grave would be made spacious.”) Then Qatāda went back to the narration of Anas who said:) “Whereas a hypocrite or a disbeliever will be asked, ‘What did you use to say about this man. He will reply, ‘I do not know; but I used to say what the people used to say.’ So, they will say to him, ‘Neither did you know nor did you take the guidance (by following the Qur’ān).’ Then he will be hit with iron hammers and he will make such a cry as everything near to him will hear, except jinn and human beings.” (See *Hadīth* No. 1338).

قال: إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرٍ وَتَوَلَّى عَنْهُ أَصْحَابَهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلْكَانِ فِيْقُدَّانِهِ فَيَقُولُ لَهُنَّ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ ﷺ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيَقُولُ لَهُ: انْظُرْ إِلَى مَقْعِدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعِدًا مِنَ الْجَنَّةِ. فَيَرَاهُمَا جَمِيعًا». قال قتادة: وَذَكَرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ. ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسَ قَالَ: «وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيَقُولُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَذْرِي، كُنْتَ أَقُولُ مَا يَقُولُهُ النَّاسُ. فَيَقُولُ: لَا دَرِيْتُ وَلَا تَأْتَيْتُ، وَيُضْرِبُ بِمَطَارِقَ مِنْ حَدِيدٍ ضَرْبَةً فَيَصِحُّ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرُ الشَّقَّلَيْنِ». [راجع: ١٣٣٨]

(٨٧) بَابُ التَّعَوِّذِ مِنْ عَذَابِ الْقَبْرِ

(87) CHAPTER. To seek refuge with Allāh from the punishment in the grave.

1375. Narrated Abū Ayyūb: رَضِيَ اللَّهُ عَنْهُ Once the Prophet ﷺ went out after sunset and heard a (dreadful) voice, and said, “The Jews are being punished in their graves.”

١٣٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّشِّنِ: أَخْبَرَنَا يَحْيَى: حَدَّثَنَا شَعْبَةُ قَالَ: حَدَّثَنِي عَوْنَ أَبْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنْ أَبِي أَيُوبَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: خَرَجَ النَّبِيُّ ﷺ وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْنَا فَقَالَ: «يَهُودُ تُعَذَّبُ فِي قُبُورِهَا». وَقَالَ النَّصْرُ: أَخْبَرَنَا شَعْبَةُ:

حدَثَنَا عَوْنُونُ: سَمِعْتُ أَبِي قَالَ:
سَمِعْتُ الْبَرَاءَ عَنْ أَبِي أَيُوبَ عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

١٣٧٦ - حدَثَنَا مُعْلَىٰ: حدَثَنَا
وُهَيْبٌ، عَنْ مُوسَىٰ بْنِ عَقْبَةَ قَالَ:
حدَثَنِي أَبْنُهُ خَالِدٌ ابْنُ سَعِيدٍ بْنِ
الْعَاصِي: أَنَّهَا سَمِعَتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ
يَتَعَوَّدُ مِنْ عَذَابِ الْقَبْرِ. [انظر: ٦٣٦٤]

١٣٧٧ - حدَثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حدَثَنَا هَشَامٌ: حدَثَنَا يَحْيَىٰ،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَدْعُو: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ
الْمَسِيحِ الدَّجَالِ».

(٨٨) بَابُ عَذَابِ الْقَبْرِ مِنَ الغَيْبةِ
والبُولِ

١٣٧٨ - حدَثَنَا فُتَيْبَةُ: حدَثَنَا
جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ،
عَنْ طَاؤِسٍ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ
اللهُ عَنْهُمَا: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبَرَيْنِ
فَقَالَ: «إِنَّهُمَا لَيَعْذِبَانِ وَمَا يَعْذِبَانِ فِي
كَبِيرٍ». ثُمَّ قَالَ: «بَلِيٌّ، أَمَّا أَحْدُهُمَا
فَكَانَ يَسْعَى بِالنَّمِيمَةِ. وَأَمَّا الْآخَرُ
فَكَانَ لَا يَسْتَرِّ مِنْ بَوْلِهِ». قَالَ: ثُمَّ
أَحَدَ عُودَاً رَطْبًا فَكَسَرَهُ بِأَنْتِينِ ثُمَّ
غَرَّ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى قَبْرٍ ثُمَّ

1376. Narrated Mūsā bin ‘Uqba: The daughter of Khālid bin Sa‘id bin Al-‘Āṣ said that she had heard the Prophet ﷺ seeking refuge with Allāh from the punishment in the grave.

1377. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ used to invoke (Allāh):

"Allāhumma innī a'uđhu bika min 'adħħabil-qabr, wa min 'adħħabin-nār, wa min fitnatil-mahyā wal-mamāt, wa min fitnatil-Masīḥ Ad-Dajjal." (O Allāh! I seek refuge with you from the punishment in the grave, and from the punishment in the Hell-fire, and from the Fitnah of life and death, and the Fitnah (trial and the affliction) of Al-Masīḥ Ad-Dajjal.)

(88) CHAPTER. Punishment in the grave because of back-biting and soiling one's clothes with one's urine.

1378. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ once passed by two graves and said, "They (the deceased persons in those graves) are being tortured not for a great thing to avoid." And then added, "Yes, (they are being punished for a big sin) for one of them used to go about with calumnies; while the other never saved himself from being soiled with his urine." (Ibn ‘Abbās رضي الله عنهما added): Then he took a green branch of (a date-palm) and split it into two pieces and fixed one piece on each grave and said, "May their punishment be abated till these (two pieces) get dry". (See Hadīth No.1361 and its footnote).

قال: «الَّعَلَّهُ يُحَفِّظُ عَنْهُمَا مَا لَمْ
يَسِّيْسَا». [راجع: ٢١٦]

(٨٩) **بابُ الْمَيِّتِ يُعَرَّضُ عَلَيْهِ**
مَقْعِدُهُ بِالغَدَاءِ وَالْعَشِيِّ

١٣٧٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ
ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا مَاتَ
عَرِضَ عَلَيْهِ مَقْعِدُهُ بِالغَدَاءِ وَالْعَشِيِّ،
إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ
الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ
أَهْلِ النَّارِ، فَيُقَالُ: هَذَا مَقْعِدُكَ حَتَّى
يَبْعَثَكَ اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ». [انظر:
٦٥١٥، ٣٢٤٠]

(٩٠) **بابُ كَلَامِ الْمَيِّتِ عَلَى الْجَنَّازَةِ**

١٣٨٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
الْلَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ
أَبِيهِ: أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيَّ
رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ
ﷺ: «إِذَا وُضِعَتِ الْجَنَّازَةُ فَاخْتَمِلْهَا
الرِّجَالُ عَلَى أَعْنَاقِهِمْ فَإِنْ كَانَتْ
صَالِحةً قَالَتْ: قَدْمُونِي قَدْمُونِي. وَإِنْ
كَانَتْ غَيْرَ صَالِحةً قَالَتْ: يَا وَيْلَهَا،
أَيْنَ يَذْكُبُونَ بِهَا؟ يَسْمَعُ صَوْنَهَا كُلُّ
شَيْءٍ إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا إِلَّا
لَصْعَقَ». [راجع: ١٢١٤]

(89) CHAPTER. The deceased is shown his actual place (in Paradise or in Hell) both in the morning and in the afternoon.

1379. Narrated 'Abdullāh bin 'Umar رضي الله عنهما said, "Allāh's Messenger ﷺ said, "When anyone of you dies, he is shown his place both in the morning and in the afternoon. If he is one of the people of Paradise ; he is shown his place in it, and if he is from the people of the Hell-fire ; he is shown his place therein. Then it is said to him, 'This is your place till Allāh resurcts you on the Day of Resurrection.'"

(90) CHAPTER. The speech of the deceased after it is lifted upon the bier.

1380. Narrated Abū Sa'īd Al-Khudrī رضي الله عنهما said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead (or present me, quickly), and if he is not a righteous one he says, 'Woe to it (me)! Where are you taking it (me)?'. And his voice is audible to everything except human beings ; and if they heard it they would fall down unconscious."

(٩١) بَابُ مَا قِيلَ فِي أَوْلَادِ الْمُسْلِمِينَ،
(٩١) CHAPTER. What is said regarding the dead children of Muslims.

And Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said “He whose three children died before the age of puberty, they will shield him from the Hell-fire, or will make him enter Paradise.”

1381. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ that Allāh’s Messenger ﷺ said, “Any Muslim whose three children died before the age of puberty will be granted Paradise by Allāh because of His Mercy to them.”

وقال أبو هريرة رَضِيَ اللَّهُ عَنْهُ عن النبي ﷺ: «مَنْ ماتَ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَلْعُغُوا الْجَنَّةَ كَانَ لَهُ حِجَابًا مِنَ النَّارِ أَوْ دَخَلَ الْجَنَّةَ».

١٣٨١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيْهِ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ صَهْبَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ النَّاسِ مُسْلِمٌ يَمُوتُ لَهُ ثَلَاثَةٌ لَمْ يَلْعُغُوا الْجَنَّةَ إِلَّا دَخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ».

[راجع: ١٢٤٨]

1382. Narrated Al-Barā’ رَضِيَ اللَّهُ عَنْهُ When Ibrāhīm (the son of Prophet ﷺ) expired, Allāh’s Messenger ﷺ said, “There is a wet-nurse for him in Paradise.”

١٣٨٢ - حَدَّثَنَا أبو الْوَلِيدٍ: حَدَّثَنَا شُبَّةُ، عَنْ عَدِيٍّ بْنِ ثَابَتٍ: أَنَّهُ سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تُوفِيَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ».

[انظر: ٣٢٥٥، ٦١٩٥]

(٩٢) بَابُ مَا قِيلَ فِي أَوْلَادِ الْمُشْرِكِينَ،
(٩٢) CHAPTER. What is said regarding the (dead) children of *Al-Mushrikūn*.^(١)

1383. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that Allāh’s Messenger ﷺ was asked about the children of *Al-Mushrikūn*.^(٢) The Prophet ﷺ replied, “Since Allāh created them, He knows what sort of deeds they would have done.”

١٣٨٣ - حَدَّثَنَا حِبَّانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُبَّةُ، عَنْ أَبِي بْشَرٍ، عَنْ سَعِيدِ ابْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: سُئِلَ

(1) & (2) (Ch. 92 and H.1383) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

رَسُولُ اللَّهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟
فَقَالَ: «اللَّهُ إِذْ خَلَقَهُمْ أَعْلَمُ بِمَا كَانُوا
عَامِلِينَ». [انظر: ٦٥٩٧]

1384. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ was asked about the offspring of *Al-Mushrikūn*;⁽¹⁾ so he said, “Allāh knows what sort of deeds they would have done.”

١٣٨٤ - حَدَّثَنَا أَبُو اليمان: أَخْبَرَنَا شُعِيبٌ، عَنِ الرُّهْرَيْ قَالَ: أَخْبَرَنِي عَطَاءُ ابْنُ يَزِيدَ الْتَّبَّيِّ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سُلِّلَ النَّبِيُّ ﷺ عَنْ دَرَارِيِّ الْمُشْرِكِينَ؟ فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». [انظر: ٦٦٠٠، ٦٥٩٨]

1385. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “Every child is born on *Al-Fitrāh* [with a true faith of Islāmic Monotheism (i.e. to worship none but Allāh Alone)] and his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?” (See H. No. 1358)

١٣٨٥ - حَدَّثَنَا آدُمُ: حَدَّثَنَا ابْنُ أَبِي ذَئْبٍ، عَنِ الرُّهْرَيْ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَإِبْرَاهِيمُ يُهَوِّدَ إِنْهُ أَوْ يُنَصَّرَ إِنْهُ أَوْ يُمَجْسَدَ إِنْهُ كَمَثِيلُ الْبَهِيمَةِ تُنْتَجُ الْبَهِيمَةَ، هَلْ تَرَى فِيهَا جَذْعَاءً؟».

[راجع: ١٣٥٨]

(٩٣) بَابٌ :

١٣٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمْرَةَ بْنِ جُنْدِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةً أَقْبَلَ عَلَيْنَا بِوْجَهِهِ فَقَالَ: «مَنْ رَأَى مِنْكُمُ الْلَّيْلَةَ رُؤْيَا؟» قَالَ: فَإِنْ رَأَى أَحَدٌ قَصَّهَا

(93) CHAPTER:

1386. Narrated Samura bin Jundab رضي الله عنه: Whenever the Prophet ﷺ finished the *Fajr* prayer, he would face us and ask, “Who amongst you had a dream last night?” So, if anyone had a dream he would narrate it. The Prophet ﷺ would say: “*Mā shā'Allāh*” (an Arabic maxim meaning literally, ‘What Allāh wished,’ and it indicates a good omen.) One day, he asked us whether anyone of us had a dream. We replied in the negative. The

(1) (H. 1384) (See the footnote of H. 1383).

Prophet ﷺ said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw a person sitting and another standing with an iron hook in his hand; pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on, and we went on till we came to a man lying in a prone position, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the lying man with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head returned to its normal state and the man came back and struck him again (and so on). I said, 'Who (what) is this?' They told me to proceed on; so we proceeded on and passed by a hole like *Tannūr* (a kind of baking oven); with a narrow top and wide bottom, and the fire was kindling underneath that oven. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire abated, the people went down into it, and there were naked men and women in it. I said, 'Who (what) is this?' They told me to proceed on. So, we proceeded on till we reached a river of blood and there was a man in it, and another man (was standing at its bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position;

فَيَقُولُ: «مَا شَاءَ اللَّهُ»، فَسَأَلَنَا يَوْمًا
فَقَالَ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا؟»
قُلْنَا: لَا، قَالَ: «الِّكْنِي رَأَيْتُ الْلَّيْلَةَ
رَجُلَيْنِ أَتَيَانِي فَأَخَذَنَا بَيْدِي فَأُخْرَ جَانِي
إِلَى الْأَرْضِ الْمُقَدَّسَةِ، إِنَّا رَجُلٌ
جَالِسٌ وَرَجُلٌ قَائِمٌ، بَيْدِي - كَلُوبُ
بَعْضٍ أَصْحَابِنَا عَنْ مُوسَى - كَلُوبُ
مِنْ حَدِيدٍ»، : «يُدْخِلُهُ فِي شِدْقَهِ حَتَّى
يَلْعَقُ فَقَاهُ، ثُمَّ يَفْعَلُ بِشِدْقَهِ الْآخَرَ مِثْلَ
ذَلِكَ وَيَلْتَمِسُ شِدْقَهُ هَذَا، فَيَمُودُ فَيَضْنَعُ
مِثْلَهُ». قُلْنَا: مَا هَذَا؟ قَالَا: انْطَلِقُ،
فَانْظَلَقْنَا حَتَّى أَتَيْنَا عَلَى رَجُلٍ
مُضْطَبِعٍ عَلَى فَقَاهُ، وَرَجُلٌ قَائِمٌ عَلَى
رَأْسِهِ بَفْهُرٍ أَوْ صَحْرَاءَ فَيَسْدَخُ بِهِ
رَأْسُهُ. إِنَّا ضَرَبَهُ تَدْهِدَهُ الْحَجَرُ
فَانْظَلَقَ إِلَيْهِ لِيَأْخُذَهُ فَلَا يَرْجِعُ إِلَى هَذَا
حَتَّى يَلْتَمِسَ رَأْسُهُ وَعَادَ رَأْسُهُ كَمَا هُوَ
فَعَادَ إِلَيْهِ فَضَرَبَهُ قُلْنَا: مَنْ هَذَا؟
قَالَا: انْطَلِقُ، فَانْظَلَقْنَا إِلَى تَقْبِ مِثْلِ
الشَّنُورِ أَعْلَاهُ ضَيْقٌ وَأَسْفَلُهُ وَاسْعَ
يَتَوَقَّدُ تَحْتَهُ نَارًا إِنَّا افْتَرَبَ ارْتَقَعُوا
حَتَّى كَادَ أَنْ يَخْرُجُوا، إِنَّا حَمَدْتُ
رَجَعُوا فِيهَا. وَفِيهَا رِجَالٌ وَنِسَاءٌ
عِرَاءٌ، قُلْنَا: مَنْ هَذَا؟ قَالَا:
انْطَلِقُ، فَانْظَلَقْنَا حَتَّى أَتَيْنَا عَلَى نَهْرٍ
مِنْ دَمٍ فِيهِ رَجُلٌ، قَائِمٌ عَلَى وَسَطِ
النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةً. فَأَقْبَلَ
الرَّجُلُ الَّذِي فِي النَّهْرِ، إِنَّا أَرَادَ أَنْ

and so whenever he wanted to come out the other would throw a stone in his mouth,' and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on, and we did so till we reached a well-flourished green garden having a huge tree and near its base was sitting an old man with some children. (I saw) another man near the tree with fire in front of him and he was kindling it up. Then they (i.e., my two companions) made me climb up the tree and made me enter a *Dār* (abode, dwelling place, house, etc.), better than which I had never seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another *Dār* that was better and superior (to the first) containing old and young people. I said to them (i.e., my two companions), 'You have made me go around all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allāh had given the knowledge of the Qur'ān (i.e. knowing it by heart), but he used to sleep at night (i.e., he did not recite it then) and did not use to act upon it (i.e., upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those whom you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those whom you saw in the river of blood were those dealing in *Ribā* (usury). And the old man who was sitting at the base of the tree was Ibrāhīm (Abraham) عليه السلام and

يَخْرُجُ رَمِيَ الرَّجُلُ بِحَجَرٍ فِي فِيهِ فَرَدَهُ
حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ
رَمِيَ فِي فِيهِ بِحَجَرٍ، فَيُرْجِعُ كَمَا
كَانَ. فَقُلْتُ: مَا هَذَا؟ قَالَ: أَنْطَلَنَّ،
فَانْظَلَقْنَا حَتَّى انتَهَيْنَا إِلَى رَوْضَةٍ
خَضْرَاءَ فِيهَا شَجَرَةً عَظِيمَةً وَفِي
أَصْلِهَا شَيْخٌ وَصَبِيَانُ، وَإِذَا رَجُلٌ
قَرِيبٌ مِنَ الشَّجَرَةِ بَيْنَ يَدَيْهِ نَارٌ
يُوقَدُهَا فَصَعِدَا بِي فِي الشَّجَرَةِ،
وَأَدْخَلَانِي دَارًا لَمْ أَرَ قَطُّ أَحْسَنَ
مِنْهَا. فِيهَا رِجَالٌ شُيُوخٌ وَشَبَابٌ
وَنِسَاءٌ وَصَبِيَانُ. ثُمَّ أَخْرَجَانِي مِنْهَا
فَصَعِدَا بِي الشَّجَرَةِ فَأَدْخَلَانِي دَارًا
هِيَ أَحْسَنُ وَأَفْضَلُ، فِيهَا شُيُوخٌ
وَشَبَابٌ. فَقُلْتُ: طَوْقَتْمَانِي اللَّيْلَةَ،
فَأَخْبَرَانِي عَمَّا رَأَيْتُ؟ قَالَ: نَعَمْ، أَمَّا
الَّذِي رَأَيْتُهُ يُشَقُّ شِدْقَهُ فَكَذَابٌ يُحَدَّثُ
بِالْكَذِبِ فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْأَفَاقَ
فَيُضْعَعُ بِهِ مَا رَأَيْتَ إِلَى يَوْمِ الْقِيَامَةِ.
وَالَّذِي رَأَيْتُهُ يُشَدَّدُخُ رَأْسُهُ فَرَجُلٌ عَلَمَهُ
اللهُ الْقُرْآنَ فَنَامَ عَنْهُ بِاللَّيْلِ وَلَمْ يَعْمَلْ
فِيهِ بِالنَّهَارِ، يُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ.
وَالَّذِي رَأَيْتُهُ فِي التَّقْبِ فَهُمُ الرُّثَّاَةُ.
وَالَّذِي رَأَيْتُهُ فِي النَّهَارِ أَكَلُوا الرِّبَاَ.
وَالشَّيْخُ فِي أَصْلِ الشَّجَرَةِ. إِبْرَاهِيمُ
عَلَيْهِ السَّلَامُ وَالصَّبِيَانُ حَوْلَهُ فَأَوْلَادُ
النَّاسِ. وَالَّذِي يُوقَدُ النَّارُ مَالِكُ
خَازِنُ النَّارِ وَالدَّارُ الْأُولَى الَّتِي

the little children around him were the offspring of the people. And the one who was kindling the fire was Mālik, the gate-keeper of the Hell-fire. And the first *Dār* in which you entered was the house of the common believers, and the second *Dār* was of the martyrs. I am Jibrīl (Gabriel) and this is Mikāel (Michael). Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.'" (See H.No. 7047).

(94) CHAPTER. Dying on Monday.

1387. Narrated Hishām's father : Āishah رَضِيَ اللَّهُ عَنْهَا said, "I went to Abū Bakr رَضِيَ اللَّهُ عَنْهُ (during his fatal illness) and he asked me, 'In how many garments was the Prophet ﷺ shrouded?' She replied, 'In three *Sahūliyya* pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.' Abū Bakr further asked her, 'On which day did the Prophet ﷺ died?' She replied, 'He died on Monday.' He asked, 'What (day) is today?' She replied, 'Today is Monday.' He added, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A living person has more right to wear new clothes than a dead one; the shroud is only for the body's pus.' He did not die till it was the night of Tuesday and was buried before the morning."

دَخَلْتُ، دَارُ عَامَةِ الْمُؤْمِنِينَ. وَأَمَّا هَذِهِ الدَّارُ فَدَارُ الشَّهَدَاءِ، وَأَنَا جَبْرِيلُ وَهَذَا مِيكَائِيلُ، فَارْفَعْ رَأْسَكَ. فَرَقَعْتُ رَأْسِي فَإِذَا فَوْقِي مُثْلُ السَّحَابِ، قَالَا: ذَاكَ مَنْزِلُكَ. قُلْتُ: دَعَانِي أَدْخُلْ مَنْزِلِي، قَالَا: إِنَّهُ بَقِي لَكَ عُمْرٌ لَمْ تَسْتَكِمِلْهُ، فَلَوْ اسْتَكِمْلَتْ أَتَيْتَ مَنْزِلَكَ». [راجع: ٨٤٥]

(٩٤) بَابُ مَوْتِ يَوْمِ الْإِثْنَيْنِ

١٣٨٧ - حَدَّثَنَا مَعْلَى بْنُ أَسْدٍ: حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلْتُ عَلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: فِي كُمْ كَفَتْنُ النَّبِيِّ ﷺ؟ قَالَتْ: فِي ثَلَاثَةِ أَثُوَابٍ بِيَضِّ سَحْوَلَيَّةٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمامَةً. وَقَالَ لَهَا: فِي أَيِّ يَوْمٍ ثُوْفَنِي النَّبِيِّ ﷺ؟ قَالَتْ: يَوْمُ الْإِثْنَيْنِ. قَالَ: فَأَيِّ يَوْمٍ هَذَا؟ قَالَتْ: يَوْمُ الْإِثْنَيْنِ. قَالَ: أَرْجُو فِيمَا يَبْيَنِي وَبَيْنَ اللَّيْلِ، فَنَظَرَ إِلَى ثُوبٍ عَلَيْهِ كَانَ يُمَرَّضُ فِيهِ، بِهِ رَدْعٌ مِنْ رَعْقَرَانِ. فَقَالَ: اغْسِلُوا ثُوبِي هَذَا وَزِيدُوا عَلَيْهِ ثَوَبَيْنِ فَكَفَفُونِي فِيهِمَا. قُلْتُ: إِنَّ هَذَا خَلْقٌ. قَالَ: إِنَّ الْحَيَ أَحَقُّ بِالْجَدِيدِ مِنَ الْمَيِّتِ، إِنَّمَا هُوَ لِلْمُهَلَّةِ. فَلَمْ يَتَوَفَّ حَتَّى

أمسى من ليلة الثلاثاء، ودُفِنَ قبل أن يُضجَّ.

(٩٥) باب موت الفجأة البغتة

(95) CHAPTER. Sudden unexpected death.

1388. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: A man said to the Prophet ﷺ, "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet ﷺ replied in the affirmative.

١٣٨٨ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: «إِنَّ أُمِّي امْتُلِثَتْ نَفْسُهَا وَأُطْنِثُهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقَتْ عَنْهَا؟» قَالَ: «نَعَمْ». [انظر: ٢٧٦٠]

(96) CHAPTER. What is said regarding the graves of the Prophet ﷺ, Abū Bakr, and 'Umar رَضِيَ اللَّهُ عَنْهُمَا.

١٣٨٩ - حَدَّثَنَا إِسْمَاعِيلُ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ «فَلَمَّا

[عبس: ٢١]. أَفْبَرْتُ الرَّجُلَ: إِذَا جَعَلْتَ لَهُ قَبْرًا. وَقَبْرُهُ: دَفَنتَهُ. (كَيْنَانًا) [المرسلات: ٢٥]: يَحْكُونُونَ فِيهَا أَحْيَاءً وَيُدْفَنُونَ فِيهَا أَمْوَاتًا.

1389. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: Allāh's Messenger ﷺ during his sickness was asking repeatedly, "Where am I today? Where will I be tomorrow?" And he was waiting for the day of my turn (impatiently). Then, when my turn came, Allāh took his soul away (in my lap) between my chest and arms and he was buried in my house.

حَدَّثَنِي سُلَيْمَانُ، عَنْ هِشَامٍ. حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مُرْوَانَ يَحْيَى بْنُ أَبِي زَكْرَيَّاً، عَنْ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيَتَعَدَّ فِي مَرَضِهِ: «أَيْنَ أَنَا الْيَوْمَ؟ أَيْنَ أَنَا غَدَ؟» اسْتَبْطَأَهُ لِيَوْمٌ عَائِشَةَ. فَلَمَّا كَانَ

يُوْمِي قَبْصَهُ اللَّهُ يَبْنَ سَحْرِي وَنَحْرِي،
وَدُفْنٌ فِي بَيْتِي . [رَاجِعٌ: ٨٩٠]

١٣٩٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَرَانَةَ، عَنْ هِلَالٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: «لَعْنَ اللَّهِ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَاءِهِمْ مَسَاجِدَ». لَوْلَا ذَلِكَ أَبْرَزَ قَبْرُهُ غَيْرَ أَنَّهُ حَشِيَ أَوْ حُشِيَ أَنْ يُتَحَدَّ مَسْجِدًا . وَعَنْ هِلَالٍ قَالَ: كَنَّا نِيَّرُ عُرْوَةَ بْنَ الرَّبِّيرَ وَلَمْ يُولَدْ لِي .

[رَاجِعٌ: ٤٣٥]

حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَطِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا أَبُو بَكْرٍ بْنُ عَيَّاشَ: عَنْ سُفْيَانَ التَّمَّارِ: أَنَّهُ حَدَّثَهُ أَنَّهُ رَأَى قَبْرَ النَّبِيِّ ﷺ مُسَنَّمًا . حَدَّثَنَا فَرْوَةُ: حَدَّثَنَا عَلَيٌّ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ: لَمَّا سَقَطَ عَلَيْهِمُ الْحَاطِطُ فِي زَمَانِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ أَخَذُوا فِي بِنَائِهِ فَبَدَّتْ لَهُمْ قَدْمُ فَقْرَعِيْعَوَا وَظَنُّوا أَنَّهَا قَدْمُ النَّبِيِّ ﷺ، فَمَا وَجَدُوا أَحَدًا يَعْلَمُ ذَلِكَ حَتَّى قَالَ لَهُمْ عُرْوَةُ: لَا وَاللَّهِ، مَا هِيَ قَدْمُ النَّبِيِّ ﷺ، مَا هِيَ إِلَّا قَدْمُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ .

١٣٩١ - وَعَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا

1390. Narrated 'Aishah: رَضِيَ اللَّهُ عَنْهَا Allāh's Messenger ﷺ in his fatal illness said, "Allāh cursed the Jews and the Christians, for they built places of worship at the graves of their Prophets." And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So, (the Prophet ﷺ) was afraid, or the people were afraid that his grave might be taken as a place for worship.

Narrated Abū Bakr bin 'Ayyāsh رَضِيَ اللَّهُ عَنْهُ: Sufyān At-Tammār told me that he had seen the grave of the Prophet ﷺ, elevated and convex.

Narrated 'Urwa: When the wall (around the graves of the Prophet ﷺ, Abū Bakr and Umar رَضِيَ اللَّهُ عَنْهُمَا collapsed during the caliphate of Al-Walīd bin 'Abdul Mālik; the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet ﷺ. No one could be found who could tell them about it till I ('Urwa) said to them, "By Allāh, this is not the foot of the Prophet ﷺ, but it is the foot of 'Umar رَضِيَ اللَّهُ عَنْهُ."

1391. 'Aishah رَضِيَ اللَّهُ عَنْهَا narrated that she made a will to 'Abdullāh bin Zubair رَضِيَ اللَّهُ عَنْهُ: Do not bury me with them (the Prophet

and his two Companions) but bury me with my companions (wives of the Prophet ﷺ) in Al-Baqī' as I would not like to be looked upon as better than I really am (by being buried near the Prophet ﷺ).

أوصَتْ عِنْدَ اللَّهِ ابْنَ الرَّبِّيرِ: لَا تَدْفِنِي
مَعَهُمْ وَادْفُنِي مَعَ صَوَاحِبِي بِالْبَقِيعِ.
لَا أُزَكَّى بِهِ أَبَدًا. [انظر: ٧٣٢٧]

1392. Narrated ‘Amr bin Maimūn Al-Audī: I saw ‘Umar bin Al-Khaṭṭāb (when he was stabbed) saying, “O ‘Abdullāh bin ‘Umar! Go to the mother of the believers ‘Āishah (رضي الله عنها) and say, ‘Umar bin Al-Khaṭṭāb sends his greetings to you,’ and request her to allow me to be buried with my companions.” (So Ibn ‘Umar conveyed the message to ‘Āishah (رضي الله عنها)). She said, “I had the idea of having this place for myself but today I prefer him (‘Umar) to myself (and allow him to be buried there).” When ‘Abdullāh bin ‘Umar returned, ‘Umar asked him, “What (news) do you have?” He replied, “O chief of the believers! She has allowed you (to be buried there).” On that ‘Umar said, “Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her (‘Āishah (رضي الله عنها)) and say, ‘Umar bin Al-Khaṭṭāb asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the grave-yard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allāh’s Messenger ﷺ was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him.” Then he mentioned the name of ‘Uthmān, ‘Alī, Talhā, Az-Zubair, ‘Abdur-Rahmān bin ‘Auf and Sa’d bin Abi Waqqās. By this time a young man from *Anṣār* came and said, “O chief of the believers! Be happy with Allāh’s glad tidings. The grade which you have in Islām is known to you, then you

١٣٩٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
جَرِيرُ ابْنُ عَبْدِ الْحَمِيدِ: حَدَّثَنَا حُصَيْنُ
بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عُمَرِ بْنِ
مَيْمُونِ الْأَوْدِيِّ قَالَ: رَأَيْتُ عُمَرَ بْنَ
الْخَطَابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا عَبْدَ
اللَّهِ بْنَ عُمَرَ، اذْهَبْ إِلَى أُمَّ الْمُؤْمِنِينَ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقُلْ: يَقْرَأُ عُمَرُ
بْنُ الْخَطَابِ عَلَيْكِ السَّلَامَ. ثُمَّ سَلَّهَا
أَنْ أَدْفَنَ مَعَ صَاحِبِيِّ، قَالَتْ: كُنْتُ
أُرِيدُهُ لِنَفْسِي فَلَا وَثَرَنَّهُ الْيَوْمُ عَلَى
نَفْسِي، فَلَمَّا أَقْبَلَ قَالَ لَهُ: مَا لَدَيْكَ؟
قَالَ أَذِنْتُ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ.
قَالَ: مَا كَانَ شَيْءٌ أَهَمَّ إِلَيَّ مِنْ ذَلِكَ
الْمَضْبَغَ. فَإِذَا قِضِيَتْ فَاحْمِلُونِي ثُمَّ
سَلَّمُوا، ثُمَّ قُلْ: يَسْتَأْذِنُنَّ عُمَرَ بْنَ
الْخَطَابِ، فَإِنْ أَذِنْتُ لَيِ فَادْفُنُونِي
وَإِلَّا فَرَدُونِي إِلَى مَقابرِ الْمُسْلِمِينَ.
إِنِّي لَا أَغْلُمُ أَحَدًا أَحَقَّ بِهَذَا الْأُمْرِ
مِنْ هُؤُلَاءِ النَّفَرِ الَّذِينَ تَوَفَّيْتِ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ رَاضٍ. فَمَنْ
اسْتَحْلَفُوا بَعْدِي فَهُوَ الْخَلِيفَةُ فَاسْمَعُوا
لَهُ وَأَطِيعُوا. فَسَمَّى عُثْمَانَ وَعَلَيْهَا
وَطَلْحَةَ وَالرَّبِّيرَ، وَعَبْدَ الرَّحْمَنِ بْنَ
عَوْفٍ وَسَعْدَ بْنَ أَبِي وَقَاصٍِ. وَوَلَّجَ

became the caliph and you ruled with justice ; and then you have been awarded martyrdom after all this.” ‘Umar replied, “O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honour. And, I also recommend him to be good to the *Anṣār* who before them, had homes (in Al-Madina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the *Dhimmīs* (protected non-Muslims) of Allāh and His Messenger ﷺ, to fulfil their contracts completely, and fight for them and not to tax (overburden) them beyond their capabilities.”

عَلَيْهِ شَابٌ مِّنَ الْأَنْصَارِ قَالَ: أَبْشِرْ
يَا أَمِيرَ الْمُؤْمِنِينَ بُشِّرَى اللَّهِ، كَانَ
لَكَ مِنَ الْقَدْمَ فِي الْإِسْلَامِ مَا قَدْ
عَلِمْتَ، ثُمَّ أَسْتُخْلِفُ فَعَدَلْتَ، ثُمَّ
الشَّهَادَةَ بَعْدَ هَذَا كُلُّهُ. قَالَ: لَيْتَنِي يَا
ابْنَ أَخِي وَذُلْكَ كَفَافًا لَا عَلَيَّ وَلَا
لِي. أُوصِي الْخَلِيفَةَ مِنْ بَعْدِي
بِالْمُهَاجِرِينَ الْأَوَّلِينَ خَيْرًا؛ أَنْ يَعْرِفَ
لَهُمْ حَقَّهُمْ، وَأَنْ يَحْفَظَ لَهُمْ
خُرَمَتَهُمْ. وَأُوصِيَهُ بِالْأَنْصَارِ خَيْرًا،
الَّذِينَ تَبَوَّءُ الدَّارَ وَالْإِيمَانَ أَنْ يُقْبَلَ
مِنْ مُحْسِنِهِمْ وَيَغْفِي عَنْ مُسِيئِهِمْ.
وَأُوصِيَهُ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ
يُوَفَّ لَهُمْ بَعْهِدِهِمْ وَأَنْ يُقَاتَلَ مِنْ
وَرَائِهِمْ، وَأَنْ لَا يُكَلِّفُوا فَوْقَ
طَاقَتِهِمْ. [انظر: ٣٠٥٢، ٣١٦٢، ٤٨٨٨، ٧٢٠٧]

[٣٧٠٠]

(97) CHAPTER. What is forbidden as regards : Abusing the dead.

1393. Narrated ‘Aishah: The Prophet ﷺ said, “Don’t abuse the dead, because they have reached the destination of what they forwarded.”

(٩٧) بَابُ مَا يُنْهَى مِنْ سَبِ
الْأَمْوَاتِ

١٣٩٣ - حَدَّثَنَا آدُمُ: حَدَّثَنَا
شَعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدِ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ
اللَّهُجَيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَسْوُا الْأَمْوَاتَ فَإِنَّهُمْ
قَدْ أَفْصَوْا إِلَى مَا قَدَّمُوا».

وَرَوَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الْفَدَوْسِ
وَمُحَمَّدُ بْنُ أَنَسٍ عَنِ الْأَعْمَشِ. تَابَعَهُ
عَلَيُّ بْنُ الْجَعْدِ وَابْنُ عَرْعَةَ وَابْنُ أَبِي
عَدِيٍّ عَنْ شَعْبَةَ. [انظر: ٦٥١٦]

(98) CHAPTER. Talking about the wicked among the dead.

1394. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا أَبُو لَهَابٍ، may Allāh curse him, once said to the Prophet ﷺ, “Perish you all the day.”

Then the Divine Revelation came : “Perish the two hands of Abū Lahab!” (V.111:1).

(٩٨) بَابُ ذِكْرِ شَرَارِ الْمَوْتَىٰ

١٣٩٤ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنِي عَمْرُو بْنُ مُرْءَةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ أَبُو لَهَابٍ لَعَنَهُ اللَّهُ لِلنَّبِيِّ ﷺ : تَبَّأَ لَكَ سَائِرَ الْيَوْمِ . فَنَزَّلَتْ « تَبَّأَ يَدَآ أَبِي لَهَابٍ ». [انظر : ٣٥٢٥، ٣٥٢٦، ٤٧٧٣، ٤٧٧٤، ٤٨٠١، ٤٩٧١، ٤٩٧٢]

24 - THE BOOK OF ZAKĀT⁽¹⁾

٢٤ - كتاب الزكاة

(1) CHAPTER. The obligation of Zakāt⁽¹⁾.

And the Statement of Allāh : تعالى : “And perform *Aṣ-Ṣalāt* (*Iqamat-as-Ṣalāt*) and give *Zakāt*. ” (V.2:43) Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا narrated to me the *Hadīth* about the Prophet ﷺ [the conversation which happened between him (Abū Sufyān) and Heraclius] and quoted from it : “He (the Prophet ﷺ) ordered us to offer *Aṣ-Ṣalāt* (the prayers) to pay the *Zakāt*, to keep good relations with kith and kin, and to be chaste.” (See H.No. 7, Vol.1).

1395. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا sent Mu‘adh to Yemen and said, “Invite the people to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and I am Allāh’s Messenger (Islāmic Monotheism), and if they obey you to do so, then inform them that Allāh has enjoined on them five *Salāt* (prayer) in every day and night (in twenty-four hours), and if they obey you to do so, then inform them that Allāh has made it obligatory for them to pay the *Sadaqā*⁽²⁾

(١) **بَابُ وُجُوبِ الزَّكَاةِ،**
وَقَوْلُ اللَّهِ تَعَالَى : «وَأَفِيمُوا الصَّلَاةَ وَإِثْرَا الْزَّكُورَ» [القرة: ٤٣] وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: حَدَّثَنِي أَبُو سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ فَذَكَرَ حَدِيثَ النَّبِيِّ ﷺ فَقَالَ: يَأْمُرُنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالْعَفَافِ.

١٣٩٥ - حَدَّثَنَا أَبُو عَاصِمُ الصَّحَّاḥُ ابْنُ مَحْلِيدٍ، عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، عَنْ يَحْيَى ابْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيِّ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذًا إِلَى الْيَمَنِ، فَقَالَ: «اذْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا

- (1) *Zakāt*: A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory, as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. *Zakāt* is meant for eight types of people, as mentioned in the Noble Qur’ān : *Aṣ-Ṣadaqa* (here it means *Zakāt*) are only for the (1) *Fuqārā* (poor),, (2) and *Al-Masākīn* (poor), (3) and those employed to collect (the funds), (4) and for to attract the hearts of those who have been inclined (towards Islām); (5) and to free the captives; (6) and for those in debt; (7) and for Allāh’s Cause (i.e. for *Mujāhidūn* - those fighting in a holy battle), (8) and for the way-farer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise . (V.9:60).
- (2) (H.1395) *Sadaqa* : Whatever is given in charity is called in Arabic , *Sadaqa* . *Zakāt* is one specific kind of *Sadaqa* which is to be collected, according to certain rules and regulations, from the rich Muslims and distributed among the poor ones. The *Aḥadīth*

(*Zakāt*) from their properties, and it is to be taken from the wealthy among them and given to the poor among them.” [See *Hadīth* No.1496].

لِذلِكَ فَاعْلَمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةً، إِنَّهُمْ أَطَاعُوا لِذلِكَ فَاعْلَمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرْدَعْ عَلَى فُقَرَائِهِمْ». [انظر: ١٤٩٦، ١٤٥٨، ١٤٩٦، ٢٤٤٨، ٧٣٧٢، ٧٣٧١، ٤٣٤٧]

1396. Narrated Abū Ayyūb : رَضِيَ اللَّهُ عَنْهُ A man said to the Prophet ﷺ, “Inform me of such a deed as will make me enter Paradise.” The people said, “What is the matter with him? What is the matter with him?” The Prophet ﷺ said, “He has something to ask. (What he needs greatly)”. The Prophet said, “(In order to enter Paradise) you should worship Allāh (Alone, and none else) and do not ascribe any partners to Him, perform *Iqāmat-as-Salāt*⁽¹⁾ (prayer), pay the *Zakāt* and keep good relations with your kith and kin.” (See *Hadīth* No. 5983 Vol. 8).

١٣٩٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شَعْبَةُ، عَنْ أَبْنِ عُثْمَانَ بْنِ عَبْدِ اللَّهِ أَبْنِ مَوْهِبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أُبْيَأْبَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ。 قَالَ: مَا لَهُ مَا لَهُ؟ وَقَالَ النَّبِيُّ ﷺ: «أَرَبُّ مَا لَهُ؟ تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا。 وَتَقْبِيمُ الصَّلَاةَ، وَتَؤْتِي الرَّزْكَةَ وَتَصِلُ الرَّحْمَمِ». وَقَالَ بَهْرَزٌ: حَدَّثَنَا شَعْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ وَأَبُوهُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ أَنَّهُمَا سَمِعاً مُوسَى بْنَ طَلْحَةَ، عَنْ أَبِي أُبْيَأْبَ عَنِ النَّبِيِّ ﷺ بِهَذَا. قَالَ أَبُو عَبْدِ اللَّهِ: أَخْشَى أَنْ يَكُونَ مُحَمَّدٌ غَيْرَ مَحْفُوظٍ، إِنَّمَا هُوَ عَمْرُو. [انظر: ٥٩٨٢، ٥٩٨٣]

1397. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ A bedouin came to the Prophet ﷺ and said, “Inform me of such a deed as will make me

of this part= =of the book give the details concerning this religious duty, which is regarded as one of the five major pillars of the Islāmic Faith. Wherever *Sadaqa* occurs with the meaning of *Zakāt*, the ‘*Zakāt*’ has been used; otherwise, “giving in charity” is used to stand for the general meaning of *Sadaqa*.

(1) (H.1396) *Iqāmat-as-Salāt* : See glossary.

enter Paradise, if I do it." The Prophet ﷺ said, "(In order to enter Paradise) you should worship Allah (Alone and none else) and do not ascribe any partners to Him, perform *Iqāmat-as-Ṣalāt*, pay the compulsory *Zakāt*, and observe *Ṣaum* (fast) in the month of *Ramadān*." The bedouin said, "By Him, in Whose Hands my soul (life) is, I will not do more than this." When he (the bedouin) left, the Prophet ﷺ said, "Whoever likes to see a man of Paradise, then he may look at this man."

قالَ: حَدَّثَنَا وُهَيْبٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ ابْنِ حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَعْرَابِيَاً أَتَى النَّبِيَّ ﷺ فَقَالَ: دُلُّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ。 قَالَ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئاً。 وَتُقْبِطُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤْدِي الرَّزْكَةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ。 قَالَ: وَالَّذِي نَفْسِي يِبَدِي لَا أَرِيدُ عَلَى هَذَا。 فَلَمَّا وَلَى قَالَ النَّبِيُّ ﷺ: مَنْ سَرَّهُ أَنْ يَنْتَظِرَ إِلَى رَجُلٍ مِّنْ أَهْلِ الْجَنَّةِ فَيُنْظَرُ إِلَى هَذَا。 حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ أَبِي حَيَّانَ قَالَ: أَخْبَرَنِي أُبُو زُرْعَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا.

١٣٩٨ - حَدَّثَنَا حَاجَاجٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، حَدَّثَنَا أُبُو جَمْرَةَ قَالَ: سَعَيْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَدِيمٌ وَفُدُّ عَبْدِ الْقَيْسِ عَلَى النَّبِيِّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا هَذَا الْحَيَّ مِنْ رَبِيعَةِ قَدْ حَالَتْ يَسِّنَا وَبَيْنَكَ كُفَّارٌ مُضَرٌّ، وَلَسْنَا نَخْلُصُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ。 فَمَرَّنَا يَسِّيْعٌ نَأْخُذُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مِنْ وَرَاءِنَا。 قَالَ: أَمْرُكُمْ بِأَرْبَعَ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الإِيمَانِ بِاللَّهِ، وَشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَعَدَدِ يِبَدِي هَكَذَا。 وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الرَّزْكَةِ، وَأَنْ تُؤْدُوا خَمْسَ مَا غَيْمَتُمْ。 وَأَنْهَاكُمْ عَنِ

1398. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا A delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ and said, "O Allāh's Messenger! We are from the tribe of Rabi'a, and the infidels of the tribe of Muḍar stands between us and you; so we cannot come to you except during the Sacred Months. Please order us to do something (religious deeds) which we may take it from you (carry out); and also invite to it our people whom we have left behind." The Prophet ﷺ said, "I order you to do four things and forbid you four others: (I order you) to have faith in Allāh, and confess that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) [and the Prophet ﷺ gestured with his hand like this (i.e., one knot)] and to perform *Iqāmat-as-Salāt* and to pay the compulsory *Zakāt*, and to pay one-fifth of the booty in Allāh's Cause. And I forbid you to use *Dubba'*, *Hantam*, *Naqīr* and

Muzaffat (all these are the names of utensils used for preparing alcoholic drinks). ”

الدُّبَاءُ وَالْحَتْمُ وَالْقَيْرُ وَالْمُرَفَّتُ». وَقَالَ سُلَيْمَانُ وَأَبُو النُّعْمَانَ عَنْ حَمَادٍ: «إِيمَانٌ بِاللَّهِ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ». [راجع: ٥٣]

1399. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ When Allāh's Messenger ﷺ died and Abū Bakr became the caliph, some Arabs renegaded (reverted to disbelief) (Abū Bakr decided to fight against them), ‘Umar said to Abū Bakr, “How can you fight with these people although Allāh's Messenger ﷺ said, 'I have been ordered (by Allāh) to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said it, then he will save his life and property from me except on trespassing (Islamic) law (rights and conditions for which he will be punished justly), and his accounts will be with Allāh.’” (See H.No. 25).

١٣٩٩ - حَدَّثَنَا أَبُو الْيَمَانُ الْحَكَمُ ابْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شَعِيبُ بْنُ أَبِي حَمْرَةَ، عَنِ الرُّهْبَرِيِّ قَالَ: حَدَّثَنَا عَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عُبَيْدَةَ بْنِ مَسْعُودٍ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تُؤْفَى رَسُولُ اللَّهِ ﷺ، وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَكَفَرَ مِنْ كَفَرَ مِنَ الْعَرَبِ فَقَالَ عُمَرُ: فَكَيْفَ تُقَاتِلُ النَّاسَ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِي مَا لَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَجِسَابُهُ عَلَى اللَّهِ». [انظر: ١٤٥٧، ٦٩٢٤، ٧٢٨٤]

1400. In continuation of the narration of Abū Hurairah (No. 1399) Abū Bakr said, “By Allāh! I will fight those who differentiate between *As-Salāt* (the prayer) and the *Zakāt*; as *Zakāt* is the compulsory right to be taken from the property (according to Allāh's Orders). By Allāh! If they refuse to pay me even a she-kid which they used to pay at the time of Allāh's Messenger ﷺ, I will fight with them for withholding it”. Then ‘Umar said, “By Allāh, it was nothing, but Allāh opened Abū Bakr's chest towards the decision (to fight) and I came to know that his decision was right.”

١٤٠٠ - قَالَ: وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حُقُّ الْمَالِ. وَاللَّهُ لَوْ مَنَعَنِي عَنِاقَاً كَانُوا يُؤَدُونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لِقَاتَلُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ شَرَحَ اللَّهُ صَدَرَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَعَرَفْتُ أَنَّهُ الْحَقُّ. [انظر: ١٤٥٦، ٦٩٢٥، ٧٢٨٥]

(2) CHAPTER. To give Bai'ah (pledge) for paying Zakāt.

And Allāh's Statement: 'But if they repent, and perform As-Salāt (Iqāmat-as-Salāt) and give Zakāt, then they are your brethren in religion...' (V.9:11)

رَضِيَ اللَّهُ عَنْهُمْ: I gave the Bai'ah (pledge) to the Prophet ﷺ for (1) Iqāmat-as-Salāt [offering As-Salāt (prayer)], (2) giving Zakāt and (3) to be sincere and true to every Muslim [i.e., to order them for Al-Ma'rūf (i.e., Islamic Monotheism and all that Islām orders one to do) and forbid them from Al-Munkar (i.e., disbelief, polytheism and all that Islām has forbidden), to help them, to be kind and merciful to them etc.]. [See Hadīth No. 57, vol. I, along with its chapter 42].

(3) CHAPTER. The sin of a person who does not pay Zakāt.

تعالى الله تعالى :

"...And those who hoard up gold and silver (Al-Kanz – money, gold and silver, the Zakāt of which has not been paid) and spend them not in the Way of Allāh, announce unto them a painful torment. On the Day when that (Al-Kanz) will be heated in the fire of Hell and with it will be branded their foreheads and their flanks, and their backs (and it will be said to them): 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.' (V.9:34-35)

رَضِيَ اللَّهُ عَنْهُمْ: The Prophet ﷺ said, "(On the Day of Resurrection) camels will come to their owners in the best state of health they have ever had (in the world), and if he had not paid their Zakāt (in the world) then they

(٢) بَابُ الْبَيْعَةِ عَلَى إِيتَاءِ الرَّزْكَةِ،
﴿فَإِنْ تَابُوا وَأَكَامُوا الصَّلَاةَ وَإِنَّا نَحْنُ أَنَا الرَّزْكَةُ فَلَا خَوْفُنَا﴾
 [التوبه: ٥].

١٤٠١ - حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ: قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: بِإِيمَانِ النَّبِيِّ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الرَّزْكَةِ، وَالثُّضِّبِ لِكُلِّ مُسْلِمٍ. [راجع: ٥٧]

(٣) بَابُ إِثْمِ مَانِعِ الرَّزْكَةِ،
وَقَوْلِ اللَّهِ تَعَالَى: ﴿يَأَيُّهَا الَّذِينَ مَأْمُونُوا إِنَّ كَثِيرًا مِنَ الْأَخْبَارِ وَالرُّهْبَانَ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْمُسْطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِضَّةَ وَلَا يُفْتَنُوهُنَّا فِي سَبِيلِ اللَّهِ فَبَيْتُهُمْ بِعَذَابٍ أَلِيمٍ﴾
 يَوْمَ يَحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكَوَّنُ بِهَا جِهَنَّمُ وَجُهُونُهُمْ وَظَهُورُهُمْ هَذَا مَا كَرَزْتُمْ لِأَنْفَسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٦٦﴾ [التوبه: ٦٦].

. ٣٥ - ٣٤

١٤٠٢ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الرَّنَادِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرْمُزَ الْأَعْرَجَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

would tread him with their feet; and similarly, sheep will come to their owners in the best state of health they have ever had in the world, and if he had not paid their Zakāt, then they would tread him with their hooves and would butt him with their horns.” The Prophet ﷺ added, “One of their rights is that they should be milked while water is kept in front of them.” The Prophet ﷺ added, “I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, ‘O Muḥammad! (please intercede for me,)’ I will say to him, ‘I can’t help you, for I conveyed Allāh’s Message to you.’ Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say, ‘O Muḥammad! (please intercede for me.)’ I will say to him, ‘I can’t help you for I conveyed Allāh’s Message to you.’”

يَقُولُ : قَالَ النَّبِيُّ ﷺ : «تَأْتِيَ الْإِلَيْنَا عَلَى صَاحِبِهَا عَلَى خَيْرٍ مَا كَانَتْ ، إِذَا هُوَ لَمْ يُعْطِ فِيهَا حَقَّهَا ، تَظُرُّهُ بِأَخْفَافِهَا . وَتَأْتِيَ الْغَنِمَّ عَلَى صَاحِبِهَا عَلَى خَيْرٍ مَا كَانَتْ ، إِذَا لَمْ يُعْطِ فِيهَا حَقَّهَا ، تَظُرُّهُ بِأَظْلَافِهَا وَتَنْظُرُهُ بِقُرُونِهَا . قَالَ : وَمِنْ حَقِّهَا أَنْ تُحْلَبَ عَلَى الْمَاءِ . قَالَ : وَلَا يَأْتِي أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِشَاةٍ يَحْمِلُهَا عَلَى رَقْبَتِهِ لَهَا يُعَارِ، فَيَقُولُ : يَا مُحَمَّدُ ، فَأَقُولُ : لَا أَمْلِكُ لَكَ شَيْئاً . قَدْ بَلَغْتُ . وَلَا يَأْتِي بِعَيْرٍ يَحْمِلُهُ عَلَى رَقْبَتِهِ لَهُ رُغَاءٌ فَيَقُولُ : يَا مُحَمَّدُ ، فَأَقُولُ : لَا أَمْلِكُ مِنَ اللَّهِ لَكَ شَيْئاً ، قَدْ بَلَغْتُ ». [انظر :

[٦٩٥٨ ، ٣٠٧٣ ، ٢٣٧٨]

1403. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh’s Messenger ﷺ said, “Whoever is made wealthy by Allāh and does not pay the Zakāt of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes (or two poisonous glands in its mouth)⁽¹⁾. The snake will encircle his neck and bite his cheeks and say, ‘I am your wealth, I am your treasure.’” Then the Prophet ﷺ recited the holy Verses:

“Let not those who covetously withhold...” (to the end of the Verse). (V.3:180).

١٤٠٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللهِ بْنِ دِيَارٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي صَالِحِ السَّمَانِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ آتَاهُ اللَّهُ مَا لَمْ يُؤْدِ زَكَاتَهُ مُثْلَّ لَهُ يَوْمُ الْقِيَامَةِ سُجَاعًا أَفْرَعَ لَهُ رَبِيبَانِ ، يُطْوِقُهُ يَوْمَ الْقِيَامَةِ ، ثُمَّ يَأْخُذُ بِلَهْزِ مَتَّيْهِ ، يَعْنِي بِشِدْقَيْهِ ، ثُمَّ يَقُولُ : أَنَا مَالِكُ ، أَنَا كَنْزُكَ ». ثُمَّ تَلَّا ۝ وَلَا يَخْسِنَ الَّذِينَ يَبْخَلُونَ ۝ الآيَةُ [آل عمران: ١٨٠].

[انظر : ٤٥٦٥ ، ٤٦٥٩ ، ٦٩٥٧]

(1) (H.1403) See *Fath Al-Bārī*.

(4) CHAPTER. A property from which the Zakāt is paid is not a *Al-Kanz* (hoarded-money).

According to the statement of the Prophet ﷺ: “There is no Zakāt on property mounting to less than five *Uqiyā* (of silver)” – (one *Uqiyā* equals 128 grams.)

1404. Narrated Khālid bin Aslam: We went out with ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا and a bedouin said (to ‘Abdullāh), “Tell me about Allāh’s Saying: ‘And those who hoard up gold and silver (*Al-Kanz* – money, gold, silver etc., the Zakāt of which has not been paid) and spend it not in the Way of Allāh (V.9:34).’” Ibn ‘Umar said, “Whoever hoarded them and did not pay the Zakāt thereof, then woe to him. But these holy Verses were revealed before the Verses of Zakāt. So when the Verses of Zakāt were revealed Allāh made Zakāt a purifier of the property.”

1405. Narrated Abū Sa‘īd رضي الله عنه said, “No Zakāt is due on property mounting to less than five *Uqiyā* (of silver), and no Zakāt is due on less than five camels, and there is no Zakāt on less than five *Wasq*.” (A *Wasq* equals 60 *Sā‘*) & (1 *Sā‘* = 3 kgms approx.)⁽¹⁾ [See *Nisāb* in the Glossary]

(٤) بَابُ مَا أُدِيَ زَكَاتُهُ فَلَيْسَ بِكُنْزٍ،

لِقَوْلِ النَّبِيِّ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسٍ أَوْ أَقِيرَ صَدَقَةً».

١٤٠٤ - وَقَالَ أَحْمَدُ بْنُ شَيْبِ بْنِ سَعِيدٍ، حَدَّثَنَا أَبِي: عَنْ يُوسُفَ، عَنْ ابْنِ شَهَابٍ، عَنْ خَالِدِ بْنِ أَسْلَمَ قَالَ: حَرَجْنَا مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ أَغْرَابِي: أَخْبَرْنِي عَنْ قَوْلِ اللَّهِ: ﴿وَالَّذِينَ يَكْرِهُونَ الْأَذْهَبَ وَالْأَيْضَنَةَ وَلَا يُفْقِهُمَا فِي سَبِيلِ اللَّهِ﴾ [التوبه: ٣٤] قَالَ ابْنُ عُمَرَ: مَنْ كَنَزَهَا فَلَمْ يُؤْدِ زَكَاتَهَا فَوَيْلٌ لَهُ إِنَّمَا كَانَ هَذَا قَبْلَ أَنْ تُنْزَلَ الزَّكَاةُ فَلَمَّا أُنْزِلَتْ جَعَلَهَا اللَّهُ طُهْرًا للآمْوَالِ . [انظر: ٤٦٦١]

١٤٠٥ - حَدَّثَنَا إِسْحَاقُ بْنُ يَرِيدَ، أَخْبَرَنَا شَعْبُ بْنُ إِسْحَاقَ: قَالَ الْأَوْزَاعِيُّ: أَخْبَرَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عَمْرَو بْنَ يَحْيَى بْنَ عُمَارَةَ، أَخْبَرَهُ عَنْ أَبِيهِ يَحْيَى بْنِ عُمَارَةَ بْنِ أَبِي الْحَسَنِ أَنَّهُ سَمَعَ أَبَا سَعِيدِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسٍ أَوْ أَقِيرَ صَدَقَةً». وَلَيْسَ فِيمَا دُونَ خَمْسٍ ذَوْدٌ صَدَقَةً. وَلَيْسَ فِيمَا دُونَ خَمْسٍ أُوْسُقِي

(1) (H.1405) See *Nisāb*: in the glossary.

صَدَقَةً». [انظر: ١٤٤٧، ١٤٥٩، ١٤٨٤]

1406. Narrated Zaid bin Wahab: "I passed by a place called Ar-Rabadha and by chance I met Abū Dharr رَضِيَ اللَّهُ عَنْهُ and asked him, "What has brought you to this place?" He said, "I was in Sham and differed with Mu'āwiya on the meaning of (the following Verses of the Qur'ān): 'And those who hoard up gold and silver (*Al-Kanz* – money, the *Zakāt* of which is not paid) and spend it not in the Way of Allāh.' (V.9:34).

Mu'āwiya said, "This Verse is revealed regarding the people of the Scriptures." I said, "It was revealed regarding us and also the people of the Scriptures." So we had a quarrel and Mu'āwiya sent a complaint against me to 'Uthmān رَضِيَ اللَّهُ عَنْهُ. 'Uthmān wrote to me to come to Al-Madīna, and I came to Al-Madīna. Many people came to me as if they had not seen me before. So, I told this to 'Uthmān who said to me, "You may depart and live nearby if you wish." That was the reason for my being here for even if an Ethiopian had been nominated as my ruler, I would have obeyed him.

١٤٠٦ - حَدَّثَنَا عَلَيُّ، سَمِعَ هُشَيْمًا، أَخْبَرَنَا حُصَيْنٌ، عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: مَرَرْتُ بِالرَّبَّذَةِ فَإِذَا أَنَا بِأَبِي ذِرَّ رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ لَهُ: مَا أَنْزَلَكَ مَنْزِلَكَ هَذَا؟ قَالَ: كُنْتُ بِالشَّامِ فَاخْتَلَفْتُ أَنَا وَمَعَاوِيَةُ فِي: «وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِضَّةَ» وَلَا يُفْقِهُنَا فِي سَيِّلِ اللَّهِ» [التوبه: ٣٤] قَالَ مَعَاوِيَةُ: نَزَّلْتُ فِي أَهْلِ الْكِتَابِ فَقُلْتُ: نَزَّلْتُ فِينَا وَفِيهِمْ. فَكَانَ بَيْنِي وَبَيْنِهِ فِي ذِيَّكَ، وَكَتَبَ إِلَى عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ يَشْكُونِي، فَكَتَبَ إِلَيَّ عُثْمَانُ: أَنِ اقْدَمْ الْمَدِينَةَ، فَقَدِمْتُهَا. فَكَثُرَ عَلَيَّ النَّاسُ حَتَّى كَانُوكُمْ لَمْ يَرَوْنِي قَبْلَ ذَلِكَ. فَذَكَرْتُ ذَلِكَ لِعُثْمَانَ فَقَالَ لِي: إِنْ شِئْتَ تَسْهِيْتَ فَخُنْتَ قَرِيبًا. فَذَاكَ الَّذِي أَنْزَلَنِي هَذَا الْمَنْزِلَ، وَلَوْ أَمْرُوا عَلَيَّ حَشِيشًا لَسَمِعْتُ وَأَطْعَتُ.

[انظر: ٤٦٦٠]

١٤٠٧ - حَدَّثَنَا عَيَّاشُ قَالَ: حَدَّثَنَا عَبْدُ الْأَغْلَى قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلَاءِ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ: جَلَسْتُ حَوْلَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْجُرَيْرِيُّ، حَدَّثَنَا أَبُو الْعَلَاءِ ابْنُ

moving and hitting.” After saying that, that person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, “I think the people disliked what you had said.” He said, “These people do not understand anything.”

الشَّخْرِيْ أَنَّ الْأَحْنَفَ بْنَ قَيْسٍ حَدَّثَهُمْ قَالَ: جَلَسْتُ إِلَى مَلَأً مِنْ فُرِيشٍ فَجَاءَ رَجُلٌ خَسِنُ الشَّعْرِ وَالثِّيَابِ وَالْهَيْئَةِ حَتَّى قَامَ عَلَيْهِمْ فَسَلَّمَ ثُمَّ قَالَ: بَشِّرِ الْكَانِزِينَ بِرَضْفِ يُحْمِي عَلَيْهِمْ فِي نَارِ جَهَنَّمَ ثُمَّ يُوَضَّعُ عَلَى حَلَمَةٍ ثَدِي أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نَعْضِ كَيْفِهِ وَيُوَضَّعُ عَلَى نُعْضِ كَيْفِهِ حَتَّى يَخْرُجَ مِنْ حَلَمَةٍ ثَدِيَ يَتَرَلَّ ثُمَّ وَلَى فَجَلَسَ إِلَى سَارِيَةٍ وَتَبَعَّتُهُ وَجَلَسَتْ إِلَيْهِ وَأَنَا لَا أُذْرِي مَنْ هُوَ فَقُلْتُ لَهُ: لَا أُرَى الْقَوْمَ إِلَّا فَدَكَرُهُوا الدِّيْنِيْ قُلْتُ. قَالَ: إِنَّهُمْ لَا يَعْقِلُونَ شَيْئًا.

1408. Abū D̄har added: “My friend told me.” I asked, “Who is your friend?” He said, “The Prophet ﷺ said (to me), ‘O Abū D̄har! Do you see the mountain of Uhud?’ And on that I (Abū D̄har) started looking towards the sun to judge how much remained of the day, as I thought that Allāh’s Messenger ﷺ wanted to send me to do something for him and I said, ‘Yes!’ He said, ‘I do not love to have gold equal to the mountain of Uhud unless I spend it all (in Allāh’s Cause) except three Dīnārs. These people do not understand and collect worldly wealth. No, by Allāh, neither I ask them for worldly benefits nor am I in need of their religious verdicts and advices till I meet Allāh, the Honourable, the Majestic.’”

(5) CHAPTER. To spend money in the right way.

1409. Narrated Ibn Mas'ud: رَضِيَ اللَّهُ عَنْهُ I:

١٤٠٨ - قال لي خليلي - قال: فُلْتُ: وَمَنْ خَلِيلُكَ؟ قَالَ: النَّبِيُّ ﷺ - يا أبا دَرَّ، أَتُبَصِّرُ أُحَدَا؟ قَالَ: فَنَظَرْتُ إِلَى الشَّمْسِ مَا بَقَيَ مِنَ النَّهَارِ وَأَنَا أُرَى أَنَّ رَسُولَ اللَّهِ ﷺ يُرْسَلُنِي فِي حَاجَةٍ لَهُ، قُلْتُ: نَعَمْ. قَالَ: «مَا أُحِبُّ أَنْ لِي مِثْلَ أُحَدِ ذَهَبًا أُنْفَقُهُ كُلَّهُ إِلَّا تَلَاثَةَ دَنَارِيْر». وَإِنَّ هُؤُلَاءِ لَا يَعْقِلُونَ، إِنَّمَا يَجْمِعُونَ الدُّنْيَا. وَلَا وَاللَّهُ لَا أَسْأَلُهُمْ دُنْيَا وَلَا أَسْتَفْتِهِمْ عَنْ دِينِ حَتَّى أُنْفَى اللَّهُ عَزَّ وَجَلَّ.

[راجع: ١٢٣٧]

(٥) بَابُ إِنْفَاقِ الْمَالِ فِي حَقِّهِ ١٤٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ

heard the Prophet ﷺ saying, “There is no envy (or not to wish to be the like of) except in two: a person whom Allāh has given wealth and he spends it in the right way, and a person whom Allāh has given wisdom (i.e. religious knowledge of the Qur’ān and Sunna – legal way of Prophet Muhammad ﷺ) and he gives his decisions accordingly and teaches it to the others.”

(6) CHAPTER. Giving alms for showing off.

And the Statement of Allāh : “O you who believe! Do not render in vain your *Sadaqa* (charity) by reminders of your generosity or by injury.. up to.. And Allāh does not guide the disbelieving people..” (V.2:264).

(7) CHAPTER. No charity is accepted from what is grabbed from the war booty in an illegal way.

And charity is accepted only from honestly-earned money, as Allāh’s Statement:

“Kind words and forgiving of faults are better than *Sadaqa* (charity) followed by injury.. up to.. (He is) Most Forbearing..” (V.2:263)

(8) CHAPTER. *As-Sadaqa* (Charity must be from money earned honestly).

As Allāh’s Statement asserts: “Allāh will destroy *Riba* (usury) and will give increase for *Sadaqāt* (deeds of charity, alms, etc.). And Allāh likes not the disbelievers, sinners. Truly those who believe and do deeds of righteousness, and perform *As-Salāt* (*Iqāmat-aṣ-Salāt*), and give *Zakāt*, they will

المُشَنِّي : حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ
قَالَ: حَدَّثَنِي قَيْسُ، عَنْ ابْنِ مَسْعُودٍ
رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ: «لَا حَسَدَ إِلَّا فِي اثْتَيْنِ: رَجُلٌ
آتَاهُ اللَّهُ مَالًا فَسَلَطَهُ عَلَى هَلْكَتِهِ فِي
الْحَقِّ. وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ
يَعْصِي بِهَا وَيَعْلَمُهَا». [راجع: ٧٣]

(٦) بَابُ الرِّيَاءِ فِي الصَّدَقَةِ،
لِقَوْلِهِ تَعَالَى: «يَأَيُّهَا الَّذِينَ آمَنُوا
لَا تُنْظِلُوا صَدَقَاتِكُمْ بِالْأَمْنِ وَالْأَدَمِ» إِلَى
قوله: «وَالَّتَّهُ لَا يَهْدِي الْفَوْمَ الْكُفَّارِ»
[البقرة: ٢٦٤]. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا: «صَلَدًا»: لَيْسَ عَلَيْهِ
شَيْءٌ. وَقَالَ عِكْرِمَةُ: «وَابِلٌ»: مَطْرَزٌ
شَدِيدٌ. (والطلُّ): التَّدَى.

(٧) بَابٌ : لَا تُنْقِلُ صَدَقَةً مِنْ غُلُولِ
وَلَا يَقْبِلُ إِلَّا مِنْ كَسْبٍ طَيِّبٍ لِقَوْلِهِ:
«فَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ
يَتَبَعَهَا أَدَمٌ» إِلَى قوله: «خَلِيمٌ»
[البقرة: ٢٣٦].

(٨) بَابُ الصَّدَقَةِ مِنْ كَسْبٍ طَيِّبٍ
لِقَوْلِهِ: «يَمْحُقُ اللَّهُ أَرْبَوَا وَيَرْبِّي
الصَّدَقَاتِ» وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ
أَشْيَمَ (١٧) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَأَفَامُوا الصَّلَاةَ وَأَتَوْا الْزَكَاةَ
لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خُوفٌ عَلَيْهِمْ

have their reward with their Lord. On them shall be no fear , nor shall they grieve.” (V.2: 276, 277)

1410. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, “If one gives in charity what equals one date-fruit from the honestly earned money – and Allāh accepts only the honestly earned money – Allāh takes it in His Right (Hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse , so much so that it becomes as big as a mountain.”

وَلَا هُمْ يَحْرُثُونَ ﴿٢٧٦﴾ [البقرة: ٢٧٦] . [٢٧٧]

1410 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنْبِرٍ: سَمِعَ أبا النَّصِيرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلٍ نَمْرَةً مِنْ كَسْبِ طَيْبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيْبُ، وَإِنَّ اللَّهَ يَتَعَبَّلُهَا بِسَمْيَتِهِ». ثُمَّ يُرِيبُهَا لِصَاحِبِهِ كَمَا يُرِيبُ أَحَدُكُمْ فَلُوْهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ». تَابَعَهُ سُلَيْمَانُ عَنْ ابْنِ دِينَارٍ. وَقَالَ وَرْفَاءُ، عَنْ ابْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ مُسْلِمٌ بْنُ أَبِي مَرْيَمٍ، وَزَيْدٌ بْنُ أَشْلَمَ، وَسُهَيْلٌ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [انظر: ٧٤٣٠]

(٩) بَابُ الصَّدَقَةِ قَبْلَ الرَّدِّ

(9) CHAPTER. To practise charity (as early as possible) before such time comes when nobody would accept it.

1411. Narrated Hāritha bin Wahab رَضِيَ اللَّهُ عَنْهُ: I heard the Prophet ﷺ saying, “O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, ‘If you had brought it yesterday, I would have taken it, but today I am not in need of it.’”

1411 - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مَعْبُودُ بْنُ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ ابْنَ وَهْبٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تَصَدَّقُوا فَإِنَّهُ يَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبِلُهَا. يَقُولُ الرَّجُلُ: لَوْ جِئْتَ بِهَا بِالْأَمْسِ

لَقْلِيلُهَا، فَأَمَّا الْيَوْمَ فَلَا حَاجَةَ لِي
بِهَا». [انظر: ١٤٢٤، ٧١٢٠]

1412. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “The Hour (the Day of Judgement) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakāt and the person to whom he will give it, will reply, ‘I am not in need of it.’”

١٤١٢ - حَدَّثَنَا أَبُو الْيَمَانُ،
أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الرَّنَادَ، عَنْ
عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَقُومُ
السَّاعَةُ حَتَّى يَكُثُرَ فِيْكُمُ الْمَالُ فَيَفِيضَ
حَتَّى يُهْمَمَ رَبُّ الْمَالِ مَنْ يَقْبِلُ صَدَقَتْهُ.
وَحَتَّى يَعْرِضَهُ فَيَقُولُ الَّذِي يَعْرِضُهُ
عَلَيْهِ: لَا أَرَبَّ لِي». [راجع: ٨٥]

1413. Narrated 'Adī bin Ḥātim رَضِيَ اللَّهُ عَنْهُ While I was sitting with Allāh's Messenger ﷺ, two persons came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allāh's Messenger ﷺ said, “As regards stealing and robberies, there will shortly come a time when a caravan will go to Makkah (from Al-Madīna) without any guard. And regarding poverty, The Hour (the Day of Judgement) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allāh and there will be neither a screen nor an interpreter between him and Allāh, and Allāh will ask him, ‘Did not I give you wealth?’ He will reply in the affirmative. Allāh will further ask, ‘Didn't I send a Messenger to you?’ And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. So, let each one of you save himself from the Hell-fire even by giving half of a date-fruit (in charity). And if

١٤١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ، حَدَّثَنَا أَبُو عَاصِمِ النَّيْلِ،
أَخْبَرَنَا سَعْدَانُ ابْنُ بَشْرٍ، حَدَّثَنَا أَبُو
مُجَاهِدٍ، حَدَّثَنَا مُحَمَّلُ ابْنُ خَلِيفَةَ
الطَّائِئِ قَالَ: سَيُغْتَصَبُ عَدِيًّا بْنَ حَاتِمَ
رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنْتُ عِنْدَ رَسُولِ
اللَّهِ ﷺ فَجَاءَهُ رَجُلٌ: أَخْدُهُمَا
يَشْكُو الْعِيلَةَ، وَالآخَرُ يَشْكُو قَطْعَ
السَّبِيلِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا
قَطْعُ السَّبِيلِ فَإِنَّهُ لَا يَأْتِي عَلَيْكَ إِلَّا
قَلِيلٌ حَتَّى تَخْرُجَ الْعَبْرُ إِلَى مَكَّةَ يُغَيِّرُ
خَفْرِيْرَ. وَأَمَّا الْعِيلَةُ فَإِنَّ السَّاعَةَ لَا
تَنْهُمُ حَتَّى يَظْهُرَ أَخْدُوكُمْ يَصْدَقُهُ، لَا
يَجِدُ مَنْ يَقْبِلُهَا مِنْهُ. ثُمَّ لَيَقْفَنَّ أَخْدُوكُمْ
بَيْنَ يَدَيِ اللَّهِ، لَيَسْ بَيْنَهُ وَبَيْنَهُ حِجَابٌ
وَلَا تَرْجُمَانٌ يُتَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ
لَهُ: أَلْمَ أُوتَكَ مَا لَأَ؟ فَلَيَقُولُنَّ: بَلَى.
ثُمَّ لَيَقُولَنَّ: أَلْمَ أُرْسِلْ إِلَيْكَ رَسُولًا؟

you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your Muslim brother)." (See *Hadīth* No.3595, Vol.4).

فَلَيَقُولَنَّ : بَلِي ، فَيَنْظُرُ عَنْ يَمِينِهِ فَلَا
يَرَى إِلَّا النَّارَ ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ
فَلَا يَرَى إِلَّا النَّارَ . فَلَيَقُولَنَّ أَحَدُكُمْ
النَّارَ فَإِنْ لَمْ يَجِدْ فِي كَلِمَةٍ طَبِيبَةً .
[انظر: ١٤١٧ ، ٦٥٣٩ ، ٣٥٩٥ ، ٦٠٢٣ ، ٦٥٤٠ ،
٦٥٦٣ ، ٧٤٤٣ ، ٧٥١٢]

1414. Narrated Abū Mūsa : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "A time will come upon the people when a person will wander about with gold as *Zakāt* and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women."

١٤١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْعَلَاءِ، حَدَّثَنَا أُبُو أُسَامَةَ، عَنْ بُرْيَدَةِ،
عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ
اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : «الْيَائِنَّ
عَلَى النَّاسِ زَمَانٌ يَطْوُفُ الرَّجُلُ فِيهِ
بِالصَّدَقَةِ مِنَ الْذَّهَبِ ثُمَّ لَا يَجِدُ أَحَدًا
يَأْخُذُهَا مِنْهُ . وَيُرِي الرَّجُلُ الْوَاجِدُ
يَتَبَعُهُ أَرْبَعُونَ امْرَأَةً يَلْدُنُ بِهِ مِنْ قِلَّةِ
الرِّجَالِ وَكَثْرَةِ النِّسَاءِ» .

(١٠) بَابٌ : اتَّقُوا النَّارَ وَلُؤْ بِشَقِّ
تَمْرَةِ وَالْقَلِيلِ مِنَ الصَّدَقَةِ،
وَكُلُّ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
إِلَى قَوْلِهِ : «فِيهَا مِنْ كُلِّ الْمَرْتَبِ»
[البقرة: ٢٦٥].

(10) CHAPTER. "Protect yourself from Hell-fire even with a half date, or with a little object of charity."

And Allāh's Statement:

"And the likeness of those who spend their wealth ..up to.. all kinds of fruits for him therein." (V.2:265, 266).

1415. Narrated Abū Mas'ud : رَضِيَ اللَّهُ عَنْهُ When the Verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in a great amount. And they (the people) said, "He is showing off." And another man came and gave a *ṣā'* (a small measure of food grains); they said, "Allāh is not in need of this small amount of charity." And then the Divine Revelation came : "Those who defame such of the believers who give in charity (in Allāh's Cause) voluntarily, and such who could not

١٤١٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ
سَعِيدٍ، حَدَّثَنَا أُبُو النُّعَمَانَ هُوَ الْحَكَمُ
بْنُ عَبْدِ اللَّهِ الْبَصْرِيُّ، حَدَّثَنَا شَعْبَةُ عَنْ
سُلَيْمَانَ عَنْ أَبِي وَائِلٍ، عَنْ أَبِي
مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا نَزَلَتْ
آيَةُ الصَّدَقَةِ كُنَّا نُحَامِلُ، فَجَاءَ رَجُلٌ
فَتَصَدَّقَ بِشَيْءٍ كَثِيرٍ، فَقَالُوا : مُرَaiِ .
وَجَاءَ رَجُلٌ فَتَصَدَّقَ بِصَاعِ ، فَقَالُوا :

find to give in charity (in Allāh's Cause) except what is available to them...” (V.9:79).

إِنَّ اللَّهَ لَعَنِي عَنْ صَاعِ هُذَا فَتَرَكَ
الَّذِينَ يَلْمِزُونَ الْمُطَوَّعِينَ مِنَ
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا
يَحْدُثُونَ إِلَّا جُهَدُهُ» الآية [التوبه: ٧٩]. [انظر: ١٤١٦، ٤٦٦٨، ٤٦٦٩]

1416. Narrated Abū Mas'ud Al-Anṣārī : Whenever Allāh's Messenger ﷺ ordered us to give in charity, we used to go to the market and work as porters and get a *Mudd* (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand.

١٤١٦ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى،
 حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ
 شَيْقِيقٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ
 رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ
 ﷺ إِذَا أَمْرَنَا بِالصَّدَقَةِ انْطَلَقَ أَهْدُنَا
 إِلَى السُّوقِ فَيَحَاوِلُ فَيُصِيبُ الْمَدَّ.
 وَإِنَّ لِبَعْضِهِمُ الْيَوْمَ لِمَائَةَ أَلْفٍ.

[راجع: ١٤١٥]

1417. Narrated 'Adī bin Ḥātim : I heard the Prophet ﷺ saying : “Save yourself from Hell-fire even by giving half a date-fruit in charity.”

١٤١٧ - حَدَّثَنَا سُلَيْمانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اَنْقُوا النَّارَ وَلَوْ بِشِقَّ تَمَرَّةً». [راجع: ١٤١٣]

1418. Narrated 'Aishah : A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date-fruit which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet ﷺ came and I informed him about this story. He said, “Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him

١٤١٨ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَتْ امْرَأَةٌ مَعَهَا ابْنَانِ لَهَا سَأَلَتْ: فَلِمَ تَجِدُ عِنْدِي شَيْئًا غَيْرَ تَمَرَّةً فَأَعْطَيْتُهَا إِيَّاهَا، فَقَسَمَتْهَا بَيْنَ ابْنَتِهَا، وَلَمْ تَأْكُلْ مِنْهَا.

from Hell-fire.” (See *Hadīth* No.5995, Vol.8).

(11) CHAPTER. What kind of *As-Sadaqa* (charity etc.) is superior? The superiority of charity practised by a niggardly healthy person, as is said in the Statement of Allāh تعالى:

“And spend (in charity) of that with which We have provided you, before death comes to one of you...” (V.63:10) And Allāh’s Statement: “O you who believe! Spend of that with which We have provided for you, before the Day comes when there will be no bargaining...” (V.2:254)

1419. Narrated Abū Hurairah رضي الله عنه: A man came to the Prophet ﷺ and asked, “O Allāh’s Messenger! What kind of *As-Sadaqa* (charity etc.) is the most superior in reward?” He replied, “The charity which you practise while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, ‘Give so much to such and such, and so much to such and such.’ And it has already belonged to such and such (his heirs).”

CHAPTER

1420. Narrated ‘Āishah رضي الله عنها: Some of the wives of the Prophet ﷺ asked him, “Who amongst us will be the first to follow you (i.e., die after you)?” He said, “Whoever has the longest hand.” So, they started measuring their hands with a stick and

ثم قامْتَ فَخَرَجْتُ . فَدَخَلَ النَّبِيَّ ﷺ عَلَيْنَا فَأَخْبَرْتُهُ فَقَالَ النَّبِيُّ : «مَنْ ابْتُلَى مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ كُنَّ لَّهُ سِرْتًا مِنَ النَّارِ». [انظر: ٥٩٩٥]

(11) بابُ فَضْلِ صَدَقَةِ الشَّحْيْحِ الصَّحِيحُ لِقَوْلِهِ تَعَالَى : «وَأَنْفَقُوا مِنَ رَزْقَنَّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدُكُمُ الْمَوْتَ» الآية [المنافقون: ١٠] وَقَوْلُهُ : «يَأَيُّهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِمَّا رَزَقْنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَمْعِنُ فِيهِ» الآية [البقرة: ٢٥٤].

١٤١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْنَاعِ، حَدَّثَنَا أَبُو زُرْعَةَ، حَدَّثَنَا أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: «أَنْ تَصَدِّقَ وَأَنْتَ صَحِيحُ شَحِيقُ تَخْشَى الْفَقْرَ، وَتَأْمُلُ الْغَنَى وَلَا تُنْهِلُ حَتَّى إِذَا بَلَغْتَ الْحَلْقُومَ قُلْتَ: لِفُلَانِ كَذَا وَلِفُلَانِ كَذَا، وَقَدْ كَانَ لِفُلَانِ». [انظر: ٢٧٤٨]

بَابٌ :

١٤٢٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فَرَاسٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ بَعْضَ

Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practising charity, so, she was the first to follow the Prophet ﷺ and she used to love to practise charity. (Sauda died later in the caliphate of Mu'āwiya).

أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُلْنَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرَعَ يَدَكَ لِحُوقَاً؟ قَالَ: أَطْلُوكُنَّ يَدَاً، فَأَخْذَنُوا فَصَبَّةَ يَدِ رَعْوَتِهَا فَكَانَتْ سَوْدَةً أَطْلَاهُنَّ يَدَاً. فَعِلِّمْنَا بَعْدَ أَنَّمَا كَانَتْ طُولَ يَدِهَا الصَّدَقَةُ، وَكَانَتْ أَسْرَعَنَا لِحُوقَاً يَوْمَ، وَكَانَتْ تُحِبُّ الصَّدَقَةَ.

(12) CHAPTER. To give in charity openly.

And the Statement of Allāh :

“Those who spend their wealth (in Allāh’s Cause) by night and day, in secret and in public ... up to ... on them shall be no fear, nor shall they grieve.” (V.2:274).

(13) CHAPTER. To give in charity secretly.

Narrated Abū Hurairah that the Prophet ﷺ said, “A person who gives in charity so secretly that his left hand does not know what his right hand has given (then he will be under the shade of Allāh on the Day of Resurrection).” [See ḥadīth No. 1423].

And the Statement of Allāh : “If you disclose your Ṣadaqāt (alms-giving) it is well, but if you conceal them, and give them to the poor, that is better for you...” (V.2:271)

(14) CHAPTER. If one gives an object of charity to a wealthy person unknowingly (one’s act of charity is accepted by Allāh).

1421. Narrated Abū Hurairah : أَخْبَرَنَا شُعْبَيْبٌ: حَدَّثَنَا أَبُو الْرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ رَجُلًا لَأَتَصَدِّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ

(١٢) بَابُ صَدَقَةِ الْعَلَانِيَةِ، وَقُولُّهُ عَرَّ وَجَلَّ: ﴿الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ يَأْتِيَنَّهُمْ وَالَّذِينَ إِلَيْهِ قُولُهُ: ﴿وَلَا هُمْ يَحْرِزُونَ﴾ [البقرة: ٢٧٤].

(١٣) بَابُ صَدَقَةِ السَّرِّ، وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَوْمَئِنَّهُ». وَقُولُهُ تَعَالَى: ﴿إِنَّ تُبَدِّلُ أَصْدَاقَنَّ فَيَعْلَمَ هُنَّ وَلَنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُرَّةَ مَهُو خَيْرُ لَكُمْ﴾ الآية [البقرة: ٢٧١].

(١٤) بَابٌ: إِذَا تَصَدَّقَ عَلَى غَنِيٍّ وَهُوَ لَا يَعْلَمُ ١٤٢١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعْبَيْبٌ: حَدَّثَنَا أَبُو الْرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ رَجُلًا لَأَتَصَدِّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ

And so, he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning, the people said that he had given his alms to an adulteress last night. The man said, 'O Allāh! All the praises and thanks are for You. (I gave my alms) to an adulteress. I will give alms again.' So, he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, 'O Allāh! All the praises and thanks are for You. (I had given alms) to a thief, to an adulteress and to a wealthy man.' Then someone came and said to him, "The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allāh has given him, in Allāh's Cause.'"'

فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصْدِقَ عَلَى سَارِقٍ. قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ لَكَ الْحَمْدُ.
 لَا تَصْدِقْنَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ
 فَوَضَعَهَا فِي يَدِ زَانِيَةٍ. فَأَصْبَحُوا
 يَتَحَدَّثُونَ: تُصْدِقَ الْلِّيَّةَ عَلَى زَانِيَةٍ
 قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ.
 لَا تَصْدِقْنَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ
 فَوَضَعَهَا فِي يَدِ غَنِيٍّ فَأَصْبَحُوا
 يَتَحَدَّثُونَ: تُصْدِقَ عَلَى غَنِيٍّ. قَالَ:
 اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ، وَعَلَى
 زَانِيَةٍ، وَعَلَى غَنِيٍّ. فَأَتَيَ فَقِيلَ لَهُ:
 أَمَا صَدَقْتُكَ عَلَى سَارِقٍ، فَلَعَلَّهُ أَنْ
 يَسْتَعِفَ عَنْ سَرْقَتِهِ. وَأَمَا الرَّازِيَّةُ
 فَلَعَلَّهَا أَنْ تَسْتَعِفَ عَنْ زِنَاهَا. وَأَمَا
 الغَنِيُّ فَلَعَلَّهُ أَنْ يَعْبَرَ فَيُنْقَ مِمَّا أُعْطَاهُ
 اللَّهُ». الله

(١٥) بَابٌ: إِذَا تَصَدَّقَ عَلَى ابْنِهِ
 وَهُوَ لَا يَشْعُرُ

١٤٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
 يُوسُفَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو
 الْجُوَيْرِيَّةَ أَنَّ مَعْنَى بْنَ يَزِيدَ رَضِيَ اللَّهُ
 عَنْهُ حَدَّثَهُ، قَالَ: بَايَعْتُ رَسُولَ اللَّهِ
 ﷺ أَنَا وَأَبِي وَجْدِي، وَخَطَبَ عَلَيَّ
 فَأَنْكَحَنِي. وَخَاصَّمْتُ إِلَيْهِ وَكَانَ أَبِي
 يَزِيدُ أُخْرَاجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا.
 فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ،
 فَجِئْتُ فَأَخْذَتُهَا فَأَبَيْتُهُ بِهَا. قَالَ:
 وَاللَّهِ مَا إِيَّاكَ أَرَدْتُ، فَخَاصَّمْتُهُ إِلَيْ

(15) CHAPTER. If a person gives something in charity to his own son unknowingly.

1422. Narrated Ma'n bin Yazid رَضِيَ اللَّهُ عَنْهُ: My grandfather, my father and I gave the *Bai'ah* (pledge) to Allāh's Messenger. The Prophet ﷺ got me engaged and then got me married. One day I went to the Prophet ﷺ with a complaint. My father Yazid had given some gold coins for charity and kept them with a man in the mosque (to give them to the poor) but I went and took them and then brought them to him (my father). My father said, "By Allāh! I did not intend to give them to you." I took (the case) to Allāh's Messenger ﷺ. On that Allāh's Messenger ﷺ said, "O Yazid! You will be rewarded for what you intended. O Ma'n! Whatever you

have taken is yours.”

(16) CHAPTER. To give objects of charity with the right hand.

1423. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “Seven people will be shaded by Allāh under His Shade on the Day (of Resurrection) when there will be no shade except His. They are :

(1) a just ruler ;

(2) a young man who has been brought up in the worship of Allāh, (i.e. worships Allāh (Alone) sincerely from his childhood),

(3) a man whose heart is attached to the mosques [who offers the five compulsory congregational *Salāt* (prayers) in the mosques].

(4) two persons who love each other only for Allāh’s sake and they meet and part in Allāh’s Cause only;

(5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says : I am afraid of Allāh ;

(6) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).

(7) a person who remembers Allāh in seclusion and his eyes become flooded with tears.”

1424. Narrated Hāritha bin Wahab Al-Khuzā‘ī رَضِيَ اللَّهُ عَنْهُ : I heard the Prophet ﷺ saying, “(O people!) Give in charity (for Allāh’s Cause), because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it); and any person whom he shall request to take it, will reply, ‘If you had brought it yesterday I would have taken it,

رَسُولُ اللَّهِ ﷺ قَالَ: «لَكَ مَا تَوَيَّتْ
يَا يَزِيدُ، وَلَكَ مَا أَخْدَتْ يَا مَعْنُ».»

(١٦) بَابُ الصَّدَقَةِ بِالْيَمِينِ

١٤٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي
خَبِيبُ ابْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصٍ
بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةُ يُظْلَمُهُمْ
اللَّهُ تَعَالَى فِي ظُلْمِهِ يَوْمَ لَا ظُلْمَ إِلَّا
ظُلْمٌ : إِمَامٌ عَدْلٌ، وَشَابٌ نَشَأَ فِي
عِبَادَةِ اللَّهِ، وَرَجُلٌ قَبْلُهُ مُعَلَّقٌ فِي
الْمَسَاجِدِ، وَرَجُلٌانِ تَحَابَّا فِي اللَّهِ،
اجْتَمَعا عَلَيْهِ وَتَفَرَّقا عَلَيْهِ. وَرَجُلٌ
دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ
فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ
بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شَيْءًا
مَا تُنْفِقُ يَمِينَهُ. وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًّا
فَفَاضَتْ عَيْنَاهُ». [راجع: ٦٦٠]

١٤٢٤ - حَدَّثَنَا عَلَيُّ بْنُ الْجَعْدِ:
أَخْبَرَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مَعْبُدُ بْنُ
خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ
الْخَرَاعِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ:
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تَصَدَّقُوا
فَسَيَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ

but today I am not in need of it.'"

(17) CHAPTER. Whoever ordered his servant to give something in charity and did not give it himself.

Narrated Abū Mūsa that the Prophet ﷺ said, "He is one of the charitable persons."⁽¹⁾

1425. Narrated 'Āishah رضي الله عنها عنها Allāh's Messenger ﷺ said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others."

(18) CHAPTER. The wealthy only are required to give in charity.

Whoever gives in charity and he himself or his family are in need or in debt, the payment of debts has precedence over giving in charity or setting a slave free, or giving presents to others, for in this case his act of charity is not acceptable and that person has no right to waste the people's property. And the Prophet ﷺ said, "Allāh will destroy the person who takes other's wealth with the intention of wasting it." But if one is known for his patience and prefers others to himself while he himself is in need, as Abū Bakr did

بِصَدَقَتِهِ فَيَقُولُ الرَّجُلُ: لَوْ جِئْتَ بِهَا
بِالْأَمْسِ لَقَبِلْتُهَا مِنْكَ، فَأَمَّا الْيَوْمَ فَلَا
حاجَةَ لِي فِيهَا». [راجع: ١٤١١]

(17) بَابُ مَنْ أَمَرَ خَادِمَهُ بِالصَّدَقَةِ
وَلَمْ يُنَاوِلْ بِنَفْسِهِ،

وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ:
هُوَ أَحَدُ الْمُنَصَّدِقِينَ».

١٤٢٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ
شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ
ﷺ: إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامٍ
بِئْتَهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا بِمَا
أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ
وَلِلخَازِنِ مِثْلُ ذَلِكَ، لَا يَنْفَصُّ
بَعْضُهُمْ أَجْرٌ بَعْضٍ شَيْئًا». [انظر:
١٤٣٧، ١٤٣٩، ١٤٤١، ١٤٤٠]

(18) بَابُ: لَا صَدَقَةَ إِلَّا عَنْ ظَهِيرَةِ
غَنِّيٍّ،

وَمَنْ تَصَدَّقَ وَهُوَ مُحْتَاجٌ، أَوْ
أَهْلُهُ مُحْتَاجٌ، أَوْ عَلَيْهِ دَيْنٌ فَالَّذِينَ
أَحَقُّ أَنْ يُقْضَى مِنَ الصَّدَقَةِ وَالْعُطْنَى
وَالْهِبَةِ، وَهُوَ رَدٌّ عَلَيْهِ، لَيْسَ لَهُ أَنْ
يُتَلَفَّ أَمْوَالَ النَّاسِ، وَقَالَ النَّبِيُّ ﷺ:
«مَنْ أَخْدَى أَمْوَالَ النَّاسِ بُرِيدٌ إِنْ لَاقَهَا
أَتَلَعَّهُ اللَّهُ» إِلَّا أَنْ يَكُونَ مَعْرُوفًا
بِالصَّبَرِ، فَيُؤْثِرَ عَلَى نَفْسِهِ وَلَوْ كَانَ بِهِ

(1) (Ch.17) This is a part of another *Hadīth*. See *Hadīth* No.1438.

when he gave all his property in charity, it is permissible. Similarly, the *Anṣār* gave preference to the emigrants over themselves. And the Prophet ﷺ had forbidden the wasting of wealth, so, a person has no right to waste other's wealth, by spending it in charity.

And Ka'b (bin Mālik) said, “I said to Allāh's Messenger ﷺ, ‘O Allāh's Messenger! As a part of my repentance I would like to give up all my property in the Cause of Allāh and His Messenger ﷺ.’ He said, ‘You would better keep some of your property.’ On that I said, ‘I will keep my share that is in Khaibar.’”

1426. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “The best charity is that which is practised by a wealthy person. And start giving first to your dependents.”

خَصَاصَةً كَفَعْلُ أَبِي بَكْرٍ حِينَ تَصَدَّقَ بِمَالِهِ، وَكَذَلِكَ أَثْرَ الْأَنْصَارِ الْمُهَاجِرِينَ. وَنَهَى النَّبِيُّ ﷺ عَنْ إِضَاعَةِ الْمَالِ فَلَيْسَ لَهُ أَنْ يُضِيعَ أَمْوَالَ النَّاسِ بِعِلَّةِ الصَّدَقَةِ، وَقَالَ كَعْبٌ رَضِيَ اللَّهُ عَنْهُ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ مَنْ تَوَبَّتِي أَنْ أُنْخْلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ. قَالَ: أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ. قُلْتُ: فَإِنِّي أَمْسِكْ سَهْمِي الَّذِي بِخَيْرِ.

1426 - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُوسُفَ، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غَنِّيٍّ، وَأَبْدًا يَمْنَ تَعُولُ». [انظر: ١٤٢٨، ٥٣٥٥، ٥٣٥٦]

1427 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْيَدُ الْعُلَيَا خَيْرٌ مِنَ الْيَدِ السُّلْنَى، وَأَبْدًا يَمْنَ تَعُولُ وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غَنِّيٍّ، وَمَنْ يَسْتَعْفِفْ يُعَذِّبَ اللَّهُ وَمَنْ يَسْتَغْنِي يُعْنِي اللَّهُ».

1427. Narrated Hākim bin Hizām رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “The upper hand is better than the lower hand (i.e., he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allāh will give him and save him from asking others ; and whosoever is satisfied with what Allāh has given him, Allāh will make him self-sufficient.”

1428. Narrated Abū Hurairah like this.

١٤٢٨ - وَعَنْ وُهَيْبِ قَالَ :

أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ بِهَذَا. [راجع: ١٤٢٦]

1429. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا while on the pulpit mentioned about *As-Sadaqa* (charity), and to abstain from asking others for some financial help, and begging others, and said: “The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar.”

١٤٢٩ - حَدَّثَنَا أَبُو التَّعْمَانِ قَالَ : حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ النَّبِيَّ ﷺ حَوْلَهُ عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ عَلَى الْمِبْرَ وَذَكَرَ الصَّدَقَةَ وَالتَّعْفُفَ وَالْمَسْأَلَةَ : «الْيَدُ الْعُلِيَا خَيْرٌ مِنَ الْيَدِ السُّلْلَى، فَالْيَدُ الْعُلِيَا هِيَ الْمُنْفَعَةُ وَالْسُّلْلَى هِيَ السَّائِلَةُ» .

(19) CHAPTER. The one who follows up his charitable gifts with reminders of generosity; as is referred to in Allāh’s Statement:

“Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury...” (V.2:262)

(١٩) بَابُ الْمَتَانِ بِمَا أَعْطَى لِقَوْلِهِ : «الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُشْتَعِنُونَ مَا أَنْفَقُوا مَنًا وَلَا أَذًى» الآية [البقرة: ٢٦٢].

(20) CHAPTER. Whoever loves to give something in charity on the very day (on which he receives his earnings).

(٢٠) بَابُ مَنْ أَحَبَّ تَعْجِيلَ الصَّدَقَةِ مِنْ يَوْمِهَا

1430. Narrated ‘Uqba bin Al-Hārith رَضِيَ اللَّهُ عَنْهُ : Once the Prophet ﷺ offered the *Aṣr* prayers and then hurriedly went to his house and returned immediately. I (or somebody else) asked him (as to what was the matter) and he said, “I left at home a piece of gold which was from the charity, and I disliked to let it remain a night in my house, so I got it distributed.”

١٤٣٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ : أَنَّ عَفْيَةَ بْنَ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قَالَ : صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَنَّهُ دَخَلَ الْبَيْتَ فَلَمْ يَبْلُغْ أَنْ خَرَجَ فَقُلْتُ أَوْ قِيلَ لَهُ فَقَالَ : «كُنْتُ خَلَّفْتُ

في البيت ثيراً من الصدقة فكرهت أن
أبيته فسمته». [راجع: ٨٥١]

(٢١) باب التحرير على الصدقة والشفاعة فيها

١٤٣١ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا
شُعْبَةُ: حَدَّثَنَا عَدَيْيُّ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدِ
فَصَلَّى رَكْعَتَيْنِ لِمَ يُصْلِلُ قَبْلًا وَلَا بَعْدًا،
ثُمَّ مَالَ عَلَى النِّسَاءِ وَمَعْهُ بِلَالٌ،
فَوَعَظَهُنَّ وَأَمْرَهُنَّ أَنْ يَصَدِّقُنَّ فَجَعَلَتِ
المرأةُ تُلْقِي الْقُلْبَ وَالخُرْصَ.

[راجع: ٩٨]

١٤٣٢ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا
أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ:
حَدَّثَنَا أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى، عَنْ
أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ
اللهِ ﷺ إِذَا جَاءَهُ السَّائِلُ أَوْ طَلَبَ
إِلَيْهِ حَاجَةً قَالَ: «اشْفَعُوكُمْ تُؤْجِرُوا
وَيَقْضِيَ اللَّهُ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ ما
شاء». [انظر: ٦٠٢٧، ٦٠٢٨، ٧٤٧٦]

١٤٣٣ - حَدَّثَنَا صَدَقَةُ بْنُ
الْفَضْلِ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ،

(21) CHAPTER. To exhort one to give in charity and to intercede for the same purpose.

1431. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ went out for *Salāt-ul-'Eid* on the 'Eid day and offered a two *Rak'at* prayer ; and he neither offered any *Salāt* (prayer) before it nor after it. Then he went towards the women along with Bilāl. He preached them and ordered them to give in charity. And some (amongst the women) started giving their forearm bangles and ear-rings.

1432. Narrated Abū Mūsa : رَضِيَ اللَّهُ عَنْهُ "Whenever a beggar came to Allāh's Messenger ﷺ, or he was asked for something, he would intercede (and say to his Companions), "Help and recommend him and you will receive the reward for it ; and Allāh will bring about what He will through His Prophet's ﷺ tongue."^(١)

1433. Narrated Asmā' : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ said to me, "Do not withhold your money, (for if you did so) Allāh would

(1) (H.1432) The Prophet ﷺ urged his Companions to intercede with him on behalf of their Muslim brethren who were in need of something or had some difficulties. He meant that he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet ﷺ prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allāh and could not be changed in any circumstances.

withhold His Blessings from you.”

Narrated ‘Abda رَضِيَ اللَّهُ عَنْهُ said, “Do not withhold your money by counting and hoarding it, being afraid that it (money) may be exhausted (by spending in Allāh’s Cause) lest Allāh should withhold His Blessings from you.” [See *Fath Al-Bārī*].

عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ لِي النَّبِيُّ ﷺ: «لَا تُوْكِي فَيُوْكِي عَلَيْكِ».

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَمِيمَةَ، عَنْ عَبْدَةَ، وَقَالَ: «لَا تُخْصِي فِيْخُصِي اللَّهُ عَلَيْكِ». [انظر: ١٤٣٤، ٢٥٩٠]

[٢٥٩١]

(22) CHAPTER. To give in charity as much as you can afford.

1434. Narrated Asmā’ bint Abū Bakr رَضِيَ اللَّهُ عَنْهَا that she came to the Prophet ﷺ (for some problem) and he said, “Do not shut your money bag; otherwise Allāh too will withhold His Blessings from you. Spend (in Allāh’s Cause) as much as you can afford.”

١٤٣٤ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، عَنْ حَاجَاجِ بْنِ مُحَمَّدٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلِيْكَةَ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ ابْنِ الرَّبِيرِ: أَخْبَرَهُ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهَا جَاءَتِ النَّبِيَّ ﷺ فَقَالَ: «لَا تُوْعِي فَيُوْعِي اللَّهُ عَلَيْكِ، ارْضُخِي مَا اسْتَطَعْتِ».

[راجع: ١٤٣٣]

(23) CHAPTER. *As-Sadaqa* (charity) expiates sins.

1435. Narrated Abū Wā'il: Hudhaifa رَضِيَ اللَّهُ عَنْهُ said, ‘Umar رَضِيَ اللَّهُ عَنْهُ said, “Who amongst you remembers the statement of Allāh’s Messenger ﷺ about the *Al-Fitnah* (trial and affliction)?” I said, ‘I know it exactly as the Prophet ﷺ said.’ ‘Umar said, ‘No doubt, you are bold. How did he say it?’ I said, ‘A man’s *Al-Fitnah* caused by his wife, children and neighbours is expiated by (his) *Salāt* (prayer), charity, and enjoining *Al-Ma'ruf* (Islamic Monotheism and all that

١٤٣٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ عَنِ الْفُتْنَةِ؟ قَالَ: قُلْتُ: أَنَا أَحْفَظُهُ كَمَا قَالَ. قَالَ: إِنَّكَ عَلَيْهِ لَجَرِيَّةٌ، فَكَيْفَ قَالَ؟

Islām ordains).' (The subnarrator Sulaimān added that he said, 'The *Salāt* (prayer), charity, enjoining *Al-Ma'rūf* and forbidding *Al-Munkar* (disbelief, polytheism, and all that Islām has forbidden).' 'Umar said, 'I did not mean that, but I ask about that *Al-Fitnah* which will spread like the waves of the sea.' I said, 'O chief of the believers! You need not be afraid of it as there is a closed door between you and it.' He asked, 'Will the door be broken or opened?' I replied, 'No, it will be broken.' He said, 'Then, if it is broken, it will never be closed again?' I replied, 'Yes.'" We were afraid to ask him about that door, so we asked Masrūq to inquire, and he asked Hudhaifa regarding it. Hudhaifa said, "The door was 'Umar رَضِيَ اللَّهُ عَنْهُ." We further asked Hudhaifa whether 'Umar knew what that door meant. Hudhaifa replied in the affirmative and added, "He knew it as one knows that there will be a night before the tomorrow morning."

(24) CHAPTER. Whoever gave things in charity while he was a *Mushrik*⁽¹⁾ and then embraced Islām.

1436. Narrated Hākim bin Hizām رَضِيَ اللَّهُ عَنْهُ: I said to Allāh's Messenger ﷺ, "Before embracing Islām, I used to do good deeds like giving in charity, manumission of slaves, and the keeping of good relations with kith and kin. Shall I be rewarded for those deeds?" The Prophet ﷺ replied, "You became Muslim with all those good deeds (without losing their reward)."

فُلْتُ: فَتَّهُ الرَّجُلُ فِي أَهْلِهِ وَوَلَدِهِ
وَجَارِهِ تُكَفِّرُهُ الصَّلَاةُ وَالصَّدَقَةُ
وَالْمَعْرُوفُ. قَالَ سُلَيْمَانُ: قَدْ كَانَ
يَقُولُ: الصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ
بِالْمَعْرُوفِ وَالنَّهِيُّ عَنِ الْمُنْكَرِ. قَالَ:
لَيْسَ هَذِهِ أُرِيدُ، وَلَكِنِي أُرِيدُ التَّيِّ
تَمُوجُ كَمَوْجِ الْبَحْرِ. قَالَ: قُلْتُ:
لَيْسَ عَلَيْكَ بِهَا يَا أَمِيرَ الْمُؤْمِنِينَ
بِأَسْ، بَيْنَكَ وَبَيْنَهَا بَابٌ مُغْلَقٌ. قَالَ:
فَيُكْسِرُ الْبَابُ أَوْ يُفْتَحُ؟ قَالَ: قُلْتُ:
لَا، بَلْ يُكْسِرُ. قَالَ: فَإِنَّهُ إِذَا كُسِرَ لَمْ
يُعْلَقْ أَبْدًا. قَالَ: قُلْتُ: أَجْلُ. قَالَ
فَهِبْنَا أَنْ نَسَأَلَهُ مَنِ الْبَابُ. فَقُلْنَا
لِمَسْرُوقَ: سَلْهُ. قَالَ: فَسَأَلَهُ، فَقَالَ:
عُمَرُ رَضِيَ اللَّهُ عَنْهُ. قَالَ: قُلْنَا: فَعَلِمَ
عُمَرُ مَنْ تَعْنِي؟ قَالَ: نَعَمْ، كَمَا أَنَّ
دُونَ غَدِ لَيْلَةً، وَذَلِكَ أَنِّي حَدَثْتُهُ
حِيلَيْنَا لَيْسَ بِالْأَعْلَيْطِ. [راجع: ٥٢٥]
(٢٤) بَابٌ مَنْ تَصَدَّقَ فِي الشُّرُكِ ثُمَّ
أَسْلَمَ

١٤٣٦ - حَدَثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَثَنَا هِشَامٌ: حَدَثَنَا مَعْمَرٌ،
عَنِ الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ حَكِيمِ
بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا
رَسُولَ اللَّهِ، أَرَأَيْتَ أَشْياءَ كُنْتُ أَنْهَثُ
بِهَا فِي الْجَاهِلِيَّةِ مِنْ صَدَقَةٍ أَوْ عَنَافَةً أَوْ
صَلَةً رَحِيمٍ، فَهَلْ فِيهَا مِنْ أَخْرِ؟ فَقَالَ

(1) (Ch.24) *Mushrikūn* : See glossary.

النبي ﷺ: «أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ حَيْرٍ». [انظر: ٢٢٢٠، ٢٥٣٨، ٥٩٩٢]

(٢٥) باب أجر الخادم إذا تصدق بأمر صاحبه غير مُؤسدة

(25) CHAPTER. The servant gets a reward for giving charity when ordered by the owner of the property, as long as the servant has no intention of spoiling it (his master's property).

1437. Narrated 'Āishah: رَضِيَ اللَّهُ عَنْهَا Allāh's Messenger ﷺ said, "When a woman gives in charity from her husband's meals with no intention of spoiling it (the property of her husband), she will get a reward for it and her husband too will get a reward for what he earned, and the trustee (store-keeper) will have the reward likewise."

1438. Narrated Abū Mūsa : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "An honest Muslim trustee (store-keeper) who carries out the orders of his master, and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

(26) CHAPTER. The reward of the lady who gives in charity, or provides somebody with food from her husband's house for Allāh's sake without spoiling her husband's property.

1439. Narrated 'Āishah: رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ said, "If a woman gives in charity from her husband's house..." (See H. No.1440).

١٤٣٧ - حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ طَعَامٍ رَوَجَهَا غَيْرُ مُؤْسِدَةٍ كَانَ لَهَا أَجْرُهَا، وَلِرَوَجِهَا بِمَا كَسَبَ، وَلِلخَازِنِ مُثْلُ ذَلِكَ».

١٤٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ بُرَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «الخَازِنُ الْمُسْلِمُ الْأَمِينُ الدُّلَيْلُ يُنْفَدِّ - وَرَبِّما قَالَ: يُنْطَلِقُ - مَا أَمْرَ بِهِ كَامِلًا مُؤْتَراً طَيْلًا بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أَمْرَ لَهُ بِهِ أَحَدُ الْمُتَصَدِّقِينَ». [انظر: ٢٢٦٠، ٢٣١٩]

(٢٦) باب أجر المرأة إذا تصدق أو أطعمت من بيت روجها غير مُؤسدة

١٤٣٩ - حَدَّثَنَا آدُمُ، حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مَنْصُورٌ وَالْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ يَعْنِي:

«إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا»

ح.

1440. The Prophet ﷺ further said, “If a lady gives meals (in charity) from her husband’s house without spoiling her husband’s property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending.”

١٤٤٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ ، عَنْ شَقِيقٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ النَّبِيُّ ﷺ : «إِذَا أَطْعَمَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا عَيْرَ مُفْسِدَةً لَهَا أَجْرُهَا ، وَلَهُ مِثْلُهُ ، وَلِلخَازِنِ مِثْلُ ذَلِكَ ، لَهُ بِمَا اكْتَسَبَ وَلَهَا بِمَا أَنْفَقَتْ».»

١٤٤١ - حَدَّثَنَا يَحْيَى بْنُ يَحْيَى ، أَخْبَرَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ شَقِيقٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ : «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا عَيْرَ مُفْسِدَةً فَلَهَا أَجْرُهَا ، وَلِلزَّوْجِ بِمَا اكْتَسَبَ ، وَلِلخَازِنِ مِثْلُ ذَلِكَ».»

(٢٧) بَابُ قَوْلِ اللَّهِ تَعَالَى : «فَإِنَّمَا مِنْ أَعْطَلَ وَلَقَنَ ⑤ وَصَدَقَ بِالْمَحْسَنِ ⑥ فَسَيِّسُوهُ لِلْمُسْرَى ⑦ وَإِنَّمَا مِنْ بَيْلَانَ وَاسْتَغْنَى ⑧ وَكَذَّبَ بِالْمَحْسَنِ ⑨ فَسَيِّسُوهُ لِلْمُسْرَى ⑩ [الليل : ٥ - ١٠] اللَّهُمَّ أَعْطِ مُنْفِقَ مَالٍ خَلْفًا .

(27) CHAPTER. The Statement of Allāh تَعَالَى :

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husna* [The Best (i.e., *Lā ilāha illallāh* or a reward from Allāh (i.e. Allāh will compensate him for what he will spend in Allāh’s Cause or bless him with Paradise)]. We will make smooth for him the path of ease (goodness). But he who is a greedy, miser and thinks himself self-sufficient, and belies *Al-Husna*, We will make smooth for him the path for evil.’ (V.92 :5-10)

And the saying of the angels: “O Allāh, compensate a person who spends in Your Cause for what he has spent.”

1442. رَضِيَ اللَّهُ عَنْ أَخِيِّنَا إِسْمَاعِيلَ :

The Prophet ﷺ said, "Every day two angels come down (from the heaven) and one of them says, 'O Allāh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allāh! Destroy every miser.'"

١٤٤٢ - حَدَّثَنَا إِسْمَاعِيلُ :

حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُعاوِيَةَ بْنِ أَبِي مُرَرِّدِ، عَنْ أَبِي الْجَابِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَغْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَغْطِ مُمْسِكًا تَلَفًا».

(٢٨) بَابُ مَثَلِ الْبَخِيلِ وَالْمُتَصَدِّقِ

(28) CHAPTER. The examples of an alms-giver and a miser.

1443. رَضِيَ اللَّهُ عَنْ أَخِيِّنَا إِسْمَاعِيلَ :

The Prophet ﷺ said, "The example of a miser and an alms-giver is like the example of two persons wearing two iron cloaks." (In another narration Abū Hurairah narrates:) Allāh's Messenger ﷺ said, "The example of an alms-giver and a miser is like the example of two persons wearing two iron cloaks from their breasts to their collar bones; and when the alms-giver gives in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks).⁽¹⁾ And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, he tries to widen it, but it does not become wide."

١٤٤٣ - حَدَّثَنَا مُوسَى، حَدَّثَنَا

وَهِبْتُ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَيْنَانِ مِنْ حَدِيدٍ» حَوَّلَنَا أَبُو الْيَمَانَ أَخْبَرَنَا شُعْبَيْنَ، حَدَّثَنَا أَبُو الرِّنَادَ أَنَّ عَبْدَ الرَّحْمَنَ حَدَّثَنَا أَنَّهُ سَمَعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمَعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَيْنَانِ مِنْ حَدِيدٍ مِنْ ثُدِيْهِمَا إِلَى تَرَاقِيهِمَا، فَإِمَّا الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبَقَتْ أُوْفَرَتْ عَلَى جِلْدِهِ حَتَّى تُخْفَى بَنَانَهُ وَتَعْفُوْ أَتَرَهُ. وَإِمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَزَقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا

(1) (H.1443) His sins will be forgiven.

فَهُوَ يُوَسِّعُهَا وَلَا تَتَسْيِعُ». تابَعَهُ
الْحَسْنُ بْنُ مُسْلِمٍ عَنْ طَاؤُسٍ فِي
الْجُبَيْتَيْنِ. [انظر: ١٤٤٤، ٢٩١٧، ٥٢٩٩،
٥٧٩٧]

1444. See 1443.

(29) CHAPTER. Giving in charity from the earnings and trade, as is referred to in the Statement of Allāh تعالى:

“O you who believe! Spend of the good things which you have (legally) earned... (up to) ... and Worthy of all praise.” (V.2:267)
(30) CHAPTER. Every Muslim has to give in charity; and whoever does not find anything to give, should do all that is good [i.e. enjoin *Al-Ma'rūf* (Islāmic Monotheism, and all that Islām has ordained)].

1445. Narrated Abū Musa: The Prophet ﷺ said, “Every Muslim has to give in charity.” The people asked, “O Allāh’s Prophet! If someone has nothing to give, what will he do?” He said, “He should work with his hands and benefit himself and also give in charity (from what he earns).” The people further asked, “If he cannot do even that?” He ﷺ replied, “He should help the needy who appeal for help.” Then the people asked, “If he cannot do that?” He replied, “Then he should perform all that is good [i.e. enjoin *Al-Ma'rūf* (Islāmic Monotheism, and all that Islām has ordained)] and keep away from all that is evil (i.e. disbelief, polytheism, and all that Islām has forbidden) and this will be regarded as charitable deeds.”

١٤٤٤ - وَقَالَ حَنْظَلَةُ عَنْ
طَاؤُسٍ: «جُنَيْنٌ». وَقَالَ الْلَّيْثُ:
حَدَّنِي جَعْفَرٌ عَنْ ابْنِ هُرْمَزَ سَمِعْتُ
أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ
ﷺ: «جُنَيْنٌ». [راجع: ١٤٤٣]

(٢٩) بَابٌ صَدَقَةُ الْكَسْبِ وَالنَّجَارَةِ
لِقَوْلِهِ تَعَالَى: «يَا أَيُّهَا الَّذِينَ آتَيْنَا
أَنْفُقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ» الآية،
إِلَى قَوْلِهِ: ﴿﴾ [البقرة: ٢٦٧].

(٣٠) بَابٌ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ،
فَمَنْ لَمْ يَجِدْ فَلْيَعْمَلْ بِالْمَعْرُوفِ

١٤٤٥ - حَدَّنَا مُسْلِمُ بْنُ
إِبْرَاهِيمَ، حَدَّنَا شُبَّةُ، حَدَّنَا سَعِيدُ
بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنْ
النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسْلِمٍ
صَدَقَةٌ». فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ
يَجِدْ؟ قَالَ: «يَعْمَلُ بِمَا يَنْعَمُ نَفْسَهُ
وَيَتَصَدَّقُ». قَالُوا: فَإِنْ لَمْ يَجِدْ؟
قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَأْهُوفَ».
قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: «فَلْيَعْمَلْ
بِالْمَعْرُوفِ وَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهَا لَهُ
صَدَقَةٌ». [انظر: ٦٠٢٢]

(31) CHAPTER. How much is *Zakāt*, and how much may be given in charity? And whoever gave a sheep in charity.

1446. Narrated Umm 'Atīyyā: رَضِيَ اللَّهُ عَنْهَا 'Atīyyā' bint Yūsuf: A sheep was sent to Nusaiba Al-Anṣāriya (as charity) and she gave some of it to 'Āishah: رَضِيَ اللَّهُ عَنْهَا 'Āishah. The Prophet ﷺ asked 'Āishah for something to eat. 'Āishah replied that there was nothing except what Nusaiba had sent of that sheep. The Prophet ﷺ said to her, "Bring it as it has reached its place."⁽¹⁾

(٣١) بَابٌ: قَدْرُ كُمْ يُعْطَى مِنَ الزَّكَاةِ وَالصَّدَقَةِ؟ وَمَنْ أَعْطَى شَاةً ١٤٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنْ خَالِدِ الْحَنَدَاءِ، عَنْ حَفْصَةَ بْنِتِ سِيرِينَ، عَنْ أُمِّ أَمْ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا فَالْأَنْصَارِيَّةِ بِشَاةٍ فَأَرْسَلَتْ إِلَيْهِ عَائِشَةَ الْأَنْصَارِيَّةَ بِشَاةٍ فَأَرْسَلَتْ إِلَيْهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مِنْهَا، فَقَالَ النَّبِيُّ ﷺ: «عِنْدَكُمْ شَيْءٌ؟» فَقَالَتْ: لَا، إِلَّا مَا أَرْسَلْتَ بِهِ نُسِيَّةٌ مِنْ تِلْكَ الشَّاةِ. فَقَالَ: «هَاتِ فَقَدْ بَلَغْتَ مَحِلَّهَا». [انظر: ١٤٩٤، ٢٥٧٩]

(32) CHAPTER. The *Zakāt* of silver.

1447. Narrated Abū Sa'īd Al-Khudrī: رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is no *Zakāt* on less than five camels, and also there is no *Zakāt* on less than five *Awāq* (of silver). (5 *Awāq* = 22 Fransa Riyāls of Yemen or 200 Dirhams i.e., approx. 640 Grams.) And there is no *Zakāt* on less than 've *Awsuq*.⁽²⁾ (A special measure of food-grains, and one *Wasq* equals 60 *Sa'*.) [For gold, 20 *Mithqāl*, i.e., approx. 94 grams, i.e., equal to 12 Guinea English. No *Zakāt* for less than 12 Guinea (English) of gold or for silver less than 22 Fransa Riyāls of Yemen, i.e., 200 Dirhams, i.e., approx. 640 grams of silver. (This is called *Niṣāb*)⁽³⁾.]

(٣٢) بَابُ زَكَاةِ الْوَرْقِ ١٤٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ، عَنْ عَمْرُو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا سَعِيدَ الْحُدْرِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيمَا دُونَ حَمْسَ دَوْدٍ صَدَقَةٌ مِنَ الْإِيلِ، وَلَيْسَ فِيمَا دُونَ حَمْسِ أَوَّاقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسَةٍ أَوْ سُقِّ صَدَقَةٌ». حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّشِّيِّ، حَدَّثَنَا عَبْدُ الرَّهَابِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ

(1) (H.1446) For further details see *Hadīth* No.1494 and 1495.

(2) (H.1447) Five *Awsuq* (i.e., approx. 675 Kilograms of dates or fruits or food grain. [1 *Wasq* 60 *Sa'* 135 Kilograms.]

(3) (H.1447) *Niṣāb*: Minimum amount of property liable to payment of the *Zakāt*. e.g. *Niṣāb* of Gold is twenty (20) *Mithqāl*, i.e., approx. 94 grams; *Niṣāb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Niṣāb* of food-grains and fruit is 5 *Awsuq*, i.e., 675 Kilograms. *Niṣāb* of camels is 5 camels; *Niṣāb* of cows is 5 cows; and *Niṣāb* of sheep is 40 sheep, etc.

قالَ أخْبَرَنِي عَمْرُو : سَمِعَ أَبَاهُ ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا . [رَاجِعٌ ، ١٤٠٥]

(٣٢) بَابُ الْعَرْضِ فِي الرَّكَأَةِ

وَقَالَ طَاوُسٌ : قَالَ مُعاذُ رَضِيَ اللَّهُ عَنْهُ لِأَهْلِ الْيَمَنِ : ائْتُونِي بِعَرْضٍ ثِيَابٍ حَمِيقٍ أَوْ لَبِيسٍ فِي الصَّدَقَةِ مَكَانَ الشَّعِيرِ وَالذُّرَّةِ ، أَهْوَنُ عَلَيْكُمْ وَحَيْرٌ لِأَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِيَّةِ . وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «وَأَمَّا خَالِدٌ فَقَدْ احْتَبَسَ أَذْرَاعَهُ وَأَغْدَعَهُ فِي سَيِّلِ اللَّهِ» . وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «تَصَدَّقْنَ وَلَوْ مِنْ حُلْكُنَّ» فَلَمْ يَسْتَشِنْ صَدَقَةَ الْفَرْضِ مِنْ غَيْرِهَا ، فَجَعَلَتِ الْمَرْأَةُ ثُلُقِيَّ خُرَصَاهَا وَسِخَابَهَا ، وَلَمْ يَحْصُ الدَّهَبَ وَالْفِضَّةَ مِنَ الْعُرُوضِ .

١٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ، حَدَّثَنِي أَبِي قَالَ : حَدَّثَنِي ثُمَامَةُ أَنَّ أَنْسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَنِي أَنَّ أَبَا بَكْرَ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ أَتَى أَمْرَ اللَّهِ رَسُولُهُ «وَمَنْ بَلَغَتْ صَدَقَةَ بِنْتِ مَخَاضِي وَلَيْسَتْ عِنْدَهُ ، وَعِنْدَهُ بِنْتُ لَبُونِ فَإِنَّهَا تُقْبَلُ مِنْهُ ، وَيُعْطَيْهِ الْمَصْدُقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتِينَ ، فَإِنْ لَمْ يَكُنْ عِنْدَهُ بِنْتُ مَخَاضِي عَلَى وَجْهِهَا وَعِنْدَهُ أَبْنُ لَبُونِ فَإِنَّهُ يُؤْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ» . [انظر : ١٤٥٠ ، ١٤٥١]

(33) CHAPTER. Zakāt may be paid in kind (and not in cash).

Tāwūs said : Mu‘ādh said to the people of Yemen, “Bring me small, or used garments in charity in place of barley and millet as it will be easy for you and useful for the Companions of the Prophet ﷺ in Al-Madina.” The Prophet ﷺ said, “Khālid has kept his shield and arms for Allāh’s Cause.” And the Prophet ﷺ said to the ladies, “Give in charity, even from your ornaments.” The Prophet ﷺ did not differentiate between the Zakāt and other kinds of Ṣadaqa in this respect. And so the women donated their ear-rings and necklaces. And the Prophet ﷺ did not specify that what might be paid in kind should be silver or gold.

1448. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Abū Bakr wrote to me what Allāh had instructed His Messenger ﷺ to do regarding the one who had to pay one *Bint Makhād* (i.e. one-year-old she-camel) as Zakāt, and he did not have it but had got *Bint Labūn* (two-year-old she-camel). (He wrote that) it could be accepted from him as Zakāt, and the collector of Zakāt would return him 20 Dirhams⁽¹⁾ or two sheep; and if the Zakāt prayer had not a *Bint Makhād*, but he had *Ibn Labūn* (a two-year-old he-camel) then it could be accepted as his Zakāt, but he would not be paid anything.

(1) (H.1448) One Dirham equals about $3\frac{1}{5}$ grams of silver.

١٤٥٣، ١٤٥٤، ١٤٥٥، ٢٤٨٧، ٣١٠٦

[٦٩٥٥، ٥٨٧٨]

1449. Narrated Ibn ‘Abbās : I am a witness that Allāh’s Messenger ﷺ offered the ‘Eid prayer before delivering the *Khuṭba* (religious talk), and then he thought that the women would not be able to hear him (because of the distance), so he went to them along with Bilāl who was spreading his garment. The Prophet ﷺ advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The subnarrator Ayyūb pointed towards his ears and neck meaning that they gave ornaments from those places such as ear-rings and necklaces.)

(34) CHAPTER. The individual property of different people should neither be gathered together nor the joint property should be divided, in assessing the *Zakāt*.

Narrated Sālim : Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا said: The Prophet ﷺ stated a similar narration.

1450. Narrated Abū Bakr رَضِيَ اللَّهُ عَنْهُ wrote to me what was made compulsory by Allāh’s Messenger ﷺ and that was (regarding the payments of *Zakāt*, and there was mentioned in it): Neither the property of different people should be gathered together nor the joint property should be split for fear of (paying more, or receiving less) *Zakāt*.⁽¹⁾

١٤٤٩ - حَدَّثَنَا مُؤْلِمٌ : حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَئُوبَ، عَنْ عَطَاءَ بْنِ أَبِي رَبَاحٍ قَالَ: قَالَ أَبُو عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَشْهُدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ الْحُجُّةِ فَرَأَى أَنَّهُ لَمْ يُسْمِعْ النِّسَاءَ، فَاتَّاهَنَّ وَمَعْنَى بِلَالٍ نَاسِرٌ ثَوْبَهِ فَوَعَظَهُنَّ وَأَمْرَهُنَّ أَنْ يَتَصَدَّقُنَّ فَجَعَلَتِ الْمَرْأَةُ تُلْقِيَّ. وَأَشَارَ أَئُوبُ إِلَى أَذْنِهِ وَإِلَى حَلْقِهِ. [راجع: ٩٨]

(٣٤) بَابٌ: لَا يُجْمِعُ بَيْنَ مُفَرِّقٍ،
وَلَا يُفَرِّقُ بَيْنَ مُجْمِعٍ،
وَيُذَكَّرُ عَنْ سَالِمٍ، عَنْ أَبِي عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا عَنِ الَّتِي كَانَ مِثْلُهُ.

١٤٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي نُمَامَةُ أَنَّ أَنْسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ أَنَّ أَبَا بَكْرِ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَلَا يُجْمِعُ بَيْنَ مُفَرِّقٍ. وَلَا يُفَرِّقُ

(1) (H.1450) e.g. If somebody owns forty to one hundred and twenty sheep, he should pay only one sheep. But if there are three persons having forty sheep each, they are not permitted to gather their sheep together intending to pay one sheep only whereas each has to pay one sheep. Similarly, one person having forty sheep is not permitted to divide his sheep intending not to pay the *Zakāt*. This *Hadīth* may also mean that the *Zakāt* collector should not do the same with the intention of collecting more *Zakāt*. He should not divide the property of one person or gather the property of different persons when collecting *Zakāt*.

بَيْنَ مُخْتَمِعٍ خَشِيَّةَ الصَّدَقَةِ».

[رَاجِعٌ: ١٤٤٨]

(٣٥) بَابٌ: مَا كَانَ مِنْ حَلِيلِهِنَّ فَإِنَّهُمَا يَتَرَاجَعُانِ بَيْنَهُمَا بِالسَّوَيَّةِ وَقَالَ طَاؤُسٌ وَعَطَاءٌ: إِذَا عَلِمَ الْخَلِيلَانِ أُمُورَهُمَا فَلَا يُجْمَعُ مَا لَهُمَا، وَقَالَ سُفِّيَانُ: لَا تَجِبُ حَتَّى يَتَمَّ لِهِنَّا أَرْبَعُونَ شَاهَةً وَلِهِنَّا أَرْبَعُونَ شَاهَةً.

١٤٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي شُمَامَةً أَنَّ أَنَسًا حَدَّثَهُ: أَنَّ أَبَا بَكْرِ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ التَّيْ فَرَضَ رَسُولُ اللَّهِ ﷺ «وَمَا كَانَ مِنْ حَلِيلِهِنَّ فَإِنَّهُمَا يَتَرَاجَعُانِ بَيْنَهُمَا بِالسَّوَيَّةِ».

[رَاجِعٌ: ١٤٤٨]

(٣٦) CHAPTER. The Zakāt of camels.

And this was narrated by Abū Bakr, Abū Dhar and Abū Hurairah on the authority of the Prophet ﷺ

١٤٥٢. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه : A bedouin asked Allāh's Messenger ﷺ about the emigration. The Prophet ﷺ said, "May Allāh have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their Zakāt?" The bedouin said, "Yes, I have camels and I pay their Zakāt." The Prophet ﷺ said, "Work beyond the seas and Allāh will not decrease (waste the reward of) any of your good deeds." (See *Hadīth* No. 3923, Vol.5).

(٣٦) بَابُ زَكَةِ الْإِبْلِ ذَكْرَةُ أَبُو بَكْرٍ وَأَبُو ذَرٍّ وَأَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ.

١٤٥٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأُوزاعِيُّ قَالَ: حَدَّثَنِي ابْنُ شَهَابٍ، عَنْ عَطَاءِ بْنِ زَيْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَغْرَأْيَا سَانَ رَسُولَ اللَّهِ ﷺ عَنِ الْهِجْرَةِ، فَقَالَ: «وَيَحْكُمُ، إِنَّ شَانَهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِلَيْ تُؤَدِّي صَدَقَتَهَا؟» قَالَ: نَعَمْ. قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ

البخاري، فإنَّ الله لَنْ يترَكَ مِنْ عَمَلِكَ شَيئًا». [انظر: ٢٦٣٣، ٣٩٢٢، ٦١٦٥]

(٣٧) بَابُ مَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بُنْتِ مَخَاضٍ وَلَيَسَّتْ عِنْدَهُ

١٤٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

الله قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ أَنَّ أَنَّسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ أَنَّ أَبَا بَكْرًا رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ فِرِيشَةً الصَّدَقَةِ الَّتِي أَمَرَ اللَّهُ رَسُولَهُ عَلَيْهِ السَّلَامُ: «مَنْ بَلَغَتْ عِنْدَهُ مِنَ الْإِيلَيْهِ صَدَقَةُ الْجَدَعَةِ وَلَيَسَّتْ عِنْدَهُ جَدَعَةُ وَعِنْدَهُ حَقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ الْحَقَّةُ، وَيَجْعَلُ مَعَهَا شَاتِينَ إِنْ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحَقَّةِ وَلَيَسَّتْ عِنْدَهُ الْحَقَّةُ وَعِنْدَهُ الْجَدَعَةُ فَإِنَّهَا تُقْبَلُ مِنْهُ الْجَدَعَةُ، وَيُعَطِّيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتِينَ. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحَقَّةِ وَلَيَسَّتْ عِنْدَهُ إِلَّا بِنْتُ لَبُونَ فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونَ وَيُعَطِّي شَاتِينَ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ صَدَقَةُ بُنْتِ لَبُونَ وَعِنْدَهُ حَقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ الْحَقَّةُ وَيُعَطِّيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتِينَ. وَمَنْ بَلَغَتْ صَدَقَةُ بُنْتِ لَبُونَ وَلَيَسَّتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ مَخَاضٍ فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ مَخَاضٍ وَيُعَطِّي مَمَّا عِشْرِينَ دِرْهَمًا أَوْ شَاتِينَ». [راجع: ١٤٤٨]

(38) CHAPTER. The Zakāt of sheep.

1454. Narrated Anas : When Abū Bakr sent me to (collect the Zakāt from) Bahraīn, he wrote to me the following :

(In the Name of Allāh, the Most Gracious, the Most Merciful).

These are the orders for Zakāt which Allāh's Messenger ﷺ had made obligatory for every Muslim, and which Allāh had ordered His Messenger ﷺ to observe : Whoever amongst the Muslims is asked to pay Zakāt accordingly, he should pay it (to the Zakāt collector) and whoever is asked more than that (what is specified in this script) he should not pay it. For twenty-four (24) camels or less, sheep are to be paid as Zakāt ; for every five (5) camels one (1) sheep is to be paid, and if there are between twenty-five (25) to thirty-five (35) camels, one (1) *Bint Maķhād* (one-year-old she-camel) is to be paid ; and if they are between thirty-six (36) to forty-five (45) (camels), one (1) *Bint Labūn* (two-years-old she-camel) is to be paid ; and if they are between forty-six (46) to sixty (60) (camels), one (1) *Hiqqa* (three-years-old she-camel) is to be paid ; and if the number is between sixty-one (61) to seventy-five (75) (camels), one (1) *Jadī'a* (four-years-old she-camel) is to be paid ; and if the number is between seventy-six (76) to ninety (90) (camels), two (2) *Bint Labūn* are to be paid ; and if they are from ninety-one (91) to one hundred and twenty (120) (camels), two (2) *Hiqqas* are to be paid ; and if they are over one hundred and twenty (120) (camels), for every forty (40) [over one hundred and twenty (120)] one (1) *Bint Labūn* is to be paid, and for every fifty (50) camels [over one hundred and twenty (120)], one (1) *Hiqqa* is to be paid ; and whoever has got only four (4) camels, has to pay nothing as Zakāt , but if

(٣٨) باب زكاة الغنم

١٤٥٤ - حدثنا محمد بن عبد

الله ابن المثنى الانصاري قال: حدثني أبي قال: حدثني ثمامة بن عبد الله بن أنس أن أنساً حدثه: أن أبو بكر رضي الله عنه كتب له هذا الكتاب لما وجهه إلى البحرين:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرْجِعْتُه ⑯ هذِه فَرِيضَةُ الصَّدَقَةِ
الَّتِي فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى
الْمُسْلِمِينَ، وَالَّتِي أَمَرَ اللَّهُ بِهَا
رَسُولُهُ، فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ
عَلَى وَجْهِهَا فَلْيُطْعِمْهَا، وَمَنْ سُئِلَ
فَوْقَهَا فَلَا يُعْطِيْ: «فِي كُلِّ أَرْبَعِ
وَعَشْرِينَ مِنَ الْإِبْلِ فَمَا دُونَهَا مِنَ
الْعَنْمِ، مِنْ كُلِّ خَمْسِ شَاةٍ، فَإِذَا
بَلَغَتْ خَمْسًا وَعِشْرِينَ إِلَى حَمْسِ
وَثَلَاثِينَ فَفِيهَا بِسْتُ مَخَاصِيْ أُنْثَى، فَإِذَا
بَلَغَتْ سِتًا وَثَلَاثِينَ إِلَى حَمْسِ
وَأَرْبَعِينَ فَفِيهَا بِنْتُ لَبُونٍ أُنْثَى، فَإِذَا
بَلَغَتْ سِتًا وأَرْبَعِينَ إِلَى سِتِّينَ فَفِيهَا
حَقَّةً طَرُوقَةً الْجَمَلِ، فَإِذَا بَلَغَتْ
وَاحِدَةً وَسِتِّينَ إِلَى خَمْسِ وَسَبْعِينَ
فَفِيهَا جَذَعَةً، فَإِذَا بَلَغَتْ يَعْنِي سِتَّاً
وَسَبْعِينَ إِلَى تِسْعِينَ فَفِيهَا بِسْتًا لَبُونٍ،
فَإِذَا بَلَغَتْ إِحدَى وَسَبْعِينَ إِلَى عِشْرِينَ
وَمَائَةً فَفِيهَا حَقَّانِ طَرُوقَةً الْجَمَلِ،
فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمَائَةً فَفِيهَا

the owner of these four (4) camels, wants to give something, he can.

If the number of camels increases to five (5), the owner has to pay one (1) sheep as *Zakāt*. As regards the *Zakāt* for the (flock) of sheep; if they are between forty (40) and one hundred and twenty (120) (sheep), one (1) sheep is to be in *Zakāt*; and if they are between one hundred and twenty (120) to two hundred (200) (sheep), two (2) sheep are to be paid; and if they are between two hundred (200) to three hundred (300) (sheep), three (3) sheep are to be paid; and for over three hundred (300) sheep, for every extra one hundred (100) sheep, one (1) sheep is to be paid as *Zakāt*.

[No *Zakāt* for sheep less the forty (40)]

And if somebody has got less than forty (40) sheep, no *Zakāt* is required, but if he wants to give, he can. For silver: the *Zakāt* is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two hundred (200) Dirhams [i.e. approx. six hundred and forty (640) Grams] there is no *Zakāt* but if the owner wants to pay he can.'

(39) CHAPTER. Neither an old, nor a defective animal, nor a male-goat may be taken as *Zakāt* except if the *Zakāt* collector wishes (to take it).

1455. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ أَبُو بَكْرٍ wrote to me what Allāh had ordered His Messenger ﷺ (about *Zakāt*) which goes: Neither an old nor a defective animal, nor a male-goat may be taken as *Zakāt* except if the *Zakāt* collector wishes (to take it)⁽¹⁾.

كُلُّ أَرْبَعِينَ يُنْتَ لَبُونِ، وَفِي كُلِّ خَمْسِينَ حِقَّةً. وَمَنْ لَمْ يَكُنْ مَعَهُ إِلَّا أَرْبَعَ مِنَ الْإِلَيْلِ فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا، فَإِذَا بَلَغَتْ خَمْسًا مِنَ الْإِلَيْلِ فَلَيْسَ فِيهَا شَاهٌ. وَفِي صَدَقَةِ الْعَنْمِ فِي سَامِّهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمَائَةً: شَاهٌ. فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمَائَةً إِلَى مَائَتَيْنِ: شَاتَانِ. فَإِذَا زَادَتْ عَلَى مَائَتَيْنِ إِلَى ثَلَاثَمِائَةَ فَلَيْسَ فِيهَا ثَلَاثٌ. فَإِذَا زَادَتْ عَلَى ثَلَاثَمِائَةَ فَفِي كُلِّ مَائَةٍ شَاهٌ. فَإِذَا كَانَتْ سَامِّهَا الرَّجُلُ نَاقِصَةٌ مِنْ أَرْبَعِينَ شَاهَ وَاحِدَةً فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. وَفِي الرَّفَقةِ رُبُعُ الْعُشْرِ. إِنْ لَمْ تَكُنْ إِلَّا تِسْعِينَ وَمَائَةً فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا». [راجع: ١٤٤٨]

(٣٩) بَابٌ: لَا يُؤْخَذُ فِي الصَّدَقَةِ هِرَمَةٌ وَلَا ذَاتُ عَوَارٍ، وَلَا تَيْسٌ إِلَّا مَا شَاءَ الْمُصْدِقُ

١٤٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ أَنَّ أَنْسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ أَنَّ أَبَا بَكْرًا رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ الَّتِي أَمَرَ اللَّهُ رَسُولَهُ ﷺ: «وَلَا يُخْرِجَ

(1) (H.1455) The Arabic word which means 'Zakāt-collector' when slightly modified may mean 'the Zakāt payer'. In this case the *Hadīth* will mean: The male-goat may not be taken as *Zakāt* if the owner does not want to give it up. If we regard the 'Zakāt-collector' as the proper word then the meaning is: The *Zakāt*-collector is not to take an old or defective animal or a male-goat unless he finds no better alternative.

فِي الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَوَارٍ
وَلَا تَيْسُرُ إِلَّا مَا شَاءَ الْمُصَدِّقُ.

(٤٠) بَابُ أَخْذِ التَّنَاقِ فِي الصَّدَقَةِ

(40) CHAPTER. To accept a she-kid as Zakāt.

1456. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “By Allāh! If they (pay me the Zakāt and) withhold even a she-kid which they used to pay during the lifetime of Allāh’s Messenger ﷺ, I will fight with them for it.”

1457. ‘Umar said, “It was nothing but Allāh Who opened Abū Bakr’s chest towards the decision to fight, and I came to know that his decision was right.”

(41) CHAPTER. “Do not take the best from the property of the people as Zakāt.”

1458. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُما said: When Allāh’s Messenger ﷺ sent Mu‘ādh to Yemen, he said (to him), “You are going to a nation (from) the people of the Scripture (Divine Book – Jews, Christians etc.) First of all invite them to worship Allāh (Alone – Islamic Monotheism i.e. to testify *Lā ilāha illallāh Muhammad Ar-Rasūl Allāh* – none has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh) and when they (testify) Allāh, then inform them that Allāh has enjoined on them, five

١٤٥٦ - حَدَّثَنَا أَبُو الْيَمَانُ، أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ حَوْلَ الْيَتِيمِ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنْ أَبْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ مَسْعُودٍ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: وَاللَّهُ لَوْ مَنَعَنِي عَنَاقًا كَانُوا يُؤَدِّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لِقَاتَلُوكُمْ عَلَى مَعْهَا. [رَاجِع: ١٤٠٠]

١٤٥٧ - قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: فَمَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بِالْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[رَاجِع: ١٣٩٩]

(٤١) بَابٌ: لَا تُؤْخِذْ كَرَامُ أَمْوَالِ النَّاسِ فِي الصَّدَقَةِ

١٤٥٨ - حَدَّثَنَا أُمَيَّةُ بْنُ سِسطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيِّ، عَنْ أَبِي مَعْبُدٍ، عَنْ أَبِنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَ مَعاذًا عَلَى الْيَمَنِ قَالَ: «إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ، فَلَيْكُنْ أَوَّلَ مَا

Ṣalāt (prayers) in every day and night (24 hours); and if they start offering these *Ṣalāt*, inform them that Allāh has enjoined on them, the *Zakāt*. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take *Zakāt* from them but avoid (don't take) the best property of the people as *Zakāt*.”

تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ، فَإِذَا عَرَفُوا
اللَّهَ فَأَخْبِرُهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ
خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ،
فَإِذَا فَعَلُوا الصَّلَاةَ فَأَخْبِرُهُمْ أَنَّ اللَّهَ قَدْ
فَرَضَ عَلَيْهِمْ زَكَاةً تُؤْخَذُ مِنْ أَمْوَالِهِمْ
وَتُرْدَ عَلَى فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا
فَحُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ
النَّاسِ». [راجع: ١٣٩٥]

(٤٢) بَابٌ: لَيْسَ فِيمَا دُونَ خَمْسٍ
دَوْدٌ صَدَقَةٌ

٤٥٩ - حَدَثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ، أَخْبَرَنَا مَالْكُ عَنْ مُحَمَّدِ بْنِ
عَبْدِ الرَّحْمَنِ ابْنِ أَبِي صَعْصَعَةِ
الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ
رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسَةَ أُوْسُتِ
مِنَ التَّمْرِ صَدَقَةٌ. وَلَيْسَ فِيمَا دُونَ
خَمْسِ أَوْاقِ مِنَ الْوَرِقِ صَدَقَةٌ. وَلَيْسَ
فِيمَا دُونَ خَمْسِ دَوْدٍ مِنَ الْإِلْبِلِ
صَدَقَةٌ». [راجع: ١٤٠٥]

(٤٣) بَابٌ زَكَاةُ الْبَقَرِ،

وَقَالَ أَبُو حُمَيْدٍ: قَالَ النَّبِيُّ ﷺ:
«الْأَغْرَفُنَ، مَا جَاءَ اللَّهَ رَجُلٌ بِبَقَرَةٍ لَهَا
خُوَارٌ». وَيُقَالُ: خُوَارٌ، **﴿بَغْرُونَ﴾**
[النحل: ٥٣]: أَيْ تَرْفَعُونَ أَصْوَاتَكُمْ
كَمَا تَعْجَلُ الْبَقَرَةُ.

(42) CHAPTER. There is no *Zakāt* for less than five camels.

1459. Narrated Abū Sa‘īd (Al-Khudrī) said, “No *Zakāt* is imposed on less than five *Awsuq* of dates; no *Zakāt* is imposed on less than five *Awāq* of silver, and no *Zakāt* is imposed on less than five camels.” [See *Niṣāb* footnote No. 3, *Hadīth* No. 1447].

(43) CHAPTER. The *Zakāt* of cows.⁽¹⁾

Abū Ḥumaid told that the Prophet ﷺ said, “I do not want a person to come to Allāh with a mooing cow (on the Day of Resurrection).”

(1) (Ch. 42) For every thirty cows there is (to be paid as *Zakāt*) one *Tabiyātā* (one-year-old cow) and no *Zakāt* for less than thirty cows. For every forty cows there is (to be paid as *Zakāt*) one *Mussinā*’ (two-years-old cow).

1460. Narrated Abū D̄har : رَضِيَ اللَّهُ عَنْهُ أَبُو ذَرٍّ
Once I went to him (the Prophet ﷺ) and he said, “By Allāh in Whose Hands my life is (or probably said, ‘By Allāh, except Whom none has the right to be worshipped), whoever had camels or cows or sheep and did not pay their Zakāt, those animals will be brought on the Day of Resurrection far bigger and fatter than before; and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle). When the last does its turn, the first will start again, and this punishment will go on till Allāh has finished the Judgement amongst the people.”

١٤٦٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ
بن غِياثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا
الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ
أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: اتَّهَيْتُ
إِلَيْهِ بَنْجَةً قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، أَوْ
وَالَّذِي لَا إِلَهَ غَيْرُهُ، أُوْ كَمَا حَلَفَ،
مَا مِنْ رَجُلٍ تَكُونُ لَهُ إِلَّا أُوْ بَقَرُّ أَوْ
غَنَمٌ لَا يُؤْدِي حَقَّهَا إِلَّا أُتَيَّ بِهَا يَوْمَ
الْقِيَامَةِ أَعْظَمَ مَا تَكُونُ وَأَسْمَهُ، تَطْوُءُ
بِأَخْفَافِهَا وَتَنْطَحُهُ بَقْرُونَهَا، كُلُّمَا
جَازَتْ أَخْرَاهَا رُدَّتْ عَلَيْهِ أُولَاهَا
حَتَّى يُقْضَى بَيْنَ النَّاسِ». [٦٦٣٨]
رواها بْكيرٌ، عن أبي صالح، عن
أبي هريرة رضي الله عنه عن النبي
ﷺ. [انظر: ٦٦٣٨]

(44) CHAPTER. The giving of Zakāt to relatives.

And the Prophet ﷺ said, “The one who gives Zakāt to kith and kin shall get double reward; one for fulfilling the rights of kith and kin, and the other for paying the Zakāt.”

1461. Narrated Ishāq bin ‘Abdullāh bin Abī Talhā : رَضِيَ اللَّهُ عَنْهُ أَبُو طَلْحَةَ
I heard Anas bin Mālik saying, “Abū Talhā had more property of date-palm trees (gardens) than any other amongst the Anṣār in Al-Madīna, and the most beloved of them to him was Bairūhā’ garden, and it was in front of the mosque of the Prophet ﷺ. Allāh’s Messenger ﷺ used to go there and used to drink its nice water.” Anas added, “When these Verses were revealed:

‘By no means shall you attain Al-Birr (piety, righteousness — here it means Allāh’s reward i.e., Paradise) unless you

(٤٤) بَابُ الزَّكَاةِ عَلَى الْأَقْارِبِ
وقال النبي ﷺ: «لَهُ أَجْرَانٌ:
أَجْرُ الْقَرَائِبِ وَأَجْرُ الصَّدَقَةِ».

١٤٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ
عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ
أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ:
كَانَ أَبُو طَلْحَةَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ
مَالًا مِنْ تَحْلِيلٍ. وَكَانَ أَحَبَّ أَمْوَالَهِ
إِلَيْهِ بَيْرُحَاءَ وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ،
وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَسْرَبُ
مِنْ مَاءِ فِيهَا طَيْبٌ. قَالَ أَنَّسُ رَضِيَ

spend (in Allāh's Cause) of that which you love...' (V.3:92)

Abū Ṭalḥa said to Allāh's Messenger ﷺ: 'O Allāh's Messenger! Allāh, the Blessed, the Superior says: By no means shall you attain *Al-Birr* unless you spend (in Allāh's Cause) of that which you love. And no doubt, Bairuhā' garden is the most beloved of all my property to me. So, I want to give it in charity in Allāh's Cause. I expect its reward from Allāh. O Allāh's Messenger ﷺ! Spend it where Allāh makes you think it feasible.' On that Allāh's Messenger ﷺ said, 'Bravo! It is useful property. I have heard what you have said (O Abū Ṭalha), and I think it would be proper if you gave it to your kith and kin.' Abū Ṭalḥa said, I will do so, O Allāh's Messenger.' Then Abū Ṭalḥa distributed that garden amongst his relatives and his cousins."

الله عنْهُ: فَلَمَّا أَنْزَلْتَ هَذِهِ الْآيَةَ ﴿لَنَنْتَأْلُوا الْبَرَ حَتَّى تُنْفِعُوا مِمَّا تَحْبُّونَ﴾ قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: ﴿لَنَنْتَأْلُوا الْبَرَ حَتَّى تُنْفِعُوا مِمَّا تَحْبُّونَ﴾ [آل عمران: ٩٢] وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرُحَاءَ، وَإِنَّهَا صَدَقَةُ اللَّهِ أَرْجُو بِرَهَا وَذَخْرَهَا عِنْدَ اللَّهِ، فَضَعَهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَنْ، ذَلِكَ مَا لَيْ رَأَيْتُ، ذَلِكَ مَا لَيْ رَأَيْتُ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبَيْنَ». فَقَالَ أَبُو طَلْحَةَ: أَفْعُلُ يَا رَسُولَ اللَّهِ. فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقْرَبِهِ وَبَيْنِ عَمَّهِ.

تابعه روحه . وقال يحيى بن يحيى
واسماعيل عن مالك : (رأي).
[انظر: ٢٢١٨ ، ٢٧٥٢ ، ٢٧٥٨ ، ٢٧٦٩]

[٥٦١١ ، ٤٥٥٥ ، ٤٥٥٤]

1462. Narrated Abū Sa'īd Al-Khudri رضي الله عنه : Once on the day of *Eid-ul-Fitr* or *Eid-ul-Adha*, Allāh's Messenger ﷺ went out to the *Muṣallā* (praying place). After finishing the *Šalāt* (prayer), he delivered the *Khuṭba* (religious talk) and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said, "O women! Give alms, for I have seen that the majority of the dwellers of Hell-fire were you (women)." The women asked, "O Allāh's Messenger! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your

١٤٦٢ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدٌ، عَنْ عِياضٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: حَرَّجَ رَسُولُ اللَّهِ ﷺ فِي أَصْحَى أَوْ فَطَرَ إِلَى الْمُصَلَّى، ثُمَّ انْصَرَفَ فَوَعَظَ النَّاسَ وَأَمْرَهُمْ بِالصَّدَقَةِ، فَقَالَ: «أَيُّهَا النَّاسُ تَصَدَّقُوا»، فَمَرَّ عَلَى النِّسَاءِ فَقَالَ: يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْ فَإِنِّي

husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. And when he reached his house, Zainab, the wife of Ibn Mas'ud, came and asked permission to enter. It was said, "O Allāh's Messenger! It is Zainab." He asked, "Which Zainab?" The reply was that she was the wife of Ibn Mas'ud. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allāh! Today, you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas'ud said that he and his children deserved it more than anybody else." The Prophet ﷺ replied, "Ibn Mas'ud had spoken the truth. Your husband and your children had more right to it than anybody else."

(45) CHAPTER. No Zakāt is imposed on the horse of a Muslim.

1463. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "There is no Zakāt either on a horse or a slave belonging to a Muslim."

رأيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقُلْنَا: وَبِمَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُكْثِرُنَ الْلَّعْنَ، وَتَكْفُرُنَ الْعَشِيرَ، مَا رأَيْتُ مِنْ ناقصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلْبَرَّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَائِنَ يَا مَعْشَرَ النِّسَاءِ». ثُمَّ انْصَرَفَ. فَلَمَّا صَارَ إِلَى مَنْزِلِهِ جَاءَتْ زَيْنَبُ امْرَأَةُ ابْنِ مَسْعُودٍ تَسْتَأْذِنُ عَلَيْهِ، فَقَبَلَ: يَا رَسُولَ اللَّهِ هَذِهِ زَيْنَبُ بْنَيْ زَيْنَبٍ؟ فَقَبَلَ: امْرَأَةُ ابْنِ مَسْعُودٍ، قَالَ: «نَعَمْ، ائْتُنَا لَهَا»، فَأَدْنَى لَهَا. قَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّكَ أَمْرَتَ الْيَوْمَ بِالصَّدَقَةِ وَكَانَ عِنْدِي حُلُّيٌّ لِي فَأَرَدْتُ أَنْ أَتَصَدِّقَ بِهِ، فَرَأَعَمْ ابْنُ مَسْعُودٍ أَنَّهُ وَوَلَدَهُ أَحَقُّ مَنْ تَصَدَّقَتْ بِهِ عَلَيْهِمْ. فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ ابْنُ مَسْعُودٍ، زَوْجُكِ وَوَلَدُكِ أَحَقُّ مَنْ تَصَدَّقَتْ بِهِ عَلَيْهِمْ». [راجع: ٢٠٤]

(٤٥) بَابٌ: لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ صَدَقَةٌ

١٤٦٣ - حَدَّثَنَا آدُمُ، حَدَّثَنَا شَعْبَةُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ سُلَيْمَانَ ابْنَ يَسَارٍ، عَنْ عِرَالِكَ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ وَغُلَامِهِ صَدَقَةٌ». [انظر: ١٤٦٤]

(٤٦) بَابُ: لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ صَدَقَةٌ

1464. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “There is no Zakāt either on a slave or on a horse belonging to a Muslim.”

١٤٦٤ - حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُشَيْمَ بْنِ عِرَائِكَ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا خُشِيمُ بْنُ عِرَائِكَ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ صَدَقَةٌ في عَبْدِهِ وَلَا فِي فَرَسِهِ». [راجع: ١٤٦٣]

(٤٧) بَابُ الصَّدَقَةِ عَلَى الْيَتَامَى

(٤٧) CHAPTER. Giving in charity to orphans.

1465. Narrated Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ sat on a pulpit and we sat around him. Then he said, “The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendours of the world and its beauties which will be disclosed to you.” Somebody said, “O Allāh’s Messenger! Can the good bring forth evil?” The Prophet ﷺ remained silent for a while. It was said to that person, “What is wrong with you? You are talking to the Prophet ﷺ while he is not talking to you.” Then we noticed that he ﷺ was being inspired Divinely. Then the Prophet ﷺ wiped off his sweat and said, “Where is the questioner?” It seemed as if the Prophet ﷺ liked his question. Then he said, “Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream which either kills or makes the animals sick, except if an animal

١٤٦٥ - حَدَّثَنَا مُعاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ هَلَالِ بْنِ أَبِي مَيْمُونَةَ، حَدَّثَنَا عَطَاءُ بْنُ يَسَارٍ: أَنَّهُ سَمِعَ أبا سَعِيدَ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ: أَنَّ النَّبِيِّ ﷺ جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِئَرِ وَجَلَسْنَا حَوْلَهُ فَقَالَ: «إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَرِزْنَاهَا»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوْ يَأْتِي الْحَيْرُ بِالشَّرِّ؟ فَسَكَتَ النَّبِيُّ ﷺ، فَقَيلَ لَهُ: مَا شَأْنَكَ تُكَلِّمُ رَسُولَ اللَّهِ ﷺ وَلَا يُكَلِّمُكَ؟ فَرَأَيْنَا أَنَّهُ يُنْزِلُ عَلَيْهِ، قَالَ: فَمَسَحَ عَنْهُ الرُّحْضَاءَ، فَقَالَ: «أَيْنَ

eats its fill the *Khadirā* (a kind of vegetable) and then faces the sun, and then passes out dung and urine, and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travellers (Or the Prophet ﷺ said something similar to it). No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection.”

السائلُ؟» وَكَانَهُ حَمِدَهُ، فَقَالَ: «إِنَّهُ لَا يَأْتِي الْخَيْرُ بِالشَّرِّ وَإِنَّ مَمَّا يُنْتَهِ الرَّبِيعُ يَقْتُلُ أَوْ يُلْمُعُ إِلَّا أَكْلَةُ الْخَضِيرِ، أَكَلَتْ حَتَّى إِذَا افْتَدَتْ خَاصِرَاتَهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَتَلَطَّثَتْ وَبَالَتْ وَرَتَعَتْ. وَإِنَّ هَذَا الْمَالَ حَضِرَةً حُلُوةً، فَنِعْمَ صَاحِبُ الْمُسْلِمِ مَا أَعْطَى مِنْهُ الْمِسْكِينَ وَالْيَتَيمَ وَابْنَ السَّبِيلِ» أَوْ كَمَا قَالَ النَّبِيُّ ﷺ: «إِنَّمَّا يَأْخُذُهُ بَغْيَرِ حَقِّهِ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَيَكُونُ شَهِيدًا عَلَيْهِ يَوْمَ الْقِيَامَةِ». [راجع: ٩٢١]

(٤٨) **بَابُ الزَّكَاةِ عَلَى الزَّوْجِ**
وَالْأَيْتَامِ فِي الْحَجَرِ،
فَالَّهُ أَبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ.

(48) CHAPTER. The giving of *Zakāt* to one's husband and to orphans under one's protection.

And this was narrated by Abū Sa‘īd on the authority of the Prophet ﷺ.

1466. Narrated ‘Amr bin Al-Hārith: Zainab, the wife of ‘Abdullāh (bin Mas‘ūd) said, “I was in the mosque and saw the Prophet ﷺ saying, ‘O women! Give alms even from your ornaments.’” Zainab used to provide for ‘Abdullāh and those orphans who were under her protection. So she said to ‘Abdullāh, “Will you ask Allāh’s Messenger ﷺ whether it will be sufficient for me to spend part of the *Zakāt* on you and the orphans who are under my protection?” He said: , “You yourself ask Allāh’s Messenger ﷺ (about it).” (Zainab added): So, I went to the Prophet ﷺ and I saw there an *Anṣāri* woman who was standing at the door (of the Prophet ﷺ) with a similar problem as mine. Bilāl passed by us and we asked him, ‘Ask the Prophet ﷺ whether it is permissible for me to

١٤٦٦ - حدثنا عمر بن حفص: حدثنا أبي: حدثنا الأعمش قال: حدثني شقيق، عن عمرو بن الحارث، عن زينب امرأة عبد الله رضي الله عنها، قال: فذكرته لإبراهيم فحدثني إبراهيم، عن أبي عبيدة، عن عمرو بن الحارث، عن زينب امرأة عبد الله بمنزلة سواء. قال: كنت في المسجد فرأيت النبي ﷺ فقال: «تصدقن ولو من حليلك». وكانت زينب تتفق على عبد الله وأيتام في حجرها، فقالت

spend in charity on my husband and the orphans under my protection.' And we requested Bilāl not to inform the Prophet ﷺ about us. So Bilāl went inside and asked the Prophet ﷺ regarding our problem. The Prophet ﷺ asked, "Who are those two?" Bilāl replied that she was Zainab. The Prophet ﷺ asked, "Which Zainab?" Bilāl said, "The wife of 'Abdullāh (bin Mas'ūd)." The Prophet ﷺ said, "Yes, (it is sufficient for her) and she will receive a double reward (for that): One for helping relatives, and the other for giving *Aṣ-Ṣadaqa* (charity etc.).

لَعَبْدُ اللَّهِ: سَلَّمَ رَسُولُ اللَّهِ ﷺ أَيْجِزِي عَنِي أَنْ أُنْفِقَ عَلَيْكَ وَعَلَى أَيْتَامِي فِي حَجْرِي مِنَ الصَّدَقَةِ؟
 فَقَالَ: سَلِّي أَنْتَ رَسُولُ اللَّهِ ﷺ، فَانْتَلَقْتُ إِلَى النَّبِيِّ ﷺ فَوَجَدْتُ امْرَأَةً مِنَ الْأَنْصَارِ عَلَى الْبَابِ، حَاجَتُهَا مِثْلُ حَاجَتِي. فَمَرَّ عَلَيْنَا بِلَالٌ فَقُلْنَا: سَلِّي النَّبِيِّ ﷺ: أَيْجِزِي عَنِي أَنْ أُنْفِقَ عَلَى زَوْجِي وَأَيْتَامِ لِي فِي حَجْرِي؟
 وَقُلْنَا: لَا تُحْبِرْ بِنَا، فَدَخَلَ فَسَاهَهُ فَقَالَ: «مَنْ هُمَا؟» قَالَ: رَبِيبُ، قَالَ: «أَيُّ الرَّبِيبِ؟» قَالَ: امْرَأَةُ عَبْدِ اللَّهِ، قَالَ: «تَعَمْ وَلَهَا أَجْرَانِ: أَجْرُ الْقَرَائِبِ، وَأَجْرُ الصَّدَقَةِ».

١٤٦٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُهُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ رَبِيبَ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَلِي أَجْرٌ أَنْ أُنْفِقَ عَلَى بَنِي أَبِي سَلَمَةَ، إِنَّمَا هُمْ بَنِي. فَقَالَ: «أَنْفَقْتِ عَنْهُمْ، فَلَكِ أَجْرٌ مَا أَنْفَقْتِ عَلَيْهِمْ».

[٥٣٦٩]

(٤٩) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَفِي الرِّقَابِ وَالْغَرِيرِ وَفِي سَبِيلِ اللَّهِ» [٦٠]

وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يُعْتَقُ مِنْ زَكَاةِ مَالِهِ، وَيُعْطَى فِي الْحَجَّ. وَقَالَ الْحَسَنُ: إِنَّ اشْتَرَى

1467. Narrated Zainab, the daughter of Umm Salama رَضِيَ اللَّهُ عَنْهَا: My mother said, "O Allāh's Messenger! Shall I receive a reward if I spend for the sustenance of Abū Salama's offspring, and in fact they are also my sons?" The Prophet ﷺ replied, "Spend on them and you will get a reward for what you spend on them."

(49) CHAPTER. The Statement of Allāh تَعَالَى:

"(*Zakāt* should be spent)... to free the captives; and for those in debt; and for Allāh's Cause..." (V.9:60)

It is said that Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا had said (the above Verses mean) that one may spend (*Zakāt*) for manumission (of slaves) and also (for helping the poor) to perform

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Hajj. And Al-Hasan said, "It is permissible to manumit one's father with one's *Zakāt*, and also to give from it to *Mujāhidin* (Muslims fighting in holy battles) and to those who have not performed *Hajj*." Then he recited this holy Verse: *As-Sadaqāt* (*Zakāt*) are only for the poor....' (V.9:60) [8 types of people – (see footnote 1 of Chap.1. The Book of *Zakāt*, before H. No.1395)] Al-Hasan went on, "And if you give *Zakāt* to any of them, you will receive its reward." And the Prophet ﷺ said, "No doubt, Khalid has kept his armour for Allāh's Cause." And Abū Lās said, "The Prophet ﷺ made us ride on camels given as *Zakāt*, for the purpose of performing *Hajj*."

1468. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ ordered (a person) to collect *Zakāt*, and that person returned and told him that Ibn Jamil, Khalid bin Al-Walid, and 'Abbās bin 'Abdul Muṭṭalib had refused to give *Zakāt*." The Prophet ﷺ said, "What made Ibn Jamil refuse to give *Zakāt*; though he was a poor man, and was made wealthy by Allāh and His Messenger ﷺ? But you are unfair in asking *Zakāt* from Khalid as he is keeping his armour for Allāh's Cause (for *Jihād*)⁽¹⁾. As for 'Abbās bin 'Abdul Muṭṭalib, he is the uncle of Allāh's Messenger ﷺ and *Zakāt* is compulsory on him and he should pay it and a similar amount along with it (i.e. double)."

أباءٌ مِنَ الرَّكَاءِ جَازَ، وَيُعْطَى فِي
الْمُجَاهِدِينَ وَالَّذِي لَمْ يَحْجُّ. ثُمَّ تَلَّا
إِنَّمَا الصَّدَقَةَ لِلْفُقَرَاءِ» [التوبه: ٦٠]
الآية. فِي أَيِّهَا أُعْطِيَتْ جَزْئُهُ . وَقَالَ
النَّبِيُّ ﷺ: «إِنَّ خَالِدًا اخْتَبَسَ أَذْرَعَهُ
فِي سَبِيلِ اللَّهِ» وَيُذَكَّرُ عَنْ أَبِي لَاسِ:
حَمَلَنَا النَّبِيُّ ﷺ عَلَى إِبْلِ الصَّدَقَةِ
اللَّهُجَّةُ .

١٤٦٨ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شُعِيبٌ قَالَ: حَدَّثَنَا أَبُو
الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمْرَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِصْدَقَةً فَقِيلَ: مَنْعَ ابْنِ جَمِيلٍ
وَخَالِدٍ بْنِ الْوَلِيدِ وَالْعَبَّاسُ بْنُ عَبْدِ
الْمُطَّلِبِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا يَنْقُمُ
ابْنُ جَمِيلٍ إِلَّا أَنَّهُ كَانَ فَقِيرًا فَاغْنَاهُ
اللَّهُ وَرَسُولُهُ. وَأَمَّا خَالِدٌ فَإِنَّكُمْ
تَظْلِمُونَ خَالِدًا، قَدْ اخْتَبَسَ أَذْرَاعَهُ
وَأَعْنَدَهُ فِي سَبِيلِ اللَّهِ. وَأَمَّا الْعَبَّاسُ
بْنُ عَبْدِ الْمُطَّلِبِ فَعَمِّ رَسُولِ اللَّهِ صَلَّى
فَهُوَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا». تَابَعَهُ
ابْنُ أَبِي الزَّنَادِ عَنْ أَبِيهِ. وَقَالَ ابْنُ
إِسْحَاقَ، عَنْ أَبِي الزَّنَادِ: «هَيَّا عَلَيْهِ

(1) (H. 1468) From this narration religious scholars consider it permissible to buy weapons (artillery, missiles, tanks, planes etc.) for *Jihād* from the *Zakāt*. (See *Fath Al-Bārī*).

وَمِثْلُهَا مَعَهَا». وَقَالَ ابْنُ جُرَيْجٍ:
حَدَّثْتُ عَنِ الْأَغْرِيجِ مَثَلَهُ.

(٥٠) بَابُ الْإِسْتَفْفَافِ عَنِ الْمَسَأَةِ

١٤٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْلَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: إِنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّىٰ نَفِدَ مَا عِنْدَهُ، قَالَ: «مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَذْخِرَهُ عَنْكُمْ. وَمَنْ يَسْعَفْ فَيُعْفَهُ اللَّهُ، وَمَنْ يَسْتَعْنِ فَيُعْنَى اللَّهُ وَمَنْ يَتَصَبَّرْ فَيُصَبَّرْهُ اللَّهُ. وَمَا أُغْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ». [انظر: ٦٤٧٠]

١٤٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي الرِّنَادِ، عَنِ الْأَغْرِيجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفَسِي بِيَدِهِ لَأْنَ يَأْخُذُ أَحَدُكُمْ حَبَلَهُ فَيَحْتَطِبَ عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَأْتِي رَجُلًا فَيَسَّالُهُ، أَعْطَاهُ أَوْ مَنَعَهُ». [انظر: ١٤٨٠، ٢٠٧٤]

[٢٣٧٤]

١٤٧١ - حَدَّثَنَا مُوسَىٰ: حَدَّثَنَا

1471. Narrated Az-Zubair bin Al-Awwām: The Prophet ﷺ said,

(1) (H.1469) The Arabic word *Sabar* which means patience conveys also the meaning of perseverance, constancy and endurance.

"It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it ; and Allāh will save his face (from the Hell-fire) because of that, rather than to ask the people who may or may not give him."

وُهِيْبٌ : حَدَّثَنَا هِشَامٌ ، عَنْ أَبِيهِ ، عَنِ الرَّبِّيْرِ بْنِ الْعَوَامِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « لَانْ يَأْخُذَ أَحَدُكُمْ حَجَلَةً فَيَأْتِيَ بِحُزْمَةَ حَطَبٍ عَلَى ظَهِيرَهِ فَبَيْعَهَا فَيُكَفَّ اللَّهُ بِهَا وَجْهُهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ ، أَعْطُوهُ أَوْ مَنْعُوهُ ». [انظر: ٢٠٧٥، ٢٢٥٣]

1472. Narrated 'Urwa bin Az-Zubair and Sa'īd bin Al-Musaiyyab : Ḥakīm bin Ḥizām said, "(Once) I asked Allāh's Messenger ﷺ (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, "O Ḥakīm! This property is like a sweet fresh fruit ; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it. And he is like a person who eats but is never satisfied ; and the upper (giving) hand is better than the lower (receiving) hand." Ḥakīm added, "I said to Allāh's Messenger ﷺ, 'By Him (Allāh) Who sent you with the Truth, I shall never ask or take anything from anybody after you, till I leave this world.'" Then Abū Bakr رَضِيَ اللَّهُ عَنْهُ (during his caliphate) called Ḥakīm to give him his share from the war booty (like the other Companions of the Prophet ﷺ), but he refused to accept anything. Then 'Umar رَضِيَ اللَّهُ عَنْهُ (during his caliphate) called him to give him his share, but he refused (to take). On that 'Umar said, "O Muslims! I would like you to witness that I offered Ḥakīm his share from this booty and he refused to take it." So Ḥakīm never took anything from anybody after the Prophet ﷺ till he died.

١٤٧٢ - حَدَّثَنَا عَبْدُانُ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا يُونُسُ ، عَنِ الرُّهْبَرِيِّ ، عَنْ عُرْوَةَ بْنِ الرَّبِّيْرِ ، وَسَعِيدِ بْنِ الْمُسَيْبِ : أَنَّ حَكِيمَ بْنَ حَرَامَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَانِي ، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ، إِنَّ هَذَا الْمَالَ حَضِرَةً حُلْوَةً ، فَمَنْ أَخَذَهُ بِسَخَاوَةٍ نَفْسٌ بُورِكَ لَهُ فِيهِ ، وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفْسٌ لَمْ يُبَارِكَ لَهُ فِيهِ ، وَكَانَ كَالَّذِي يَأْكُلُ لَا يَسْبِغُ . الْيَدُ الْعَلِيَا حَيْرٌ مِنَ الْيَدِ السُّقْلِيِّ ». فَقَالَ حَكِيمٌ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ، وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرْزُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا . فَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَيَأْبِي أَنْ يَقْبِلَهُ مِنْهُ . ثُمَّ إِنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ دَعَاهُ لِيُعْطِيهِ فَأَبِي أَنْ يَقْبِلَ مِنْهُ شَيْئًا . فَقَالَ : إِنِّي أُشَهِّدُكُمْ مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ ، أَنِّي أَعْرِضُ

عَلَيْهِ حَقَّهُ مِنْ هَذَا الْفَيْءِ فَيَأْبَى أَنْ يَأْخُذُهُ. فَلَمْ يَرِزَّ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ حَتَّى تُؤْفَى.

[انظر: ٢٧٥٠، ٣١٤٣، ٦٤٤١]

(٥١) بَابُ مَنْ أَعْطَاهُ اللَّهُ شَيْئًا مِنْ غَيْرِ مَسَائِلَةٍ وَلَا إِشْرَافٍ نَفْسٍ. [﴿وَنَحْنُ أَمْوَالُهُمْ حُقُّ لِلسَّائِلِ وَالْمَحْرُومِ﴾]

(51) CHAPTER. The one whom Allāh gives something without his asking for it, or without avarice for it. (And Allāh's Statement): "And those in whose wealth there is a recognised right, for the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened)." (V.70:24-25).

1473. Narrated 'Umar (bin Al-Khaṭṭab) : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ used to give me something but I would say to him, "Would you give it to a poorer and more needy one than me?" The Prophet ﷺ said to me, "Take it, if you are given something from this property, without asking for it or having greed for it, take it; and if not given, do not run for it."

١٤٧٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا الْلَّيْثُ عَنْ يُوسُفَ، عَنْ الرُّهْبَرِيِّ، عَنْ سَالِيمٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقُرُ إِلَيْهِ مِنِّي. قَالَ: (لَهُدْهُ، إِذَا جَاءَكَ مَنْ هُنْذِهِ الْمَالُ شَيْءٌ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَحُدُّهُ، وَمَا لَا، فَلَا تُشْعِهُ نَفْسَكَ). [انظر: ٧١٦٣]

(٥٢) بَابُ مَنْ سَأَلَ النَّاسَ تَكْثِرًا

١٤٧٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا الْلَّيْثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ قَالَ: سَمِعْتُ حَمْزَةَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ الرَّجُلُ يَسْأَلُ النَّاسَ

(52) CHAPTER. Whoever asks the people (for something) so as to increase his wealth.

1474. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُما : The Prophet ﷺ said, "A man keeps on asking others for something till he comes on the Day of Resurrection having no flesh on his face."

حَتَّىٰ يَأْتِيَ يَوْمَ الْقِيَامَةِ لَنَّهُ فِي وَجْهِهِ
مُرْعَةٌ لَحْمٌ».

1475. The Prophet ﷺ added, “On the Day of Resurrection, the sun will come near (to the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Ādām for help, and then Moses, and then Muḥammad ﷺ.” The subnarrator added “Muḥammad ﷺ will intercede with Allāh to judge amongst the people. Then he will proceed on till he will hold the ring of the door (of Paradise); and then Allāh will exalt him to *Maqām Mahmūd* (i.e. the Honour of intercession on the Day of Resurrection). And all the people of the gathering will thank him ﷺ.

١٤٧٥ - وَقَالَ: إِنَّ الشَّمْسَ
تَدْنُو يَوْمَ الْقِيَامَةِ حَتَّىٰ يَلْغُ الْعَرْقَ
نِصْفَ الْأَدْنِ، فَبَيْنَمَا هُنَّ كَذَلِكَ
اسْتَغْاثُوا بَادَمَ، ثُمَّ بِمُوسَىٰ، ثُمَّ
بِمُحَمَّدٍ ﷺ، وَرَأَدَ عَبْدَ اللَّهِ بْنَ
صَالِحٍ: حَدَّثَنِي الْلَّهُبَّ قَالَ: حَدَّثَنِي
ابْنُ أَبِي جَعْفَرٍ: «فَيَسْعَفُ لِيَضْطَرِّبَ بَيْنَ
الْخَلْقِ، فَيَمْشِي حَتَّىٰ يَأْخُذَ بِحَلْقَةِ
الْبَابِ فَيَوْمَئِذٍ يَبْعَثُهُ اللَّهُ مَقَاماً
مَحْمُوداً، يَحْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُمْ».
وَقَالَ مُعْلَمٌ: حَدَّثَنَا وُهَيْبٌ، عَنِ
الْتَّعْمَانِ بْنِ رَاشِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ
مُسْلِمٍ أَخِي الرُّهْبَرِيِّ، عَنْ حَمْزَةَ:
سَمِعَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ
النَّبِيِّ ﷺ فِي الْمَسَأَلَةِ. [انظر: ٤٧١٨]
(٥٣) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «لَا
يَسْكُونُ النَّاسُ إِلَّا كَافَّا» [البقرة:
٢٧٣] وَكَمِ الغَنَىٰ، وَقَوْلُ النَّبِيِّ ﷺ:
«وَلَا يَجِدُ غَنِيًّا يُغْنِيهِ» لِقَوْلِ اللَّهِ عَزَّ
وَجَلَّ: «لِفَقَرَاءِ الظَّرِيبِ أَحْصَرُوا
فِي سَبِيلِ اللَّهِ لَا يَسْطِيعُوكُ صَرْبًا
فِي الْأَرْضِ» إِلَى قَوْلِهِ: «فَإِنَّ اللَّهَ
يَعْلَمُ عَلِيمًا» [البقرة: ٢٧٣]

(53) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ:

“...They do not beg of people at all...” (V.2:273) And who may be considered to have enough substance to make him contended and to abstain from begging?” And the statement of the Prophet ﷺ: “The person who does not find enough substance to make him contented.”

And the Statement of Allāh عَزَّ وَجَلَّ: “(Charity) is for *Fuqara* (the poor), who in Allāh’s Cause are restricted (from travel), and cannot move about in the land (for trade or work)... (up to)... Surely Allāh knows it well.” (V.2:273)

1476. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “*Al-Miskīn* (the poor) is

١٤٧٦ - حَدَّثَنَا حَاجَاجُ بْنُ

not the one who asks a morsel or two (of meals) from the others, but *Al-Miskin* is the one who has nothing and is ashamed to beg from others.”

مِنْهَايَٰ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ زَيْنٍ قَالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَيْسَ الْمُسْكِنُ الَّذِي تَرَدَّدَ الْأَكْلَةُ وَالْأَكْلَاتُ؟ وَلَكِنَّ الْمُسْكِنَ الَّذِي لَيْسَ لَهُ غَنِيٌّ وَيَسْتَحِيُّ أَوْ لَا يَسْأَلُ النَّاسَ إِلَحَافًا». [انظر: ١٤٧٩، ١٤٣٩]

1477. Narrated Ash-Sha'bī: The clerk of Al-Mughīra bin Shu'ba narrated, “Muāwiyya wrote to Al-Mughīra bin Shu'ba : Write to me something which you have heard from the Prophet ﷺ. So Al-Mughīra wrote, ‘I heard the Prophet ﷺ saying: Allāh has hated for you three things:

1. *Qil* and *Qäl* (sinful and useless talk like backbiting etc. or that you talk too much or talk about others.)

2. Wasting of wealth (by extravagance with lack of wisdom and thinking etc.).

3. And asking too many questions (in disputed religious matters etc.) or asking others for something (except in great need).

(See *Hadīth* No. 2408, Vol. 3)

1478. Narrated Sa'd (bin Abi Waqqāṣ) Allāh's Messenger ﷺ distributed something amongst a group of people while I was sitting amongst them, but he left a man whom I considered the best of the lot. So, I went up to Allāh's Messenger ﷺ and asked him secretly, “Why have you left that person? By Allāh! I consider him a believer.” The Prophet ﷺ said, “Or merely a Muslim.” I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, “O Allāh's Messenger! Why have you left that person? By Allāh! I consider him a

١٤٧٧ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، حَدَّثَنَا خَالِدُ الْحَنَاءُ، عَنْ أَبِي أَشْوَعَ، عَنِ الشَّعْبِيِّ قَالَ: حَدَّثَنِي كَاتِبُ الْمُغْفِرَةِ بْنُ شُعْبَةَ قَالَ: كَتَبَ مُعاوِيَةُ إِلَى الْمُغْفِرَةِ بْنُ شُعْبَةَ أَنِ اكْتُبْ إِلَيَّ بِشَيْءٍ سَمِعْتُهُ مِنْ النَّبِيِّ ﷺ فَكَتَبَ إِلَيْهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ اللَّهَ كَرِهُ لَكُمْ تَلَاثَةً: قِيلُ وَقَالُ، وَإِضَاعَةُ الْمَالِ، وَكَثْرَةُ السُّؤَالِ».

[راجع: ٨٤٤]

١٤٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عُرَيْبِ الرُّهْرِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ أَبْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ. قَالَ: فَرَأَكَ رَسُولُ اللَّهِ ﷺ فِيهِمْ رَجُلًا لَمْ يُعْطِهِ وَهُوَ أَعْجَبُهُمْ إِلَيَّ. فَقَمَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَسَارَزُهُ فَقُلْتُ:

believer.” The Prophet ﷺ said, “Or merely a Muslim.” I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, “O Allāh’s Messenger! Why have you left that person? By Allāh! I consider him a believer.” The Prophet ﷺ said, “Or merely a Muslim.” Then Allāh’s Messenger ﷺ said, “(O Sa’d!) I give to a person while another is dearer to me, for fear that he may be thrown in the Hell-fire on his face (by renegating from Islām).”

ما لك عن فلان؟ والله إني لأرأه مؤمناً، قال: «أو مُسلماً». قال: فَسَكَثَ قَلْبِي لَمْ عَلِمْنِي مَا أَعْلَمُ فِيهِ فَقُلْتُ: يَا رَسُولَ اللهِ، مَا لك عن فلان؟ والله إني لأرأه مؤمناً قال: «أو مُسلماً». قال: فَسَكَثَ قَلْبِي لَمْ عَلِمْنِي مَا أَعْلَمُ مِنْهُ، فَقُلْتُ: يَا رَسُولَ اللهِ، مَا لك عن فلان؟ والله إني لأرأه مؤمناً، قال: «أو مُسلماً»: إني لأعطي الرجل و غيره أحبت إلى منه حشية أن يكتب في النار على وجهه. وعن أبيه، عن صالح، عن إسماعيل بن محمد أنه قال: سمعت أبي يحدث بهذا فقال في حدثه: فضرب رسول الله ﷺ بيده فجمع بين عنقي وكتفي ثم قال: «أقبل أي سعد، إني لأعطي الرجل». قال أبو عبد الله **﴿فَكَبَرُوا﴾** [الإسراء: ٩٤] قيلوا، **﴿مَكَانًا﴾** يقال: أكبر الرجل إذا كان فعله غير واقع على أحد، فإذا وقع الفعل قلت: كبة الله لوجهه، وكبته أنا. [راجع: ٢٧]

1479. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, *Al-Maskin* (the poor) is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two, but *Al-Maskin* (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity,

١٤٧٩ - حدثنا إسماعيل بن عبد الله قال: حدثني مالك، عن أبي الزناد، عن الأعرج، عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: **«لَئِنْسَ الْمُسْكِنُ الَّذِي يَطْوَفُ عَلَى النَّاسِ تَرْدُهُ اللَّقْمَةُ وَاللَّقْمَاتُانِ،**

and who does not beg of people.” (See H. No. 1476).

والثَّمَرَةُ وَالثَّمَرَاتَانِ. وَلَكِنَ الْمُسْكِنُونَ
الَّذِي لَا يَجِدُ غَيْرَهُ يَعْنِيهِ. وَلَا يُفْطَرُ
لَهُ فَيَتَصَدَّقُ عَلَيْهِ، وَلَا يَقُولُ فَيَسَّأَلُ
النَّاسَ». [راجع: ١٤٧٦]

1480. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, “No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something.”

١٤٨٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ
بْنِ غَيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «لَانْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ ثُمَّ
يَغْدُو، أَخْسِبُهُ قَالَ: إِلَى الْجَبَلِ
فَيَحْتَطِبَ فَيَبْيَعَ فَيَأْكُلَ وَيَتَصَدَّقَ خَيْرُهُ
مِنْ أَنْ يَسَّأَلَ النَّاسَ».

قالَ أَبُو عَبْدِ اللَّهِ: صَالِحُ بْنُ
كَيْسَانَ أَكْبَرُ مَنْ الزُّهْرِيُّ وَهُوَ قَدْ
أَدْرَكَ أَبَنَ عُمَرَ. [راجع: ١٤٧٠]

(٥٤) بَابُ حَرْصِ التَّمَرِ

(54) CHAPTER. (The lawfulness of) estimating the amount of the date-fruits while they are still on the palms for the sake of taking the Zakāt.

1481. Narrated Abū Ḥumaid As-Sā’idī : رَضِيَ اللَّهُ عَنْهُ We took part in the Ghazwa (holy battle) of Tabūk in the company of the Prophet ﷺ, and when we arrived at the Wādi Al-Qurā, there was a woman in her garden. The Prophet ﷺ asked his Companions to estimate the amount of the fruits in the garden, and Allāh’s Messenger ﷺ estimated it at ten Awsuq (One Wasq = 60 Šā‘ and 1 Šā‘ = 3 kg. approximately). The Prophet ﷺ said to that lady, “Check what your garden will yield.” When we reached Tabūk, the Prophet ﷺ said, “There will be a strong wind tonight and so no one should stand and whoever has camel, should fasten it.” So, we

١٤٨١ - حَدَّثَنَا سَهْلُ بْنُ بَكَارِ
حَدَّثَنَا وُهَيْبٌ، عَنْ عَمْرُو بْنِ يَحْيَى،
عَنْ عَبَّاسِ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ
السَّاعِدِيِّ قَالَ: غَرَّوْنَا مَعَ النَّبِيِّ ﷺ
غَزْوَةَ تَبُوكَ، فَلَمَّا جَاءَ وَادِي الْفَرَى
إِذَا امْرَأَةٌ فِي حَدِيقَةٍ لَهَا، فَقَالَ النَّبِيُّ ﷺ
لِأَصْحَابِهِ: «أَخْرُصُوا»، وَخَرَصَ
رَسُولُ اللَّهِ ﷺ عَشَرَةً أَوْ سُقِّ، فَقَالَ
لَهَا: «أَخْصِبِي مَا يَخْرُجُ مِنْهَا». فَلَمَّا
أَتَيْنَا تَبُوكَ قَالَ: «أَمَّا إِنَّهَا سَتَهُبُّ

fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy. The king of 'Aila sent a white mule and a sheet for wearing to the Prophet ﷺ as a present, and wrote to the Prophet ﷺ that his people would stay in their place (and will pay *Jizya* taxation.)⁽¹⁾

When the Prophet ﷺ reached Wādi Al-Qurā he asked that woman how much her garden had yielded. She said, "Ten *Awsuq*," and that was what Allāh's Messenger ﷺ had estimated. Then the Prophet ﷺ said, "I want to reach Al-Madīna quickly, and whoever among you wants to accompany me should hurry up."

The subnarrator Ibn Bakkār said something which meant: When the Prophet ﷺ saw Al-Madīna he said, "This is Ṭāba." And when he saw the mountain of Uhud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the families of the *Ansār*?" We replied in the affirmative. He said, "The family of Bani An-Najjār and then the family of Banī Abdul-Ashhal, and then the family of Bani Sa'ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of *Ansār*."

1482. And Sulaiman bin Bilal said, then the family of Banī Al-Harith and then the family of Banī Sa'ida.

Narrated Ibn Abbas: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, "This is Uhud mountain, it loves us and we love it."

اللَّيْلَةَ رِيحٌ شَدِيدَةٌ فَلَا يَقُولُنَّ أَحَدٌ .
وَمَنْ كَانَ مَعَهُ بَعِيرٌ فَأَيْقَنْتُهُ فَعَقَنْتُهَا .
وَهَبَّتِ رِيحٌ شَدِيدَةٌ فَقَامَ رَجُلٌ فَأَفْتَهُ
بِجَلَّ طَيْبٍ . وَاهْدَى مَلِكًا أَيْلَةً لِلنَّبِيِّ
بِعَلَّةٍ بَعْلَةً بَيْضَاءَ وَكَسَاهُ بُرْدًا وَكَبَّ لَهُ
بِبَخْرِهِمْ . فَلَمَّا أَتَى وَادِيَ الْفُرْقَى قَالَ
لِلْمَرْأَةَ : « كُمْ جَاءَ حَدِيقَتِكِ؟ » قَالَتْ :
عَشْرَةً أُوْسُعَتِ حَرْصَ رَسُولِ اللَّهِ
فَقَالَ النَّبِيُّ
« إِنِّي مُتَعَجِّلٌ إِلَى
الْمَدِينَةِ فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ
مَعِي فَلَيَتَعَجَّلْ ». فَلَمَّا قَالَ ابْنُ بَكَارِ
كَلِمَةً مَعْنَاهَا أَشْرَفَ عَلَى الْمَدِينَةِ ،
قَالَ : « هَذِهِ طَابَةٌ ». فَلَمَّا رَأَى أَحَدًا
قَالَ : « هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ ، أَلَا
أَخْبُرُكُمْ بِحَيْرَ دُورِ الْأَنْصَارِ؟ » قَالُوا :
بَلِي . قَالَ : « دُورُ بَنِي التَّاجَارِ ، ثُمَّ
دُورُ بَنِي عَبْدِ الْأَشْهَلِ ، ثُمَّ دُورُ بَنِي
سَاعِدَةَ أَوْ دُورُ بَنِي الْحَارِثِ بَنِ
الْخَزَرجِ ، وَفِي كُلِّ دُورِ الْأَنْصَارِ -
يَعْنِي - خَيْرًا ». [انظر: ١٨٧٢، ٣١٦١]

[٤٤٢٢، ٣٧٩١]

1482 - وَقَالَ سُلَيْمَانُ بْنُ بَلَالٍ :
حَدَّثَنِي عُمَرُو : « ثُمَّ دَأْرُ بَنِي الْحَارِثِ ،
ثُمَّ بَنِي سَاعِدَةَ ». وَقَالَ سُلَيْمَانُ ، عَنْ
سَعْدِ ابْنِ سَعِيدٍ ، عَنْ عُمَارَةِ بْنِ
غَزِيرَةَ ، عَنْ عَبَّاسٍ ، عَنْ أَبِيهِ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ
قالَ : « أَحُدُّ جَبَلٌ

(1) (H.1481) *Jizya* is a head tax imposed by Islām on the people of Scriptures and other people who have a revealed Book when they are under Muslim rule.

يُحِبُّنَا وَنُجِّبُهُ». وَقَالَ أَبُو عَبْدِ اللَّهِ: كُلُّ بُسْتَانٍ عَلَيْهِ حَائِطٌ فَهُوَ حَدِيقَةٌ، وَمَا لَمْ يَكُنْ عَلَيْهِ حَائِطٌ لَمْ يُقْلِّ: حَدِيقَةٌ.

(٥٥) بَابُ الْعُشْرِ فِيمَا يُسْقَى مِنْ مَاءِ السَّمَاءِ وَالْمَاءِ الْجَارِيِّ،

وَلَمْ يَرِدْ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فِي الْعَسْلِ شَيْئًا.

١٤٨٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ ابْنُ يَزِيدٍ، عَنِ الرُّهْرَيِّ، عَنْ سَالِمٍ ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «فِيمَا سَقَتِ السَّمَاءُ وَالْعَيْنُ أَوْ كَانَ عَشْرِيًّا: الْعُشْرُ. وَمَا سُقِيَ بِالنَّضْحِ: نَصْفُ الْعُشْرِ». قَالَ أَبُو عَبْدِ اللَّهِ: هَذَا تَفْسِيرُ الْأَوَّلِ، لِأَنَّهُ لَمْ يُوقَتْ فِي الْأَوَّلِ، يَعْنِي حَدِيثَ ابْنِ عُمَرَ: «فِيمَا سَقَتِ السَّمَاءُ الْعُشْرُ». وَبَيْنَ فِي هَذَا وَوَقَتٍ، وَالزِّيادةُ مَقْبُولَةٌ وَالْمُفْسَرُ يَقْضِي عَلَى الْمُبْهَمِ إِذَا رَوَاهُ أَهْلُ الثَّبَتِ كَمَا رَوَى الْقَضْلُ بْنُ عَبَّاسٍ: أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُصَلِّ فِي الْكَعْبَةِ. وَقَالَ بِلَالٌ: «فَإِذْ صَلَّى» فَأَخِذَ بِقَوْلِ بِلَالٍ، وَتُرِكَ قَوْلُ الْفَضْلِ.

(٥٦) بَابٌ: لَيْسَ فِيمَا دُونَ خَمْسَةٍ

(55) CHAPTER. ‘Ush̄r (i.e., one-tenth of the yield be levied as Zakāt) is to be imposed on the yield of the land which is either irrigated by rain or the running water channel.

‘Umar bin ‘Abdul-‘Aziz did not consider ‘Ush̄r compulsory on honey.

1483. Narrated ‘Abdullah (bin Umar) رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ said, “On a land irrigated by rain water or by natural water channels, or if the land is wet due to a nearby water channel, ‘Ush̄r (i.e. one-tenth) is compulsory (as Zakāt); and on the land irrigated by the well, half of an ‘Ush̄r (i.e. one-twentieth) is compulsory (as Zakāt on the yield of the land).”

(56) CHAPTER. There is no Zakāt on less than five Awsaq [i.e., approx. 675 kilograms

(of dates, fruits or food-grains etc.)].

1484. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه : The Prophet ﷺ said, “There is no Zakāt on less than five Awsuq (i.e. approx. 675kg of dates, fruits, or food-grains, etc.), or on less than five camels, or on less than five Awāq of silver (i.e., 200 Dirhams, i.e., approx. 640 grams of silver [or less than 20 Mithqals of gold, i.e., approx. 94 grams of gold].

أوْسُقٌ صَدَقَةٌ
١٤٨٤ - حَدَّثَنَا مُسَدِّدٌ: حَدَّثَنَا
يَحْيَى: حَدَّثَنَا مَالْكُ قَالَ: حَدَّثَنِي
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ
بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ
النَّبِيِّ ﷺ قَالَ: «لَا يَسِّرْ فِيمَا أَقْلَى مِنْ
خَمْسَةَ أَوْسُقٍ صَدَقَةٌ، وَلَا فِي أَقْلَى مِنْ
خَمْسَةَ مِنَ الْإِيلِ الْذَّوْدِ صَدَقَةٌ. وَلَا
فِي أَقْلَى مِنْ خَمْسٍ أَوْاقِي مِنَ الْوَرِقِ
صَدَقَةً». [راجع: ١٤٥٠]

(٥٧) بَابُ أَخْذِ صَدَقَةِ التَّمْرِ عِنْ صِرَامِ النَّعْلِ وَهَلْ يَتَرَكُ الصَّيْئِ فَيَمْسُ تَمْرَ الصَّدَقَةِ

(57) CHAPTER. Zakāt of dates should be taken during their plucking season. Can a child touch the dates collected as Zakāt?

1485. Narrated Abū Hurairah رضي الله عنه : Dates used to be brought to Allāh’s Messenger ﷺ immediately after being plucked. Different persons would bring their dates till a big heap was collected (in front of the Prophet ﷺ). Once Al-Hasan and Al-Husain رضي الله عنهما were playing with these dates. One of them took a date and put it in his mouth. Allāh’s Messenger ﷺ looked at him and took it out from his mouth and said, “Don’t you know that Muḥammad’s offspring do not eat what is given in charity?”

١٤٨٥ - حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ
بن الحسن الأسدية: حَدَّثَنَا أَبِي:
حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ
مُحَمَّدٍ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يُؤْتَى بِالْمَرْتَبِ عِنْ صِرَامِ النَّعْلِ فَيَجِيءُ
هَذَا بَتْمِرٍ وَهَذَا مِنْ تَمْرِهِ حَتَّى يَصِيرَ
عِنْدَهُ كَوْمٌ مِنْ تَمْرٍ، فَجَعَلَ الْحَسَنُ
وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمَا يَلْعَبَانِ
بِذَلِكَ الْمَرْتَبِ، فَأَخْذَ أَحَدُهُمَا تَمْرَةَ
فَجَعَلَهُ فِيهِ، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ
ﷺ فَأَخْرَجَهَا مِنْ فِيهِ، فَقَالَ: «أَمَا
عِلِّمْتَ أَنَّ آلَ مُحَمَّدٍ ﷺ لَا يَأْكُلُونَ
الصَّدَقَةَ؟». [انظر: ١٤٩١، ٣٠٧٢]

(58) CHAPTER. Whoever sold his fruits, his date-palm trees, his land or his crops and the *Ushr* or *Zakāt* was due on them, and gave *Zakāt* from some other property, or sold his fruits when *Zakāt* was due.

(٥٨) **بَابٌ:** مَنْ بَاعَ ثِمَارَهُ أَوْ
نَخْلَهُ أَوْ أَرْضَهُ أَوْ رَزْعَهُ، وَقَدْ وَجَبَ
فِيهِ الْعُشْرُ أَوْ الصَّدَقَةُ فَأَدَى الرِّزْكَاهُ مِنْ
غَيْرِهِ، أَوْ بَاعَ ثِمَارَهُ وَلَمْ تَحْبَبْ فِيهِ
الصَّدَقَةُ

And the statement of the Prophet ﷺ: “Don’t sell the fruits till they are ripe (free from blight).” So, the Prophet ﷺ did not stop anyone from selling the fruits after they are ripe (free from blight), and he did not differentiate between those on whom the *Zakāt* was due and those on whom it was not due (in this respect.).

وَقَوْلُ النَّبِيِّ ﷺ: «لَا تَبْيَعُوا
الثَّمَرَةَ حَتَّى يَبْدُوا صَلَاحُهَا». فَلَمْ
يَخْطُرْ الْبَيْعُ بَعْدَ الصَّلَاحِ عَلَى أَحَدٍ،
وَلَمْ يَحُصَّ مَنْ وَجَبَتْ عَلَيْهِ الرِّزْكَاهُ
مِمَّنْ لَمْ تَحِبْ.

1486. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ had forbidden the sale of dates till they were good (ripe), and when it was asked what is meant by that; the Prophet said, “Till there is no danger of blight.”

١٤٨٦ - حَدَّثَنَا حَاجَاجٌ: حَدَّثَنَا
شُعْبَةُ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ
قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرَةِ
حَتَّى يَبْدُوا صَلَاحُهَا. وَكَانَ إِذَا سُئِلَ
عَنْ صَلَاحِهَا قَالَ: «حَتَّى تَدْهَبَ
عَاهَتُهُ». [انظر: ٢١٨٣، ٢١٩٤، ٢١٩٩،
٢٢٤٩، ٢٢٤٧]

1487. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: The Prophet ﷺ had forbidden the sale of fruits till they were ripe (free from blight).

١٤٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: حَدَّثَنِي الْلَّيْثُ: حَدَّثَنِي خَالِدُ
بْنُ يَرِيدَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحِ،
عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ
عَنْهُمَا: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثِّمَارِ
حَتَّى يَبْدُوا صَلَاحُهَا». [انظر: ٢١٨٩،
٢١٩٦، ٢٢٨١]

1488. Narrated Anas bin Mālik رضي الله عنه: Allāh’s Messenger ﷺ forbade the selling of fruits until they were ripe. The Prophet ﷺ

١٤٨٨ - حَدَّثَنَا قُتَيْبَةُ، عَنْ
مَالِكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ

added, "It means that they become red."

مالك رضي الله عنه: أنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَا عَنْ بَيْعِ الشَّمَارِ حَتَّىٰ شُرْهِي
قَالَ: حَتَّىٰ تَحْمَارَ. [انظر: ٢١٩٥، ٢١٩٧، ٢٢٠٨]

(٥٩) بَابٌ: هَلْ يَشْتَرِي صَدَقَةً؟ وَلَا
بِأَنْ يَشْتَرِي صَدَقَةً غَيْرَهُ لِأَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا نَهَا الْمُنْتَصِدِقَ خَاصَّةً عَنِ
الشَّرَاءِ، وَلَمْ يَنْهِ غَيْرَهُ

(59) CHAPTER. Can one buy the thing which he has given in charity? There is no harm in buying what was given as *Zakāt* by someone else, for the Prophet ﷺ forbade the alms-giver (particularly) to buy what he himself had given in charity, but he did not forbid others to buy it.

1489. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: 'Umar bin Al-Khaṭṭāb رضي الله عنهما gave a horse in charity in Allāh's Cause, and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet ﷺ and asked his permission. The Prophet ﷺ said, "Do not take back what you have given in charity." (The subnarrator added,) "For this reason, Ibn 'Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

١٤٨٩ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ
حَدَّثَنَا الْلَّيْثُ، عَنْ عُقَيْلٍ، عَنْ أَبِي
شَهَابٍ، عَنْ سَالِمٍ، أَنَّ عَبْدَ اللَّهِ بْنَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يُحَدِّثُ: أَنَّ
عُمَرَ بْنَ الْخَطَّابِ تَصَدَّقَ بِقَرْسِ فِي
سَبِيلِ اللَّهِ، فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ
يَشْتَرِيهِ، ثُمَّ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْمَرَهُ
فَقَالَ: «لَا تَعْدُ فِي صَدَقَتِكَ». فَذَلِكَ
كَانَ أَبْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لَا يُشْرِكُ
أَنْ يَبْتَاعَ شَيْئًا تَصَدَّقَ بِهِ إِلَّا جَعَلَهُ
صَدَقَةً. [انظر: ٢٧٧٥، ٢٩٧١، ٣٠٠٢]

١٤٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ
رَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ
عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ
يَقُولُ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ
اللَّهِ فَاضْعَاهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ
أَنْ أَشْرِيَهُ فَظَنَّتُ أَنَّهُ يَبْيَعُهُ بِرُّخْصٍ.
فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَشْتَرِ

1490. Narrated 'Umar رضي الله عنه: Once I gave a horse in Allāh's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet ﷺ about it. He said, "Neither buy, nor take back your alms which you have given, even if it is given to you (or the seller were willing to sell it) for one Dirham; for he who takes back his alms is like the one who swallows his own vomit."

وَلَا تَعْدُ فِي صَدَقَتِكَ، وَإِنْ أَعْطَاكَهُ بِذِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قِيمَتِهِ». [انظر: ٢٦٢٣، ٣٠٠٣، ٢٩٧٠، ٢٦٣٦]

(٦٠) بَابُ مَا يُذَكِّرُ فِي الصَّدَقَةِ لِلنَّبِيِّ ﷺ وَآلِهِ

١٤٩١ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَحَدُ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا نَمَرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «كُنْ كُنْ» لِيُطَرَّحَهَا، ثُمَّ قَالَ: «أَمَا شَعِرْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ؟». [راجع: ١٤٧٥]

(٦١) بَابُ الصَّدَقَةِ عَلَى مَوَالِي أَزْوَاجِ النَّبِيِّ ﷺ

١٤٩٢ - حَدَّثَنَا سَعِيدُ بْنُ عَفَيْرٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُوسُفَ، عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي عَبْيَضُ اللَّهِ بْنُ عَبْيَضٍ اللَّهُ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَجَدَ النَّبِيُّ ﷺ شَاءَ مَيْتَةً أُعْطِيَتْهَا مَوْلَاهُ لِيَمْيُونَهُ مِنَ الصَّدَقَةِ، قَالَ النَّبِيُّ ﷺ: «هَلَا انتَفَعْشُمْ بِجَلْدِهِ؟» قَالُوا: إِنَّهَا مَيْتَةً. قَالَ: «إِنَّمَا حَرُومُ أَكْلُهَا». [انظر: ٢٢٢١، ٥٥٣٢، ٥٥٣١]

١٤٩٣ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ،

(٦٠) CHAPTER. What is said regarding what is given to the Prophet ﷺ and his offspring in charity.

1491. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Al-Ḥasan bin ‘Alī took a date from the dates given in charity and put it in his mouth. The Prophet ﷺ said, “Expel it from your mouth. Don’t you know that we do not eat a thing which is given in charity?”

(٦١) CHAPTER. *As-Ṣadaqa* (alms) for the freed slave-girls of the wives of the Prophet ﷺ (do they accept things given in charity)?

1492. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ saw a dead sheep which had been given in charity to a freed slave-girl of Maimūna, the wife of the Prophet ﷺ. The Prophet ﷺ said, “Why don’t you get the benefit of its hide?” They said, “It is dead.” He replied, “Only to eat (its meat) is illegal.”

1493. Narrated Al-Aswad: ‘Āishah رَضِيَ اللَّهُ عَنْهَا intended to buy Barīra (a slave-girl) in order to manumit her, and her masters

intended to put the condition that her *Al-walā* would be for them. ‘Aishah mentioned that to the Prophet ﷺ who said to her, “Buy her, as the *Walā* is for the manumitter.” Once some meat was presented to the Prophet ﷺ and ‘Aishah said to him, “This (meat) was given in charity to Barīra.” He said, “It is an object of charity for Barīra but a gift for us.”

**(62) CHAPTER. When alms is transferred.
(It will be legal for the Prophet's folk to accept it as a gift.)**

1494. Narrated Umm ‘Atīyya Al-Anṣārīya رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ went to ‘Aishah رَضِيَ اللَّهُ عَنْهَا and asked her whether she had something (to eat). She replied that she had nothing except the mutton (piece) which Nusaiba (Umm ‘Atīyya) had sent to us (Barīra) in charity.” The Prophet ﷺ said, “It has reached its place (and now it is not a thing of charity but a gift for us).”

1495. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Some meat was presented to the Prophet ﷺ and it had been given to Barīra (the freed slave-girl of ‘Aishah) in charity. He ﷺ said, “This meat is a thing of charity for Barīra but it is a gift for us.”

عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِي بَرِيرَةَ للْعَقْنَى، وَأَرَادَ مَوَالِيهَا أَنْ يَشْتَرِطُوا وَلَاءَهَا، فَذَكَرَتْ عَائِشَةَ لِلنَّبِيِّ ﷺ، قَالَ لَهَا النَّبِيُّ ﷺ: «اَشْتَرِيهَا إِنَّمَا الْوَلَاءَ لِمَنْ اَعْتَقَ». قَالَتْ: وَأَتَيَ النَّبِيُّ ﷺ بِلَحْمٍ فَقُلْتُ: هَذَا مَا تُصْدِقُ بِهِ عَلَى بَرِيرَةَ، قَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». [راجع: ٤٥٦]
(٦٢) بَابٌ: إِذَا تَحَوَّلَتِ الصَّدَقَةُ

١٤٩٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ رُزْيَعَ: حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بْنِتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ: «هَلْ عِنْدُكُمْ شَيْءٌ؟» فَقَالَتْ: لَا، إِلَّا شَيْءٌ بَعْثَثْ بِهِ إِلَيْنَا نُسَيْمَةٌ مِنَ الشَّاءِ الَّتِي بَعْثَثْ بِهَا مِنَ الصَّدَقَةِ، قَالَ: «إِنَّهَا قَدْ بَلَغَتِ مَحْلَهَا». [راجع: ١٤٤٦]

١٤٩٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَسَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيِّ ﷺ أَتَيَ بِلَحْمٍ تُصْدِقُ بِهِ عَلَى بَرِيرَةَ قَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ لَنَا هَدِيَّةٌ». وَقَالَ أَبُو دَاوُدَ: أَبْنَانَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعَ أَنَّسًا

رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

[انظر: ٢٥٧٧]

(63) CHAPTER. *Zakāt* should be taken from the rich (Muslims) and given to the poor (Muslims) wherever they are.

1496. Narrated Abū Ma‘bad, the slave of Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا Allāh’s Messenger ﷺ said to Mu‘ādh when he sent him to Yemen, “You will go to the people of the Scripture (Jews and Christians). So, when you reach there, invite them to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and that Muḥammad is Allāh’s Messenger (Islāmic Monotheism). And if they obey you in that, tell them that Allāh has enjoined on them five *Šalāt* (prayer) in each day and night (24 hours). And if they obey you in that, tell them that Allāh has made it obligatory on them to pay the *Sadaqā* (*Zakāt*) which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allāh.” (See H. No. 1395).

(٦٣) **بَابُ أَحْدِ الصَّدَقَةِ مِنَ الْأَغْنِيَاءِ وَتَرْدَ فِي الْفُقَرَاءِ حَثُّ كَانُوا ١٤٩٦ - حَدَّنَا مُحَمَّدُ أَخْبَرَنَا**

عَبْدُ اللَّهِ: أَخْبَرَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيِّ، عَنْ أَبِي مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمُعاذَ بْنِ جَبَلِ حَيْنَ بَعْثَةً إِلَى الْيَمَنِ: «إِنَّكَ سَنَأْتِي فَوْمَا أَهْلَ كِتَابٍ، فَإِذَا جِئْتُهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهُدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ. فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأُخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأُخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَدُ مِنْ أَغْنِيَاهُمْ. فَتَرْدُ عَلَى فُقَرَائِهِمْ. فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بِيَنَّهَا وَبَيْنَ اللَّهِ حِجَابًّا». [راجع: ١٣٩٥]

(٦٤) **بَابُ صَلَاةِ الْإِمَامِ وَدُعَائِهِ** لِصَاحِبِ الصَّدَقَةِ، وَقَوْلِهِ تَعَالَى: «**حَمْدُ** مِنْ أَمْوَالِهِمْ صَدَقَةٌ تُطَهِّرُهُمْ وَزُكْرَمْ بِهَا وَصَلَلٌ عَلَيْهِمْ إِنَّ صَلَوَاتَكَ سَكُنٌ لَهُمْ»

[التوبه: ١٠٣]

(64) CHAPTER. The invoking and supplicating Allāh of the *Imām* for the one who gives in charity. And the Statement of Allāh تَعَالَى: ‘Take *Sadaqa* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them...” (V.9:103)

1497. Narrated 'Abdullāh bin Abū Aūfa رضي الله عنه: Whenever a person brought his alms to the Prophet ﷺ, the Prophet ﷺ would say, "O Allāh! Send Your Blessings upon so-and-so." My father went to the Prophet ﷺ with his alms and the Prophet ﷺ said, "O Allāh! Send Your Blessings upon the offspring of Abū Aūfā."

(65) CHAPTER. (Is Zakāt imposed on) what is taken out of the sea (or not)?

And Ibn 'Abbās said, رضي الله عنه: "Ambergris (a special kind of perfume), is not Rikāz⁽¹⁾, but a thing which is thrown out by the sea." And Al-Hasan said, "Khumus (i.e. one-fifth) is imposed on Ambergris and pearls." The Prophet ﷺ fixed Khumus⁽²⁾ on Rikāz but not on the things taken out of the water.

1498. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "A man from Bani Isrāel asked someone from Bani Isrāel to give him a loan of one thousand Dinar, and the latter gave it to him. The debtor went on a voyage but (when the time for the payment of the debt became due) he did not find a boat, so he took a piece of wood and bored it and put 1000 Dinar in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." (See *Hadīth* No. 2291, Vol. 3)

And the Prophet ﷺ mentioned the narration (and said), "When he sawed the wood, he found his money."

١٤٩٧ - حدثنا حفص بن عمر: حدثنا شعبة، عن عمرو، عن عبد الله بن أبي أوفى قال: كان النبي عليه السلام إذا أتاه قوم بصدقتهم قال: «اللهم صل على فلان». فأتاه أبي بصدقته، فقال: «اللهم صل على آل أبي أوفى». [انظر: ٤١٦٦، ٦٣٢٢، ٦٣٥٩]

(٦٥) باب ما يُسْتَخْرَج مِنَ الْبَحْرِ، وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لَيْسَ الطَّنْبُرُ بِرِكَازٍ إِنَّمَا هُوَ شَيْءٌ دَسَرَةُ الْبَحْرِ. وَقَالَ الْحَسَنُ: فِي الطَّنْبُرِ وَاللُّؤْلُؤِ الْحُمْسُ، فَإِنَّمَا جَعَلَ النَّبِيُّ وَالرَّاكِزُ الْحُمْسَ لَيْسَ فِي الَّذِي يُصَابُ فِي الْمَاءِ.

١٤٩٨ - وقال الليث: حدثني جعفر ابن ربيعة، عن عبد الرحمن بن هرمز، عن أبي هريرة رضي الله عنه عن رسول الله عليه السلام: «أنَّ رجلاً من بنى إسرائيل أَنْ يُسلِّهُ الْفَ دِينارٍ، فَدَفَعَهَا إِسْرَائِيلَ أَنْ يُسْلِهُ الْفَ دِينارٍ، فَخَرَجَ إِلَيْهِ، فَخَرَجَ فِي الْبَحْرِ فَلَمْ يَجِدْ مَرْكَباً، فَأَخَذَ خَشَبَةً فَنَفَرَهَا فَادْخَلَ فيها الْفَ دِينارٍ فَرَمَى بها في الْبَحْرِ فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَقَهُ فَإِذَا بالخشبة فَأَخَذَهَا لِأَهْلِهِ حَطَباً - فَذَكَرَ الحَدِيثَ - فَلَمَّا نَسَرَهَا وَجَدَ الْمَالَ».

(1) (Ch. 65) *Rikāz*: Burried treasure or wealth.

(2) (Ch. 65) 1/5th of the *Rikāz* is to be paid to the Muslim treasury.

[انظر: ٢٠٦٣، ٢٢٩١، ٢٤٠٤، ٢٤٣٠]

[٦٢٦١، ٢٧٣٤]

(66) CHAPTER. There is *Khumus* on *Rikāz*.

And Mālik and Ibn Idrīs said, “*Rikāz* is the buried treasures in the Pre-Islāmic Period and *Khumus* is compulsory on it whether the treasure is small or large, but the mines are not considered as *Rikāz*.” No doubt, the Prophet ﷺ had said, “There is no *Zakāt* on minerals. And *Khumus* is compulsory on *Rikāz*.” ‘Umar bin ‘Abdul ‘Azīz took five portions out of every two-hundred from minerals. And Al-Hasan said, “*Khumus* is compulsory on *Rikāz* found in the land owned by non-Muslims, but if found in the Muslim territory there is only *Zakāt* on it. If one finds a *Luqāta* (fallen property) in the territory of the enemy, he must announce it publicly. And if it belongs to the enemy, then *Khumus* is compulsory on it. Some people considered minerals as *Rikāz* similar to the buried treasures of pre-Islāmic period.

1499. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, “There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but *Khumus* is compulsory on *Rikāz* (i.e. buried treasure or wealth). [(*Khumas*) i.e. 1/5th of *Rikāz* wealth is to be paid to the Muslim treasury]

(٦٦) بَابٌ : في الرِّكَازِ الْحُمُسُ ، وَقَالَ مَالِكٌ وَابْنُ إِدْرِيسَ : الرِّكَازُ دُفْنُ الْجَاهِلِيَّةِ، فِي قَلِيلِهِ وَكَثِيرِهِ: الْحُمُسُ . وَلَيْسَ الْمَعْدُنُ بِرِكَازٍ . وَقَدْ قَالَ النَّبِيُّ ﷺ : «فِي الْمَعْدِنِ جُبَارٌ . وَفِي الرِّكَازِ الْحُمُسُ ». وَأَخَذَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ مِنَ الْمَعَادِنِ مِنْ كُلِّ مَا تَبَيَّنَ حَمْسَةً . وَقَالَ الْحَسَنُ : مَا كَانَ مِنْ رِكَازٍ فِي أَرْضِ الْحَرْبِ فَفِيهِ الْحُمُسُ وَمَا كَانَ مِنْ أَرْضِ السَّلْمٍ فَفِيهِ الرِّكَازُ . وَإِنْ وَجَدْتَ الْلُّقْطَةَ فِي أَرْضِ الْعَدُوِّ فَعَرِفْهَا . وَإِنْ كَانَتْ مِنَ الْعَدُوِّ فَفِيهَا الْحُمُسُ . وَقَالَ بَعْضُ النَّاسِ : الْمَعْدُنُ رِكَازٌ مِثْلُ دُفْنِ الْجَاهِلِيَّةِ لَأَنَّهُ يُقَالُ : أَرْكَرَ الْمَعْدُنُ إِذَا أُخْرَجَ مِنْهُ شَيْءٌ ، قَيْلَ لَهُ : قَدْ يُقَالُ لِمَنْ وُهِبَ لَهُ شَيْءٌ أَوْ رَبَحَ رِبَاحًا كَثِيرًا أَوْ كَثُرَ ثُمَرًا : أَرْكَرَتْ . ثُمَّ نَاقَصَ . وَقَالَ : لَا يَأْسَ أَنْ يَكُنْهُ فَلَا يُؤَدِّي الْحُمُسَ .

١٤٩٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنِ ابْنِ شِهَابٍ ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللهِ ﷺ قَالَ : «الْعَجْمَاءُ جُبَارٌ ، وَالبَئْرُ جُبَارٌ ، وَالْمَعْدُنُ جُبَارٌ وَفِي الرِّكَازِ

الْخُمُسُ». [انظر: ٢٣٥٥، ٦٩١٢]

[٦٩١٣]

(67) CHAPTER. The Statement of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “...And those employed to collect (the funds)... (V.9:60) (Those employees working for the collection of Zakāt, compulsory funds, etc., are to be paid officially.) And the *Imām* is to supervise and check the work of the collectors.

1500. Narrated Abū Ḥumaid As-Sā'idi (رضي الله عنه): Allāh's Messenger ﷺ appointed a man called Ibn Al-Lutabiyya, from the tribe of Al-Asd to collect Zakāt from Banī Sulaim. When he returned, (after collecting the Zakāt) the Prophet ﷺ checked the account with him.

(68) CHAPTER. The use of the camels given as Zakāt and their milk for travellers.

1501. Narrated Anas (رضي الله عنه): Some people from 'Uraina tribe came to Al-Madīna and its climate did not suit them. So Allāh's Messenger ﷺ allowed them to go to the herd of camels (given as Zakāt); and they drank their milk and urine (as medicine), but they killed the shepherd and drove away all the camels. So, Allāh's Messenger ﷺ sent (men) in their pursuit to catch them, and they were brought, and he had their hands and feet cut, and their eyes were branded with heated pieces of iron and they were left in the Ḥarra (a stony place at Al-Madīna) biting the stones. (See *Hadīth* No. 233, Vol. 1)

(٦٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَالْعَمَلَيْنَ عَلَيْهَا» [التوبَة: ٦٠] وَمُحَاسَبَةِ الْمُصَدِّقِينَ مَعَ الْإِمَامِ

١٥٠٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أَسَمَّةً: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَسْتَعْمَلُ رَسُولَ اللَّهِ ﷺ رَجُلًا مِنَ الْأَسْدِ عَلَى صَدَاقَاتِ بَنِي سُلَيْمٍ يُذْعَنُ ابْنَ اللَّثِيَّةِ. فَلَمَّا جَاءَ حَاسَبَهُ. [رَاجِعٌ: ٩٢٥]

(٦٨) بَابُ اسْتِغْمَالِ إِلَيْهِ الصَّدَقَةِ وَأَلْبَانِهَا لِأَبْنَاءِ السَّيْلِ

١٥٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنِي، عَنْ شُعْبَةَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَّسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَاسًا مِنْ عُرَيْنَةَ اجْتَوُا الْمَدِينَةَ، فَرَخَصَ لَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَأْتُوا إِلَيْهِ الصَّدَقَةَ فَسَرَبُوا مِنْ أَبْنَاهَا وَأَبْوَالَهَا فَقَتَلُوا الرَّاعِيَ وَاسْتَأْفُوا الدَّوْدَ. فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ فَأُتْيَ بِهِمْ فَقَطَّعَ أَيْدِيهِمْ وَأَرْجَلَهُمْ وَسَمَّرَ أَعْيُنَهُمْ وَتَرَكَهُمْ بِالْحَرَّةَ يَضْطُونَ الْجَحَارَةَ. تَابَعَهُ أَبُو قَلَبَةَ وَحُمَيْدُ وَثَاثِتُ عَنْ أَنَّسٍ.

[رَاجِعٌ: ٢٢٣]

(69) CHAPTER. Branding the camels given in *As-Šadaqa (Zakāt)* by the *Imām* with his own hands.

1502. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ that I took ‘Abdullāh bin Abū Ṭalḥa to Allāh’s Messenger ﷺ to perform *Tahnik* for him. (*Tahnik* was a custom among the Muslims that whenever a child was born they used to take it to the Prophet ﷺ who would chew a piece of date and put a part of its juice in the child’s mouth). I saw the Prophet ﷺ, and he had an instrument for branding in his hands and was branding the camels of *Zakāt*.

(٦٩) بَابُ وَسِمِّ الْإِمَامِ إِلَيْ الصَّدَقَةِ
بَيْدَهُ

١٥٠٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا أَبُو عَمْرُو الْأَوْزَاعِيُّ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَّهُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: عَدَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ يَعْبُدُ اللَّهَ بْنَ أَبِي طَلْحَةَ لِيُحَنِّكَهُ فَوَافَيْتُهُ وَفِي يَدِهِ الْبِيْسَمُ يَسِّمُ إِلَيْ الصَّدَقَةِ. [انظر: ٥٥٤٢، ٥٨٢٤]

(70) CHAPTER. Obligation of *Sadaqat-ul-Fitr*. [It is also called *Zakāt-ul-Fitr*, and is obligatory. It should be paid by the Muslims at the end of the month of Ramaḍān (Fasting) before the prayer of ‘Eid-ul-Fitr].

And Abū Al-‘Āliya, ‘Aṭā and Ibn Sirīn considered *Sadaqat-ul-Fitr* as obligatory.

1503. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ that Allāh’s Messenger ﷺ made it the payment of one *Ṣā’* of dates or one *Ṣā’* of barley as *Zakāt-ul-Fitr* on every Muslim slave or free, male or female, young or old; and he ordered that it be paid before the people went out to offer ‘Eid. (One *Ṣā’* = 3 kilograms approx.)

(٧٠) بَابُ فَرْضِ صَدَقَةِ الْفِطْرِ،

ورأى أبو العالية وَعَطَاءُ وَابْنُ سَيِّدِنَا صَدَقَةَ الْفِطْرِ فَرِيضَةً.

١٥٠٣ - حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ السَّكَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْشَمَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ أَبِنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالْذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ. وَأَمَرَ بِهَا أَنْ تُؤْدَى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ. [انظر: ١٥٠٤، ١٥٠٧، ١٥٠٩، ١٥١١، ١٥١٢]

(71) CHAPTER. *Sadaqat-ul-Fiṭr* is compulsory on the free or the slave Muslims.

1504. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh’s Messenger ﷺ made it obligatory on all the slave or free Muslims, male or female, to pay one *Ṣa‘* of dates or barley as *Zakāt-ul-Fitr*.

(٧١) بَابُ صَدَقَةِ الْفِطْرِ عَلَى الْعَبْدِ
وَغَيْرِهِ مِنَ الْمُسْلِمِينَ

١٥٠٤ - حدثنا عبد الله بن يوسف: أخبرنا مالك، عن نافع، عن ابن عمر رضي الله عنهما: أنَّ رسول الله ﷺ فرض زكاة الفطر صاعاً من شعير على كل حُرّ أو عبد، ذكِير أو أنثى مِن المسلمين. [راجع: ١٥٠٤]

(72) CHAPTER. *Ṣadaqat-ul-Fitr* is one *Ṣā‘* of barley. (1 *Ṣā‘* = 3 kilograms approx.)

1505. Narrated Abū Sa'īd رضي الله عنه: We used to give one *Sā'* of barley as *Sadaqat-ul-Fitr* (per head).

(٧٢) بَابُ صَدَقَةِ الْفِطْرِ صَاعٌ مِنْ شَعْبَرٍ

**١٥٠ - حَدَّثَنَا قَيْصِرٌ: حَدَّثَنَا سُفِيَّانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ
بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ رَضِيَ اللَّهُ
عَنْهُ قَالَ: كُنَّا نُظْعِمُ الصَّدَقَةَ صَاعًا مِنْ
شَعْرٍ . [انظر: ١٥٠٦، ١٥٠٨، ١٥١٠]**

(73) CHAPTER. *Sadaqat-ul-Fitr* is one *Sā‘* of meal (per head).

1506. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه : We used to give one *Şā'* of meal, or one *Şā'* of barley or one *Şā'* of dates, or one *Şā'* of *Iqt* (dried yoghurt or cottage cheese), or one *Şā'* of raisins (dried grapes) (per head) as *Zakât-ul-Fitr*.

٧٣) بَابُ صَدَقَةِ الْفِطْرِ صَاعٌ مِنْ طَعَامٍ

١٥٠٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ ابْنِ عَبْدِ اللهِ بْنِ سَعْدٍ بْنِ أَبِي سَرْحٍ الْعَامِرِيِّ: أَنَّهُ سَمِعَ أَبَا سَعِيدَ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنَا نُخْرُجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ أَفْطَرٍ، أَوْ صَاعًا مِنْ زَيْبٍ.

[١٥٠٥ : راجع]

(٧٤) بَابُ صَدَقَةِ الْفِطْرِ صَاعًا مِنْ تَمْرٍ

(74) CHAPTER. *Sadaqat-ul-Fiṭr* is one *Ṣā'* of dates (per head).

1507. Narrated ‘Abdullah bin ‘Umar رضي الله عنه أَعْنَاهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: The Prophet ﷺ ordered (Muslims) to give one *Ṣā'* of dates or one *Ṣā'* of barley as *Zakāt-ul-Fiṭr*. The people regarded two *Mudd* of wheat as equal to that.

١٥٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا الْيَثْرَى؛ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِزَكَاةِ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعْبَرٍ. قَالَ عَبْدُ اللَّهِ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَيْنِ مِنْ حِنْطَةٍ.

[راجع: ١٥٠٣]

(٧٥) بَابُ صَاعٍ مِنْ رَبِيبٍ

(75) CHAPTER. (*Sadaqat-ul-Fiṭr* is) one *Ṣā'* of raisins (dried grapes) (per head).

1508. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه أَعْنَاهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: In the lifetime of the Prophet ﷺ we used to give one *Ṣā'* of meal or one *Ṣā'* of dates, or one *Ṣā'* of barley, or one *Ṣā'* of raisins (dried grapes) (per head) as *Sadaqat-ul-Fiṭr*. And when Mu‘āwiya became the caliph and the wheat was (available in abundance) he said, “I think (observe) that one *Mudd* (of wheat) equals two *Mudd* (of any of the above-mentioned things).

١٥٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنْبِرٍ: سَمِعَ يَزِيدَ بْنَ أَبِي حَكِيمِ الْعَدَنِيَّ قَالَ: حَدَّثَنَا سُعْدَيْبَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: حَدَّثَنِي عِياضُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُعْطِيهَا فِي زَمَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعْبَرٍ، أَوْ صَاعًا مِنْ رَبِيبٍ فَلَمَّا جَاءَ مُعاوِيَةَ وَجَاءَتِ السَّمْرَاءَ قَالَ: أُرَى مُدَّاً مِنْ هَذَا يَعْدِلُ مُدَيْنِ.

[راجع: ١٥٠٥]

(٧٦) بَابُ الصَّدَقَةِ قَبْلَ الْعِيدِ

(76) CHAPTER. *Sadaqat-ul-Fiṭr* is to be given before the ‘Eid prayers.

1509. Narrated Ibn ‘Umar رضي الله عنهما أَعْنَاهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: The Prophet ﷺ ordered the people to pay *Zakāt-ul-Fiṭr* before going to the ‘Eid prayers.

١٥٠٩ - حَدَّثَنَا آدُمُ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ أَبِي عُمَرَ رَضِيَ

الله عنهمَا: «أَنَّ النَّبِيَّ ﷺ أَمْرَ بِزَكَاةِ
الْفِطْرِ قَبْلَ حُرُوجِ النَّاسِ إِلَى
الصَّلَاةِ». [راجع: ١٥٠٣]

١٥١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ فَضَّالَةَ:
حَدَّثَنَا أَبُو عُمَرَ، عَنْ رَيْدٍ، عَنْ
عِيَاضٍ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي
سَعِيدِ الْخُدَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
«كُنَّا نُخْرُجُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ
يَوْمَ الْعُطْرِ صَاعًا مِنْ طَعَامٍ». وَقَالَ أَبُو
سَعِيدٍ: وَكَانَ طَعَامَنَا الشَّعِيرُ وَالرَّبِيبُ
وَالْأَفْطُولُ وَالثَّمُرُ». [راجع: ١٥٠٥]

(77) CHAPTER. *Sadaqat-ul-Fiṭr* (is
compulsory) on a slave as well as on a free
Muslim.

(77) بَابٌ صَدَقَةٌ الْفِطْرِ عَلَى الْحُرُّ
وَالْمَمْلُوكِ،
وَقَالَ الرُّهْرِيُّ فِي الْمَمْلُوكَيْنَ
لِلتَّجَارَةِ: يُزَكَّى فِي التَّجَارَةِ، وَيُزَكَّى
فِي الْفِطْرِ.

١٥١١ - حَدَّثَنَا أَبُو الْعُمَانِ:
حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ: حَدَّثَنَا أَبُوبَتْرِ،
عَنْ نَافِعٍ، عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ
الْفِطْرِ، أَوْ قَالَ: رَمَضَانَ، عَلَى الْذَّكَرِ
وَالآثَنِيِّ، وَالْحُرُّ وَالْمَمْلُوكِ، صَاعًا
مِنْ ثَمُرٍ أَوْ صَاعًا مِنْ شَعِيرٍ، فَعَدَلَ
النَّاسُ بِهِ نَصْفَ صَاعٍ مِنْ بُرًّا. فَكَانَ
أَبُونَ عُمَرَ يُعْطِي الثَّمُرَ فَأَعْوَرَ أَهْلَ
الْمَدِينَةِ مِنَ الثَّمُرِ فَأَعْطَى شَعِيرًا.
فَكَانَ أَبُونَ عُمَرَ يُعْطِي عَنِ الصَّغِيرِ
وَالْكَبِيرِ حَتَّى إِنْ كَانَ يُعْطِي عَنْ بَنِيِّ.

1510. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: In the lifetime of Allāh's Messenger ﷺ, we used to give one *ṣā‘* of meal (per head) as *Sadaqat-ul-Fiṭr* (to the poor). Our food used to be either of barley, raisins (dried grapes), *Iqt* (dried yoghurt or cottage cheese) or dates.

And Az-Zuhri says that it is also compulsory on the slaves for sale; both the prescribed *Zakāt* on wealth as well as *Sadaqat-ul-Fiṭr* are to be paid.

1511. Narrated Nāfi': Ibn ‘Umar رضي الله عنهما said, "The Prophet ﷺ made obligatory on every male or female, free man or slave, the payment of one *ṣā‘* of dates or barley as *Sadaqat-ul-Fiṭr* (or said *Sadaqat-ur-Ramadān*).” The people then substituted one-half *ṣā‘* of wheat for that. Ibn ‘Umar used to give dates (as *Sadaqat-ul-Fiṭr*).

Nāfi' added: Once there was scarcity of dates in Al-Madina and Ibn ‘Umar gave barley (instead). And Ibn ‘Umar used to give *Sadaqat-ul-Fiṭr* for every young and old person. He even used to give on behalf of my children.

Ibn ‘Umar رضي الله عنهما used to give *Sadaqat-ul-Fiṭr* to those who had been officially appointed for its collection. People used to give *Sadaqat-ul-Fiṭr* (even) a

day or two before the 'Eid.

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُعْطِيهَا لِلَّذِينَ يَقْبَلُونَهَا وَكَانُوا يُعْطُونَ قَبْلَ الْفِطْرِ يَوْمَ أَوْ يَوْمَيْنَ.

[راجع: ١٥٠٣]

(78) CHAPTER. *Sadaqat-ul-Fitr* is obligatory on the young and the old.

(٧٨) بَابُ صَدَقَةِ الْفِطْرِ عَلَى الصَّغِيرِ وَالكَبِيرِ

1512. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا : Allāh's Messenger ﷺ has made the payment of *Sadaqat-ul-Fitr* obligatory, (and it was), either one *Ṣā'* of barley or one *Ṣā'* of dates (per head) (and it was enjoined) on young and old people, and on free men as well as on slaves.

١٥١٢ - حَدَثَنَا مُسَدَّدٌ: حَدَثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَدَقَةَ الْفِطْرِ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ عَلَى الصَّغِيرِ وَالكَبِيرِ، وَالْحُرُّ وَالْمَمْلُوكِ. [راجع: ١٥٠٣]

25 - THE BOOK OF HAJJ (PILGRIMAGE TO MAKKAH)

(1) CHAPTER. It is obligatory to perform *Hajj* (once in a life time) and its superiority, and the Statement of Allāh 'Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for conveyance, provision and residence etc.). And whoever disbelieves [i.e., denies *Hajj*, (pilgrimage to Makkah) then he is a disbeliever in Allāh]. Then Allāh stands not in need of any of the 'Ālamīn (mankind, jinn and all that exists) (V.3:97)

1513. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما: Al-Fadl (his brother) was riding behind Allāh's Messenger ﷺ and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet ﷺ turned Al-Fadl's face to the other side. The woman said, "O Allāh's Messenger! The obligation of *Hajj* enjoined by Allāh on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform *Hajj* on his behalf?" The Prophet ﷺ replied, "Yes, you may." That happened during the *Hajj Al-Widā'* (of the Prophet ﷺ).

(2) CHAPTER. The Statement of Allāh تعالى: And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*). That they may

٢٥ - كتاب الحج

(١) بَابُ وجْهِ الْحَجَّ وَفَضْلِهِ وَقَوْلِ اللَّهِ تَعَالَى: «وَلَلَّهِ عَلَى النَّاسِ حِجْزٌ الْبَيْتَ مِنْ أَسْنَاطِهِ إِلَيْهِ سَبِيلٌ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِ الْكُفَّارِ عَنِ الْعَالَمِينَ» [آل عمران: ٩٧]

١٥١٣ - حدثنا عبد الله بن يوسف: أخبرنا مالك، عن ابن شهاب، عن سليمان ابن يسار، عن عبد الله بن عباس رضي الله عنهما قال: كان الفضل رديف رسول الله ﷺ، فجاءت امرأة من خثيم، فجعل الفضل ينظر إليها وتنظر إليه وجعل النبي ﷺ يصرف وجه الفضل إلى الشق الآخر فقالت: يا رسول الله، إن فريضة الله على عباده في الحج أدركت أبي شيئاً كثيراً لا يثبت على الراحلة، فأ Hajj عنده؟ قال: «نعم»، وذلك في حجة الوداع. [انظر: ٦٢٢٨، ٤٣٩٩، ١٨٥٥، ١٨٥٤]

(٢) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَلَذِنْ فِي النَّاسِ لِيَأْتِيَهُ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِيرِ يَأْتِيَكَ وَمِنْ كُلِّ فَجَّ عَمِيقٍ لِيَشَهَدُوا مَنْفَعَ لَهُمْ وَيَذَكُّرُوا أَسْمَ اللَّهِ

witness things that are of benefit to them...
(V.22:27-28)

And the meaning of the word *Fijāj* is a wide way (ravine).

فِي أَيَّارٍ مَّقْلُومَتِي عَلَى مَا رَزَقَهُمْ مِنْ
بَهِيمَةِ الْأَنْعَمِ فَكُلُوا مِنْهَا وَاطْعُمُوا
الْبَاسِمَ النَّفِيرَ ﴿٢٨-٢٧﴾ [الحج: ٢٠]: الْطَرْقُ
﴿فِجَاجًا﴾ [نوح: ٢٠]: الْوَاسِعَةُ.

1514. Narrated Ibn ‘Umar رضي الله عنهما : I saw that Allāh’s Messenger ﷺ used to ride on his *Rāhīla* (mount) at *Dhul-Hulaifa* and used to start saying *Labbaik* when the *Rāhīla* stood up straight.

١٥١٤ - حَدَّثَنَا أَخْمَدُ بْنُ عَيْسَى :
حَدَّثَنَا ابْنُ وَهْبٍ ، عَنْ يُوسُفَ ، عَنْ
ابْنِ شَهَابٍ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنَ
عُمَرَ أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : رَأَيْتُ رَسُولَ اللَّهِ ﷺ
يَرْكَبُ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ ثُمَّ يُهُلِّ
حِينَ تَسْتَوِيَ بِهِ قَائِمَةً . [راجع : ١٦٦]

1515. Narrated Jābir bin ‘Abdullāh رضي الله عنهما that Allāh’s Messenger ﷺ started saying, *Labbaik* from *Dhul-Hulaifa* when his *Rāhīla* (mount) stood up straight carrying him.

١٥١٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مُوسَى : أَخْبَرَنَا الْوَلِيدُ : حَدَّثَنَا
الْأَوْرَاعِيُّ : سَمِعَ عَطَاءَ يُحَدِّثُ عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا :
أَنَّ إِهْلَالَ رَسُولَ اللَّهِ ﷺ مِنْ ذِي
الْحُلَيْفَةِ حِينَ اسْتَوَثُ بِهِ رَاحِلَتَهُ . رَوَاهُ
أَنْسُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ .

(٣) بَابُ الْحَجَّ عَلَى الرَّحْلِ

(3) CHAPTER. To go for *Hajj* on a pack-saddle (of a camel).

1516. Narrated ‘Āishah رضي الله عنها : The Prophet ﷺ sent my brother, ‘Abdur Raḥmān with me to Tan‘im for the ‘Umra, and he made me ride on the packsaddle (of a camel). ‘Umar said, “Be ready to travel for *Hajj* as it (*Hajj*) is one of the two kinds of *Jihād*.⁽¹⁾

١٥١٦ - وَقَالَ أَبَانُ : حَدَّثَنَا
مَالِكُ ابْنُ دِينَارٍ ، عَنْ القَاسِمِ بْنِ
مُحَمَّدٍ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا :
أَنَّ الَّتِي ﷺ بَعَثَ مَعَهَا أَخَاها عَبْدَ
الرَّحْمَنِ فَأَعْمَرَهَا مِنَ التَّشْعِيمِ ،

(1) (H.1516) *Jihād* literally means struggle and perseverance. Holy fighting against the enemies of Islām is also called *Jihād*. *Hajj* here is regarded as a kind of *Jihād* since one endures many difficulties and has to control one’s desires and spend money on performing *Hajj*.

وَحَمِلَهَا عَلَى قَتْبٍ . وَقَالَ عُمَرُ رَضِيَ
اللهُ عَنْهُ: شُدُّوا الرِّحَالَ فِي الْحَجَّ فَإِنَّهُ
أَحَدُ الْجِهَادِينَ . [راجع: ٢٩٤]

١٥١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي
بَكْرٍ - هُوَ الْمَقْدَمِيُّ : حَدَّثَنَا يَزِيدُ بْنُ
رُزْيَعَ : حَدَّثَنَا عَرْرَةُ بْنُ ثَابِتٍ ، عَنْ
ثُمَامَةَ بْنِ عَبْدِ اللهِ بْنِ أَنَسٍ قَالَ: حَجَّ
أَنَسٌ عَلَى رَحْلٍ وَلَمْ يَكُنْ شَاجِحًا ،
وَحَدَّثَ أَنَّ رَسُولَ اللهِ ﷺ حَجَّ عَلَى
رَحْلٍ وَكَانَتْ زَامِنَتُهُ .

١٥١٨ - حَدَّثَنَا عَمْرُو: حَدَّثَنَا
أَبُو عَاصِمٍ : حَدَّثَنَا أَيْمَنُ بْنُ نَابِلٍ :
حَدَّثَنَا التَّاسِمُ بْنُ مَحْمَدٍ ، عَنْ عَائِشَةَ
رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ
اللهِ، اغْتَمَرْتُمْ وَلَمْ أَغْتَمِرْ . فَقَالَ: «يَا
عَبْدَ الرَّحْمَنِ اذْهَبْ بِأَخْيَكَ فَاغْمِرْهَا
مِنَ التَّنْعِيمِ». فَأَحْقَبَهَا عَلَى نَافَةٍ
فَاعْتَمَرْتُ . [راجع: ٢٩٤]

(٤) بَابُ فَضْلِ الْحَجَّ الْمَبْرُورِ

(4) CHAPTER. The superiority of *Al-Hajj-ul-Mabrūr* (most probably means the *Hajj* which is performed with the intention of seeking Allāh's Pleasures only and is in accordance with the Prophet's legal ways; without committing sins and is acceptable to Allāh).

١٥١٩ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ
الْمُسَيَّبٍ ، عَنْ سَعِيدِ بْنِ سَعْدٍ عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سُئِلَ
الَّبِيِّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ:
«إِيمَانٌ بِاللهِ وَرَسُولِهِ». قِيلَ: ثُمَّ مَاذَا؟

1517. Narrated Thumāma bin ‘Abdullāh bin Anas: Anas performed the *Hajj* on a packsaddle (of a camel) and he was not a miser. Anas said, “Allāh’s Messenger ﷺ performed *Hajj* on a packsaddle (of a camel) and the same *Rāhīla* (mount) was carrying his baggage too.”

1518. Narrated Al-Qāsim bin Muḥammad: ‘Aishah said, “O Allāh’s Messenger! You performed ‘Umra but I did not.” He said, “O ‘Abdur-Rahmān! Go along with your sister and let her perform ‘Umra from Tan‘im.” ‘Abdur-Rahmān made her ride over the packsaddle of a she-camel and she performed ‘Umra.

قال: «جِهادٌ فِي سَبِيلِ اللهِ». قُيلَ: ثُمَّ مَاذا؟ قال: «حجٌ مَبْرُورٌ». [راجع: ٢٦]

١٥٢٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ المُبَارِكَ: حَدَّثَنَا خَالِدٌ: أَخْبَرَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ، عَنْ عَائِشَةَ بِنْ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، نَرَى الْجِهادَ أَفْضَلَ الْعَمَلِ، قَالَ: «لَكُنْ أَفْضَلُ الْجِهادِ حَجُّ مَبْرُورٌ».

[انظر: ١٨٦١، ٢٧٨٤، ٢٨٧٥]

١٥٢١. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Whoever performs Hajj for Allāh’s sake only and does not have sexual relations with his wife, and does not do evil or sins ; then he will return (after Hajj, free from all sins) as if he was born anew.”

١٥٢١ - حَدَّثَنَا آدُمَ قَالَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَيَّارُ أَبُو الْحَكَمِ قَالَ: سَمِعْتُ أَبَا حَازِمَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُدْ رَجَعَ كَوْمٍ وَلَدَّهُ أُمَّهُ». [انظر: ١٨٢٠، ١٨١٩]

(٥) بَابُ فَرْضِ مَوَاقِيتِ الْحَجَّ
وَالْعُمَرَةِ

(5) CHAPTER. The demarcation of *Mawāqit* for *Hajj*.

(*Mawāqit* are places at which one should assume the state of *Ihrām*⁽¹⁾ for the purpose of *Hajj* or ‘Umra.)

١٥٢٢. Narrated Zaid bin Jubair: I went to visit ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُما at his house which contained many tents made of

١٥٢٢ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيرٌ قَالَ: أَخْبَرَنِي

(1) (Ch.5) *Ihrām*: A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of ‘Umra and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing *Hajj* or ‘Umra. Then *Talbiya** is recited, two sheets of unstitched clothes are the only clothes one wears; (1) *Izār*: worn below one’s waist and the other (2) *Ridā*: worn round upper part of the body.*

* *Talbiya*: See *Hadith* No.1549.

cotton cloth and these were encircled with *Surādik* (part of the tent). I asked him from where should one assume *Ihrām* for *'Umra*. He said, "Allāh's Messenger ﷺ had fixed as *Miqāt* (singular of *Mawāqīt*) Qarn for the people of Najd, Dhul-Hulaifa for the people of Al-Madina, and Al-Juhfa for the people of Sham."

رَبِيدُ بْنُ جَيْبَرٍ: أَنَّهُ أَتَى عَنْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي مَنْزِلِهِ وَلَهُ فَسْطَاطُ وَسُرَادِقٌ فَسَأَلَهُ: مِنْ أَنْ يَجُوَزُ أَنْ أَعْتَمِرَ؟ قَالَ: فَرَضَهَا رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَجْدِ قَرْنًا، وَلِأَهْلِ الْمَدِينَةِ، ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ. [راجع: ١٣٣]

(6) CHAPTER. The Statement of Allāh تعالى:

"And take provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness⁽¹⁾) ..." (V.2:197)

1523. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا The people of Yemen used to come for *Hajj* and used not to bring enough provisions with them and used to say that they depend on Allāh. On their arrival in Al-Madina they used to beg the people, and so Allāh revealed, "...And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness)...". (V.2:197).

(٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَكَرَدُوا فَإِنَّهُ خَيْرُ الْأَزَادِ الْتَّقْوَةِ» [البقرة: ١٩٧]

١٥٢٣ - حَدَّثَنَا يَحْيَى بْنُ إِسْرَئِيلَ: حَدَّثَنَا شَبَابَةُ، عَنْ وَرْقَاءَ، عَنْ عَمِّرُو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ أَهْلُ الْبَيْنَ يَحْجُجُونَ وَلَا يَتَرَدَّدُونَ وَيَقُولُونَ: نَحْنُ الْمُتَوَكِّلُونَ. فَإِذَا قَدِمُوا الْمَدِينَةَ سَأَلُوا النَّاسَ، فَأَنْزَلَ اللَّهُ تَعَالَى: «وَكَرَدُوا فَإِنَّهُ خَيْرُ الْأَزَادِ الْتَّقْوَةِ» [البقرة: ١٩٧]. رَوَاهُ ابْنُ عِيْنَةَ، عَنْ عَمِّرُو، عَنْ عِكْرِمَةَ مُرْسَلاً.

(٧) بَابُ مُهَلٌ أَهْلٌ مَكَّةَ لِلْحَجَّ وَالْعُمَرَةِ

(7) CHAPTER. *Miqāt* of *Hajj* and *'Umra* for the people of Makkah.

1524. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ made Dhul-Hulaifa as the *Miqāt* for the people of Al-Madina; Al-Juhfa for the people of Sham; Qarn-al-

١٥٢٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاؤُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ

(1) (Ch.6) *Muttaqūn*: It means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

Manāzil for the people of Najd; and Yalamlam for the people of Yemen; and these *Mawāqīt* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and '*Umra*. Whoever is living within these boundaries can assume *Ihrām*⁽¹⁾ from the place he starts, and the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

قالَ: وَقَتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةِ وَلِأَهْلِ نَجْدِ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ هُنَّ لَهُمْ وَلَمْنَ أَتَى عَلَيْهِمْ مِنْ غَيْرِهِمْ مِمْنُ أَرَادَ الْحَجَّ وَالْعُمْرَةَ. وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [انظر: ١٥٢٦، ١٥٢٩، ١٥٣٠]

[١٨٤٥]

(٨) بَابُ مِيقَاتِ أَهْلِ الْمَدِينَةِ وَلَا يُهْلِكُونَ قَبْلَ ذِي الْحُلَيْفَةِ

(8) CHAPTER. The *Miqāt* for the people of Al-Madina (is Dhul-Hulaifa) and they should not assume *Ihrām* before Dhul-Hulaifa.

1525. Narrated Nāfi‘: ‘Abdullāh bin ‘Umar رضي الله عنهما said, “Allāh’s Messenger ﷺ said, ‘The people of Al-Madīna should assume *Ihrām* from Dhul-Hulaifa; the people of Shām from Al-Juhfā; and the people of Najd from Qarn.’” And ‘Abdullāh added, “I was informed that Allāh’s Messenger ﷺ had said, ‘The people of Yemen should assume *Ihrām* from Yalamlam.’”

١٥٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُهْلِكُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدِ مِنْ قَرْنِ». قَالَ عَبْدُ اللَّهِ: وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيُهْلِكُ أَهْلَ الْيَمَنِ مِنْ يَلَمْلَمَ». [راجع: ١٣٣]

(٩) بَابُ مُهَلَّ أَهْلِ الشَّامِ

(9) CHAPTER. The *Miqāt* for the people of Shām.

1526. Narrated Ibn ‘Abbās رضي الله عنهما: Allāh’s Messenger ﷺ had fixed Dhul-Hulaifa as the *Miqāt* for the people of Al-Madīna; Al-Juhfā for the people of Sham; and Qarn-al-Manāzil for the people of Najd; and Yalamlam for the people of Yemen. So,

١٥٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاؤُوسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: وَقَتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا

(1) (H. 1524) *Ihrām*: See the footnote of chapter 5, before *Hadīth* No. 1522.

these (above-mentioned) are the *Mawāqīt* for all those living at those places; and besides them for those who come through those places with the intention of performing *Hajj* and '*Umra*. Whoever lives within these places should assume *Ihrām* from his dwelling place, and similarly the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

(10) CHAPTER. The *Miqāt* for the people of Nadjd.

1527. Narrated Sālim's father, "The Prophet ﷺ had fixed the *Mawāqīt* as follows: (*Hadīth* No. 1528)

1528. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللَّهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying "The *Miqāt* for the people of Al-Madina is *Dhul-Hulaifa*; for the people of *Sham* is *Mahi'a*; (i.e. Al-Juhfa); and for the people of Nadjd is *Qarn*." Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما added, "They claim, but I did not hear personally, that the Prophet ﷺ said, 'The *Miqāt* for the people of Yemen is *Yalamlam*.'"

(11) CHAPTER. The *Miqāt* for those people who are living within the *Mawāqīt*.

1529. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُما: The Prophet ﷺ fixed *Dhul-Hulaifa* as the *Miqāt* for the people of Al-Madina, Al-

الْحُلَيْفَةِ، وَأَهْلِ الشَّامِ الْجُحْفَةَ وَأَهْلِ نَجْدِ قَرْنَ الْمَنَازِلِ، وَأَهْلِ الْيَمَنِ يَلْمَلْمَ، فَهَنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ لِمَنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ. فَمَنْ كَانَ دُونَهُنَّ فَمُهَلَّهُ مِنْ أَهْلِهِ. وَكَذَاكَ وَكَذَاكَ حَتَّى أَهْلَ مَكَّةَ يُهْلُونَ مِنْهَا. [راجع: ١٥٢٤]

(١٠) بَابُ مُهَلٌ أَهْلٌ نَجْدٍ

١٥٢٧ - حَدَّثَنَا عَلَيْ: حَدَّثَنَا سُفِيَّانُ: حَفَظْنَا مِنَ الرُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: وَقَتَ النَّبِيِّ ﷺ [راجع: ١٤٣]

١٥٢٨ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مُهَلٌ أَهْلُ الْمَدِينَةِ دُوَّالُ الْحُلَيْفَةِ، وَمُهَلٌ أَهْلُ الشَّامِ مَهِيَّةُ وَهِيَ الْجُحْفَةُ، وَأَهْلٌ نَجْدِ قَرْنَ».
قَالَ ابْنُ عَمْرَ رَضِيَ اللَّهُ عَنْهُما: زَعَمُوا أَنَّ النَّبِيَّ ﷺ قَالَ وَلَمْ أَسْمَعْهُ: «وَمُهَلٌ أَهْلُ الْيَمَنِ يَلْمَلْمَ». [راجع: ١٤٣]

(١١) بَابُ مُهَلٌ مِنْ كَانَ دُونَ المَوَاقِيتِ

١٥٢٩ - حَدَّثَنَا قَتْبَيْهُ: حَدَّثَنَا حَمَادٌ، عَنْ عَمْرِو، عَنْ طَاوُسٍ، عَنْ

Juhfa, for the people of Sham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these *Mawāqīt* are for those living at those very places, and besides them; for those who come through those places with the intention of performing *Hajj* and *'Umra*; and whoever is living inside these places can assume *Ihrām* from his own dwelling place, and the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

(12) CHAPTER. The *Miqāt* for the people of Yemen.

1530. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ fixed *Dhul-Hulaifa* as the *Miqāt* for the people of Al-Madina, Al-Juhfa for the people of Sham, Qarn-al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen. And these *Mawāqīt* are for those living at those very places, and besides them, for all those who come through them with the intention of performing *Hajj* and *'Umra*; and whoever is living within these *Mawāqīt* should assume *Ihrām* from where he starts, and the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

(13) CHAPTER. The *Miqāt* for the people of 'Irāq is *Dhāt-'Irq*.

1531. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: When these two towns (*Baṣrah* and *Kūfa*) were conquered, the people went to 'Umar and said, "O chief of the faithful believers! The Prophet ﷺ fixed Qarn as the *Miqāt* for the people of Najd, it is beyond our way and it is difficult for us to pass through it." 'Umar said, "Take as your *Miqāt* a place situated

ابن عَبَّاس رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَاتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةِ، وَلِأَهْلِ الْيَمَنِ يَلْمَمَ، وَلِأَهْلِ تَجِيدِ قَرْنَانِ فَهُنَّ لَهُنَّ وَلَمْنُ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمْنَ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ حَتَّى إِنَّ أَهْلَ مَكَّةَ يُهْلُوْنَ مِنْهَا. [راجع: ١٥٢٤]

(١٢) بَابُ مُهَلٌ أَهْلِ الْيَمَنِ

1530. حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حدثنا وهيب، عن عبد الله بن طاوس، عن أبيه، عن ابن عباس رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَاتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةِ، وَلِأَهْلِ الْيَمَنِ يَلْمَمَ الْمَنَازِلِ، وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ لِأَهْلِهِنَّ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِمْنَ أَرَادَ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَشَاءَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [راجع: ١٥٢٤]

(١٣) بَابٌ: ذَاثُ عَرْقٍ لِأَهْلِ الْعَرَاقِ

1531. حَدَّثَنِي عَلَيُّ بْنُ مُسْلِمٍ قَالَ: حدثنا عبد الله بن نمير: حدثنا عبيد الله، عن نافع، عن ابن عمر رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا فَتَحَ هَذَا الْمِصْرَانِ أَتَوْا عُمَرَ فَقَالُوا: يَا أَمِيرَ

opposite to Qarn on your usual way. So, he fixed Dhāt-‘Irq (as their *Miqāt*).”

الْمُؤْمِنَينَ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ حَدَّ
لِأَهْلِ تَجْدِيدِ قَرْنَا وَهُوَ جَوْزٌ عَنْ
طَرِيقِنَا، وَإِنَّا إِنْ أَرْدَنَا قَرْنَا شَقَّ
عَلَيْنَا. قَالَ: فَانْتَهُوا حَذْوَهَا مِنْ
طَرِيقِكُمْ، فَحَدَّ لَهُمْ دَاتَ عَرْقٍ.
طَرِيقُكُمْ، فَحَدَّ لَهُمْ دَاتَ عَرْقٍ.
(١٤) بَاتٌ:

(14) CHAPTER.

1532. Narrated Nāfi‘: ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا said, “Allāh’s Messenger ﷺ made his camel sit (i.e. he dismounted) at Al-Baṭḥā in Dhul-Hulaifa and offered the Salāt (prayer).” ‘Abdullāh bin ‘Umar used to do the same.

١٥٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكُ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ أَنَّهَا
بِالْبَطْحَاءِ بِذِي الْحِلْقَةِ فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُمَا يَمْعِلُ ذَلِكَ . [راجٍ: ٤٨٤]

(15) CHAPTER. The going of the Prophet ﷺ (for Hajj) via Ash-Shajara way.

١٥) بَابُ خُرُوجِ النَّبِيِّ عَلَى طَرِيقِ الشَّجَرَةِ

1533. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : used to go (for *Hajj*) via Ash-Shajara way and return via Mu’arras way. And no doubt, whenever Allāh’s Messenger ﷺ went to Makkah, he used to offer the *Salāt* (prayer) in the mosque of Ash-Shajara; and on his return journey, he used to offer the *Salāt* at Dhul-Hulaifa in the middle of the valley, and pass the night there till morning.

١٥٣٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا أَنْسُ بْنُ عِيَاضٍ، عَنْ
عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ
وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ. وَأَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ
صَلَّى فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ
صَلَّى بِذِي الْحُلِيَّةِ بِبَطْنِ الْوَادِي
وَبَاتَ حَتَّى يُضْسَمَّ. [٤٨٤]

(16) CHAPTER. The saying of the Prophet ﷺ : “Al-‘Aqīq is a blessed valley.”

(١٦) بَابُ قَوْلِ النَّبِيِّ ﷺ: «الْعَقِيقُ وَادِ مُبَارَكٌ»

1534. Narrated ‘Umar رضي الله عنه : In the valley of Al-‘Aqiq I heard Allāh’s Messenger

saying, "Tonight a messenger came to me from my Lord and asked me to offer *Salāt* (prayer) in this blessed valley; and to assume *Ihrām* for *Hajj* and '*Umra* together."

الوليد ويشترُبْنَ بْنَ بَكْرِ التَّنْسِيْيِيْ قَالَ : حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ : حَدَّثَنِي يَحْيَى قَالَ : حَدَّثَنِي عِكْرِمَةُ أَنَّهُ سَمِعَ ابْنَ عَبَاسِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : إِنَّهُ سَمِعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَوْا دِي الْعَقِيقِ يَقُولُ : «أَتَانِي الْلَّيْلَةَ آتٍ مِنْ رَبِّي قَالَ : صَلَّ فِي هَذَا الْوَادِي الْمَبَارِكِ ، وَقُلْ : عُمَرَةُ فِي حَجَّةٍ». [انظر : ٧٣٤٣ ، ٢٢٣٧]

1535. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللَّهُ عَنْهُمَا, "The Prophet ﷺ while resting in the bottom of the valley at Mu'arras (a place where a traveller rests in the last part of night) in Dhul-Hulaifa, said that he had been addressed in a dream, 'Verily you are in a blessed valley.' Sālim made us to dismount from our camels at the place where 'Abdullāh used to dismount, aiming at the place where Allāh's Messenger ﷺ had rested and it was below the mosque situated in the middle of the valley in between them (the residence) and the road.

١٥٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ : حَدَّثَنَا فُضِيلُ بْنُ سُلَيْمَانَ : حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ قَالَ : حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَرَى وَهُوَ مُعَرَّسٌ بِذِي الْحُلْيَةِ يُبَطِّنُ الْوَادِي ، قِيلَ لَهُ : إِنَّكَ يَبْطِحَاءُ مُبَارَكَةً . وَقَدْ أَنَّحَ بِنَا سَالِمٌ يَتَرَحَّجُ بِالْمُنَاحَ الَّذِي كَانَ عَبْدُ اللَّهِ يُنْبِيُّ ، يَتَحَرَّرُ مُعَرَّسَ رَسُولِ اللَّهِ ﷺ وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي يُبَطِّنُ الْوَادِي ، يَبْيَنُ وَبَيْنَ الظَّرِيقِ وَسَطْ مِنْ ذَلِكَ .

[راجع : ٤٨٣]

(١٧) بَابُ غَسلِ الْخَلُوقِ ثَلَاثَ مَرَاتٍ مِنَ الشَّيْءِ

(17) CHAPTER. To wash the perfume thrice off the clothes (of *Ihrām*).

١٥٣٦ - قَالَ أَبُو عَاصِمٍ : أَخْبَرَنَا أَبْنُ جَرِيْجَ : أَخْبَرَنِي عَطَاءً : أَنَّ صَفْوَانَ ابْنَ يَعْلَى أَخْبَرَهُ : أَنَّ يَعْلَى

1536. Narrated Ṣafwān bin Ya'la: Ya'la said to 'Umar رَضِيَ اللَّهُ عَنْهُ, "Show me the Prophet ﷺ when he is being inspired Divinely." While the Prophet ﷺ was at Ji'rāna (in the company of some of his

Companions) a person came and asked, "O Allāh's Messenger! What is your verdict regarding that person who assumes *Ihrām* for 'Umra and is scented with perfume?" The Prophet ﷺ kept quiet for a while and he was Divinely inspired (then). 'Umar beckoned Ya'la. So he came, and Allāh's Messenger ﷺ was shaded with a sheet. Ya'la put his head in and saw that the face of Allāh's Messenger ﷺ was red and he was snoring. When that state of the Prophet ﷺ was over, he ﷺ asked, "Where is the person who asked about 'Umra?" Then that person was brought and the Prophet ﷺ said, "Wash the perfume off your body thrice and take off the cloak and do the same in 'Umra as you do in *Hajj*."

قالَ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَرْنِي النَّبِيَّ
ﷺ حِينَ يُوحَى إِلَيْهِ قَالَ: فَيَسِّنَا النَّبِيَّ
ﷺ بِالْجِعْرَانَةِ وَمَعَهُ نَفَرٌ مِّنْ أَصْحَابِهِ
جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ
كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ وَهُوَ
مُتَضَمِّنٌ بِطِيبٍ؟ فَسَكَتَ النَّبِيُّ
ﷺ سَاعَةً فَجَاءَهُ الْوَحْيُ فَأَشَارَ عُمَرَ رَضِيَ
اللَّهُ عَنْهُ إِلَى يَعْلَمِي، فَجَاءَ يَعْلَمِي وَعَلَى
رَسُولِ اللَّهِ
ﷺ ثُوبٌ قَدْ أَظْلَلَ بِهِ
فَأَذْخَلَ رَأْسَهُ فَإِذَا رَسُولُ اللَّهِ
ﷺ مُحْمَرُ الْوَجْهِ وَهُوَ يَغْطِثُ ثُمَّ سُرِّيَ عَنْهُ.
فَقَالَ: «أَيْنَ الَّذِي سَأَلَ عَنِ الْعُمْرَةِ؟»
فَأَتَيَ بِرَجُلٍ فَقَالَ: «أَغْسِلِ الْطَّيْبَ
الَّذِي بِكَ ثَلَاثَ مَرَاتٍ. وَانْزِعْ عَنْكَ
الْجُبَّةَ، وَاصْنَعْ فِي عُمْرَتِكَ مَا تَصْنَعُ
فِي حَجَّتِكَ». قُلْتُ لِعَطَاءً: أَرَادَ
الإِنْفَاءَ حِينَ أَمْرَهُ أَنْ يَغْسِلَ ثَلَاثَ
مَرَاتٍ؟ قَالَ: نَعَمْ. [انظر: ١٧٨٩،
١٨٤٧، ٤٣٢٩، ٤٩٨٥]

(18) CHAPTER. The use of perfume while assuming *Ihrām*. What to wear when one intends to assume *Ihrām*. May one comb and put oil on one's hair?

And Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُما stated, "A *Muhrim* may smell sweet basil, and he may look at the mirror and can be treated with ordinary edible oil and butter." And 'Atā' said, "A *Muhrim* may wear a ring and the *Himyān* (a belt with a purse to keep one's money)." And Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما performed the *Tawāf* while he was *Muhrim*, with a piece of cloth tied round his belly. And

(١٨) بَابُ الْطَّيْبِ عِنْدَ الْإِحْرَامِ، وَمَا
يَلْبِسُ إِذَا أَرَادَ أَنْ يُخْرِمَ، وَيَتَرَجَّلُ
وَيَدْهُنُ

وقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا: يَشْمُسُ الْمُهْرِمُ الرَّبِيعَانَ وَيَنْظُرُ
فِي الْمِرْأَةِ وَيَتَدَادَى بِمَا يَأْكُلُ الزَّيْتَ
وَالسَّمَنَ. وَقَالَ عَطَاءً: يَتَحَمَّ وَيَلْبِسُ
الْهِمْيَانَ. وَطَافَ ابْنُ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا وَهُوَ مُهْرِمٌ وَقَدْ حَزَمَ عَلَى بَطْنِهِ

'Āisha found no harm in wearing *Tubbān* (short trousers) by those who fixed her *Howdah*.

1537. Narrated Sa'īd bin Jubair: Ibn 'Umar used to oil his hair. I told that to Ibrāhīm who said, "What do you think about this statement."

بِثُوبٍ. وَلَمْ تَرَ عَائِشَةً رَضِيَ اللَّهُ عَنْهَا بِالْتَّبَانِ بِأَسَا لِلَّذِينَ يَرْحَلُونَ هَوْدَجَهَا.

١٥٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ

يُوسُفٌ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: كَانَ ابْنُ

عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَدَهُنُ بِالزَّيْتِ. فَذَكَرْنَاهُ لِإِبْرَاهِيمَ فَقَالَ: مَا تَضَعُنَّ

بِقُولِهِ:

1538. Narrated Aswad: 'Āishah رَضِيَ اللَّهُ عَنْهَا said: As if I were just now observing the glitter of the scent in the parting of the hair of the Prophet ﷺ while he was *Muhrim*?"

١٥٣٨ - حَدَّثَنِي الْأَسْوَدُ عَنْ

عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَأَنِي أَنْظُرُ إِلَى وَبِصْرِ الطَّيِّبِ فِي مَفَارِقِ

رَسُولِ اللَّهِ ﷺ وَهُوَ مُخْرِمٌ.

١٥٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

يُوسُفَ: أَخْبَرَنَا مَالِكُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، عَنْ أَبِيهِ، عَنْ

عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كُنْتُ أُطْبَيْبُ رَسُولَ اللَّهِ ﷺ

لِأَخْرَامِهِ حِينَ يُحْرِمُ وَلِحَلِّهِ قَبْلَ أَنْ يُطْوَفَ بِالبَيْتِ. [انظر: ١٧٥٤، ٥٩٢٢]

[٥٩٣٠، ٥٩٢٨]

(١٩) مَنْ أَهْلٌ مُلَبِّدًا

(19) CHAPTER. Whosoever recited *Talbiya*⁽¹⁾ and assumed *Ihrām* with head-hair matted (with resin or the like).

1540. Narrated Sālim's father رَضِيَ اللَّهُ عَنْهُ: "I heard Allāh's Messenger ﷺ reciting *Talbiya* and assuming *Ihrām* with his head-hair matted together.

١٥٤٠ - حَدَّثَنَا أَصْبَعُ: أَخْبَرَنَا

ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتَ رَسُولَ اللَّهِ ﷺ يُهَلِّ مُلَبِّدًا. [انظر: ١٥٤٩، ٥٩١٤]

[٥٩١٥]

(1) (Ch.18) *Talbiya*: See *Hadīth* No.1549.

(20) CHAPTER. To recite *Talbiya* and assume *Ihrām* at the mosque of *Dhul-Hulaifa* (by the inhabitants of Al-Madīnah who want to perform *Hajj* or '*Umra*).

1541. Narrated Sālim bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: I heard my father saying, “Never did Allāh’s Messenger ﷺ recite *Talbiya* and assume *Ihrām* except at the Mosque, that is, at the mosque of Dhul-Hulaifa.

(٢٠) بَابُ الإِهْلَالِ عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ

١٥٤١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُعْيَانُ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمَ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: مَا أَهَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ، يَعْنِي مَسْجِدِ ذِي الْحُلَيْفَةِ.

(٢١) بَابُ مَا لَا يَلْبِسُ الْمُحْرِمُ مِنَ الثِّيَابِ

(21) CHAPTER. What kind of clothes a *Muhrim* should not wear.

1542. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: A man asked, “O Allāh’s Messenger! What kind of clothes should a *Muhrim* wear?” Allāh’s Messenger ﷺ replied, “He should not wear a shirt, a turban, trousers, a headcloak or leather socks, except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or *Wars* (kinds of perfumes).”

١٥٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا يَلْبِسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَلْبِسُ الْقُصْصَ، وَلَا الْعَمَائِمَ، وَلَا السَّرَاوِيلَاتِ، وَلَا الْبَرَائِسَ، وَلَا الْخِفَافَ إِلَّا أَحَدٌ لَا يَجِدُ تَعْلِيئَنَّ فَلَيَلْبِسْ خَمْرًا وَلَيُقْطَعُهُمَا أَسْقَلَ مِنَ الْكَعْبَيْنِ. وَلَا تَلْبِسُوا مِنَ الثِّيَابِ شَيْئًا مَسْهُ زَغْرَانُ أَوْ وَرْسُ.

[راجع: ١٣٤]

(٢٢) بَابُ الرُّكُوبِ وَالْأَرْتَادَافِ فِي الحجّ

(22) CHAPTER. Riding alone or with somebody else during *Hajj*.

1543, 1544. Narrated ‘Ubaidullāh bin ‘Abdullāh: Ibn ‘Abbās said, “Usāma rode behind Allāh’s Messenger ﷺ from ‘Arafāt to Al-Muzdalifa; and then Al-Fadl rode behind Allāh’s Messenger ﷺ from Al-Muzdalifa to Mina.” Ibn ‘Abbās added, “Both of them said, ‘The Prophet ﷺ kept on reciting *Talbiya* till he did the *Ramy* of *Jamrat-al-Aqaba*.’”

١٥٤٣، ١٥٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ:
حَدَّثَنَا أَبِي عَنْ يُوسُفَ الْأَيْلَيْيِ، عَنِ الرُّهْبَرِيِّ، عَنْ عَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ كَانَ رَدْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفةَ إِلَى المُزْدَلَفَةِ، ثُمَّ أَرْدَفَ الْفَضْلَ مِنَ الْمُزْدَلَفَةِ إِلَيْ مِنِيَّةِ قَالَ: فَكِلَاهُمَا قَالَ: لَمْ يَزِلِ الْبَيْتُ يُلَيَّ حَتَّى رَمَيَ جَمْرَةَ الْعَقَبَةِ. [الحديث: ١٥٤٣، انظر: ١٦٨٦، ١٦٨٥، ١٦٧٠]

(٢٢) بَابُ ما يُبَسِّطُ الْمُحْرِمُ مِنَ الْتَّيَابِ وَالْأَرْدِيَةِ وَالْأَرْزِ،

(23) CHAPTER. What kind of clothes a *Muhrim* should wear, both for *Rida* (upper half body-cover) and *Izār* (lower half body-cover).

And ‘Āishah رَضِيَ اللَّهُ عَنْهَا wore clothes dyed with yellow colour while she was *Muhrima* and she said that a *Muhrima* should neither *Talath-tham* (i.e. to cover one’s face up to the eyes) nor should cover it completely; and she should not wear such clothes as are scented with *Wars* or saffron. And Jābir said, “I do not regard the dye-stuff taken from safflower as a kind of scent.” ‘Āishah considered that there was no harm for a woman to wear ornaments or black or rose (pink) coloured clothes or leather socks while in a state of *Ihrām*. And Ibrāhīm did not see any harm in changing one’s clothes (of *Ihrām*).

1545. Narrated ‘Abdullāh bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ, with his Companions departed from Al-Madīnah after combing and oiling his hair and putting on two sheets of *Ihrām* – *Rida*

وَلَبِسَتْ عَايَشَةُ التَّيَابَ الْمُعَصَفَرَةَ وَهِيَ مُحْرِمَةٌ. وَقَالَتْ: لَا تَلَثِّمْ. وَلَا تَتَرْفَعْ، وَلَا تَأْبِسْ ثُوبًا بِوَرْسٍ وَلَا رَغْفَرَانِ. وَقَالَ جَابِرٌ: لَا أَرَى الْمُعَصَفَرَ طَيِّبًا. وَلَمْ تَرِ عَايَشَةُ بَأْسًا بِالْحُلُبِيِّ وَالثُّوبِ الْأَسْوَدِ، وَالْمُوَرَّدِ وَالْحُفَّ لِلْمَرْأَةِ. وَقَالَ إِبْرَاهِيمُ: لَا بَأْسَ أَنْ يُبَدِّلَ شِيَاهَةً.

١٥٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيِّ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي مُوسَى بْنُ عَقْبَةَ

(upper body-cover) and *Izār* (lower body-cover). He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave scent on the skin.

And so in the morning, the Prophet ﷺ mounted his *Rāhīla* (mount) while in *Dhul-Hulaifa* and proceeded till they reached Al-Baidā', where he and his Companions recited *Talbiya*, and then he did the ceremony of *Taqlīd* (which means to put the coloured rope garland around the neck) of his *Badana* (camel for sacrifice). And that was on the 25th of *Dhul-Qa'da*. When he reached Makkah on the 4th of *Dhul-Hijjah*, performed the *Tawāf* round the Ka'bah and the *Sā'y* (going) between As-Şafa and Al-Marwā⁽¹⁾. And as he had garlanded his *Badana*, he did not finish his *Ihrām*. He proceeded towards the highest places of Makkah near Al-Hujūn and he was assuming the *Ihrām* for *Hajj* and did not go near the Ka'bah after he performed *Tawāf* (round it) till he returned from 'Arafāt. Then he ordered his Companions to perform the *Tawāf* round the Ka'bah and then the *Sā'y* of As-Şafa and Al-Marwā, and to cut short the hair of their heads and to finish their *Ihrām*. And that was only for those people who did not have *Badana* (camels etc., for sacrifice) and had not garlanded them. Those who had their wives with them were permitted to contact them (can have sexual relations), and similarly can use perfume and wear (ordinary) clothes. [Then they assumed their *Ihrām* for *Hajj* (and that was *Hajj-at-Tamutu*) on the 8th of *Dhul-Hijjah* and performed their *Hajj*].

قالَ: أَخْبَرَنِي كُرَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: انْطَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ بَعْدَ مَا تَرَجَّلَ وَأَدْهَنَ وَلَيْسَ إِزَارَةً وَرِدَاءَهُ هُوَ وَأَصْحَابُهُ، فَلَمْ يَنْهِ عَنْ شَيْءٍ مِنَ الْأَرْوَى وَالْأَرْزِ تُلْبِسُ إِلَّا الْمُرْغَفَةَ الَّتِي تَرْدَعُ عَلَى الْجَلْدِ. فَأَصْبَحَ بِذِي الْحُلَيْقَةِ، رَكِبَ رَاحِلَتَهُ حَتَّى اسْتَوَى عَلَى الْيَدِيَّاءِ أَهْلَهُ وَأَصْحَابُهُ وَقَدَّمَ بَدَنَتَهُ. وَذَلِكَ لِخَمْسِ بَقِيَّةِ مِنْ ذِي الْقَعْدَةِ، فَقَدِمَ مَكَّةً لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحَجَّةِ، قَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَّا وَالْمَرْوَةِ، وَلَمْ يَعْلَمْ مِنْ أَجْلِ بُدْنِهِ لَأَنَّهُ قَدَّلَهَا. ثُمَّ نَزَّلَ بِأَعْلَى مَكَّةَ عِنْدَ الْحَجُّوْنِ وَهُوَ مُهْلٌ بِالْحَجَّ، وَلَمْ يَقْرِبِ الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ وَأَمَرَ أَصْحَابَهُ أَنْ يَظْوَفُوا بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ يَقْصُرُوا مِنْ رُؤُسِهِمْ، ثُمَّ يَحْلُوا، وَذَلِكَ لِمَنْ لَمْ يَكُنْ مَعَهُ بَدَنَةً قَدَّلَهَا. وَمَنْ كَانَتْ مَعَهُ امْرَأَةٌ فَهِيَ لَهُ حَلَالٌ. وَالْطَّيْبُ وَالثَّيَابُ. [انظر:]

[١٦٢٥، ١٧٣١]

(1) (H.1545) *Tawāf* between As-Şafa and Al-Marwā is also called *Sā'y* which means literally "walking" or "going." Here it means the seven times of going hurriedly between the two mountains in Makkah called As-Şafa and Al-Marwā (as it is one of the ceremonies of *Hajj* and '*Umra*).

(٢٤) بَابُ مَنْ بَاتَ بِذِي الْحُلَيْفَةِ حَتَّى أَصْبَحَ، قَالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ.

This was narrated by Ibn ‘Umar رضي الله عنهما on the authority of the Prophet ﷺ.

1546. Narrated Anas bin Mālik : رضي الله عنه said, “The Prophet ﷺ offered four *Rak‘ā* in Al-Madina and then two *Rak‘ā* at Dhul-Hulaifa and then passed the night at Dhul-Hulaifa till it was morning and then he mounted his *Rāhīla* (mount) and it stood up, he started to recite *Talbiya*.

(٢٤) بَابُ مَنْ بَاتَ بِذِي الْحُلَيْفَةِ حَتَّى أَصْبَحَ، قَالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ.

١٥٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ الْمُنْكِدِرِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: صَلَّى النَّبِيُّ ﷺ بِالْمَدِينَةِ أَرْبَعًا، وَبِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ. ثُمَّ بَاتَ حَتَّى أَصْبَحَ بِذِي الْحُلَيْفَةِ فَلَمَّا رَكِبَ رَاحِلَتَهُ وَاسْتَوْتُ بِهِ أَهْلًا. [راجع: ١٠٨٩]

١٥٤٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الرَّوَّاهِ: حَدَّثَنَا أَيُوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيًّا ﷺ صَلَّى الظَّهَرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ. قَالَ: وَأَحْسِبْهُ بَاتَ بِهَا حَتَّى أَصْبَحَ.

[راجع: ١٠٨٩]

(٢٥) بَابُ رَفْعِ الصَّوْتِ بِالْإِمْلَالِ

١٥٤٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ بِالْمَدِينَةِ الظَّهَرَ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِمَا جَمِيعًا.

1547. Narrated Abū Qilāba: Anas bin Mālik said, “The Prophet ﷺ offered four *Rak‘ā* of the *Zuhr* prayer in Al-Madina and two *Rak‘ā* of *‘Asr* prayers at Dhul-Hulaifa.” I think that the Prophet ﷺ passed the night there till morning.

(25) CHAPTER. *Talbiya* is to be recited aloud.

1548. Narrated Anas : رضي الله عنه said, “The Prophet ﷺ offered four *Rak‘ā* of the *Zuhr* prayer in Al-Madina and two *Rak‘ā* of the *‘Asr* prayer in Dhul-Hulaifa and I heard them (the Companions of the Prophet ﷺ) reciting *Talbiya* together loudly to the extent of shouting.

(26) CHAPTER. The *Talbiya*.

1549. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The *Talbiya* of Allâh's Messenger ﷺ was :

*'Labbaik Allāhumma labbaik, labbaika la
sharīka Laka labbaik, innal-hamda wan-
ni'mata Laka wal-mulk, lā sharīka Laka'*

(I respond to Your Call O Allāh, I respond to Your Call, and I am obedient to Your Orders, You have no partner, I respond to Your Call. All the praises, thanks and blessings are for You. All the sovereignty is for You. And You have no partners with You.)

1550. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا : know how the Prophet ﷺ used to say (Talbiya) and it was:

'*Labbaik Allāhumma labbaik, labbaika la
ṣharīka Laka labbaik, innal-ḥamda wan-
ni'mata Laka wal-mulk, lā ṣharīka Laka'*'
[See Hadīth No.1549].

(27) CHAPTER. The praising and the glorification of Allāh and the saying of *Takbir* before reciting *Talbiya*, while mounting one's travelling animal.

1551. Narrated Anas bin Mâlik رضي الله عنه : Allah's Messenger ﷺ offered four *Rak'â* of *Zuhr* prayers at Al-Madîna and we were in his company, and two *Rak'â* of the *'Asr* prayers at Dhul-Hulaifa and then passed the night there till it was dawn; then he rode, and

٢٦) بَابُ التَّلْبِيَةِ

١٥٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ؛ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ تَائِلَيَةَ رَسُولِ اللَّهِ ﷺ: «لَيْكَ اللَّهُمَّ لَيْكَ لَا شَرِيكَ لَكَ لَيْكَ». إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ». [رَاجِعٌ: ١٥٤٠]

١٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفِيَّانُ، عَنْ أَبِي عَطِيَّةِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنِّي لَا أَغْلُمُ كَيْفَ كَانَ الْبَيْتُ يُبَيِّنُ يُبَيِّنُ: لَبَيْكَ اللَّهُمَّ لَبَيْكَ لَبَيْكَ لَبَيْكَ لَكَ لَكَ لَبَيْكَ، إِنَّ الْحَمْدَ وَالْعَمَّةَ لَكَ». تابَعَهُ أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ . وَقَالَ شَعْبَةُ: أَخْبَرَنَا سُلَيْمَانُ: سَمِعْتُ حَيْشَمَةَ عَنْ أَبِي عَطِيَّةِ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

(٢٧) بَابُ التَّحْمِيدِ وَالتَّسْبِيحِ
وَالتَّكْبِيرِ قَبْلَ الْإِهْلَالِ عِنْدَ الرُّوكُوبِ
عَلَمَ الدَّارَةَ

١٥٥١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا أَيُوبُ عَنْ أَبِي قِلَّابَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

reached Al-Baidā', he praised and glorified Allāh and said *Takbīr* (i.e., *Alhamdu-lillāh, Subhān-Allah* and *Allāhu-Akbar*). Then, he and the people along with him recited *Talbiya* with the intention of performing *Hajj* and '*Umra*. When we reached (Makkah) he ordered us to finish the *Ihrām* (after performing the '*Umra*) [only those who had no *Hady* (animal for sacrifice) with them] till the day of *Tarwiya* (8th *Dhul-Hijjah*) when they assumed *Ihrām* for *Hajj* (*Hajj-at-Tamutu'*). The Prophet ﷺ sacrificed many camels (slaughtering them by *Nahr* way)⁽¹⁾ with his own hands while (the camels were) standing. [While in Al-Madina, Allāh's Messenger ﷺ also sacrificed with his own hands two horned rams black and white in colour in the Name of Allāh (by *Dhabh*⁽²⁾ way)."]

(28) CHAPTER. Reciting *Talbiya* when one has mounted his *Rāhila* (mount) and it stood up straight (ready to set out).

1552. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ recited *Talbiya* when he had mounted his *Rāhila* (mount) and it stood up straight (ready to set out).

(29) CHAPTER. Reciting *Talbiya* while facing the *Qiblah*.

1553. Narrated Nāfi', 'Whenever Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما finished his morning *Salāt* (prayer) at *Dhul-Hulaifa* he would get his *Rāhila* (mount) prepared. Then, he would ride on it, and after it had stood up straight (ready to set out), he would face *Al-*

وَنَحْنُ مَعْهُ بِالْمَدِينَةِ الظَّهَرَ أَرْبَعًا،
وَالْعَصْرَ بْنِي الْحُلَيْفَةَ رَكْعَيْنِ. ثُمَّ
بَاتِ بِهَا حَتَّى أَصْبَحَ ثُمَّ رَكِبَ حَتَّى
اسْتَوَثْ يِهَ عَلَى الْبَيْنَاءِ حَمْدَ اللَّهِ
وَسَبَّحَ وَكَبَرَ. ثُمَّ أَهَلَّ بَحْرَ وَعْمَرَةَ،
وَأَهَلَّ النَّاسُ بِهِمَا. فَلَمَّا قَدِمْنَا أَمْرَ
النَّاسَ فَحَلُّوا حَتَّى كَانَ يَوْمُ التَّرْوِيَةَ
أَهْلُوا بِالْحَجَّ، قَالَ: وَنَحْرَ النَّبِيُّ ﷺ
بِدَنَاتِ بِيدهِ قِيَاماً وَذَبَحَ رَسُولُ اللَّهِ ﷺ
بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ. قَالَ أَبُو عَبْدِ
اللَّهِ: قَالَ بَعْضُهُمْ: هَذَا، عَنْ أَئُوبَ،
عَنْ رَجُلٍ، عَنْ أَنَسٍ. [راجع: ١٠٨٩]

(٢٨) بَابُ مَنْ أَهَلَ حِينَ اسْتَوَثْ يِهَ
رَاحِلَتَهُ قَائِمَةً

١٥٥٢ - حَدَّثَنَا أَبُو عَاصِمٍ:
أَخْبَرَنَا ابْنُ جُرَيْحٍ قَالَ: أَخْبَرَنِي
صَالِحُ بْنُ كَيْسَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَهَلَّ
النَّبِيُّ ﷺ حِينَ اسْتَوَثْ يِهَ رَاحِلَتَهُ
قَائِمَةً. [راجع: ١٦٦]

(٢٩) بَابُ الْإِهْلَالِ مُسْتَقْبِلَ الْقِبْلَةِ

١٥٥٣ - وَقَالَ أَبُو مَعْمِرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ: حَدَّثَنَا أَئُوبُ عَنْ نَافِعٍ
قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
إِذَا صَلَّى بِالْغَدَاءِ بْنِي الْحُلَيْفَةَ أَمْرَ

(1) and (2) – (H. 1551) See footnote (1) and (2), *Hadīth* No.982 and its chapter 22.

Qiblah (the Ka'bah at Makkah) while sitting (on his mount) and recite *Talbiya*. When he had reached the boundaries of the *Haram* (or Makkah), he would stop the recitation of *Talbiya* till he reached *Dhi-Tuwā* (near Makkah) where he would pass the night till it was dawn. After offering the morning *Salāt*, he would take a bath. He claimed that Allāh's Messenger ﷺ had done the same.

بِرَاحِلَتِهِ فَرِحْلَتْ. ثُمَّ رَكَبَ فَإِذَا
اسْتَوَتْ بِهِ اسْتَقْبَلَ الْقِبْلَةَ قَائِمًا ثُمَّ
يَلْبَيِ حَتَّى يَلْغُ الْحَرَمَ، ثُمَّ يُمْسِكُ
حَتَّى إِذَا جَاءَ دَأْ طُوَى بَاتَ بِهِ حَتَّى
يُضْسِحَ فَإِذَا صَلَّى الْعَدَاءَ اغْتَسَلَ وَزَعَمَ
أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذَلِكَ تَابَعَهُ
إِسْمَاعِيلُ عَنْ أَيُوبَ فِي الْعَسْلِ.

[انظر: ١٥٥٤، ١٥٧٣، ١٥٧٤]

1554. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا intended to go to Makkah he used to oil himself with a sort of oil that had no pleasant smell, then he would go to the mosque of Al-Hulaifa and offer the *Salāt* (prayer). Then he would ride on his *Rāhila* (mount) and when it had stood up straight (ready to depart) he would assume *Iḥrām*, and recite *Talbiya*⁽¹⁾. He used to say that he had seen the Prophet ﷺ doing the same.

١٥٥٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤَدَ
أَبُو الرَّبِيعِ: حَدَّثَنَا فُلَيْحَ، عَنْ نَافِعٍ
قَالَ: كَانَ أَبْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
إِذَا أَرَادَ الْخُرُوجَ إِلَى مَكَّةَ ادْهَنَ بِدْهُنَ
لَيْسَ لَهُ رَائِحَةً طَيِّبَةً، ثُمَّ يَأْتِي مَسْجِدَ
ذِي الْحُلَيْفَةِ فَيُصَلِّي ثُمَّ يَرْكُبُ، وَإِذَا
اسْتَوَتْ بِهِ رَاحِلَتِهِ قَائِمًا أَحْرَمَ ثُمَّ
قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ
يَفْعَلُ. [راجع: ١٥٥٣]

**(٣٠) بَابُ التَّلْبِيَةِ إِذَا انْحَدَرَ فِي
الوَادِي**

١٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَشِّ
قَالَ: حَدَّثَنِي أَبْنُ أَبِي عَدِيٍّ، عَنْ أَبِنِ
عُونِ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ أَبْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَدَكَرُوا
الدَّجَالَ أَنَّهُ قَالَ: «مَكْتُوبٌ بَيْنَ عَيْنَيْهِ:
كَافِرٌ»، فَقَالَ أَبْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ
وَلَكِنَّهُ قَالَ: «أَمَّا مُوسَى كَأْنِي أَنْظُرُ
إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يَلْبَيِ».

[انظر: ٣٣٥٥، ٥٩١٣]

(30) CHAPTER. Reciting *Talbiya* on entering a valley.

1555. Narrated Mujāhid: I was in the company of Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا and the people talked about *Ad-Dajjāl* and said, “*Ad-Dajjāl* will come with the word *Kāfir* (disbeliever) written in between his eyes.” On that Ibn 'Abbās said, “I have not heard this from the Prophet ﷺ, but I heard him saying, ‘As if I saw Mūsa (Moses) just now entering the valley reciting *Talbiya*.’”

(1) (H. 1554) *Talbiya*: See H. No. 1549.

(٣١) بَابُ كَيْفَ تُهْلِلُ الْحَائِضُ
وَالنِّسَاءُ؟

(31) CHAPTER. How should a menstruating woman and a woman in a puerperal state assume *Ihrām*?

And Allāh's Statement : "And that which has been slaughtered as a sacrifice for others than Allāh." (V.5:3)

أَهْلٌ تَكَلَّمُ بِهِ . وَاسْتَهْلَكْنَا وَأَهْلَكْنَا
الْهَلَالَ، كُلُّهُ مِنَ الظُّهُورِ . وَاسْتَهْلَكَ
الْمَطْرُ خَرَجَ مِنَ السَّحَابِ . «وَمَا أَهْلَ
لِغَرِّ أَلْوَ بِهِ» [المائدة: ٣] وَهُوَ مِنْ
اسْتَهْلَالِ الصَّبَّيِّ .

١٥٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلِمَةَ: حَدَّثَنَا مَالِكُ، عَنْ ابْنِ
شَهَابٍ، عَنْ عُرْوَةَ ابْنِ الزَّبِيرِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا رَفْقَ النَّبِيِّ ﷺ
قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةِ
الْوَدَاعِ فَأَهْلَكْنَا بِعُمْرَةِ ثُمَّ قَالَ النَّبِيُّ ﷺ
«مَنْ كَانَ مَعَهُ هَذِيَ فَلْيُهُلِّ
بِالْحَجَّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَجِدُ حَتَّى
يَحْلِّ مِنْهُمَا جَمِيعاً». فَقَدِمْتُ مَكَةَ
وَأَنَا حَائِضٌ وَلَمْ أُطْفِ بِالْبَيْتِ وَلَا
بَيْنَ الصَّفَا وَالْمَرْوَةِ . فَشَكُوتُ ذَلِكَ
إِلَى النَّبِيِّ ﷺ فَقَالَ: «اِنْقُضِي رَأْسَكِ
وَامْتَشِطِي وَاهْلِي بِالْحَجَّ وَدَعِيَ
الْعُمْرَةِ، فَفَعَلْتُ . فَلَمَّا قَصَبْتَا الْحَجَّ
أَرْسَلْنِي النَّبِيُّ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي بَكْرٍ إِلَى التَّتِيمِ فَاعْتَمَرْتُ فَقَالَ:
«هَذِهِ مَكَانُ عُمْرَتِكِ». قَالَتْ: قَطَافَ
الَّذِينَ كَانُوا أَهْلُوا بِالْعُمْرَةِ بِالْبَيْتِ،
وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُوا، ثُمَّ
طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ
مَنْيَ . وَمَمَّا الَّذِينَ جَمَعُوا الْحَجَّ

1556. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: We set out with the Prophet ﷺ in his last *Hajj* and we assumed *Ihrām* for '*Umra*. The Prophet ﷺ then said, "Whoever has got the *Hady* with him should assume *Ihrām* for *Hajj* along with '*Umra* and should not finish the *Ihrām* till he finishes both." I was menstruating when I reached Makkah, I neither did *Tawāf* round the Ka'bah nor [Sa'y (going)] between As-Ṣafā and Al-Marwa. I complained about that to the Prophet ﷺ on which he replied, "Undo and comb your head hair, and assume *Ihrām* for *Hajj* (only) and leave the '*Umra*." So, I did so. When we had performed the *Hajj*, the Prophet ﷺ sent me with my brother 'Abdur-Rahmān bin Abū Bakr to Tan'īm. So, I performed the '*Umra*. The Prophet ﷺ said to me, "This '*Umra* is in lieu of your missed one." Those who had assumed *Ihrām* for '*Umra* (*Hajj-at-Tamattu'*) performed *Tawāf* round the Ka'bah and (Sa'y) between As-Ṣafā and Al-Marwa and then finished their *Ihrām*. After returning from Minā, they performed another *Tawāf* (Sa'y) (going)] (between As-Ṣafā and Al-Marwa). Those who had assumed *Ihrām* for *Hajj* and '*Umra* together (*Hajj-al-Qirān*) performed only one *Tawāf* (Sa'y between As-Ṣafā and Al-Marwa).

والعمرَةِ فإنما طافوا طرفاً واحداً.

[راجع: ٢٩٤]

(٣٢) بابُ مِنْ أَهْلٍ فِي زَمِنِ النَّبِيِّ
كِلَالِ النَّبِيِّ ﷺ،

(32) CHAPTER. Whoever assumed *Ihrām* with the same intention as that of the Prophet ﷺ (for *Hajj* or *Umra*) in the lifetime of the Prophet ﷺ (without being objected by the Prophet ﷺ).

Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا narrated this on the authority of the Prophet ﷺ.

1557. Narrated ‘Atā: Jābir said, “The Prophet ﷺ ordered ‘Alī to keep on assuming his *Ihrām*.” The narrator then informed about the narration of Surāqa.

قالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
عَنِ النَّبِيِّ ﷺ.

١٥٥٧ - حَدَّثَنَا الْمَكْتُبُ بْنُ إِبْرَاهِيمَ، عَنْ ابْنِ جُرَيْحَةَ: قَالَ عَطَاءً:
قَالَ جَابِرٌ رَضِيَ اللَّهُ عَنْهُ: أَمَرَ النَّبِيُّ
عليَّا رَضِيَ اللَّهُ عَنْهُ أَنْ يُقِيمَ عَلَى
إِحْرَامِهِ. وَذَكَرَ قَوْلَ سُرَاقَةَ. [انظر:
١٥٦٨، ١٥٧٠، ١٦٥١، ١٧٨٥، ٢٠٦٢، ٢٠٦٣، ٢٢٣٠، ٤٣٥٢]

[٧٣٦٧، ٧٢٣٠، ٤٣٥٢]

١٥٥٨ - حَدَّثَنَا الْحَسْنُ بْنُ عَلَيٍّ
الْخَلَّالُ الْهَذَلِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ:
حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ قَالَ: سَمِعْتُ
مَرْوَانَ الْأَصْفَرَ، عَنْ أَنَسِ بْنِ مَالِكٍ
رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِيمٌ عَلَيَّ رَضِيَ
اللَّهُ عَنْهُ عَلَى النَّبِيِّ ﷺ مِنَ الْيَمِنِ
فَقَالَ: «بِمَا أَهْلَلْتَ؟» قَالَ: بِمَا أَهْلَلَ
بِهِ النَّبِيُّ ﷺ. فَقَالَ: «لَوْلَا أَنَّ مَعِي
الْهَذَلِيَّ لَأَخْلَلْتُ». وَرَأَدَ مُحَمَّدُ بْنُ
بَكْرٍ، عَنْ ابْنِ جُرَيْحَةَ: قَالَ لَهُ النَّبِيُّ
ﷺ: «بِمَا أَهْلَلْتَ يَا عَلَيُّ؟» قَالَ: بِمَا
أَهْلَلَ بِهِ النَّبِيُّ ﷺ. قَالَ: «فَأَهْلِدْ
وَأَمْكُثْ حَرَاماً كَمَا أَنْتَ».

١٥٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ

1558. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ from Yemen (to Makkah). The Prophet ﷺ asked ‘Alī, “With what intention have you assumed *Ihrām*?” ‘Alī replied, “I have assumed *Ihrām* with the same intention as that of the Prophet ﷺ. The Prophet ﷺ said, “If I had not the *Hady* with me I would have finished the *Ihrām*.”

Muhammad bin Bakr added that Ibn Juraij said: The Prophet ﷺ said to ‘Alī, “With what intention have you assumed the *Ihrām*, O ‘Alī?” He replied, “With the same (intention) as that of the Prophet ﷺ.” The Prophet ﷺ said, “Have a *Hady* and keep your *Ihrām* as it is.”

1559. Narrated Abū Mūsā رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ sent me to some people in Yemen

and when I returned, I found him at Al-Batḥā.' He asked me, "With what intention have you assumed *Ihrām* (i.e. for *Hajj* or for '*Umra* or for both)." I replied, "I have assumed *Ihrām* with an intention like that of the Prophet ﷺ." He asked, "Have you a *Hady* with you?" I replied in the negative. He ordered me to perform *Tawāf* round the Ka'bah and [Sa'y (going)] between As-Ṣafā and Al-Marwā and then to finish my *Ihrām*. I did so and went to a woman from my tribe who combed my hair or wahsed my head. Then, when 'Umar رَضِيَ اللَّهُ عَنْهُ became caliph he said, "If we follow Allah's Book, it orders us to remain in the state of *Ihrām* till we finish from *Hajj*⁽¹⁾ as Allah تَعَالَى says: 'Perform properly the *Hajj* and '*Umra* for Allah.' (V.2:196). And if we follow *As-Sunna* of the Prophet ﷺ who did not finish his *Ihrām* till he sacrificed his *Ha'dy* (*Hajj-al-Qirān*)."

يُوْسُفَ: حَدَّثَنَا سُفيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شَهَابٍ. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعْثَتِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى فَوْجِي بِالْيَمَنِ فَجِئْتُ وَهُوَ بِالْبَطْحَاءِ قَالَ: «بِمَا أَهْلَلْتَ؟» قُلْتُ: أَهْلَلْتُ كِإِهْلَالِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «هَلْ مَعَكَ مِنْ هَذِي؟» قُلْتُ: لَا، فَأَمْرَنِي فَطَفْتُ بِالْيَمَنِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَمْرَنِي فَأَحْلَلْتُ فَأَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَّطْتُنِي أَوْ عَسَلْتُ رَأْسِي. فَقَدِيمٌ عُمَرٌ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنْ نَأْخُذُ بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالْتَّمَامِ. قَالَ تَعَالَى: «وَاتَّمُوا الْمَحْيَى وَلَا تُمْرِنُوهُ» [البقرة: ١٩٦] وَإِنْ نَأْخُذُ بِسُتْنَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّهُ لَمْ يَحِلَّ حَتَّى تَحْرَرَ الْهَذِي. [انظر: ١٥٦٥، ١٧٢٤، ١٧٩٥]

[٤٣٩٧، ٤٣٤٦]

(33) CHAPTER. The Statement of Allāh تَعَالَى : "The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months ... (upto) ... *Hajj*..." (V.2:197). And also His Statement : "They ask you (O Muḥammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the *Hajj*." (V.2:189).

And Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما said, "The months of *Hajj* are *Shawwāl*, *Dhu'l-Qa'da* and the first ten days of *Dhu'l-Hijjah*. And Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُما said, "It is in accordance with the *As-Sunna* (legal ways)

(٣٣) بَابُ قَوْلِ اللَّهِ تَعَالَى : «الْحَجَّ أَشْهُرٌ مَعْلُومَتُهُ» إِلَى قَوْلِهِ «فِي الْحَجَّ» [البقرة: ١٩٧] وَقَوْلِهِ: «بِيَسْلُونَكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ اللَّنَاسِ وَالْحَجَّ» [البقرة: ٨٩]

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَشْهُرُ الْحَجَّ: شَوَّالٌ، وَذُو الْعَدْدَةِ، وَعَشْرُ مِنْ ذِي الْحِجَّةِ. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: مِنَ السُّنَّةِ أَنْ

(1) (H.1559) To not to finish the *Ihrām*, either perform *Hajj-al-Qirān* (if you have a *Hady*) or perform *Hajj* alone without the '*Umra* and that is the opinion of Umar رَضِيَ اللَّهُ عَنْهُ only.

of the Prophet ﷺ that no one should assume *Ihrām* for *Hajj* except in the months of *Hajj*.” And ‘Uthmān disliked to assume *Ihrām* from *Khurāsān* or *Kirmān*.

1560. Narrated Al-Qāsim bin Muḥammad: ‘Āishah رَضِيَ اللَّهُ عَنْهُمَا said, “We set out with Allāh’s Messenger ﷺ in the months of *Hajj*, and (in) the nights of *Hajj*, and at the time and places of *Hajj* and in a state of *Hajj*. We dismounted at Sarif (a village ten miles from Makkah). The Prophet ﷺ then addressed his Companions and said, ‘Anyone who has not got the *Hady* and likes to do ‘Umra instead of *Hajj* may do so (i.e. *Hajj-at-Tamattu’*) and anyone who has got the *Hady* should not finish the *Ihrām* after performing ‘Umra) (i.e. *Hajj-al-Qirān*).

‘Aishah added, “The Companions of the Prophet ﷺ obeyed the above (order) and some of them (i.e., who did not have *Hady*) finished their *Ihrām* after ‘Umra.” Allāh’s Messenger ﷺ and some of his Companions were resourceful and had the *Hady* with them, they could not perform ‘Umra (alone) (but had to perform both *Hajj* and ‘Umra with one *Ihrām*).

‘Āishah added, “Allāh’s Messenger ﷺ came to me and saw me weeping and said, ‘What makes you weep, O *Hantāh*? I replied, ‘I have heard your conversation with your Companions and I cannot perform the ‘Umra.’ He asked, ‘What is wrong with you?’ I replied, ‘I do not offer the *Salāt* (prayer) (i.e., I have got my menses).’ He said, ‘It will not harm you, for you are one of the daughters of Ādam, and Allāh has written for you (this state) as He has written it for them. Keep on with your intentions for *Hajj* and Allāh may reward you for that.’” ‘Āishah further added, “Then we proceeded for *Hajj* till we reached Minā and I became clean from my menses. Then, I went out

لَا يُحِرِّمُ بِالْحَجَّ إِلَّا فِي أَشْهُرِ الْحَجَّ .
وَكَرِهَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ أَنْ يُحِرِّمَ
مِنْ خُرَاسَانَ أَوْ كَرْمَانَ .

١٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
قال: حَدَّثَنِي أَبُو بَكْرُ الْحَنَفِيُّ: حَدَّثَنَا
أَفْلَحُ بْنُ حُمَيْدٍ قَالَ: سَمِعْتُ الْقَاسِمَ
بْنَ مُحَمَّدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالْتُ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي
أَشْهُرِ الْحَجَّ، وَلِيَالِي الْحَجَّ وَحُرُّمَ
الْحَجَّ، فَتَرَنَا يَسِرِفُ . قَالْتُ: فَخَرَجَ
إِلَى أَصْحَابِهِ قَالَ: مَنْ لَمْ يَكُنْ مِنْكُمْ
مَعَهُ هَذِيَّ فَأَحَبَّ أَنْ يَجْعَلَهَا عُمْرَةً
فَلِيَفْعُلْ، وَمَنْ كَانَ مَعَهُ الْهَذِيَّ فَلَا .
قَالْتُ: فَالآخِذُ بِهَا وَالتَّارِكُ لَهَا مِنْ
أَصْحَابِهِ . قَالْتُ: فَأَمَّا رَسُولُ اللَّهِ ﷺ
وَرِجَالُ مِنْ أَصْحَابِهِ فَكَانُوا أَهْلَ فُؤَادَ
وَكَانَ مَعْهُمُ الْهَذِيَّ فَلَمْ يَقْدِرُوا عَلَى
الْعُمْرَةِ . قَالْتُ: فَدَخَلَ عَلَيَّ رَسُولُ
الله ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا يُكِيِّكَ
يَا هَنْتَاهُ؟» قُلْتُ: سَمِعْتُ قَوْلَكَ
لِأَصْحَابِكَ فَمُنِعْتُ الْعُمْرَةِ . قَالَ:
«وَمَا شَانِكِ؟» قُلْتُ: لَا أَصْلِيِّ،
قَالَ: «فَلَا يَضُرُّكَ إِنَّمَا أَنْتَ امْرَأَةٌ مِنْ
بَنَاتِ آدَمَ كَتَبَ اللَّهُ عَلَيْكِ مَا كَتَبَ
عَلَيْهِنَّ، فَكُونِي فِي حَجَّيِكَ فَسَسَى اللَّهُ
أَنْ يَرُزُّكِيهَا». قَالْتُ: فَحَرَجْنَا فِي
حَجَّتِهِ حَتَّى قَدِمْنَا مِنَ فَطَهَرْتُ ثُمَّ
حَرَجْتُ مِنْ مِنَ فَأَفَضْتُ بِالْبَيْتِ .

from Minā and performed *Tawāf* round the Ka'bah." 'Āishah added, "I went along with the Prophet ﷺ in his final departure (from Hajj) till he dismounted at Al-Muhaṣṣab (a valley outside Makkah) and we, too, dismounted with him." He called 'Abdur-Rahmān bin Abī Bakr and said to him, 'Take your sister outside the sanctuary of Makkah and let her assume *Ihrām* for 'Umra, and when you had finished 'Umra, return to this place and I will wait for you both till you both return to me.'" 'Āishah added, "So we went out of the sanctuary of Makkah and after finishing from the 'Umra and the *Tawāf*, we returned to the Prophet ﷺ at dawn. He said, 'Have you performed the 'Umra?' We replied in the affirmative. So, he announced the departure amongst his Companions and the people set out for the journey, and the Prophet ﷺ too left for Al-Madīnah."

(34) CHAPTER. What is said regarding *Hajj-at-Tamattu'*, *Hajj-al-Qirān*, and *Hajj-al-Ifrād*.⁽¹⁾

And whoever has not brought the *Hady* with him, he should finish the *Ihrām* of *Hajj*, and make it as 'Umra, (and then assume another *Ihrām* for *Hajj* from Makkah, etc.).

1561. Narrated Al-Aswad : 'Āishah رضي الله عنها said, "We went out with the Prophet ﷺ (from Al-Madīnah) with the intention of performing *Hajj* only, and when we reached Makkah we performed *Tawāf* round the

(1) (Ch.34) There are three various ways of performing *Hajj* - as follows :

a) *Hajj-at-Tamattu'* : It means that you have no *Hady* with you and you assume *Ihrām* only for 'Umra first and after 'Umra you finish your *Ihrām* and assume another *Ihrām* for performing *Hajj*, from Makkah, but you have to slaughter a *Hady* (an animal for sacrifice).

b) *Hajj-al-Qirān* : It means that one should have a *Hady* with him and should perform 'Umra and then *Hajj* with the same state of *Ihrām*.

c) *Hajj-al-Ifrād* : It means that one assumes *Ihrām* with the intention of performing *Hajj* only and does not perform 'Umra, and this is specially for the inhabitants of Makkah.

قالت: ثم خرجت معه في النفر الآخر حتى نزل المحاصب ونزلنا معه فدعاه عبد الرحمن بن أبي بكر فقال: اخرج بأختك من الحرم فتنهل بعمره ثم أفرغنا ثم أثيا هننا فاني أنظركم حتى تأتيني. قالت: فحرجنا حتى إذا فرغت وفرغت من الطواف ثم جئته بسحر فقال: هل فرغتم؟ قلت: نعم، فادن بالرجل في أصحابه. فارتحل الناس فمر موجها إلى المدينة.

صغير من صار يصير صيرا. ويقال: صار يصور صورا. وضر يضر ضرا. [راجع: ٢٩٤]

(٣٤) باب التمثي، والقرآن، والإفراد بالحج، ونسخ الحج لمن لم يكن معه هدي

١٥٦١ - حدثنا عثمان: حدثنا جرير، عن منصور، عن إبراهيم، عن الأسود، عن عائشة رضي الله عنها قالت: حرجنا مع النبي ﷺ ولا

Ka'bah⁽¹⁾ and then the Prophet ﷺ ordered those who had not driven the *Hady* along with them to finish their *Ihrām*. So, the people who had not driven the *Hady* along with them finished their *Ihrām*. The Prophet's wives, too, had not driven the *Hady* with them, so, they too, finished their *Ihrām*". *Aishah رضي الله عنها* added, "I got my menses and could not perform *Tawāf* round the Ka'bah." So when it was the night of *Hasba* (i.e., when we stopped at Al-Muhaṣṣab), I said, 'O Allāh's Messenger! Everyone is returning after performing *Hajj* and '*Umra* but I am returning after performing *Hajj* only.' He said, 'Didn't you perform *Tawāf* round the Ka'bah the night we reached Makkah?' I replied in the negative. He said, 'Go with your brother to Tan'im and assume the *Ihrām* for '*Umra*, (and after performing it) come back (to such and such a place). On that *Safiyah* said, 'I feel that I will detain you all.' The Prophet ﷺ said, 'O 'Aqrā Halqā!⁽²⁾ Didn't you perform *Tawāf* of the Ka'bah on the day of sacrifice? (i.e. *Tawāf-al-Ifāda*) *Safiyah* replied in the affirmative. He said, (to *Safiyah*). 'There is no harm for you to proceed on with us.'" *Aishah رضي الله عنها* added, "(After returning from '*Umra*), the Prophet ﷺ met me while he was ascending (from Makkah) and I was descending to it, or I was ascending and he was descending."

1562. Narrated 'Aishah: We set out with Allāh's Messenger ﷺ (to Makkah) in the year of the Prophet's last *Hajj*. Some of us had assumed *Ihrām* for '*Umra* only, some for both *Hajj* and '*Umra*, and others for *Hajj* only. Allāh's Messenger

نُرِى إِلَّا أَنَّهُ الْحَجُّ. فَلَمَّا قَدِمْنَا تَطَوَّفْنَا
بِالبَيْتِ، فَأَمَرَ الرَّبِيعَ بِعَلِيٍّ مَنْ لَمْ يَكُنْ
سَاقَ الْهَدْيَ أَنْ يَجْلِلَ فَحَلَّ مَنْ لَمْ
يَكُنْ سَاقَ الْهَدْيَ، وَنِسَاءُهُ لَمْ يَسْتَشْرِفْ
فَأَخْلَلْنَاهُنَّ. قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ
عَنْهَا: فَحَضَرْتُ فَلَمْ أُظْفَ بِالبَيْتِ،
فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ، قَالَتْ: يَا
رَسُولَ اللَّهِ، يَرْجِعُ النَّاسُ بِعُمُرَةٍ
وَحَجَّةً وَأَرْجِعُ أَنَا بِحَجَّةٍ. قَالَ: «وَمَا
طَفْتِ لِيَالِي قَدِيمًا مَكَّةً؟» قَلَتْ: لَا.
قَالَ: «فَادْهِبِي مَعَ أَخِيكَ إِلَى التَّنْعِيمِ
فَأَهْلِي بِعُمُرَةٍ. ثُمَّ مَؤْعِدُكَ كَذَا
وَكَذَا». قَالَتْ صَفِيهُ: مَا أُرَانِي إِلَّا
حَابِسَتُهُمْ. قَالَ: «عَفْرَا، حَلْقَا، أَوْ
مَا طَفْتِ يَوْمَ النَّحْرِ؟» قَالَتْ: قُلْتُ:
بَلِي. قَالَ: «لَا بَأْسَ افْتَرِي». قَالَتْ
عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَلَقِيَنِي الرَّبِيعُ
بِعَلِيٍّ وَهُوَ مُضْعَدٌ مِنْ مَكَّةَ وَأَنَا مُنْهَطِي
عَلَيْهَا، أَوْ أَنَا مُضْعَدَةٌ وَهُوَ مُنْهَطِي
مِنْهَا. [راجع: ٢٩٤]

**١٥٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي
الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ
نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ**

(1) (H.1561) 'Aishah did not perform that *Tawāf*. Here she means by "we" her companions.

(2) (H.1561) 'Aqrā Halqā is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.

assumed *Ihrām* for *Hajj*. So, whoever had assumed *Ihrām* for *Hajj* or for both *Hajj* and '*Umra* did not finish the *Ihrām* till the day of sacrifice. (See *Aḥadīth* Nos. 1560, 1565, and 1568).

عائشة رضي الله عنها أنها قالت: خرجنا مع رسول الله ﷺ عام حجّة الوداع. فمَنْ مِنْ أَهْلَ بُعْمَرَةِ، وَمِنْ مَنْ أَهْلَ بِحَجَّ وَعُمْرَةَ وَمِنْ مَنْ أَهْلَ بِالْحَجَّ، وَأَهْلَ رَسُولِ الله ﷺ بِالْحَجَّ. فَمَنْ مِنْ أَهْلَ بِالْحَجَّ، أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ لَمْ يَحْلُوا حَتَّى كَانَ يَوْمُ النَّحْرِ. [راجع: ٢٩٤]

١٥٦٣ - حدثنا محمد بن بشير: حدثنا عن عبد الله بن عتبة، عن الحكم، عن علي بن حسین، عن مروان بن الحكم قال: شهدت عثماناً وعلياً رضي الله عنهما، وعثماناً ينهى عن المتعة وأن يُجمِعَ بينهما. فلما رأى علياً أهل بيتهما: ليك بعمرة وحجّة، قال: ما كنت لادع سنة النبي ﷺ لقول أحد.

[١٥٦٩]

1564. Narrated Ibn 'Abbās: رضي الله عنهما The people (of the Pre-Islamic Period of Ignorance) used to think that to perform '*Umra* during the months of *Hajj* was one of the major sins on earth. And they also used to consider the month of *Šafar* as a forbidden (i.e. sacred) month and they used to say, "When the wounds of the camel's back heal up (after they return from *Hajj*) and the signs of those wounds vanish and the month of *Šafar* passes away then (at that time) '*Umra* is permissible for the one who wishes to perform it." In the morning of the 4th of *Dhu'l-Hijjah*, the Prophet ﷺ and his Companions reached Makkah, assuming

١٥٦٤ - حدثنا موسى بن إسماعيل: حدثنا وهب: حدثنا ابن طاوس: عن أبيه، عن ابن عباس رضي الله عنهما قال: كانوا يرون أن العمارة في أشهر الحجّ من أ مجر الفجور في الأرض. ويجعلون المحرّم صفر، ويقولون: إذا بر الدبر، وغدا الآخر، وانساح صفر، حلّت العمارة لمن اعتمر. قدم النبي وأصحابه صبيحة رابعة مهلين

Ihrām for *Hajj*, and he ordered his Companions to make their intentions of the *Ihrām* for ‘Umra only (instead of *Hajj*), so they considered his order as something great and were puzzled, and said, “O Allāh’s Messenger! What kind (of finishing) of *Ihrām* is allowed?” The Prophet ﷺ replied, “Finish the *Ihrām* completely like a non-*Muhrim* (you are allowed everything).”

1565. Narrated Abū Mūsa : رَضِيَ اللَّهُ عَنْهُ came to the Prophet ﷺ (from Yemen and was assuming *Ihrām* for *Hajj*) and he ordered me to finish the *Ihrām* (after performing the ‘Umra).

بِالْحَجَّ فَأَمْرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً فَتَعَاظَمْ ذَلِكَ عِنْدَهُمْ فَقَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْحِلْ؟ قَالَ: حِلٌّ كُلُّهُ.

[راجع: ١٠٨٥]

١٥٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا غُنْدُرٌ: حَدَّثَنَا شُعبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ فَأَمْرَنِي بِالْحِلْ. [راجع: ١٥٥٩]

١٥٦٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ حَفْصَةَ حَرْبِيَّةِ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، مَا شَاءَ النَّاسُ حَلُّوا بِعُمْرَةِ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَيَدْعُ رَأْسِي، وَقَلْدَنِي هَذِينِي، فَلَا أَحِلُّ حَتَّى أُنْهَرَ». [انظر: ١٦٩٧، ١٧٢٥، ٥٩١٦، ٤٣٩٨]

١٥٦٧ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعبَةُ: أَخْبَرَنَا أَبُو جَمْرَةَ نَصْرُ بْنِ عِمْرَانَ الصُّبْعَيِّيَّ قَالَ: تَمَّتَ فَهَانِي نَاسٌ فَسَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَأَمْرَنِي، فَرَأَيْتُ فِي الْمَنَامِ كَأنَّ رَجُلًا يَقُولُ لِي: حَجُّ مَبُرُورٌ، وَعُمْرَةً

1566. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُما ‘Umar Hafṣa , the wife of the Prophet ﷺ said, “O Allāh’s Messenger! Why have the people finished their *Ihrām* after performing ‘Umra, but you have not finished your *Ihrām* after performing ‘Umra?” He replied, “I have matted my head-hair and garlanded my *Hady*. So I will not finish my *Ihrām* till I have slaughtered (my *Hady*).”

1567. Narrated Shu‘ba : رَضِيَ اللَّهُ عَنْهُ Abū Jamra Naṣr bin ‘Imrān Aḍ-Dubā’i said, “I intended to perform *Hajj-at-Tamattu* and the people advised me not to do so. I asked Ibn ‘Abbās regarding it and he ordered me to perform *Hajj-at-Tammatu*. Later I saw in a dream someone saying to me, ‘*Hajj-Mabrūr*’ (*Hajj* performed in accordance with the Prophet’s *Sunna* without committing

sins, and accepted by Allāh) and an accepted 'Umra.' So I told that dream to Ibn 'Abbās. He said, 'This is *As-Sunna* of Abul-Qāsim ﷺ.' Then he said to me, 'Stay with me and I shall give you a portion of my property.'" I (*Shu'ba*) asked, "Why (did he invite you)?" He (Abū Jamra) said, "Because of the dream which I had seen."

1568. Narrated Abū Shihāb : I left for Makkah for *Hajj-at-Tamattu'* assuming *Ihrām* for 'Umra. I reached Makkah three days before the day of *Tarwīya* (8th *Dhul-Hijjah*). Some people of Makkah said to me, "Your *Hajj* will be like the *Hajj* performed by the people of Makkah (i.e., you will lose the superiority of assuming *Ihrām* from the *Miqāt*). So I went to 'Atā' asking him his view about it. He said, "Jābir bin 'Abdullāh narrated to me, 'I performed *Hajj* with Allāh's Messenger ﷺ on the day when he drove camels with him. The people had assumed *Ihrām* for *Hajj-al-Ifrād*. The Prophet ﷺ ordered them to finish their *Ihrām* after *Tawāf* round the Ka'bah, and [Sa'y (going)] between As-Ṣafā and Al-Marwā and to cut short their hair and then to stay there (in Makkah) as non-*Muhrim* till the day of *Tarwīya* (i.e. 8th of *Dhul-Hijjah*) when they should assume *Ihrām* for *Hajj* and they were ordered to make the *Ihrām* with which they had come, for 'Umra only. They asked, 'How can we make it 'Umra (*Tamattu'*) as we have intended to perform *Hajj*?' The Prophet ﷺ said, 'Do what I have ordered you. Had I not brought the *Hādī* with me, I would have done the same, but I cannot finish my *Ihrām* till the *Hādī* reaches its destination (i.e., is slaughtered'.) So, they did (what he ordered them to do)."

مُتَقْبَلَةً. فَأَخْبَرْتُ ابْنَ عَبَّاسٍ، فَقَالَ: سُنَّةُ أَبِي القَاسِمِ ﷺ، ثُمَّ قَالَ لِي: أَقِمْ عِنْدِي وَاجْعُلْ لَكَ سَهْمًا مِنْ مَالِي. قَالَ شُبْهَةُ: فَقُلْتُ: وَلَمْ؟ فَقَالَ: لِلرُّؤْيَا الَّتِي رَأَيْتُ. [انظر:

[١٦٨٨]

١٥٦٨ - حَدَّثَنَا أَبُو نُعَيْمٌ: حَدَّثَنَا أَبُو شِهَابٍ قَالَ: قَدِمْتُ مُتَمَّمًا مَكَّةَ بِعُمْرَةَ فَدَخَلْنَا قَبْلَ التَّرْوِيَةِ بِثَلَاثَةِ أَيَّامٍ فَقَالَ لِي أَنَّاسٌ مِنْ أَهْلِ مَكَّةَ: يَصِيرُ الْآنَ حَجُّكَ مَكَّيًا. فَدَخَلْتُ عَلَى عَطَاءِ أَسْنَفِيَّةِ قَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ حَجَّ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ سَاقَ الْبَدْنَ مَعَهُ وَقَدْ أَهْلَوْا بِالْحَجَّ مُفَرْدًا. فَقَالَ لَهُمْ: «أَحِلُّوا مِنْ إِحْرَامِكُمْ بِطَوَافِ الْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَصْرُوا ثُمَّ أَقِمُوا حَلَالًا حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهْلَوْا بِالْحَجَّ وَاجْعَلُوا الَّتِي قَدِيمْتُمْ بِهَا مُتَعَّةً». فَقَالُوا: كَيْفَ تَجْعَلُهَا مُتَعَّةً وَقَدْ سَمِّيَنَا الْحَجَّ؟ قَالَ: «افْعُلُوا مَا أَمْرَنُكُمْ فَلَوْلَا أَنِّي سُقْتُ الْهَدْيَ لَفَعَلْتُ مِثْلَ الَّذِي أَمْرَنُكُمْ. وَلَكِنْ لَا يَجْلُ مِنِي حَرَامٌ حَتَّى يَنْلُغَ الْهَدْيُ مَحْلَهُ فَفَعَلُوا». قَالَ أَبُو عَبْدِ اللَّهِ: أَبُو شِهَابٍ لَيْسَ لَهُ حَدِيثٌ مُسْنَدٌ إِلَّا هَذَا. [راجع: ١٥٥٦]

1569. Narrated Sa'īd bin Al-Musaiyab: 'Alī and 'Uthmān differed regarding *Hajj-at-Tamattu'* while they were at 'Uṣfān (a familiar place near Makkah). 'Alī said, "I see you want to forbid the people to do a thing that the Prophet ﷺ did?" When 'Alī saw that, he assumed *Ihrām* for both *Hajj* and *'Umra*.

١٥٦٩ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاجَاجُ بْنُ مُحَمَّدٍ الْأَغْوَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: اخْتَلَفَ عَلَيْهِ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمَا وَهُمَا بَعْسَفَانَ فِي الْمُتْعَةِ، فَقَالَ عَلَيْهِ: مَا تُرِيدُ إِلَى أَنْ تَنْهَى عَنْ أَمْرٍ فَعَلَهُ النَّبِيُّ ﷺ، فَلَمَّا رَأَى ذَلِكَ عَلَيْهِ أَهْلَ بَيْهَا جَمِيعًا. [راجع: ١٥٦٣]

(35) CHAPTER. The *Talbiya* for *Hajj* and the mention of the intention of performing *Hajj* along with *Talbiya*.

1570. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: We came with Allāh's Messenger ﷺ (to Makkah) and we were saying: *Labbaika Allāhumma labbaik* for *Hajj*. Allāh's Messenger ﷺ ordered us to perform *'Umra* with that *Ihrām* (instead of *Hajj*).

١٥٧٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ بْنُ زَيْدٍ: عَنْ أَبْيَوبَ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: قَدِيمَنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَقُولُ: لَيْكَ اللَّهُمَّ لَيْكَ بِالْحَجَّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ فَجَعَلَنَا عُمْرَةً. [راجع: ١٥٥٩]

(36) بَابُ التَّمَشُّعِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ

(36) CHAPTER. *Hajj-at-Tamattu'* during the lifetime of Allāh's Messenger ﷺ

1571. Narrated 'Imrān رَضِيَ اللَّهُ عَنْهُ: We performed *Hajj-at-Tamattu'* in the lifetime of Allāh's Messenger ﷺ and then the Qur'aan was revealed (regarding *Hajj-at-Tamattu'*) and somebody said what he wished (regarding *Hajj-at-Tamattu'*) according to his own opinion⁽¹⁾.

١٥٧١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَامٌ: عَنْ قَاتَدَةَ قَالَ: حَدَّثَنِي مُطْرَفٌ، عَنْ عِمْرَانَ قَالَ: تَمَتَّعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَنَزَّلَ الْقُرْآنُ، قَالَ رَجُلٌ يَرَأِيهِ مَا شَاءَ. [انظر: ٤٥١٨]

(37) بَابُ قَوْلِ اللَّهِ تَعَالَى: «ذَلِكَ

(37) CHAPTER. The Statement of Allāh

(1) (H.1571) The person meant here was 'Umar bin Al-Khaṭṭāb (*Fath Al-Bārī*). رَضِيَ اللَّهُ عَنْهُ

لَمْ يَكُنْ أَهْلُكَ حَاضِرِيَ الْمَسْجِدِ
الْحَرَامِ» [البقرة: ١٩٦]

١٥٧٢ - وَقَالَ أَبُو كَامِلٍ فُضِيلُ
بْنُ حُسْنِ البَصْرِيِّ: حَدَّثَنَا أَبُو مَعْشَرٍ
الْبَرَاءُ، حَدَّثَنَا عُمَانُ بْنُ غِيَاثٍ، عَنْ
عَكْرِمَةَ عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّهُ سُئِلَ عَنْ مُتْعَةِ الْحَجَّ
فَقَالَ: أَهْلُ الْمُهَاجِرُونَ وَالْأَنْصَارُ
وَأَرْوَاحُ الْبَرِّ فِي حَجَّةِ الْوَدَاعِ
وَأَهْلَلُنَا. فَلَمَّا قَوْمًا مَكَّةَ قَالَ رَسُولُ
اللَّهِ ﷺ: «إِذَا جَعَلْتُمْ إِلَالَكُمْ بِالْحَجَّ
عُمْرَةً إِلَّا مَنْ قَلَّدَ الْهَدْيَ». طَفَنَا
بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَأَتَيْنَا النِّسَاءَ
وَلَيْسَنَا الشَّيَابِ، وَقَالَ: «مَنْ قَلَّدَ
الْهَدْيَ فَإِنَّهُ لَا يَحِلُّ لَهُ حَتَّى يَتَبَغَّ
الْهَدْيَ مَحِلَّهُ». ثُمَّ أَمْرَنَا عَشِيَّةَ التَّرْوِيَةِ
أَنْ نُهَلِّ بِالْحَجَّ. فَإِذَا فَرَغْنَا مِنْ
الْمَنَاسِكِ حِنْنَا فَطَفَنَا بِالْبَيْتِ وَبِالصَّفَا
وَالْمَرْوَةِ، فَقَدْ تَمَّ حَجَنَا وَعَلَيْنَا
الْهَدْيُ. كَمَا قَالَ تَعَالَى: «فَمَا أَسْبَرَ
مَنْ الْهَدْيَ فَنَّ لَمْ يَجِدْ فَصِيمَانِ تَلْتَعَةً أَيَّامِ
الْحَجَّ وَسَبْعَةً إِذَا رَجَعْتُمْ» [البقرة: ١٩٦] إِلَى
أَمْصَارِكُمُ الشَّاءُ تَجْزِي، فَجَمِعُوا
سُكَّينَ فِي عَامٍ بَيْنَ الْحَجَّ وَالْعُمْرَةِ،
إِنَّ اللَّهَ تَعَالَى أَنْزَلَهُ فِي كِتَابِهِ وَسَنَةَ
نَبِيِّهِ ﷺ، وَأَبَاكُهُ لِلنَّاسِ عَيْرَ أَهْلِ
مَكَّةَ. قَالَ اللَّهُ: «ذَلِكَ لَمْ يَكُنْ
أَهْلُ حَاضِرِيَ الْمَسْجِدِ الْحَرَامِ»

”بَالْعَالَى: “This is for him whose family is not present at the *Al-Masjid-al-Haram* (i.e. non-resident of Makkah).” (V.2:196).

1572. Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said that he had been asked regarding *Hajj-at-Tamattu'* on which he said, “The *Muhājirūn* (emigrants) and the *Anṣār* and the wives of the Prophet ﷺ and we did the same. When we reached Makkah, Allāh’s Messenger ﷺ said, “Give up your intention of doing the *Hajj* (at this moment) and perform *‘Umra*, except the one who has garlanded the *Hady*.” So, we performed *Tawāf* round the Ka’bah and [Sa’y (going)] between Aṣ-Ṣafā and Al-Marwa, slept with our wives and wore ordinary (stitched) clothes. The Prophet ﷺ added, “Whoever has garlanded his *Hady* is not allowed to finish the *Ihrām* till the *Hady* has reached its destination (has been sacrificed)”. Then on the night of *Tarwīya* (8th Dhul-Hijjah, in the afternoon) he ordered us to assume *Ihrām* for *Hajj* and when we have performed all the ceremonies of *Hajj*, we came and performed *Tawāf* round the Ka’bah and (Sa’y) between Aṣ-Ṣafā and Al-Marwa, and then our *Hajj* was complete, and we had to sacrifice a *Haay* according to the Statement of Allāh :

“... He must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Ṣaum* (fasts) three days during the *Hajj* and seven days after his return (to his home)... ” (V.2:196)

And the sacrifice of a sheep is sufficient. So, the Prophet ﷺ and his Companions joined the two religious deeds, (i.e. *Hajj* and *‘Umra*) in one year, for Allāh revealed (the permissibility) of such practice in His Book and in the *Sunna* (legal ways) of His Prophet ﷺ and rendered it permissible for all the people except those living in Makkah. Allāh says: ‘This is for him whose family is not

present at the *Al-Masjid-al-Harām*, (i.e. non-resident of Makkah)." The months of *Hajj* which Allāh mentioned in His Book are: *Shawwāl*, *Dhu'l-Qa'da* and *Dhu'l-Hijjah*. Whoever performed *Hajj-at-Tamattu'* in those months, then slaughtering or fasting is compulsory for him.

The words: 1. *Ar-Rafatha* means sexual intercourse, 2. *Al-Fasiq* means all kinds of sin, and 3. *Al-Jidāl* means to dispute.

(38) CHAPTER. Taking a bath on entering Makkah.

1573. Narrated Nāfi': On reaching the sanctuary of Makkah, Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا used to stop reciting *Talbiya* and then he would pass the night at *Dhī-Tuwā*⁽¹⁾ and then offer the *Fajr* prayers and take a bath. He used to say that the Prophet ﷺ used to do the same.

(39) CHAPTER. To enter Makkah by day or by night.

The Prophet ﷺ passed the night at *Dhī-Tuwā*⁽¹⁾ till it was dawn and then entered Makkah in the morning, and Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا used to do the same.

1574. Narrated Nāfi' Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا said, "The Prophet ﷺ passed the night at *Dhī-Tuwā* till it was dawn and then he entered Makkah." Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا used to do the same.

(1) (H.1573) *Dhī-Tuwā* is the name of one of the valleys (district) of Makkah where there is a well-known well in it (district). In the lifetime of the Messenger ﷺ, Makkah was a small city and this district was outside its precincts. Now-a-days Makkah is a larger city and the district is within its boundary.

[البقرة: ١٩٦]. وأشهرُ الحجَّ الَّتِي ذَكَرَ اللَّهُ تَعَالَى: شَوَّالٌ، وَدُوْلَقَعْدَةُ، وَدُوْلَالِحَجَّةِ. فَمَنْ تَمَّتَّعَ فِي هَذِهِ الأَشْهِرِ فَعَلَيْهِ دَمٌ أَوْ صَوْمٌ. والرَّفْقُ: الْجِمَاعُ. وَالْفُسُوقُ: الْمَعَاصِي. وَالْجِدَالُ: الْمَرَاءُ.

(٣٨) بَابُ الْأَغْسَارِ عِنْدَ دُخُولِ مَكَّةَ

١٥٧٣ - حدثني يعقوب بن إبراهيم: حدثنا ابن علية: أخبرنا أئوب، عن نافع قال: كان ابن عمر رضي الله عنهما إذا دخل أذني المحرم أمسك عن التلبية، ثم بيته بذري طوى ثم يصلى به الصبح ويعتنسل، ويحدث أن نبي الله عليه السلام كان يفعل ذلك. [راجع: ١٥٥٣]

(٣٩) بَابُ دُخُولِ مَكَّةَ نَهَارًا أَوْ لَيَلًا،

بات النبى عليه السلام يذري طوى حتى أصبح ثم دخل مكة. وكان ابن عمر رضي الله عنهما يفعله.

١٥٧٤ - حدثنا مسدد: حدثنا يحيى، عن عبيد الله قال: حدثني نافع، عن ابن عمر رضي الله عنهما

قال: بات النبي ﷺ يُذْهِبُ إِلَيْهِ حَتَّى أَضْبَحَ ثُمَّ دَخَلَ مَكَّةً. وكان ابن عمر رضي الله عنهما يفعله. [راجع: ١٥٥٣]

(٤٠) بَابٌ: مَنْ أَيْنَ يَدْخُلُ مَكَّةَ؟

(40) CHAPTER. From where to enter Makkah.

1575. Narrated Ibn 'Umar رضي الله عنهما: used to enter Makkah from the *Thāniya-til-'Uliya* and used to leave Makkah from the *Thāniya-tis-Sufla*⁽¹⁾

١٥٧٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قال: حدثني معن قال: حدثني مالك، عن نافع، عن ابن عمر رضي الله عنهما قال: كان رسول الله ﷺ يدخل مكة من الشَّيْءَةَ العُلَيْمَاءِ، ويخرج من الشَّيْءَةَ السُّفْلَى. [انظر: ١٥٧٦]

(41) CHAPTER. From where to leave Makkah.

1576. Narrated Ibn 'Umar رضي الله عنهما: entered Makkah from Kadā' from the (high) *Thāniya-til-'Uliya* which is at Al-Baṭḥā' and used to leave Makkah from the *Thāniya-tis-Sufla*.

١٥٧٦ - حَدَّثَنَا مُسَدَّدٌ قال: حدثنا يحيى، عن عبد الله، عن نافع، عن ابن عمر رضي الله عنهما: أنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ مِنْ كَدَاءَ مِنَ الشَّيْءَةَ العُلَيْمَاءِ الَّتِي بِالْبَطْحَاءِ، وَخَرَجَ مِنَ الشَّيْءَةَ السُّفْلَى. [راجع: ١٥٧٥]

قال أبو عبد الله: كان يقال: هو مسدداً كاسمه، قال أبو عبد الله: سمعت يحيى بن معاين يقول: سمعت يحيى بن سعيد يقول: لو أنَّ مسدداً أئته في بيته فحدثه لاستحق ذلك، وما أبالي كثيبي كانت عندي أو عنده مسدداً.

(1) (H.1575) Any obstacle or highway (between two hills) on a mountain is called *Thāniya*.

1577. Narrated ‘Āishah : When the Prophet ﷺ came to Makkah he entered from its higher side and left from its lower side.

١٥٧٧ - حَدَّثَنَا الْحُمَيْدِيُّ وَمُحَمَّدُ بْنُ الْمُتَنَّى قَالَا : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ لَمَّا جَاءَ إِلَى مَكَّةَ دَخَلَ مِنْ أَعْلَاهَا وَخَرَجَ مِنْ أَسْفَلِهَا . [انظر: ١٥٧٨ ، ٤٢٩١ ، ٤٢٩٠ ، ١٥٨١ ، ١٥٨٠ ، ١٥٧٩]

1578. Narrated ‘Āishah : In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from Kadā' and left Makkah from Kudan , from the higher part of Makkah.

١٥٧٨ - حَدَّثَنِي مَحْمُودٌ : حَدَّثَنَا أُبُو أَسَمَّةَ : حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتحِ مِنْ كَدَاءَ، وَخَرَجَ مِنْ كُدَّاً مِنْ أَعْلَى مَكَّةَ . [راجع: ١٥٧٧]

1579. Narrated ‘Āisha : In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from Kadā' at the higher place of Makkah. (Hishām, a subnarrator said, “ ‘Urwa used to enter (Makkah) from both Kadā which was nearer to his dwelling place.”)

١٥٧٩ - حَدَّثَنَا أَخْمَدُ : حَدَّثَنَا ابْنُ وَهْبٍ : أَخْبَرَنَا عَمْرُو، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتحِ مِنْ كَدَاءَ أَعْلَى مَكَّةَ، قَالَ هِشَامٌ : وَكَانَ عُرْوَةُ يَدْخُلُ عَلَى كِلْتَيْهِمَا مِنْ كَدَاءَ وَكُدَّا، وَأَكْثَرُ مَا يَدْخُلُ مِنْ كُدَّا وَكَانَ أَقْرَبَهُمَا إِلَى مَنْزِلِهِ . [راجع: ١٥٧٧]

1580. Narrated Hishām : ‘Urwa said, “The Prophet ﷺ entered Makkah in the year of the conquest of Makkah from the side of Kadā which is at the higher part to Makkah.” ‘Urwa often entered from Kadā’ which was nearer of the two to his dwelling place.

١٥٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَابِ : حَدَّثَنَا حَاتِمٌ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ : دَخَلَ النَّبِيُّ ﷺ عَامَ الْفَتحِ مِنْ كَدَاءَ مِنْ أَعْلَى مَكَّةَ . وَكَانَ عُرْوَةُ أَكْثَرَ مَا يَدْخُلُ مِنْ كَدَاءَ وَكَانَ أَقْرَبَهُمَا إِلَى مَنْزِلِهِ . [راجع: ١٥٧٧]

1581. Narrated Hishām's father رَضِيَ اللَّهُ عَنْهُ : In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from the side of Kadā'. 'Urwa used to enter through both places, and he often entered through Kadā' which was nearer of the two to his dwelling place.

١٥٨١ - حَدَّثَنَا مُوسَىٰ : حَدَّثَنَا
وَهِيَبٌ : حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ:
دَخَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ مِنْ كَدَاءَ،
وَكَانَ عُرْوَةُ يَدْخُلُ مِنْهُمَا كِلَيْهِمَا.
وَكَانَ أَكْثَرُ مَا يَدْخُلُ مِنْ كَدَاءَ أَقْرَبُهُمَا
إِلَى مَنْزِلِهِ . قَالَ أَبُو عَبْدِ اللَّهِ: كَدَاءُ
وَكُدَّا : مَوْضِعَانِ . [راجع: ١٥٧٧]

(42) CHAPTER. The superiority of Makkah and its buildings, and the statement of Allāh تعالى :

"And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind, and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Abraham (عليه السلام) stood while he was building the Ka'bah] as a place of prayer (for some of your prayer, e.g. two *Rak'ā* of *Tawāf* of Ka'bah) and We commanded Abraham and Ismā'il (Ishmael) that they should purify My House (the Ka'bah) for those who are circumambulating it, or staying (*I'tikāf*), or bowing down or prostrating themselves (there, in prayer). And (remember) when Ibrāhīm said: 'My Lord! Make this city (Makkah) a place of security, and provide its people with fruits, such of them as believe in Allāh and the Last Day.' He (Allāh) answered: 'As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of Fire, and worst indeed is that destination.' And (remember) when Ibrāhīm and (his son) Ismā'il were raising the foundations of the House (the Ka'bah) (saying), 'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. Our Lord, make us submissive unto You and of our offspring a nation submissive to You, and

(٤٢) بَابُ فَضْلِ مَكَّةَ وَبُنْيَانِهَا وَقَوْلِهِ
تَعَالَى : «وَلَذَا قَالَ إِبْرَاهِيمُ رَبِّي أَجْعَلْ هَذَا
بَلَدًا إِمَانًا وَأَرْزُقْ أَهْلَمُ مِنَ الشَّرَبِ مِنْ مَاءِ مَنَّ
مِنْهُمْ بِاللَّهِ وَالنَّبِيِّ وَالْأَئِمَّةِ قَالَ وَمَنْ كَفَرَ
فَأَمْتَعْهُ قَبِيلًا ثُمَّ أَنْظَرْهُ إِلَى عَذَابِ النَّارِ
وَيَسَّرْ الْمُصِيرَ (١) وَلَذَا يَرْفَعُ إِبْرَاهِيمُ
الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْكَعِيلُ رَبِّنَا لَفَّهُ
مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (٢) رَبِّنَا
وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمَنْ دُرِّبَنَا أُمَّةً
مُسْلِمَةً لَكَ وَأَرَنَا مَنَاسِكًا وَبَرَّ عَلَيْنَا إِنَّكَ
أَنْتَ التَّوَابُ الرَّحِيمُ (٣) [البقرة: ١٢٦]

. ١٢٨ -

show us our *Manasik*⁽¹⁾ (all the ceremonies of pilgrimage – *Hajj* and '*Umra* etc.). And accept our repentance . Truly! You are the One Who accepts repentance , the Most Merciful' ."

(V.2:125-128)

1582. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: When the Ka‘bah was built, the Prophet ﷺ and Al-‘Abbās went to bring stones (for its construction). Al-‘Abbās said to the Prophet ﷺ, "Take off your waist sheet and put it on your neck ." (When the Prophet ﷺ took it off) he fell on the ground with his eyes open towards the sky and said, "Give me my waist sheet ." And he covered himself with it.

١٥٨٢ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَاصِمَ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: لِمَا يُنْقُلُنِي الْحِجَارَةَ، فَقَالَ الْعَبَاسُ لِلنَّبِيِّ ﷺ: اجْعَلْ إِزَارَكَ عَلَى رَقْبَتِكَ . فَحَرَّ إِلَى الْأَرْضِ فَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ فَقَالَ: «أَرِنِي إِزَارِي»، فَسَهَّلَ عَلَيْهِ . [راجع: ٢٦٤]

١٥٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا: «أَلَمْ تَرَيْ أَنَّ قَوْمِكَ حِينَ بَنَوا الْكَعْبَةَ افْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ؟ قَالَ: «لَوْلَا حِدْثَانُ قَوْمِكَ بِالْكُفْرِ لَفَعِلْتُ». فَقَالَ عَبْدُ اللَّهِ

1583. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ that Allāh’s Messenger ﷺ said to her , "Do you know that when your people (*Quraish*) rebuilt the Ka‘bah, they reduced it from its original foundation laid by Ibrāhīm (Abraham)?" I said, "O Allāh’s Messenger! Why don’t you rebuild it on its original foundation laid by Ibrāhīm?" He replied, "Were it not for the fact that your people are close to the Pre-Islāmic Period of Ignorance (i.e., they have recently become Muslims), I would have done so ." The subnarrator, ‘Abdullāh (bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا) stated: ‘Āishah رَضِيَ اللَّهُ عَنْهَا must have heard this from Allāh’s Messenger ﷺ, for in my opinion Allāh’s Messenger ﷺ had not

(1) (Chap. 42) *Manāsik* (i.e., *Iḥrām*, *Tawāf* of Ka‘bah and *Sā’y* (going) between Aṣ-Ṣafā and Al-Marwā, stay at Arafa, Muzdalifa, and Mina, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc.

placed his hand over the two corners of the Ka'bah opposite *Al-Hijr* only because the Ka'bah was not rebuilt on its original foundations laid by Ibrāhīm . عليه السلام

رَضِيَ اللَّهُ عَنْهُ: لَئِنْ كَانَتْ عَائِشَةُ
رَضِيَ اللَّهُ عَنْهَا سَمِعْتُ هَذَا مِنَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَرَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكَ
اسْتِلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحَجْرَ
إِلَّا أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ
إِبْرَاهِيمَ . [راجع: ١٢٦]

١٥٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
أَبُو الْأَخْوَاصِ: حَدَّثَنَا أَشْعَثُ، عَنْ
الْأَسْوَدِ ابْنِ يَزِيدَ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْجَدْرَ، أَمِنَ الْبَيْتُ هُوَ؟ قَالَ:
«نَعَمْ». قُلْتُ: فَمَا لَهُمْ لَمْ يُدْخِلُوهُ
فِي الْبَيْتِ؟ قَالَ: «أَلَمْ تَرَى قَوْمَكَ
قَسَرَتْ بِهِمُ التَّغْفَةَ» قُلْتُ: فَمَا شَاءَ
بَايِهِ مُرْتَفِعًا؟ قَالَ: «فَعَلَ ذَلِكَ قَوْمُكَ
لِيُدْخِلُوا مَنْ شَاءُوا وَيَمْتَعُوا مَنْ شَاءُوا،
وَلَوْلَا أَنَّ قَوْمَكَ حَدَّثُ عَهْدَهُمْ
بِجَاهِلِيَّةِ فَأَخَافُ أَنْ تُتَكَرَّ قُلُوبُهُمْ أَنْ
أَدْخِلَ الْجَدْرَ فِي الْبَيْتِ وَأَنْ أُلْصِقَ
بَايِهِ بِالْأَرْضِ». [راجع: ١٢٦]

١٥٨٥ - حَدَّثَنَا عَبْيَدُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ
هِشَامٍ، عَنْ أَيِّهِ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْلَا حَدَّاثَةُ قَوْمِكَ بِالْكُفْرِ
لَنَقَضْتُ الْبَيْتَ ثُمَّ لَبَيْتُهُ عَلَى أَسَاسِ
إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَإِنَّ
قُرْيَشًا اسْتَقْسَرَتْ بِنَاءً وَجَعَلَتْ لَهُ

١٥٨٤. Narrated 'Āishah : I asked the Prophet ﷺ whether the round wall (near Ka'bah) was part of the Ka'bah. The Prophet ﷺ replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'bah?" He said, "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'bah)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e., they have recently embraced Islām) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'bah, and I would have lowered its gate to the level of the ground."

١٥٨٥. Narrated 'Āishah : Rَضِيَ اللَّهُ عَنْهَا Allāh's Messenger ﷺ said to me, "Were your people not close to the Period of Ignorance, I would have demolished the Ka'bah and would have rebuilt it on its original foundations laid by Ibrāhīm (Abraham) (for Quraish had reduced its building), and I would have built a back door (too)."

خلفاً». قال أبو معاوية: حدثنا
هشام: خلفاً يعني باباً. [راجع: ١٢٦]

١٥٨٦ - حدثنا بيان بن عمرو:
حدثنا يزيد: حدثنا جرير بن حازم:
حدثنا يزيد ابن رومان، عن عروة،
عن عائشة رضي الله عنها: أن النبي
ﷺ قال لها: «يا عائشة، لولا أن
قومك حديث عهد بجاهلية لأمرت
بالبيت فهدم فأدخلت فيه ما أخرج
منه، وأرتفعت بالأرض، وجعلت له
بابين، باباً شرقياً وباباً غربياً، فبلغت
به أساس إبراهيم». فذلك الذي
حمل ابن الزبير على هدمه. قال
يزيد: وشهدت ابن الزبير حين هدمه
وبناء، وأدخل فيه من الحجر. وقد
رأيت أساس إبراهيم حجارة كأسينة
الإبل. قال جرير: فقلت له: أين
موقعه؟ قال: أريكته الآن، فدخلت
معه الحجر فأشار إلى مكان فقال:
ها هنا. قال جرير: فحرزت من
الحجر سلة أذرع أو نحوها.

[راجع: ١٢٦]

(٤٣) باب فضل الحرام، وقوله تعالى: «إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ
هَذِهِ الْبَلْدَةِ الَّذِي حَرَمَهَا وَلَمْ يُكُلُّ
شَيْءٌ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ»
[النحل: ٩١]. وقوله جل ذكره:
«أَوْلَمْ تُمْكِنْ لَهُمْ حَرَماً إِمَّا يُجْعَلُ إِلَيْهِ

1586. Narrated 'Urwa: 'Aishah رضي الله عنها said to her, "O Aishah! Were your people not close to the Period of Ignorance, I would have had the Ka'bah demolished and would have included in it the portion which had been left, and would have made it at a level with the ground and would have made two doors for it; one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by (the Prophet) Ibrâhîm (Abraham)." That was what urged Ibn-Az-Zubair when he demolished and rebuilt the Ka'bah and included in it a portion of Al-Hîr (the unroofed portion of Ka'bah which is at present in the form of a compound towards the north-west of the Ka'bah). I saw the original foundations laid by Ibrâhîm which were of stones resembling the humps of camels." So Jarîr asked Yazid, "Where was the place of those stones?" Yazid said, "I will just now show it to you." So Jarîr accompanied Yazid and entered Al-Hîr, and Yazid pointed to a place and said, "Here it is." Jarîr said, "It appeared to me about six cubits from Al-Hîr or so."

(43) CHAPTER. The superiority of the Haram (of Makkah).

And the Statement of Allâh O'Prophet! Say to them:] I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allâh in

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Islam).” (V.27:91)

And the Statement of Allāh تعالى:
“...Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds – a provision from Ourselves, but most of them know not.”
(V.28:57)

1587. Narrated Ibn ‘Abbās رضي الله عنهما : On the day of the conquest of Makkah, Allāh’s Messenger ﷺ said, “Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its *Luqta* (fallen things) should not be picked up except by one who would announce it publicly.”

ثَمَرَتْ كُلِّ شَيْءٍ زَرْقاً مِنْ لَذْنَا وَلِكَنْ
أَكْرَهُمْ لَا يَعْلَمُونَ ﴿القصص: ٥٧﴾

١٥٨٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ: عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتَحَّ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَمَهُ اللَّهُ، لَا يُعْصِدُ شَوْكُهُ، وَلَا يُنْفِرُ صَيْدُهُ وَلَا يُلْقِئُ نَعْصَطَهُ إِلَّا مِنْ عَرْفَهَا».

[١٣٤٩ : راجع]

(٤٤) **بَابُ تَوْرِيثِ دُورِ مَكَّةَ وَبَيْعِهَا**
وَشَرَائِهَا، وَأَنَّ النَّاسَ فِي الْمَسْجِدِ
الْحَرَامِ سَوَاءٌ خَاصَّةً، لِقَوْلِهِ تَعَالَى:
«إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُونَ عَنْ سَبِيلِ
اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَا
لِلنَّاسِ سَوَاءَ الْعَاكِفُ فِيهِ وَالْبَادُ وَمَنْ
يَرِدُ فِيهِ بِالْحَادِ بَظْلَمٌ نُذَقُهُ مِنْ عَذَابِ
الْأَلِيمِ» [الحج: ٢٥] الْبَادِي . :

١٥٨٨ - حدثنا أصيغ قال:
أخبرني ابن وهب، عن يومنس، عن
ابن شهاب، عن علي بن الحسين،

Tālib had inherited the property of Abū Tālib. Ja'far and 'Alī did not inherit anything as they were Muslims while Aqil and Talib were disbelievers. 'Umar bin Al-Khaṭṭāb رضي الله عنه used to say, "A believer cannot inherit (anything from a) disbeliever.." Ibn Shihāb, (a sub-narrator) said, "They ('Umar and others) derived the above verdict from Allāh Statement:

'Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh, as well as those who gave (them) asylum and help – these are (all) allies to one another...' (V.8:72)

عَنْ عُمَرِ بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ فِي دَارِكِ بِمَكَّةَ؟ قَالَ: «وَهُلْ تَرَكَ عَقِيلًا مِنْ بَنَاءِ أَوْ دُورِ؟» وَكَانَ عَقِيلًا وَرَثَ أَبَا طَالِبٍ هُوَ وَطَالِبُ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلَا عَلَيٌ رَضِيَ اللَّهُ عَنْهُمَا شَيْئًا لَآنَهُمَا كَانَا مُسْلِمَيْنِ، وَكَانَ عَقِيلًا وَطَالِبُ كَافِرِيْنِ. فَكَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَا يَرِثُ الْمُؤْمِنُ الْكَافِرَ. قَالَ ابْنُ شَهَابٍ: وَكَانُوا يَتَأَوَّلُونَ قَوْلَ اللَّهِ تَعَالَى: «إِنَّ الَّذِينَ إِمَسْنَأُوا وَهَاجَرُوا وَجَهَدُوا يَأْمُلُهُمْ وَأَفْسِهُمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ أَءَوْا وَنَصَرُوا أُولَئِكَ بَعْصُهُمْ أُولَئِكَ بَعْضُهُمْ» الآية ، ٤٢٨٢ [الأناقل: ٧٢]. [انظر: ٣٠٥٨]

[٦٧٦٤]

(٤٥) بَابُ نُزُولِ النَّبِيِّ ﷺ مَكَّةَ

(45) CHAPTER. The residence of the Prophet ﷺ in Makkah.

1589. Narrated Abū Hurairah رضي الله عنه that when Allāh's Messenger ﷺ intended to enter Makkah he said, "Our destination tomorrow, if Allāh will, shall be Khaif Bani Kināna where (the *Mushrikūn*) had taken the oath of *Kufr*." (Against the Prophet ﷺ i.e., to be loyal to heathenism by boycotting Bani Hāshim, the Prophet's folk). (See *Hadīth* No. 3882 Vol. 5).

1589 - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعْبَ، عَنِ الرَّهْبَرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَادَ قُدُومَ مَكَّةَ: «مَنْزِلُنَا غَدَاءً إِنْ شَاءَ اللَّهُ تَعَالَى بِحَيْثُ تَبَغِيْنِي كِتَانَةَ حَيْثُ تَقَاسِمُوا عَلَى الْكُفُرِ». [انظر: ١٥٩٠، ٣٨٨٢، ٤٢٨٤، ٤٢٨٥، ٧٤٧٩]

1590 - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا

Rَضِيَ اللَّهُ عَنْهُ that On the day of *Nahr* at Mina, the Prophet ﷺ

said, "Tomorrow we shall stay at Khaif Bani Kināna where the *Mushrikūn* had taken the oath of *Kufr* (i.e. to be loyal to heathenism)." He meant (by that place) Al-Muhsāb where the Quraish tribe and Banī Kināna concluded a contract against Banī Hāshim and Banī 'Abdul-Muṭṭalib or Banī Al-Muṭṭalib that they would not intermarry with them or deal with them in business until they handed over the Prophet ﷺ to them.

الوليد: حَدَّثَنَا الأُورَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ مِنَ الْعَدُوِّ يَوْمَ النَّحْرِ وَهُوَ يَمْنَى: «تَحْنُّ نَازِلُونَ عَدَا يَحْيَى بْنِ كَتَانَةَ حَيْثُ تَقَاسُمُوا عَلَى الْكُفْرِ»، يَعْنِي بِذَلِكَ الْمُحَصَّبَ. وَذَلِكَ أَنَّ فُرِيشَا وَكَتَانَةَ تَحَالَّفُ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ أَوْ بَنِي الْمُطَّلِبِ أَنْ لَا يُنَاكِحُوهُمْ وَلَا يُيَايِعُوهُمْ حَتَّى يُسْلِمُوا إِلَيْهِمُ الْبَيِّنَاتِ ﷺ. وَقَالَ سَلَامَةُ عَنْ عَقِيلٍ، وَيَحْيَى بْنُ الصَّحَافِ عَنْ الْأُورَاعِيِّ، أَخْبَرَنِي أَبْنُ شَهَابٍ، وَقَالَا: بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. قَالَ أُبُو عَبْدِ اللَّهِ: بَنِي الْمُطَّلِبِ أَشَبُهُ.

[راجع: ١٥٨٩]

(46) CHAPTER. The Statement of Allāh:

"And (remember) when Ibrāhīm (Abraham) said: 'O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me – still You are indeed Oft Forgiving, Most Merciful. O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform *Aṣ-Salāt* (*Iqāmat-āṣ-Salāt*). So fill some hearts among men with love towards them..." ' (V.14:35-37)

(٤٦) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَإِذْ قَالَ إِبْرَاهِيمَ رَبِّي أَجْعَلْ هَذَا الْبَلَدَ ءَامِنًا وَجَنِينِي وَبَقَيَ أَنْ تَعْبُدَ الْأَصْنَامَ» ٣٥. إِنَّمَا أَضْلَلَنَا كَثِيرًا مِنَ النَّاسِ فَنَّ تَعْنِي فَإِنَّمَا مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ» ٣٧. الآية [إبراهيم: ٣٥ - ٣٧].

(47) CHAPTER. The Statement of Allāh
تعالى:

"Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits [e.g., *Hajj* and '*Umra* (pilgrimage)] for mankind, and also the Sacred Month, and the animals of offerings, and the garlanded (people or animals, marked with garlands on their necks made from the outer parts of the stems of Makkah trees for their security) that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and every thing." (V.5:97)

1591. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Dhus-Suwaiqatain (literally: One with two thin legs) from Ethiopia will demolish the Ka'bah."

﴿٤٧﴾ بَابُ قَوْلِ اللَّهِ تَعَالَى : جَعَلَ اللَّهُ الْكَبْرَى الْبَيْتَ الْحَرَامَ فِيمَا لِلنَّاسِ وَالشَّهْرُ الْعَرَمُ وَالْمَدْيَ وَالْقَلْبَدُ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَعْلَمُ شَيْءًا عَلِيهِمْ ﴾ [المائدة: ٩٧].

١٥٩١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا زِيَادُ بْنُ سَعْدٍ، عَنِ الرَّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يُخَرِّبُ الْكَعْبَةَ دُوَّلُ السُّوَيْقَيْنِ مِنَ الْحَبْشَةِ».

[انظر: ١٥٩٦]

1592. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The people used to observe *Šaum* (fast) on *Āshūra'* (the tenth day of the month of Muḥarram) before the fasting of Ramaḍān was made obligatory. And on that day, the Ka'bah used to be covered with a cover. When Allāh made the fasting of the month of Ramaḍān compulsory, Allāh's Messenger ﷺ said, "Whoever wishes to observe *Šaum* (fast) (on the day of *Āshūra'*) may do so; and whoever wishes to leave it can do so."

١٥٩٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ هُوَ ابْنُ الْمُبَارِكِ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الرَّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ وَكَانَ يَوْمًا نُسْتَرُ فِيهِ الْكَعْبَةُ. فَلَمَّا فَرَضَ اللَّهُ رَمَضَانَ قَالَ

رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ أَنْ يَصُومَهُ فَلْيَصُومْهُ، وَمَنْ شَاءَ أَنْ يَتَرُكْهُ فَلْيَتَرُكْهُ». [انظر: ١٨٩٣، ٢٠٠١، ٤٥٠٢، ٣٨٣١، ٤٥٠٤]

١٥٩٣ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا

أَبِي: حَدَّثَنَا إِبْرَاهِيمُ عَنِ الْحَجَاجِ بْنِ حَجَاجٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَبْتَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذْ يُحَجِّنَ الْبَيْتُ وَيُعْتَمِرُ بَعْدَ خُرُوجِ يَأْجُوْجَ وَمَأْجُوْجَ». تَابَعَهُ أَبْنَاءُ وَعِمَارُ عَنْ قَتَادَةَ. فَقَالَ عَبْدُ الرَّحْمَنِ عَنْ شُعْبَةَ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى لا يُحَجِّنَ الْبَيْتُ»، وَالْأَوَّلُ أَثْرُرُ. سَمِعَ قَتَادَةُ عَبْدَ اللَّهِ بْنَ أَبِي عَبْتَةَ. وَعَبْدُ اللَّهِ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ.

(٤٨) بَابُ كِسْوَةِ الْكَعْبَةِ

١٥٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا وَاصِلُ الْأَحْدَبُ، عَنْ أَبِي وَائِلٍ قَالَ: جِئْتُ إِلَى شَيْءَةِ حِ.

وَحَدَّثَنَا قَبِيْصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ قَالَ: جَلَسْتُ مَعَ شَيْءَةَ عَلَى الْكُرْسِيِّ فِي الْكَعْبَةِ فَقَالَ: لَقَدْ جَلَسَ لَهَا الْمَجْلِسُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ هَمَمْتُ أَنْ لَا أَدْعَ فِيهَا صَفَرَاءَ وَلَا يَضَاءَ إِلَّا

1593. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "The people will continue performing the *Hajj* and '*Umra* to the Ka'bah even after the coming out of Ya'jūj and Ma'jūj (Gog and Magog)."

The subnarrator *Shu'ba* added, "The Hour (Day of Judgement) will not be established till the *Hajj* (to the Ka'bah) is abandoned.

(48) CHAPTER. The covering of the Ka'bah.

1594. Narrated Abū Wā'il: (One day) I sat along with *Shaiba* on the chair inside the Ka'bah. He (*Shaiba*) said, "No doubt 'Umar رَضِيَ اللَّهُ عَنْهُ sat at this place and said, 'I intended not to leave any yellow (i.e. gold) or white (i.e. silver) (inside the Ka'bah) undistributed.' I said (to 'Umar), 'But your two companions (i.e. the Prophet ﷺ and Abū Bakr) did not do so.' 'Umar said, 'They are the two persons whom I always follow.'"

فَسَمْتُهُ. قُلْتَ: إِنَّ صَاحِبَكَ لَمْ
يَفْعَلَا. قَالَ: هُمَا الْمَرَآنِ أَقْتَدَى
بِهِمَا. [انظر: ٧٢٧٥]

(٤٩) بَابُ هَذِهِ الْكَعْبَةِ،

(49) CHAPTER. The demolishing of the Ka'bah.

‘Āishah said that the Prophet ﷺ said, “An army will attack the Ka'bah and that army will sink down in the earth.”

1595. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, “As if I am looking at him, a black person with thin legs plucking out the stones of the Ka'bah one after another.”

1596. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, “Dhus-Suwaqatāin (the thin-legged man) from Ethiopia will demolish the Ka'bah.”

(50) CHAPTER. What is said regarding the Black Stone.

1597. Narrated ‘Abīs bin Rabi‘a: ‘Umar came near the Black Stone and kissed it and said, “No doubt, I know that you are a stone and can neither harm (anyone) nor benefit anyone. Had I not seen Allāh's Messenger ﷺ kissing you, I would not have kissed you.”

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: قَالَ النَّبِيُّ ﷺ: يَعْزُو جَيْشُ الْكَعْبَةِ فَيُخْسَفُ بِهِمْ».

١٥٩٥ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْهِ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَبْيُودُ اللَّهِ ابْنُ الْأَخْنَسِ: حَدَّثَنِي ابْنُ أَبِي مُلِيقَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «كَأَيِّ يَهُ أَسْوَدَ أَفْخَعَ يَقْلُعُهَا حَجَرًا حَجَرًا».

١٥٩٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْيَثْرَى، عَنْ يُونُسَ: عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُحَرِّبُ الْكَعْبَةَ دُوَّالُ السُّوَيْقَيْنِ مِنَ الْحَبَشَةِ». [راجع: ١٥٩١]

(٥٠) بَابُ مَا ذُكِرَ فِي الْحَجَرِ الأَسْوَدِ

١٥٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ جَاءَ إِلَى الْحَجَرِ الْأَسْوَدِ فَقَبَّلَهُ فَقَالَ: إِنِّي أَغْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا

أَنِّي رَأَيْتُ رَسُولَ اللَّهِ يُبَلِّكَ مَا قَبْلَتُكَ . [انظر: ١٦١٠، ١٦٥٥]

(٥١) بَابُ إِفْلَاقِ الْبَيْتِ وَيُصَلِّي فِي أَيِّ نَوَاحِي الْبَيْتِ شَاءَ

١٥٩٨ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ الْبَيْتَ هُوَ وَأَسَمَّةُ بْنُ زَيْدٍ وَبِلَالٌ وَعَثْمَانُ بْنُ طَلْحَةَ، فَأَعْلَمُوا عَلَيْهِمْ، فَلَمَّا فَتَحُوا كُنْتُ أَوَّلَ مَنْ وَلَجَ فَلَقِيَتِي بِلَالًا فَسَأَلَهُ: هَلْ صَلَى فِيهِ رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، بَيْنَ الْمُهُودِينَ الْيَمَانِيَّينَ . [راجع: ٣٩٧]

(٥٢) بَابُ الصَّلَاةِ فِي الْكَعْبَةِ

١٥٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مُوسَى بْنُ عَفْعَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ إِذَا دَخَلَ الْكَعْبَةَ مَسَّى قَبْلَ الْوَجْهِ حِينَ يَدْخُلُ وَيَجْعَلُ الْبَابَ قَبْلَ الظَّهَرِ، يَمْشِي حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ الْجِدَارِ الَّذِي قَبْلَ وَجْهِهِ قَرِيبًا مِنْ ثَلَاثَ أَذْرُعٍ فَيُصَلِّي، يَتَوَلَّ الْمَكَانَ الَّذِي أَخْبَرَهُ بِلَالٌ أَنَّ رَسُولَ اللَّهِ صَلَى فِيهِ وَلَيْسَ عَلَى أَحَدٍ بِأَسْنَانِ أَنْ يُصَلِّي فِي أَيِّ نَوَاحِي الْبَيْتِ شَاءَ . [راجع: ٣٩٧]

(٥٣) بَابُ مَنْ لَمْ يَدْخُلِ الْكَعْبَةَ،

(٥١) CHAPTER. Closing the door of the Ka'bah and (the permissibility) of offering Salāt (prayer) at any place in it.

1598. Narrated Sālim that his father said, "Allāh's Messenger ﷺ, Usāma bin Zaid, Bilāl, and 'Uthman bin Talhā رضي الله عنهم عَنْهُمْ entered the Ka'bah and then closed its door. When they opened the door I was the first person to enter (the Ka'bah). I met Bilāl and asked him, "Did Allāh's Messenger ﷺ offer a Salāt (prayer) inside (the Ka'bah)?" Bilāl replied in the affirmative and said, "(The Prophet ﷺ offered Salāt) in between the two right pillars."

(٥٢) CHAPTER. Offering As-Salāt (the prayers) inside the Ka'bah.

1599. Narrated Nāfi': Whenever Ibn 'Umar رضي الله عنهما عَنْهُمَا entered the Ka'bah he used to walk straight, keeping the door at his back on entering; and used to proceed on till about three cubits from the wall in front of him, and then he would offer prayers there aiming at the place where Allāh's Messenger ﷺ offered prayers according to the information of Bilāl.

And there is no harm for any person to offer Salāt (prayer) at any place inside the Ka'bah.

(٥٣) CHAPTER. Whoever did not enter the Ka'bah, and Ibn 'Umar رضي الله عنهما عَنْهُمَا used to

perform *Hajj* frequently without entering the Ka'bah.

1600. Narrated Ismā'il bin Abū Khālid: ‘Abdullāh bin Abū Aufa رضي الله عنه said, “Allāh’s Messenger ﷺ performed the ‘Umra. He performed *Tawāf* of the Ka’bah and offered two *Rak‘ā* behind the *Maqām* [Ibrāhīm (Abraham’s) place] and was accompanied by those who were screening him from the people.” Somebody asked ‘Abdullāh, “Did Allāh’s Messenger ﷺ enter the Ka’bah?” ‘Abdullāh replied in the negative.⁽¹⁾

(54) CHAPTER. Saying *Takbīr* (Allāh is the Most Great) inside the Ka’bah.

1601. Narrated Ibn ‘Abbās رضي الله عنهما : When Allāh’s Messenger ﷺ came to Makkah, he refused to enter the Ka’bah with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Ibrāhīm (Abraham) and Ismā'il (Ishmael) holding *Azlām* in their hands. Allāh’s Messenger ﷺ said, “May Allāh Curse these people. By Allāh, both Ibrāhīm and Ismā'il never did the game of chance with *Azlām*.” Then he entered the Ka’bah and said *Takbīr* at its corners but did not offer the *Salāt* (prayer) in it.

وكان ابن عمر رضي الله عنهما يحجّ
كثيراً ولا يدخلُ

١٦٠٠ - حدثنا مسدد، حدثنا
خالد ابن عبد الله، حدثنا إسماعيل
بن أبي خالد، عن عبد الله بن أبي
أوفى قال: اعتبر رسول الله ﷺ
قطاف بالبيت وصلى خلف المقامِ
ركعَيْنِ وَمَعَهُ مَنْ يَشْرُهُ مِنَ النَّاسِ .
فقال له رجل: أدخل رسول الله ﷺ
الكعبة؟ قال: لا. [انظر: ١٧٩١]

[٤١٨٨، ٤٢٥٥]

(٥٤) بابُ مَنْ كَبَرَ فِي نَوَاحِي الْكَعْبَةِ

١٦٠١ - حدثنا أبو معمر: حدثنا
عبد الوارث: حدثنا أبوب: حدثنا
عمرمة، عن ابن عباس رضي الله
عنهم قال: إن رسول الله ﷺ لما
قدم أبي أن يدخل البيت وفيه الآلهة .
فأمر بها فاخربت فأخرجوا صورة
إبراهيم وأسماعيل في أيديهما:
الأزلام، فقال رسول الله ﷺ:
«قاتلهم الله، أم والله لقد علموا
أنهما لم يستقسما بها قط». فدخل
البيت فكبير في نواحيه ولم يصل فيه .

[٣٩٨]

(1) (H. 1600) This means that the Prophet ﷺ did not enter the Ka’bah when he performed that particular ‘Umra perhaps because it contained idols or because he was afraid of being prevented by the pagans from entering it.

(٥٥) بَابٌ : كَيْفَ كَانَ بَدْءُ الرَّمَلِ؟

1602. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا When Allāh’s Messenger ﷺ and his Companions came to Makkah, the *Mushrikūn* circulated the news that a group of people were coming to them and they had been weakened by the fever of *Yathrib* (Al-Madīna). So the Prophet ﷺ ordered his Companions to do *Ramal* in the first three rounds of *Tawāf* of the Ka’bah, and to walk between the two corners (the Yemenite corner and the Black Stone). The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Tawāf* out of pity for them.

(٥٦) CHAPTER. The touching (and kissing) of the Black Stone on reaching Makkah during the first round of *Tawāf* of the Ka’bah, and doing *Ramal* in the first three rounds (of *Tawāf*).

1603. Narrated Sālim that his father said : I saw Allāh’s Messenger ﷺ arriving at Makkah ; he kissed the Black Stone corner first while doing *Tawāf* and did *Ramal* in the first three rounds of the seven rounds (of *Tawāf*).

(٥٧) CHAPTER. Doing *Ramal* in performing *Tawāf* during *Hajj* and *‘Umra*.

١٦٠٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَادٌ هُوَ ابْنُ زَيْدٍ، عَنْ أَبِيهِبَّ، عَنْ سَعِيدِ بْنِ جَيْرَةِ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِيمٌ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ وَفَدْ وَهُنْ هُمُ حُمَىٰ يَتَرَبَّ. فَأَمْرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الأَشْوَاطَ الْثَلَاثَةَ وَأَنْ يَمْسُوا مَا بَيْنَ الرُّكْنَيْنِ. وَلَمْ يَمْنَعْهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا إِلَيْقَاءَ عَلَيْهِمْ. [انظر : ٤٢٥٦]

(٥٦) **بَابُ اسْتِلَامِ الْحَجَرِ الْأَسْوَدِ**
حِينَ يَقْدُمُ مَكَّةً أَوَّلَ مَا يَطُوفُ وَيَرْمُلُ
ثَلَاثَةَ

١٦٠٣ - حَدَّثَنَا أَصْبَعُ بْنُ الْفَرَجِ
قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ،
عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ
رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ
عَلَيْهِ السَّلَامُ حِينَ يَقْدُمُ مَكَّةً إِذَا اسْتَلَمَ الرُّكْنَ
الْأَسْوَدَ أَوَّلَ مَا يَطُوفُ يَحْبُ ثَلَاثَةَ
أَطْوَافٍ مِنَ السَّبْعِ. [انظر : ١٦٠٤، ١٦٤٤، ١٦١٧، ١٦١٦]

(٥٧) بَابُ الرَّمَلِ فِي الْحَجَّ وَالْعُمَرَةِ

(1) (Ch.55) *Ramal* : See the glossary.

1604. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet ﷺ did *Ramal* in (first) three rounds (of *Tawâf*), and walked in the remaining four, in *Hajj* and '*Umra*.

١٦٠٤ - حَدَّثَنِي مُحَمَّدُ - هُوَ ابْنُ سَلَامٍ - قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النَّعْمَانَ قَالَ حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَعَى النَّبِيُّ ﷺ ثَلَاثَةَ أَشْوَاطٍ وَمَسَى أَرْبَعَةَ فِي الْحَجَّ وَالْعُمْرَةِ. تَابَعَهُ الْيَتُّ قَالَ: حَدَّثَنِي كَثِيرٌ أَبْنُ فَرْقَدٍ، عَنْ نَافِعٍ عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. [راجع: ١٦٠٣]

1605. Narrated Zaid bin Aslam that his father said, " 'Umar bin Al-Khattâb رضي الله عنه addressed the corner (Black Stone) saying, 'By Allâh! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet ﷺ touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do *Ramal* (in *Tawâf*) except that we wanted to show off before the *Mushrikûn*, and now Allâh has destroyed them.' 'Umar added, '(Nevertheless) the Prophet ﷺ did that and we do not want to leave it (i.e. *Ramal*).'"

١٦٠٥ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيمٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ لِلرُّكْنَيْنِ: أَمَا وَاللَّهِ إِنِّي لَا أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَلَمَكَ مَا اسْتَلَمْتُكَ، فَاسْتَأْتَمْتُهُ ثُمَّ قَالَ: مَا لَنَا وَلِلرَّمَلِ؟ إِنَّمَا كُنَّا رَاءِينَا الْمُشْرِكِينَ وَقَدْ أَهْلَكُهُمُ اللَّهُ، ثُمَّ قَالَ: شَيْءٌ صَنَعَهُ النَّبِيُّ ﷺ فَلَا نُحِبُّ أَنْ تَشْرِكُ. [راجع: ١٥٩٧]

1606. Narrated Nâfi' : Ibn 'Umar رضي الله عنهما said, "I have never missed the touching of these two corners of Ka'bâh (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw the Prophet ﷺ touching them." (The subnarrator asked Nâfi') : "Did Ibn 'Umar use to walk between the two corners?" Nâfi' replied, "He used to walk in order that it might be easy for him to touch it (the corner)."

١٦٠٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْمَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَا تَرَكْتُ اسْتِلَامَ هَذِينَ الرُّكْنَيْنِ فِي شِدَّةٍ وَلَا رَخَاءٍ مُنْدُ رَأَيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُمَا. فَقُلْتُ لِنَافِعَ: أَكَانَ أَبْنُ عُمَرَ يَمْشِي بَيْنَ الرُّكْنَيْنِ؟ قَالَ:

إِنَّمَا كَانَ يَمْشِي لِيَكُونَ أَيْسَرَ
لَا سَتِيلَامِهِ . [انظر: ١٦١١]

**(58) CHAPTER. Touching the Corner
(Black Stone) with a bent-headed stick.**

1607. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ performed *Tawāf* of the Ka‘bah riding a camel in his last *Hajj* and touched the (Black Stone) Corner with a bent-headed stick.

(٥٨) بَابُ اسْتِلَامِ الرُّكْنِ بِالْمِحْجَنِ

١٦٠٧ - حَدَّثَنَا أَخْمَدُ بْنُ صَالِحٍ، وَيَحْيَى بْنُ سُلَيْمَانَ قَالَا: حَدَّثَنَا أَبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُوْسُفُ، عَنْ أَبْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةَ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنِهِ . تَابَعَهُ الدَّرَأُورْدِيُّ، عَنْ أَبْنِ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ . [انظر: ١٦١٢، ١٦١٣، ١٦٣٢، ٥٢٩٣]

(٥٩) بَابُ مَنْ لَمْ يَسْتَلِمْ إِلَّا الرُّكْنَيْنِ الْيَمَانَيْنِ

١٦٠٨ - وَقَالَ مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا أَبْنُ جُرَيْحَ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ أَبِي الشَّعْنَاءِ أَنَّهُ قَالَ: وَمَنْ يَقْرِئُ شِعْنَا مِنَ الْبَيْتِ؟ وَكَانَ مَعَاوِيَةً يَسْتَلِمُ الْأَرْكَانَ فَقَالَ لَهُ أَبْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّهُ لَا يَسْتَلِمُ هَذَا الرُّكْنَانِ، فَقَالَ: لَيْسَ شَيْءًا مِنَ الْبَيْتِ مَهْجُورًا . وَكَانَ أَبْنُ الرَّبِيعِ يَسْتَلِمُهُمْ كُلَّهُنَّ .

١٦٠٩ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا لَيْثٌ، عَنْ أَبْنِ شَهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ

(59) CHAPTER. Whoever did not touch except the two Yemenite Corners of the Ka‘bah.

1608. Abū Ash-Sha‘tha’ said, “Who keeps away from some portion of the Ka‘bah?” Mu‘āwiya used to touch the four corners of the Ka‘bah, Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said to him, “These two corners (the ones facing the *Hijr*) are not to be touched.” Mu‘āwiya said, “Nothing is untouchable in the Ka‘bah.” And Ibn Az-Zubair used to touch all the corners of the Ka‘bah.

1609. Narrated Sālim bin ‘Abdullāh رضي الله عنهما that his father said, “I have not seen the Prophet ﷺ touching except the two Yemenite Corners (i.e. the ones facing Yemen).”

عَنْهُمَا قَالَ: لَمْ أَرِ النَّبِيَّ ﷺ يَسْتَلِمُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيْنِ.

[راجع: ١٦٦]

(60) CHAPTER. To kiss the Black Stone.

1610. Narrated Zaid bin Aslam that his father said, “I saw ‘Umar bin Al-Khattāb رضي الله عنه kissing the Black Stone and he then said (to it), ‘Had I not seen Allāh’s Messenger ﷺ kissing you (stone), I would not have kissed you.’”

١٦١٠ - حَدَّثَنَا أَخْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا زَيْدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا وَرْقَاءُ قَالَ: أَخْبَرَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْحَطَابَ رَضِيَ اللَّهُ عَنْهُ قَبْلَ الْحَجَرِ وَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبْلَكَ مَا قَبْلَتُكَ. [راجع: ١٥٩٧]

1611. Narrated Az-Zubair bin ‘Arabī: A man asked Ibn ‘Umar رضي الله عنهما about the touching of the Black Stone. Ibn ‘Umar said, “I saw Allāh’s Messenger ﷺ touching and kissing it.” The questioner said, “But if there were a throng (much rush) round the Ka’bah and the people overpowered me, (what would I do?)” He replied angrily, “Stay in Yemen (as that man was from Yemen). I saw Allāh’s Messenger ﷺ touching and kissing it.”

١٦١١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَادٌ، عَنِ الرَّبِيعِ بْنِ عَرَبِيِّ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ اسْتِلَامِ الْحَجَرِ؟ فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ وَيَقْبِلُهُ. قَالَ: قُلْتُ: أَرَأَيْتَ إِنْ رُجِّمْتُ؟ أَرَأَيْتَ إِنْ غُلِبْتُ؟ قَالَ: أَجْعَلْتُ «أَرَأَيْتَ» بِالْيَمَنِ. رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ وَيَقْبِلُهُ. [راجع: ١٦٠٦]

٦١) بَابُ مَنْ أَشَارَ إِلَى الرُّكْنِ إِذَا أَتَى عَلَيْهِ

١٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَابِ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: طَافَ النَّبِيُّ ﷺ بِالْبَيْتِ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ. [راجع: ١٦٠٧]

(٦٢) بَابُ التَّكْبِيرِ عِنْدَ الرُّكْنِ

(62) CHAPTER. To say *Takbīr* (Allāh is the Most Great) on coming in front of the Corner (having the Black Stone).

1613. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ عَنْهُمَا قَالَ: طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالبَيْتِ عَلَى بَعِيرٍ كُلَّمَا أَتَى الرُّكْنَ أَشَارَ إِلَيْهِ بِشَيْءٍ كَانَ عِنْدَهُ وَكَبَرَ.

١٦١٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ عَنْهُمَا قَالَ: طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالبَيْتِ عَلَى بَعِيرٍ كُلَّمَا أَتَى الرُّكْنَ أَشَارَ إِلَيْهِ بِشَيْءٍ كَانَ عِنْدَهُ وَكَبَرَ.

[راجع: ١٦٠٧]

تابعه إبراهيم بن طهمان عن خالد الحذاء.

(63) CHAPTER. Whoever performed *Tawāf* of the Ka‘bah on reaching Makkah before going to his house then offered two *Rak‘ā* and then went towards As-Ṣafā .

1614, 1615. Narrated ‘Urwa : رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَدَّثَنَا أَنَّ رَسُولَ اللَّهِ عَنْهُمَا قَالَ: “The first thing the Prophet ﷺ did on reaching Makkah was the ablution and then he performed *Tawāf* of the Ka‘bah and that was not ‘Umra (alone), (but *Hajj-al-Qirān*).” ‘Urwa added : Later Abū Bakr and ‘Umar did the same in their *Hajj*. And I performed the *Hajj* with my father Az-Zubair, رَضِيَ اللَّهُ عَنْهُمَا, and the first thing he did was *Tawāf* of the Ka‘bah . Later I saw the *Al-Muhājirūn* (Emigrants) and the *Anṣār* doing the same . My mother (Asmā') told me that she, her sister ('Aishah), Az-Zubair and such and such persons assumed *Ihrām* for ‘Umra, and after they passed their hands over the Black Stone Corner (of the Ka‘bah) they finished the *Ihrām* (i.e., after doing *Tawāf* of the Ka‘bah and *Sa‘y* between As-Ṣafā and Al-Marwā).

١٦١٤، ١٦١٥ - بَابُ مَنْ طَافَ بِالبَيْتِ إِذَا قَدِمَ مَكَّةَ قَبْلَ أَنْ يَرْجِعَ إِلَى بَيْتِهِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ إِلَى الصَّفَا

١٦١٤ - حَدَّثَنَا أَصْبَحُ
عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو،
عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ قَالَ:
ذَكَرْتُ لِغُرْوَةَ قَالَ: فَأَخْبَرَنِي عَائِشَةُ
رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ
حِينَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ تَوَضَّأَ ثُمَّ
طَافَ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ حَجَّ أَبُو
بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا مُثْلُهُ.
ثُمَّ حَجَجَتْ مَعَ أَبِي الرَّبِيعِ رَضِيَ اللَّهُ
عَنْهُ، فَأَوَّلُ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ. ثُمَّ
رَأَيْتُ الْمُهَاجِرِينَ وَالْأَنْصَارَ يَقْعُلُونَهُ.
وَقَدْ أَخْبَرَنِي أُمِّي أَنَّهَا أَهْلَتْ هِيَ
وَأَخْتَهَا وَالرَّبِيعَ وَفُلَانَ وَفُلَانَ بَعْمَرَةً.
فَلَمَّا مَسَحُوا الرُّكْنَ حَلُوا. [الحديث:

١٦١٤، انظر: [١٦٤١]؛ [الحديث ١٦١٥]
انظر: [١٧٩٦، ١٦٤٢]

1616. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: When Allâh’s Messenger ﷺ performed *Tawâf* of the Ka’bah for *Hajj* or *‘Umra*, he used to do *Ramal* during the first three rounds, and in the last four rounds he used to walk; then after the *Tawâf* he offered two *Rak’â* prayer and then performed *Sa’y* – *Tawâf* between As-Şâfâ and Al-Marwa .

١٦١٦ - حدثنا إبراهيم بن المunder قال: حدثنا أبو ضمرة أنس قال: حدثنا موسى ابن عقبة، عن نافع، عن عبد الله ابن عمر رضي الله عنهما: أن رسول الله ﷺ كان إذا طاف في الحج أو العمرمة أول ما يقدّم سعى ثلاثة أطواف، ومسى أربعة ثم سجد سجدة سجدين. ثم يطوف بين الصفا والمروة. [راجع: ١٦٠٣]

1617. Narrated Ibn ‘Umar رضي الله عنهما: When the Prophet ﷺ performed the *Tawâf* of the Ka’bah, he did *Ramal* during the first three rounds and in the last four rounds he used to walk and while doing *Sa’y* – *Tawâf* between As-Şâfâ and Al-Marwa , he used to run in the midst of the rain water passage .

١٦١٧ - حدثنا إبراهيم بن المunder قال: حدثنا أنس بن عياض، عن عبيد الله، عن نافع، عن ابن عمر رضي الله عنهما: أن النبي ﷺ كان إذا طاف بالبيت الطواف الأول يحب ثلثة أطواف ويمشي أربعة، وأنه كان يسْعَى بطن المسيل إذا طاف بين الصفا والمروة. [راجع: ١٦٠٣]

(64) CHAPTER. The *Tawâf* of women and men.

1618. Ibn Juraij said, “‘Atâ’ informed us that when Ibn Hishâm forbade women to perform *Tawâf* with men he said to him, ‘How do you forbid them while the wives of the Prophet ﷺ used to perform *Tawâf* with the men?’ I said, ‘Was this before decreeing the use of the veil or after it?’ ‘Atâ’ took an oath and said, ‘I saw it after the order of veil.’ I said, ‘How did they mix with the men?’

١٦١٨ - وقال لي عمرو بن علي: حدثنا أبو عاصم قال: ابن جرير: أخبرنا عطاء إذ منع ابن هشام النساء الطواف مع الرجال قال: كيف منعهن وقدم طاف نساء النبي ﷺ مع الرجال؟ قلت: أبعد الحجاب أو

'Atā' said, 'The women never mixed with the men, and 'Āishah used to perform *Tawaf* separately and never mixed with the men⁽¹⁾. (Once it happened that 'Āishah was performing the *Tawāf* and a woman said to her, 'O Mother of believers! Let us touch the Black Stone.' 'Āishah said to her, 'Go yourself,' and she herself refused to do so. The wives of the Prophet ﷺ used to come out at night, in disguise and used to perform *Tawāf* with the men. But whenever they intended to enter the Ka'bah, they would stay outside till the men had gone out. I and 'Ubaid bin 'Umair used to visit 'Āishah while she was residing at Jauf Thabir.' I asked, "What was her veil?" 'Atā' said, "She was wearing an old Turkish veil, and that was the only thing (veil) which was a screen between us and her. I saw a pink cover on her."

فَبِلْ؟ قَالَ: إِي لَعْمُرِي، لَقَدْ أَذْرَكْتُهُ
بَعْدَ الْحِجَابِ. قُلْتُ: كَيْفَ يُخَالِطُونَ
الرِّجَالَ؟ قَالَ: لَمْ يَكُنْ يُخَالِطُنَ.
كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا تَسْطُوفُ
حَجْرَةً مِنَ الرِّجَالِ لَا تُخَالِطُهُمْ،
فَقَالَتْ امْرَأَةٌ: اُنْظِلِقِنِي نَسْتَلِمْ يَا أُمَّ
الْمُؤْمِنِينَ. قَالَتْ: اُنْظِلِقِنِي عَنْكَ،
وَأَبْتَ فَكْنَ يَخْرُجُنَ مُتَنَكِّرَاتٍ بِاللِّيلِ
فَيَطْفَلُنَ مَعَ الرِّجَالِ وَلَكِنَّهُنَّ إِذَا دَخَلُنَ
البَيْتَ قُمْنَ حَتَّى يَدْخُلُنَ وَأُخْرَجُ
الرِّجَالُ. وَكُنْتُ آتِي عَائِشَةَ أَنَا وَغَيْرِي
بْنُ عُمَيْرٍ وَهِيَ مُجَاوِرَةٌ فِي جَوْفِ
ثَيْرٍ. قُلْتُ: وَمَا حِجَابُهَا؟ قَالَ: هِيَ
فِي قُبَّةٍ تُرْكِيَّةٍ لَهَا غِشاءً وَمَا يَبْتَئِنَا وَيَبْتَئِنُها
غَيْرُ ذَلِكَ، وَرَأَيْتُ عَلَيْهَا دِرْعًا مُورَدًا.

١٦١٩ - حَدَّنَا إِسْمَاعِيلُ قَالَ:
حَدَّنَا مَالُكُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ
الرَّحْمَنِ ابْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ
الرَّبِّيرِ، عَنْ زَيْنَبِ بْنِتِ أَبِي سَلَمَةَ
رَضِيَ اللَّهُ عَنْهَا، عَنْ أُمِّ سَلَمَةَ رَوْجِ
النَّبِيِّ ﷺ قَالَتْ: شَكَوْتُ إِلَى رَسُولِ
اللَّهِ ﷺ أَنِّي أُشْتَكِي فَقَالَ: «طُوفِي
مِنْ وَرَاءِ النَّاسِ وَأَنْتَ رَاجِبَةٌ»، فَطُوفَتْ
وَرَسُولُ اللَّهِ ﷺ حِينَئِذٍ يُصَلِّي الصَّلَاةَ
إِلَى جَنْبِ الْبَيْتِ وَهُوَ يَفْرَأُ
﴿وَأَطْوَرُ﴾ وَكَتَبَ مَسْطُورُ ﴿﴾.

[راجع: ٤٦٤]

(1) (Ch. 1618) Men and women used to perform *Tawāf* at the same time without mixing with each other.

(65) CHAPTER. The permissibility of talking during the *Tawāf* of the Ka‘bah.

1620. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا : While the Prophet ﷺ was performing *Tawāf* of the Ka‘bah, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet ﷺ cut it with his own hands and said, “Lead him by the hand.”

(٦٥) بابُ الْكَلَامِ فِي الطَّوَافِ

١٦٢٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا هِشَامٌ أَنَّ ابْنَ جُرَيْجَ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَخْوَلُ أَنَّ طَاؤِسًا أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالكَعْبَةِ بِإِنْسَانٍ رَبَطَ يَدَهُ إِلَى إِنْسَانٍ بِسِيرٍ أَوْ بِخَيطٍ أَوْ بِشَيْءٍ غَيْرِ ذَلِكَ، فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ قَالَ: «فُدْ بِيَدِهِ». [انظر: ٦٧٠٣، ٦٧٠٢، ١٦٢١]

(٦٦) بابٌ : إِذَا رَأَى سَيِّرًا أَوْ شَيْئًا يُكْرَهُ فِي الطَّوَافِ فَطَعَهُ

١٦٢١ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الْأَخْوَلِ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَطُوفُ بِالكَعْبَةِ بِزِمامٍ أَوْ غَيْرِهِ فَقَطَعَهُ.

[راجع: ١٦٢٠]

(٦٧) بابٌ : لَا يَطُوفُ بِالبَيْتِ عَرْبَيَانَ وَلَا يَحْجُجُ مُشْرِكًا

١٦٢٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الْلَّيْثُ: قَالَ يُونُسُ: قَالَ ابْنُ شَهَابٍ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ أَبَا

(66) CHAPTER. Whoever saw a string or something like that during the *Tawāf* and disliked it and cut it.

1621. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ saw a man performing *Tawāf* of the Ka‘bah tied with a string or something else. So the Prophet ﷺ cut that string.

(67) CHAPTER. It is neither permissible for a naked person to perform *Tawāf* of the Ka‘bah nor for a *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] to perform *Hajj*.

1622. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ In the year prior to the last *Hajj* of the Prophet ﷺ when Allāh’s Messenger ﷺ made Abū Bakr the leader of the pilgrims, the latter (Abū Bakr) sent me in the company of a group of people to make a public

announcement (proclaiming) : , “No *Mushrik* : [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muhammad ﷺ] is allowed to perform *Hajj* after this year, and no naked person is allowed to perform *Tawāf* of the Ka‘bah.” (See *Hadīth* No.369, Vol.1)

بَكْرِ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ بَعْثَةً فِي
الْحَجَّةِ الَّتِي أَمْرَهُ عَلَيْهَا رَسُولُ اللَّهِ ﷺ
قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحرِ فِي رَهْبَطِ
يُؤَذَّنُ فِي النَّاسِ : أَنْ لَا يَحْجَجَ بَعْدَ
الْعَامِ مُشْرِكٌ وَلَا يَطْوُفُ بِالْبَيْتِ
عَرْبَيْانَ . [راجع: ٣٦٩]

(٦٨) بَابٌ : إِذَا وَقَفَ فِي الطَّوَافِ ،

(68) CHAPTER. If one stops during the *Tawāf* (should he start from the beginning?).

‘Atā’ said, “If a person is performing the *Tawāf* and the call for the *Salāt* (prayer) is made and the *Salāt* starts or he is pushed from his place ; after finishing the *Salāt* he should return and start from where he had stopped.” The same is narrated by Ibn ‘Umar and ‘Abdur-Rahmān bin Abū Bakr رضي الله عنهم .

(69) CHAPTER. The Prophet ﷺ offered a two *Rak‘ā* prayer after his seven rounds (of *Tawāf* of the Ka‘bah).

Narrated Nāfi‘: Ibn ‘Umar used to offer a two *Rak‘ā* prayer after every seven rounds. And Ismā‘il bin Umaiyya said, “I told Az-Zuhri that ‘Atā’ said, ‘The compulsory *Salāt* (prayer) dispenses with the two *Rak‘ā* prayer of *Tawāf*.’ Az-Zuhri said, ‘It is better to follow legal way (of the Prophet ﷺ). The Prophet ﷺ never performed seven rounds of *Tawāf* but offered a two *Rak‘ā* prayer (after them).’”

1623. Narrated ‘Amr: We asked Ibn ‘Umar رضي الله عنهمما : “Is it permissible for a man to have sexual relations with his wife during the ‘Umra before performing *Say – Tawāf* between Aṣ-Ṣafā and Al-Marwā?” He said, “Allāh’s Messenger ﷺ arrived (in Makkah) and circumambulated the Ka‘bah seven times, then offered two *Rak‘ā* (prayer)

وَقَالَ عَطَاءً فِيمَنْ يَطْوُفُ فَتَقَمُ
الصَّلَاةُ أَوْ يُدْفَعُ عَنْ مَكَانِهِ : إِذَا سَلَمَ
يَرْجُعُ إِلَى حَيْثُ قُطِعَ عَلَيْهِ قِيَمِي .
وَيَدْكُرُ نَحْوُهُ عَنِ ابْنِ عُمَرَ وَعَبْدِ
الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمْ .

(٦٩) بَابٌ : صَلَّى النَّبِيُّ ﷺ لِسُبُوعِهِ
رَكْعَيْنِ ،

وَقَالَ نَافِعٌ : كَانَ ابْنُ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا يُصَلِّي لِكُلِّ سُبُوعٍ رَكْعَيْنِ .
وَقَالَ إِسْمَاعِيلُ بْنُ أُمَيَّةَ : قُلْتُ
لِلزَّهْرِيِّ : إِنَّ عَطَاءَ يَقُولُ : تُجزِئُ
الْمَكْتُوبَةَ مِنْ رَكْعَتِي الطَّوَافِ . فَقَالَ :
السُّنَّةُ أَفْضَلُ . لَمْ يُطْفِ النَّبِيُّ ﷺ
سُبُوعًا قَطُّ إِلَّا صَلَّى رَكْعَيْنِ .

١٦٢٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ :
حَدَّثَنَا سُقِيَانُ، عَنْ عَمِرِو : سَأَلْنَا ابْنَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَيَّقُعُ الرَّجُلُ
عَلَى امْرَأَيْهِ فِي الْعُمْرَةِ قَبْلَ أَنْ يَطْوُفَ
بَيْنَ الصَّفَنَا وَالْمَرْوَةِ؟ قَالَ : قَدِيمَ رَسُولِ

behind *Maqām-Ibrāhīm* (the place of Abraham), then performed *Sa'y* - *Tawāf* between Aṣ-Ṣafā and Al-Marwa." Ibn 'Umar added, "Indeed, in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow." (V.33:21)

1624. And I asked Jābir bin 'Abdullāh رضي الله عنهما (the same question), and he replied, "You should not go near your wives (have sexual relations) till you have finished *Sa'y* - *Tawāf* between Aṣ-Ṣafā and Al-Marwa."

(70) CHAPTER. Whoever did not go near the Ka'bah and did not perform *Tawāf* of the Ka'bah after the first *Tawāf* performed on entering Makkah till he proceeded to 'Arafāt and returned.

1625. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ arrived at Makkah and performed *Tawāf* of the Ka'bah and *Sa'y* between Aṣ-Ṣafā and Al-Marwa, but he did not go near the Ka'bah after his *Tawāf* till he returned from 'Arafāt.

(71) CHAPTER. Whoever offered two *Rak'āt* prayer of *Tawāf* outside the mosque.

'Umar offered the prayer outside the *Haram* (the Sacred Mosque).

1626. Narrated Umm Salama رضي الله عنها: the wife of the Prophet ﷺ: I informed Allāh's Messenger ﷺ (about my illness). Through other subnarrators, Umm Salama narrated that when Allāh's

الله عز وجل فطاف بالبيت سبعاً، ثم صلّى خلف المقام ركعتين. وطاف بين الصفا والمروة. وقال: «لقد كان لكم في رسول الله أسوة حسنة»

[الأحزاب: ٢١]. [راجع: ٣٩٥]

١٦٢٤ - قال: سألت جابر بن عبد الله رضي الله عنهما فقال: لا يقرب امرأة حتى يطوف بين الصفا والمروة. [راجع: ٣٩٦]

(٧٠) بابٌ من لم يقرب الكعبة ولم يطوف حتى يخرج إلى عرفة ويرجع بعد الطواف الأول

١٦٢٥ - حدثنا محمد بن أبي بكر قال: حدثنا فضيل قال: حدثنا موسى ابن عمّة قال: أخبرني كريث عن عبد الله ابن عباس رضي الله عنهما قال: قدم النبي عز وجل مكة فطاف وسعي بين الصفا والمروة، ولم يقرب الكعبة بعد طوافه بها حتى رجع من عرفة. [راجع: ١٥٤٥]

(٧١) بابٌ من صلى ركعتي الطواف خارجاً من المسجد، وصلى عمر رضي الله عنه خارجاً من الحرم.

١٦٢٦ - حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن محمد بن عبد الرحمن، عن عروة،

Messenger ﷺ was at Makkah and decided to depart (from Makkah) while she had not yet done *Tawāf* of the Ka'bah (and after listening to her), the Prophet ﷺ said, "When the morning *Salāt* (prayer) is established, perform the *Tawāf* on your camel while the people are in *Salāt*." So she did the same and did not offer the two *Rak'ā* of *Tawāf* until she came out of the Mosque.

عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا

أَبُو مَرْوَانَ يَحْيَى بْنُ أَبِي زَكْرِيَّا العَسَانِيُّ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ يَمْكُهُ وَأَرَادَ الْخُرُوجَ وَلَمْ تَكُنْ أُمِّ سَلَمَةَ طَافَتْ بِالبَيْتِ وَأَرَادَتِ الْخُرُوجَ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَقِيمَتْ صَلَاةُ الصُّبْحِ فَطُوفِي عَلَى بَعِيرِكِ وَالنَّاسُ يُصْلُونَ». فَفَعَلَتْ ذَلِكَ فَلَمْ تُصلِّ حَتَّى خَرَجَتْ. [راجع: ٤٦٤]

(٧٢) بَابُ مَنْ صَلَّى رَكْعَتِي الطَّوَافِ حَلْفَ المَقَامِ

١٦٢٧ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَدِيمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَطَافَ بِالبَيْتِ سَبْعًا، وَصَلَّى حَلْفَ المَقَامِ رَكْعَيْنِ، ثُمَّ خَرَجَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى الصَّفَا. وَقَدْ قَالَ اللَّهُ تَعَالَى: «لَقَدْ كَانَ لِكُلِّ فِي رَسُولِ اللَّهِ أُسْوَةً حَسَنَةً» [الأحزاب: ٢١]. [راجع: ٣٩٥]

(٧٣) بَابُ الطَّوَافِ بَعْدَ الصَّبْحِ والغَضْرِ،

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

(72) CHAPTER. Whoever offered the two *Rak'ā* (prayer) of *Tawāf* behind *Maqām-Ibrāhīm* (place of Abraham).

1627. Narrated Ibn 'Umar رضي الله عنهمما: The Prophet ﷺ reached Makkah, (did the *Tawāf*) circumambulated the Ka'bah seven times and then offered a two *Rak'ā* prayer behind *Maqām-Ibrāhīm*. Then he went towards Aṣ-Ṣafā. Allāh تَعَالَى said, "Indeed, in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow." (V.33:21)

(73) CHAPTER. To perform *Tawāf* (of the Ka'bah) after the morning and 'Asr prayer.

Ibn 'Umar رضي الله عنهمما used to offer the two *Rak'ā* prayer of *Tawāf* before sunrise,

and 'Umar performed the *Tawāf* (of the Ka'bah) after the morning prayer and then rode till he reached *Dhī-Tuwā* one of the districts of Makkah) and then offered the two *Rak'ā* (of *Tawāf*).

يُصلّى رَكْعَتِي الطَّوَافِ مَا لَمْ تَطْلُبِ
الشَّمْسُ .

وَطَافَ عُمَرُ بَعْدَ صَلَاةِ الصُّبْحِ
فَرَكِبَ حَتَّىٰ صَلَّى الرَّكْعَتَيْنِ بِذِي
طُوقِي .

1628. Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا Some people performed *Tawāf* (of the Ka'bah) after the morning *Ṣalāt* (prayer) and then sat to listen to a preacher till sunrise, and then they stood up for the *Ṣalāt* (prayer). Then 'Āishah added, "Those people kept on sitting till it was the time in which the *Ṣalāt* (prayer) is disliked and after that (when the sun had risen) they stood up for the *Ṣalāt* (prayer)."

١٦٢٨ - حَدَّثَنَا الْحَسْنُ بْنُ عُمَرَ
الْبَصْرِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرْبَعَ،
عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ عُرْوَةَ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ نَاساً
طَافُوا بِالبَيْتِ بَعْدَ صَلَاةِ الصُّبْحِ ثُمَّ
قَدِدوا إِلَى الْمُذْكُورِ حَتَّىٰ إِذَا طَلَعَتِ
الشَّمْسُ قَامُوا يُصَلِّوْنَ . فَقَالَتْ عَائِشَةُ
رَضِيَ اللَّهُ عَنْهَا: قَدِدوا حَتَّىٰ إِذَا
كَانَتِ السَّاعَةُ الَّتِي تُكْرَهُ فِيهَا الصَّلَاةُ
قَامُوا يُصَلِّوْنَ .

1629. Narrated 'Abdullāh I : رَضِيَ اللَّهُ عَنْهُ heard the Prophet ﷺ forbidding the offering of *Ṣalāt* (prayer) at the time of sunrise and sunset.

١٦٢٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْدِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا
مُوسَى بْنُ عَقْبَةَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ
اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتَ الْبَيِّنَ
بِاللَّهِ يَنْهَا عَنْ الصَّلَاةِ عِنْدَ طُلُوعِ
الشَّمْسِ وَعِنْدَ غُرُوبِهَا .

1630. Narrated 'Abīda bin Ḥumaid : Abdul 'Azīz bin Rufai' said, "I saw 'Abdullāh bin Az-Zubair رَضِيَ اللَّهُ عَنْهُما performing *Tawāf* of the Ka'bah after the *Fajr* prayer then offering the two *Rak'ā* *Ṣalāt* (prayer)."

١٦٣٠ - حَدَّثَنِي الْحَسْنُ بْنُ
مُحَمَّدٍ وَالرَّاغِرَانِيُّ قَالَ: حَدَّثَنَا عَبْيَةُ
بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ
رُقَيْعَةَ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ الرَّبِيعِ
رَضِيَ اللَّهُ عَنْهُمَا يَطُوفُ بَعْدَ الْفَجْرِ
وَيُصَلِّي رَكْعَتَيْنِ .

1631. 'Abdul 'Azīz added, "I saw 'Abdullāh bin Az-Zubair offering a two

١٦٣١ - قَالَ عَبْدُ الْعَزِيزِ :

Rak'ā Ṣalāt after the 'Aṣr prayer.” He informed me that 'Āishah رَضِيَ اللَّهُ عَنْهَا told him that the Prophet ﷺ used to offer those two *Rak'ā* prayer whenever he entered her house.”

وَرَأَيْتُ عَبْدَ اللَّهِ بْنَ الرَّبِيعِ يُصَلِّي رَكْعَيْنِ بَعْدَ الْعَصْرِ وَيُخْبِرُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَدْخُلْ بَيْتَهَا إِلَّا صَلَاهُمَا.

[راجع: ٥٩٠]

(74) CHAPTER. A sick person may perform *Tawāf* (of the Ka'bah) while riding.

1632. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ performed *Tawāf* (of the Ka'bah) riding a camel (at that time the Prophet ﷺ had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say “*Allāhu-Akbar*.”

١٦٣٢ - حَدَّثَنِي إِسْحَاقُ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا خَالِدُ، عَنْ حَالِدٍ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ طافَ بِالْبَيْتِ وَهُوَ عَلَى بَعْيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ بِشَيْءٍ فِي يَدِهِ وَكَبَرَ . [راجع: ١٦٠٧]

1633. Narrated Umm Salama رَضِيَ اللَّهُ عَنْهَا: I informed Allāh's Messenger ﷺ about my sickness. He said, “Perform *Tawāf* (of the Ka'bah) while riding behind the people.” So, I performed the *Tawāf* while Allāh's Messenger ﷺ was offering the *Ṣalāt* (prayer) beside the Ka'bah and was reciting *Sūrat At-Tūr*.

١٦٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلَ، عَنْ عُرْوَةَ، عَنْ زَيْبَ بْنِتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: شَكَوْتُ إِلَيْ رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي فَقَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَتِي رَاكِبًا». فَطَفَقَتْ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ وَهُوَ يُشَرِّأْ بِ: «وَأَنْطُورٌ ﴿١﴾ وَكَتِبَ مَسْطُورٌ ﴿٢﴾ .

[راجع: ٤٦٤]

(75) CHAPTER. Providing the pilgrims with water to drink.

1634. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا Al-'Abbās bin 'Abdul-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ أَبِي

١٦٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي

asked the permission of Allāh's Messenger ﷺ to let him stay in Makkah during the nights of Minā (i.e., when one is required to stay in Minā) in order to provide the pilgrims with water to drink, so the Prophet ﷺ permitted him.

الأسود: حدثنا أبو ضمرة: حدثنا عبيد الله، عن نافع، عن ابن عمر رضي الله عنهما قال: استأذن العباس بن عبد المطلب رضي الله عنه رسول الله ﷺ أن يبيت بمكة ليالي مني من أجل سقايه فأذن له.

[انظر: ١٧٤٣، ١٧٤٤]

1635. Narrated Ibn 'Abbās: رضي الله عنهما came to the drinking place and asked for water. Al-'Abbās said, "O Faḍl! Go to your mother and bring water from her for Allāh's Messenger ﷺ." Allāh's Messenger ﷺ said, "Give me water to drink." Al-Abbas said, "O Allāh's Messenger! The people put their hands in it." Allāh's Messenger ﷺ again said, "Give me water to drink."

So, he drank from that water and then went to the *Zamzam* (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet ﷺ then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from the *Zamzam* well), I would certainly take the rope and put it over this (i.e., his shoulder) (to draw water)". On saying that the Prophet ﷺ pointed to his shoulder.

(76) CHAPTER. What is said about *Zamzam* (water).

1636. Narrated Anas bin Mālik رضي الله عنه that Abu Dhar said: رضي الله عنه Allāh's Messenger ﷺ said, "The roof of my house was made open while I was at Makkah (on the night of *Mi'rāj*) and Jibrīl (Gabriel) عليه السلام descended. He opened up my chest and

١٦٣٥ - حدثنا إسحاق: حدثنا خالد، عن خالد الحدائ، عن عكرمة، عن ابن عباس رضي الله عنهما: أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ إِلَى السَّقَايَةِ فَاسْتَسْأَنَ فَتَالَ العَبَّاسُ: يَا فَضْلَ اذْهَبْ إِلَى أَمْكَ فَأَتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَرَابٍ مِّنْ عِنْدِهَا. فَقَالَ: «اسْقِنِي». قَالَ: يَا رَسُولَ اللَّهِ إِنَّهُمْ يَجْعَلُونَ أَيْدِيهِمْ فِيهِ. قَالَ: «اسْقِنِي»، فَشَرِبَ مِنْهُ ثُمَّ أَتَى زَمْرَمَ وَهُمْ يَسْقُونَ وَيَعْمَلُونَ فِيهَا فَقَالَ: «اَعْمَلُوا فَإِنَّكُمْ عَلَى عَمَلِ صَالِحٍ», ثُمَّ قَالَ: «لَوْلَا أَنْ تُعْلَمُوا لَتَزَلَّتْ حَتَّى أَضَعَ الْحَلْبَ عَلَى هَذِهِ», يَعْنِي عَاتِقَهُ، وَأَشَارَ إِلَى عَاتِقِهِ.

(76) بَابُ ما جَاءَ فِي زَمْرَمَ

١٦٣٦ - وَقَالَ عَبْدُ الدُّنْ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، قَالَ أَنَسُ بْنُ مَالِكٍ رضي الله عنه: كَانَ أَبُوذْرَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

washed it with the water of *Zamzam*. Then he brought a golden tray full of Wisdom and Belief and poured it in my chest and then closed it. Then he took hold of my hand and ascended to the nearest heaven. Jibril told the gatekeeper of the nearest heaven to open the gate. The gatekeeper asked, "Who is it?" Jibril replied, "I am Jibril." (See *Hadīth* No. 349, Vol. 1)

1637. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: I gave *Zamzam* (water) to Allāh’s Messenger ﷺ and he drank it while standing. ‘Aṣim (a subnarrator) said that ‘Ikrima took the oath that on that day the Prophet ﷺ had not been standing but riding a camel.

(77) CHAPTER. The *Tawāf* of a *Al-Qārin* (one who performs *Hajj-al-Qirān*).

1638. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: We set out with Allāh’s Messenger ﷺ in the year of his last *Hajj* and we intended (the *Ihrām*) for ‘Umra. Then the Prophet ﷺ said, "Whoever has a *Hady* with him should assume *Ihrām* for both *Hajj* and ‘Umra, and should not finish it till he performs both of them (*Hajj* and ‘Umra)." When we reached Makkah, I got my menses. When we had performed our *Hajj*, the Prophet ﷺ sent me with ‘Abdur-Rahmān to Tan‘im and I performed the ‘Umra. The Prophet ﷺ said, "This is in lieu of your missed ‘Umra." Those who had assumed *Ihrām* for ‘Umra performed *Tawāf* [Sa‘y (going) between As-Safā and Al-Marwā] and then finished their *Ihrām*. And then they performed another

قال: «فُرجَ سَقْفِي وَأَنَا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْرَمَ، ثُمَّ جَاءَ بَطْسَتٍ مِنْ ذَهَبٍ مُمْتَلَى حُكْمَةً وَإِيمَانًا فَأَفْرَغَهَا فِي صَدْرِي ثُمَّ أَطْبَقَهُ. ثُمَّ أَحَدَ بَيْدِي فَرَجَ يَبِي إِلَى السَّمَاءِ الدُّنْيَا، فَقَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ. قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ». [راجع: ٣٤٩]

١٦٣٧ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا الفَزَارِيُّ، عَنْ عَاصِمٍ، عَنْ الشَّعْبِيِّ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْرَمَ فَشَرَبَ وَهُوَ قَائِمٌ. قَالَ عَاصِمٌ: فَحَلَّفَ عِنْكِرَمَةً مَا كَانَ يَوْمَئِذٍ إِلَّا عَلَى بَعِيرٍ. [راجع: ٥٦١٧]

(٧٧) بَابُ طَوَافِ الْقَارِنِ

١٦٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَاشِشَةَ رَضِيَ اللَّهُ عَنْهَا: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ: مَنْ كَانَ مَعَهُ هَذِيْ فَلَيُهِلَّ بِالْحَجَّ وَالْعُمْرَةِ. ثُمَّ لَا يَجِلُّ حَتَّى يَجِلَّ مِنْهُمَا. فَقَدِيمَتْ مَكَّةً وَأَنَا حَائِضٌ فَلَمَّا فَصَلَّيْنَا حَجَّنَا أَرْسَلَنِي مَعَ عَبْدِ الرَّحْمَنِ إِلَى التَّسْعِيمِ فَاعْتَمَرْتُ فَقَالَ ﷺ: «هَذِهِ مَكَانٌ عُمْرَتِكِ». فَطَافَ الَّذِينَ أَهْلَوْا

Tawāf [Sa'y (going) (between As-Safā and Al-Marwā)] after returning from Mina. And those who had assumed *Ihrām* for *Hajj* and *'Umra* together (*Hajj-al-Qirān*) performed only one *Tawāf* [*Sa'y* (going) (between As-Safā and Al-Marwā)].

1639. Narrated Nāfi': 'Abdullāh bin 'Abdullāh bin 'Umar and his riding animal entered the house of Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا. He (the son of Ibn 'Umar) said, "I fear that this year a battle might take place between the people, and you (Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا) might be prevented from going to the Ka'bah. I suggest that you should stay here." Ibn 'Umar said, "Once Allāh's Messenger ﷺ set out (for the pilgrimage), and the *Mushrikūn* of Quraish intervened between him and the Ka'bah. So, if the people intervened between me and the Ka'bah, I would do the same as Allāh's Messenger ﷺ had done..." "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow." Then he added, "I make you a witness that I have intended to perform *Hajj* along with *'Umra*." After arriving at Makkah, Ibn 'Umar performed one *Tawāf* – *Sa'y* only (between As-Safā and Al-Marwā) for both (*Hajj* and *'Umra* — i.e. *Hajj-al-Qirān*).

بالعمرمة ثُمَّ حَلُوا ثُمَّ طَافُوا طَوَافًا آخَرَ
بَعْدَ أَنْ رَجَعُوا مِنْ مِنَى. وَأَمَّا الَّذِينَ
جَمَعُوا بَيْنَ الْحَجَّ وَالْعُمْرَةِ طَافُوا
طَوَافًا وَاحِدًا. [راجع: ٢٩٤]

١٦٣٩ - حَدَّثَنَا يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ
أَيُوبَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا دَخَلَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ
اللَّهِ وَظَهَرُهُ فِي الدَّارِ، فَقَالَ: إِنِّي لَا
أَمُّ أَنْ يَكُونَ الْعَامَ بَيْنَ النَّاسِ قِتَالٌ
فِيَصُدُوكُمْ عَنِ الْبَيْتِ، فَلَوْ أَفْتَتَ
فَقَالَ: قَدْ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَالَ
كُفَّارُ قُرْيَشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَإِنْ
جِيلَ بَيْنِي وَبَيْنَهُ أَفْعَلُ كَمَا فَعَلَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَفَدَ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ
أَشْوَأُ حَسَنَةً» [الأحزاب: ٢١] ثُمَّ
قَالَ: أَشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ مَعَ
عُمْرَتِي حَجَّاً. قَالَ: ثُمَّ قَدِيمٌ فَطَافَ
لَهُمَا طَوَافًا وَاحِدًا. انظر: ١٦٤٠،
١٨٠٧، ١٧٢٩، ١٧٠٨، ١٨١٣، ١٨١٢، ٤١٨٣،
١٦٩٣، ١٨٠٨، ٤١٨٤، ٤١٨٥

١٦٤٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
اللَّيْثُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا أَرَادَ الْحَجَّ عَامَ نَزَلَ
الْحَجَاجُ بَابِنِ الرُّبِّيرِ، فَقَبِيلَ لَهُ: إِنَّ
النَّاسَ كَائِنُونَ بَيْنَهُمْ قِتَالٌ وَإِنَّا تَحَافُّ أَنْ
يَصُدُوكُمْ. فَقَالَ: «لَفَدَ كَانَ لَكُمْ فِي

رَضِيَ اللَّهُ عَنْهُمَا intended to perform *Hajj* in the year when Al-Hajjāj attacked Ibn Az-Zubair. Somebody said to Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا, "There is a danger of an impending battle between them." Ibn 'Umar said, "Verily, in Allāh's Messenger ﷺ you have a good example to follow." "(And if it happened as you say) then I would do the same as Allāh's

Messenger ﷺ had done. I make you witness that I have decided to perform 'Umra.' Then he set out and when he reached Al-Baidā', he said, "The ceremonies of both *Hajj* and '*Umra* are one and the same. I make you witness that I have made *Hajj* compulsory for me along with '*Umra*.' He drove (to Makkah) a *Hady* which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the *Hady* or finish his *Ihrām*, or shave or cut short his hair till the day of slaughtering the sacrifices (10th *Dhul-Hijjah*). Then he slaughtered his *Hady* and shaved his head and considered the first *Tawāf* – *Sa'y* (of Aṣ-Ṣafā and Al-Marwā) as sufficient for *Hajj* and '*Umra*. Ibn 'Umar said, "Allāh's Messenger ﷺ did the same."

رَسُولُ اللَّهِ أَشْهُدُ حَسَنَةً ﴿الْأَحْزَاب﴾ : ٢١ إِذْنُ أَضْطَبْتُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، إِنِّي أَشْهُدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، ثُمَّ خَرَجْتُ حَتَّى إِذَا كَانَ بَظَاهِرِ الْبَيْنَاءِ قَالَ: مَا شُانُ الْحَجَّ وَالْعُمْرَةِ إِلَّا وَاجِدٌ، أَشْهُدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّاً مَعَ عُمْرَتِي. وَأَهْدَى هَذِيَا اشْتَرَاهُ بِقُدْيَيْدٍ وَلَمْ يَزِدْ عَلَى ذَلِكَ، فَلَمْ يَنْهَرْ وَلَمْ يَحْلُّ مِنْ شَيْءٍ حَرُومَتِهِ وَلَمْ يَحْلُقْ وَلَمْ يَقْصُرْ حَتَّى كَانَ يَوْمُ النَّعْرِ فَنَحَرَ وَحَلَقَ، وَرَأَى أَنْ قَدْ قَضَى طَوَافَ الْحَجَّ وَالْعُمْرَةِ بِطَوَافِهِ الْأَوَّلِ. وَقَالَ ابْنُ عُمَرَ: كَذَلِكَ فَعَلَ رَسُولُ اللَّهِ ﷺ. [راجع: ١٦٣٩]

(78) CHAPTER. *Tawāf* with ablution.

1641. Narrated Muḥammad bin 'Abdur-Rahmān bin Naufal Al-Qurashi: I asked 'Urwa bin Az-Zubair (رضي الله عنهما) (regarding the *Hajj* of the Prophet ﷺ). 'Urwa replied, "Āishah (رضي الله عنها) informed me that when the Prophet ﷺ reached Makkah, the first thing he started with was the ablution, then he performed *Tawāf* of the Ka'bah, and his intention was not '*Umra* alone (but *Hajj* and '*Umra* together). Later Abū Bakr (رضي الله عنه) performed the *Hajj* and the first thing he started with was *Tawāf* of the Ka'bah and it was not '*Umra* alone (but *Hajj* and '*Umra* together) and then 'Umar did the same. Then 'Uthmān performed the *Hajj* and the first thing he started with was *Tawāf* of the Ka'bah and it was not '*Umra* alone. And then Mu'āwiya and 'Abdullāh bin 'Umar did the same. Then I performed *Hajj* with my father Az-Zubair bin Al-Awwām and the first thing

١٦٤١ - حَدَّثَنَا أَخْمَدُ بْنُ عَيْسَى: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ الْفَرَشِيِّ: أَنَّهُ سَأَلَ عُرْوَةَ بْنَ الزَّبِيرِ فَقَالَ: قَدْ حَجَّ رَسُولُ اللَّهِ ﷺ فَأَخْبَرَنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَلِيلَ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةُ ثُمَّ حَجَّ أُبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ عُمَرُ رَضِيَ اللَّهُ عَنْهُ مِثْلُ ذَلِكَ. ثُمَّ حَجَّ عُثْمَانُ رَضِيَ اللَّهُ

he started with was *Tawāf* of the Ka'bah and it was not '*Umra* alone (but *Hajj* and '*Umra* together). Then I saw *Al-Muhājirīn* (emigrants) and the *Anṣār* doing the same and it was not '*Umra* alone. And the last person I saw doing the same was Ibn 'Umar, and he did not do another '*Umra* after finishing the first. Now here is Ibn 'Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Makkah, would not start with anything unless they had performed *Tawāf* of the Ka'bah, and would not finish their *Ihrām*. And no doubt, I saw my mother and my aunt, on entering Makkah doing nothing before performing *Tawāf* of the Ka'bah, and they would not finish their *Ihrām*."

عَنْهُ فِرَأَيْتُهُ أَوَّلَ شَيْءٍ بَدَا بِهِ الطَّوَافُ
بِالبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةُ ثُمَّ مُعاوِيَةُ
وَعَبْدُ اللَّهِ بْنُ عُمَرَ ثُمَّ حَجَجَتْ مَعَ
ابْنِ الرُّبِّيرِ فَكَانَ أَوَّلَ شَيْءٍ بَدَا بِهِ
الطَّوَافُ بِالبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةُ ثُمَّ
رَأَيْتُ الْمُهَاجِرِينَ وَالْأَصَارَ يَفْعَلُونَ
ذَلِكَ ثُمَّ لَمْ تَكُنْ عُمْرَةُ ثُمَّ آخِرُ مَنْ
رَأَيْتُ فَعَلَ ذَلِكَ ابْنُ عُمَرَ ثُمَّ لَمْ
يَتَقْضِهَا عُمْرَةً . وَهَذَا ابْنُ عُمَرَ عِنْدُهُمْ
فَلَا يَسْأَلُونَهُ وَلَا أَحَدٌ مِّنْهُمْ مَضِيَّ ما
كَانُوا يَبْدِئُونَ بِشَيْءٍ حِينَ يَضَعُونَ
أَفَدَامَهُمْ مِّنَ الطَّوَافِ بِالبَيْتِ ثُمَّ لَا
يَحْلُونَ . وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي حِينَ
تَقْدَمَايِّ لَا تَبْدِئُنَّ بِشَيْءٍ أَوَّلَ مَنْ
بِالبَيْتِ ، تَطْوِفَانِ بِهِ ثُمَّ لَا تَحْلَانِ .

[راجع: ١٦١٤]

١٦٤٢ - وَقَدْ أَخْبَرَنِي أُمِّي أَنَّهَا
أَهْلَتْ هِيَ وَأُخْتَهَا وَالرُّبِّيرَ وَفُلَانَ
وَفُلَانَ بِعُمْرَةِ ، فَلَمَّا مَسَحُوا الرُّكْنَ
حَلَوْا . [راجع: ١٦١٥]

(٧٩) بَابُ وُجُوبِ الصَّفَا وَالْمَرْوَةِ،
وَجَعْلِيَّ مِنْ شَعَائِرِ اللَّهِ

١٦٤٣ - حَدَّثَنَا أَبُو اليمانُ:
أَخْبَرَنَا شُعَيْبٌ ، عَنِ الرُّهْرِيِّ : قَالَ
عُرْوَةُ : سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
فَقُلْتُ لَهَا : أَرَأَيْتَ قَوْلَ اللَّهِ تَعَالَى :
﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ
حَجَّ الْبَيْتَ أَوْ أَغْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ﴾

1642. "And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed *Ihrām* for '*Umra* and after passing their hands over the Corner (the Black Stone) (i.e. finishing their '*Umra*) they finished their *Ihrām*."

(79) CHAPTER. The *Tawāf* (*Sā'y*) between As-Ṣafā and Al-Marwa is compulsory and is one of the Symbols of Allāh.

1643. Narrated 'Urwa: I asked 'Āishah: "How do you interpret the Statement of Allāh: 'Verily! As-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or '*Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (As-Ṣafā and Al-Marwa).'"

(V.2:158). By Allāh! (It is evident from this revelation) there is no harm if one does not perform *Tawāf* between Aṣ-Ṣafā and Al-Marwa.” ‘Āishah said, “O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the Statement of Allāh should have been: It is not a sin on him if he does not perform *Tawāf* – *Sa’y* (going) between them.’ But in fact, this Divine Revelation was revealed concerning the *Anṣār* who used to assume *Iḥrām* for worshipping an idol called *Manāt* which they used to worship at a place called Al-Mushallal before they embraced Islām, and whoever assumed *Iḥrām* (for the idol), would consider it not right to perform *Tawāf* – *Sa’y* (going) between Aṣ-Ṣafā and Al-Marwa. When they embraced Islām, they asked Allāh’s Messenger ﷺ regarding it, saying, ‘O Allāh’s Messenger! We used to refrain from *Tawāf* – *Sa’y* (going) between Aṣ-Ṣafā and Al-Marwa.’ So Allāh revealed: ‘Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh.’” ‘Āishah added, “Surely, Allāh’s Messenger ﷺ set *Aṣ-Sunna* (legal way) of *Tawāf* – *Sa’y* (going) between Aṣ-Ṣafā and Al-Marwa, so nobody is allowed to omit the *Tawāf* – *Sa’y* (going) between them.” Later on I (‘Urwa) told Abū Bakr bin ‘Abdur-Rahmān (of ‘Āishah’s narration) and he said, “I have not heard of such information, but I heard learned men saying that all the people, (except those whom ‘Āishah mentioned and who used to assume *Iḥrām* for the sake of *Manāt*) used to perform *Tawāf* between Aṣ-Ṣafā and Al-Marwa. When Allāh referred to the *Tawāf* of the Ka‘bah and did not mention Aṣ-Ṣafā and Al-Marwa in the Qur’ān, the people asked, ‘O Allāh’s Messenger! We used to perform *Tawāf* – *Sa’y* (going) between Aṣ-

أن يطوف بهما» [البقرة: ١٥٨] فَوَاللهِ
ما على أحد جناح أن لا يطوف
بالصفا والمروءة. قالت: بس ما
قلت يا ابن أخي. إن هذه لو كانت
كما أوثتها عليه كانت لا جناح عليه
أن لا يطوف بهما، ولكنها أنزلت
في الأنصار. كانوا قبل أن يسلموا
يهلون لمناء الطاغية التي كانوا
يعبدونها بالمشلّ. فكان من أهل
يتخرج أن يطوف بين الصفا
والمرءة. فلما أسلموا سألوا رسولَ
الله ﷺ عن ذلك، قالوا: يا رسولَ
الله، إننا كنا نتخرج أن نطوف بين
الصفا والمروءة، فأنزل الله تعالى «إِنَّ
الصَّفَا وَالْمَرْءَةَ مِنْ شَعَابِ اللَّهِ» الآية.
قالت عائشة رضي الله عنها: وقد
سن رسول الله ﷺ الطواف بيتهما.
فليست لأحد أن يترك الطواف بيتهما.
ثم أخبرت أبي بكر بن عبد الرحمن
 فقال: إن هذا العلم ما كنت سمعته،
ولقد سمعت رجالاً من أهل العلم
يدركون أن الناس إلا من ذكرت
عائشة ممن كان يهل بمناء، كانوا
يطوفون كلهم بالصفا والمروءة. فلما
ذكر الله تعالى الطواف باليت و لم
يدرك الصفا والمروءة في القرآن،
قالوا: يا رسول الله كنا نطوف
بالصفا والمروءة، وإن الله أنزل

Safā and Al-Marwa and Allāh has revealed (the Verses concerning) *Tawāf* of the Ka'bah and has not mentioned Aṣ-Ṣafā and Al-Marwa. Is there any sin if we perform *Tawāf* – *Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa? So Allāh revealed: ‘Verily! Aṣ-Ṣafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh.’ Abū Bakr said, “It seems that this Verse was revealed concerning the two groups, those who used to refrain from *Tawāf* – *Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa in the Pre-Islāmic Period of Ignorance and those who used to perform the *Tawāf* – *Sā'y* (going) them, and after embracing Islām they refrained from the *Tawāf* between them as Allāh had enjoined *Tawāf* of the Ka'bah and did not mention *Tawāf* – *Sā'y* (going) (of Aṣ-Ṣafā and Al-Marwa) till later Allāh did mention it after mentioning the *Tawāf* of the Ka'bah.”

(80) CHAPTER. What is said about *Sā'y* between Aṣ-Ṣafā and Al-Marwa.

And Ibn 'Umar رضي الله عنهمما said that *Sā'y* (is to be observed) from the house of Bani 'Abbād to the lane of Bani Abū Ḥussain.

1644. Narrated Nāfi': Ibn 'Umar رضي الله عنهمما said, “When Allāh's Messenger ﷺ performed the first *Tawāf*, he did *Ramal* in the first three rounds and then walked in the remaining four rounds (of *Tawāf* of the Ka'bah), whereas in performing *Tawāf* – *Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa he used to run in the midst of the rain-water passage.” I asked Nāfi', “Did 'Abdullāh (bin 'Umar) use to pass by on reaching the Yemenite Corner?” He replied, “No, unless people were crowded at the Corner; otherwise he would not leave it without touching it.”

الطواف بالبيت فلم يذكر الصفا فهل علينا من حرج أن نطوف بالصفا والمروءة؟ فأنزل الله تعالى ﴿إِن الصفا وَالمرْوَة مِن شعابِ اللَّهِ﴾ الآية، قال أبو بكر: فأسمع هذه الآية نزلت في الفريقين كلُّهما، في الذين كانوا يتحرّجون أن يطوفوا بالجاهليّة بالصفا والمروءة والذين يطوفون، ثم تحرّجوا أن يطوفوا بهما في الإسلام من أجل أن الله تعالى أمر بالطواف بالبيت ولم يذكر الصفا حتى ذكر ذلك بعد ما ذكر الطواف بالبيت.

[انظر: ١٧٩٠، ٤٤٩٥، ٤٨٦١]

(٨٠) باب ما جاء في السعي بين الصفا والمروءة

وقال ابن عمر رضي الله عنهمما: السعي من دار بني عباد إلى زقاق بني أبي حسين.

١٦٤٤ - حدثنا محمد بن عبيد: حدثنا عيسى بن يوسف، عن عبيد الله ابن عمر، عن نافع، عن ابن عمر رضي الله عنهمما قال: كان رسول الله ﷺ إذا طاف الطواف الأول خب ثلاثة ومشى أربعًا. وكان يسْعى بطن المسيل إذا طاف بين الصفا والمروءة. فقلت لナافع: أكان عبد الله يمشي إذا بلغ الركن اليماني؟ قال:

لَا، إِلَّا أَنْ يُرَاحِمَ عَلَى الرُّكْنِ فَإِنَّهُ
كَانَ لَا يَدْعُهُ حَتَّى يَسْتَلِمَهُ.

[راجع: ١٦٠٣]

1645. Narrated 'Amr bin Dinar: We asked Ibn 'Umar رضي الله عنهما whether a man who, while performing 'Umra, had performed *Tawâf* of the Ka'bah; and had not yet performed *Tawâf* - [Sâ'y (going)] between As-Safâ and Al-Marwa, could have sexual relation with his wife. Ibn 'Umar replied, "The Prophet ﷺ reached Makkah and performed the seven rounds (of *Tawâf*) of the Ka'bah and then offered a two *Rak'â* prayer behind *Maqâm-Ibrahim* and then performed the *Tawâf* [Sâ'y (going)] between As-Safâ and Al-Marwa." He added, "Verily! In Allâh's Messenger ﷺ you have a good example.(to follow)."

1646. We asked Jâbir bin 'Abdullâh رضي الله عنهما (the same question) and he said, "He (that man) should not come near (his wife) till he has completed *Tawâf* - [Sâ'y (going)] between As-Safâ and Al-Marwa."

1647. Narrated 'Amr bin Dînâr: I heard Ibn 'Umar رضي الله عنهما saying, "The Prophet ﷺ arrived at Makkah and performed *Tawâf* - [Sâ'y (going)] of the Ka'bah and then offered a two *Rak'â* prayer and then performed *Tawâf* - [Sâ'y (going)] between As-Safâ and Al-Marwa." Ibn 'Umar then recited (the Verse): "Indeed! in the Messenger of Allâh ﷺ you have a good example to follow..." (V.33:21)

1648. Narrated 'Âsim: I asked Anas bin Mâlik رضي الله عنهما, "Did you use to dislike to

الله: حَدَّثَنَا سُفِيَّانُ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَجُلٍ طَافَ بِالبَيْتِ فِي عُمْرَةٍ وَلَمْ يُطْفَ بَيْنَ الصَّفَّا وَالْمَرْوَةِ، أَيَّا تَرَى امْرَأَهُ؟ قَالَ: قَدِيمُ النَّبِيِّ ﷺ فَطَافَ بِالبَيْتِ سَبْعًا، وَصَلَّى حَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَّا وَالْمَرْوَةِ سَبْعًا ॥ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُشْوَةً حَسَنَةً ॥» [الأحزاب: ٢١].

[راجع: ٣٩٥]

1646 - وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا. فَقَالَ: لَا يَقْرَبُنَّهَا حَتَّى يَطْوَّفَ بَيْنَ الصَّفَّا وَالْمَرْوَةِ. [راجع: ٣٩٦]

1647 - حَدَّثَنَا الْمَكْيُّ بْنُ إِبْرَاهِيمَ، عَنْ ابْنِ جُرَيْحٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَيَعْتَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِيمُ النَّبِيِّ ﷺ مَكَّةَ فَطَافَ بِالبَيْتِ ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ سَعَى بَيْنَ الصَّفَّا وَالْمَرْوَةِ. ثُمَّ تَلَّا ॥ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُشْوَةً حَسَنَةً ॥» [الأحزاب: ٢١].

[راجع: ٣٩٥]

1648 - حَدَّثَنَا أَحْمَدُ بْنُ

perform *Tawāf* – [*Sa'y* (going)] between As-Ṣafā and Al-Marwa?” He said, “Yes, as it was of the ceremonies of the days of the Pre-Islamic Period of Ignorance, till Allāh revealed: ‘Verily! As-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or *'Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (As-Ṣafā and Al-Marwa)...’” (V.2:158)

مُحَمَّد: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَكْتُشْتُ تَكْرُهُونَ السَّنَنِ بَيْنَ الصَّفَّا وَالْمَرْوَةِ؟ قَالَ: نَعَمْ.
لَأَنَّهَا كَانَتْ مِنْ شَعَائِرِ الْجَاهِلِيَّةِ حَتَّى أَنْزَلَ اللَّهُ هَذِهِ الْأَصْفَافَ وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَّكَ بِهِمَا》 [البقرة: ٤٤٩٦]. [انظر: ١٥٨]

1649. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ performed *Sa'y* of the Ka'bah and the *Sa'y* of As-Ṣafā and Al-Marwa so as to show his strength to the *Al-Mushrikūn*^(١).

١٦٤٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِّيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّمَا سَعَى رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ وَبَيْنَ الصَّفَّا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ. زَادَ الْحَمِيدِيُّ: حَدَّثَنَا سُفِّيَانُ: حَدَّثَنَا عَمْرُو قَالَ: سَمِعْتُ عَطَاءً، عَنْ ابْنِ عَبَّاسٍ مِنْهُ. [انظر: ٤٢٥٧]

(٨١) بَابٌ: تَفْضِي الْحَائِضُ
الْمَنَاسِكَ كُلُّهَا إِلَّا الطَّوَافُ بِالْبَيْتِ.
وَإِذَا سَعَى عَلَى غَيْرِ وُضُوءٍ بَيْنَ الصَّفَّا وَالْمَرْوَةِ

١٦٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: قَلِمْتُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أُطْفِ

(81) CHAPTER. A menstruating woman can perform all the ceremonies of *Hajj* except *Tawāf* of the Ka'bah. (What is said) regarding the performance of *Tawāf* – [*Sa'y* (going)] between As-Ṣafā and Al-Marwa without ablution?

1650. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: I was menstruating when I reached Makkah. So, I neither performed *Tawāf* of the Ka'bah, nor the *Tawāf* – [*Sa'y* (going)] between As-Ṣafā and Al-Marwa. Then I informed Allāh's Messenger ﷺ about it. He replied, “Perform all the ceremonies of *Hajj* like the

(1) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

other pilgrims, but do not perform *Tawāf* of the Ka'bah till you get clean (from your menses)."

باليَّتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ.
قَالَتْ: فَشَكُوتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ^{عليه السلام}، قَالَ: «أَفْعَلِي كَمَا يَقْعُلُ الْحَاجُ
غَيْرَ أَنْ لَا تُطْوِي بِالْبَيْتِ حَتَّى
تَظْهُرِي». [راجع: ٢٩٤]

١٦٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشْنَى: حَدَّثَنَا عَبْدُ الْوَهَابِ ح.
وَقَالَ لِي خَلِيفَةً: حَدَّثَنَا عَبْدُ
الْوَهَابِ: حَدَّثَنَا حَبِيبُ الْمُعْلَمِ، عَنْ
عَطَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: أَهْلَ النَّبِيِّ^{عليه السلام} هُوَ
وَأَصْحَابُهُ بِالْحَجَّ. وَلَيْسَ مَعَ أَهْلِهِ مِنْهُمْ
هَذِيَ غَيْرَ النَّبِيِّ^{عليه السلام} وَطَلَحَةَ. وَقَدْ
عَلَيَّ مِنَ الْيَمَنِ وَمَعَهُ هَذِيَ فَقَالَ:
أَهْلَلْتُ بِمَا أَهْلَ بِهِ النَّبِيِّ^{عليه السلام}. فَأَمَرَ
النَّبِيِّ^{عليه السلام} أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً
وَيَطَوَّفُوا. ثُمَّ يَقْصُرُوا وَيَجْلُوا، إِلَّا مَنْ
كَانَ مَعَهُ الْهَذِيُّ. فَقَالُوا: نَتَطَلَّقُ إِلَى
مَنِي وَذَكَرُ أَحَدِنَا يَقْطُرُ مَنِيَا؟ فَبَلَغَ ذِيَّكَ
النَّبِيِّ^{عليه السلام} فَقَالَ: «لَوْ اسْتَقْبَلْتَ مِنْ
أُمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ وَلَوْلَا
أَنْ مَعِي الْهَذِيُّ لَا خَلَّتُ».

وَحَاضَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا
فَنَسَكَتِ الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنَّهَا لَمْ
تَطْفُ بِالْبَيْتِ، فَلَمَّا ظَهَرَتْ طَافَتْ
بِالْبَيْتِ. قَالَتْ: يَا رَسُولَ اللَّهِ،
تَنَطَّلُونَ بِحَجَّةَ وَعُمْرَةَ وَأَنْطَلَقُ بِحَجَّ.
فَأَمَرَ عَبْدَ الرَّحْمَنِ^{بن أبي بكر} أَنْ

1651. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ and his Companions assumed *Ihrām* for *Hajj* and none except the Prophet ﷺ and Talhah had the *Hady* (sacrifice) with them. ‘Alī arrived from Yemen and had a *Hady* with him. ‘Alī said, "I have assumed *Ihrām* with the same (intention) as that of the Prophet ﷺ." The Prophet ﷺ ordered his Companions to perform the *‘Umra* with the *Ihrām* which they had assumed, and after finishing *Tawāf* (of Ka'bah), and [Sāy (going)]. As-Sāfā and Al-Marwa) to cut short their head-hair, and to finish their *Ihrām* except those who had *Hady* with them. They (the people) said, "How can we proceed to Mina (for *Hajj*) after having sexual relations with our wives?" When that news reached the Prophet ﷺ he said, "If I had formerly known what I came to know lately, I would not have brought the *Hady* with me. Had there been no *Hady* with me, I would have finished the state of *Ihrām*." ‘Aishah got her menses, so she performed all the ceremonies of *Hajj* except *Tawāf* of the Ka'bah, and when she got clean (from her menses), she performed *Tawāf* of the Ka'bah. She said, "O Allāh's Messenger! (All of you) are returning with the *Hajj* and *‘Umra*, but I am returning with *Hajj* only." So the Prophet ﷺ ordered ‘Abdur-Rahmān bin Abū Bakr to accompany her to Tan‘im and thus she performed the *‘Umra* after the *Hajj*.

يَخْرُجَ مَعَهَا إِلَى التَّنْبِيمِ فَاعْتَمَرَتْ بَعْدَ
الْحَجَّ. [راجع: ١٥٥٧]

1652. Narrated Hafsa رضي الله عنها (On the days of 'Eid) we used to forbid our virgins to go out (for 'Eid prayers). A lady came and stayed at the palace of Banī Khalfāf. She mentioned that her sister was married to one of the Companions of Allāh's Messenger ﷺ who participated in twelve Ghazawat⁽¹⁾ along with Allāh's Messenger ﷺ and her sister was with him in six of them. She said, "We used to apply dressing to the wounded and look after the sick." She (her sister) asked Allāh's Messenger ﷺ, "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Umm 'Atiyya رضي الله عنها came, I asked her, "Did you hear anything about that?" Umm 'Atiyya said, "Bi abi," and she never mentioned the name of Allāh's Messenger ﷺ without saying "Bi abi" (i.e., 'Let my father be sacrificed for you'). We asked her, "Have you heard Allāh's Messenger ﷺ saying so-and-so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened, or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the Muṣallā (a place for offering Salāt — prayers)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at 'Arafāt and at such and such places?"

١٦٥٢ - حَدَّثَنَا مُؤْمَلُ بْنُ هَشَامَ،
حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَئْوَبَ، عَنْ
حَفْصَةَ قَالَتْ: كُنَّا نَمْنَعُ عَوَاتِنَا أَنْ
يَخْرُجُنَّ فَقَدِيمَتْ امْرَأَةً فَنَزَّلَتْ فَصَرَّ
بَنِي خَلْفٍ فَحَدَّثَتْ أَنَّ أُخْتَهَا كَانَتْ
تَحْتَ رَجْلِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَدَعَاهُ
عَشْرَةَ عَزْوَاءَ، وَكَانَتْ أُخْتِي مَعَهُ فِي
سِتِّ عَزْوَاءِ، قَالَتْ: كُنَّا نُدَاوِي
الْكَلْمَمِيَّ، وَنَقُومُ عَلَى الْمَرْضِيِّ.
فَسَأَلَتْ أُخْتِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ:
هَلْ عَلَى إِحْدَانَا بَأْسٌ إِنْ لَمْ يَكُنْ لَهَا
جِلْبَابٌ أَنْ لَا تَخْرُجَ؟ فَقَالَ: لِتُلْبِسْهَا
صَاحِبَتْهَا مِنْ جِلْبَابِهَا، وَلَتُشَهِّدَ الْحَيْرَ
وَدَعْوَةَ الْمُؤْمِنِينَ. فَلَمَّا قَدِيمَتْ أُمُّ
عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا سَأَلَنَا أُوْ قَالَ:
سَأَلْنَاهَا فَقَالَتْ وَكَانَتْ لَا تَذَكُّرُ رَسُولَ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَايِي. فَلَنَا:
أَسْعَيْتَ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَذَّا
وَكَذَّا؟ قَالَتْ: نَعَمْ، يَأْبَيِي. فَقَالَ:
الْتَّخْرُجُ الْعَوَاتِقُ وَدَوَاتُ الْحَدُورِ
وَالْحَيْضُ فَشَهِدْنَاهُ الْخَيْرَ وَدَعْوَةَ
الْمُسْلِمِينَ، وَيَعْتَزِلُ الْحَيْضُ
الْمُصَلَّى». فَقُلْتَ: الْحَائِضُ؟
فَقَالَتْ: أَوْ لَيْسَ شَهِدُ عَرَفَةَ؟ وَتَشَهِّدُ
كَذَّا؟ وَتَشَهِّدُ كَذَّا؟ [راجع: ٣٢٤]

(1) (H. 1652) Holy battles, with the army led by the Prophet ﷺ.

(82) CHAPTER. Assuming *Ihrām* from Al-Baṭḥā' and other places by those living in Makkah and by the pilgrims on departing for Mina.

And ‘Aṭā’ was asked whether one residing in Makkah can say *Talbiya* for *Hajj*. He said, “Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا used to recite *Talbiya* on the day of *Tarwīya* (8th of Dhul-Hijjah) only after offering the *Zuhr* prayer and after mounting over his *Rāhila* (mount).

Narrated ‘Abdul Mālik from ‘Aṭā’ from Jābir رَضِيَ اللَّهُ عَنْهُ : We arrived at Makkah along with the Prophet ﷺ and then finished our *Ihrām*, till it was the day of *Tarwīya* (8th day of Dhul-Hijjah) when we departed from Makkah and recited *Talbiya* (assumed *Ihrām*) for *Hajj*. Jābir said, “We assumed *Ihrām* from Al-Baṭḥā’.”

‘Ubaid bin Juraij said to Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : “I see that while you are in Makkah, you do not assume *Ihrām* till the day of *Tarwīya*, whereas the others assume *Ihrām* after seeing the moon (1st day of Dhul-Hijjah).” Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُmَا replied, “I never saw the Prophet ﷺ starting the *Talbiya* till his mount was ready for the journey.”

(83) CHAPTER. Where to offer the *Zuhr* prayer on the day of *Tarwīya* (8th day of Dhul-Hijjah).

1653. Narrated ‘Abdul ‘Azīz bin Rufai’ : I asked Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ : “Tell me what you remember from Allāh’s Messenger ﷺ (regarding these questions) : Where did he offer the *Zuhr* and ‘Asr prayer on the day of *Tarwīya* (8th of Dhul-Hijjah)?” He relied, “(He offered these prayers) at Mina.” I asked, “Where did he offer the ‘Asr prayer on the day of *Nafr* (i.e., departure from Mina on the 12th or 13th of Dhul-Hijjah)?” He replied, “At Al-Abṭah,” and then added, “You should do as your chiefs do.”

(٨٢) بَابُ الْإِهْلَالِ مِنَ الْبَطْحَاءِ وَغَيْرِهَا لِلْمَكِّيِّ وَالْحَاجِ إِذَا خَرَجَ مِنْ مِنَى،

وَسُلِّلَ عَطَاءً عَنِ الْمَجاوِرِ يُلَبِّي بالحجّ فَقَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُلَبِّي يَوْمَ التَّرْوِيَةِ إِذَا صَلَّى الظَّهَرَ وَاسْتَوَى عَلَى رَاجِلِهِ. وَقَالَ عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: قَدِمْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْلَلْنَا حَتَّى يَوْمَ التَّرْوِيَةِ وَجَعَلْنَا مَكَّةَ يَطْهِيرُ لَبَيْنا بِالْحَجَّ. وَقَالَ أَبُو الزَّبِيرِ، عَنْ جَابِرٍ: أَهْلَلْنَا مِنَ الْبَطْحَاءِ. وَقَالَ عُبَيْدُ بْنُ حُرَيْبٍ لَابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: رَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهْلَ النَّاسِ إِذَا رَأَوْا الْهِلَالَ وَلَمْ تُهِلْ أَنْتَ حَتَّى يَوْمَ التَّرْوِيَةِ. فَقَالَ: لَمْ أَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهِلُّ حَتَّى تَبَعِثَ إِلَيْهِ رَاجِلَهُ

(٨٣) بَابٌ: أَيْنَ يُصَلِّي الظَّهَرَ يَوْمَ التَّرْوِيَةِ؟

١٦٥٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْعَةَ، قَالَ: سَأَلْتُ أَنَسَّ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قُلْتُ: أَخْبَرْتِنِي يُشَيِّءُ عَقْلَتِهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَيْنَ صَلَّى الظَّهَرَ وَالْعَصْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: يِمْنَى. قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ

النَّفْرِ؟ قَالَ: بِالْأَبْطَحِ. ثُمَّ قَالَ: أَفْعَلْ كَمَا يَفْعَلُ أَمْرَاوْكَ. [انظر: ١٦٥٤، ١٧٦٣]

1654. Narrated 'Abdul 'Aziz : I went out to Mina on the day of *Tarwīya* and met Anas رضي الله عنه going on a donkey. I asked him, "Where did the Prophet ﷺ offer the *Zuhr* prayer on this day?" Anas replied, "See where your chiefs offer prayer so you too offer prayer where they offer prayer."

١٦٥٤ - حَدَّثَنَا عَلَيْهِ سَمْعَ أَبَا بَكْرِ ابْنَ عَيَّاشٍ: حَدَّثَنَا عَبْدُ الرَّزِيزِ: لَقِيْتُ أَسَاحَ وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبَانَ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ عَبْدِ الرَّزِيزِ قَالَ: خَرَجْتُ إِلَى مِنْيَ تَوْمَ التَّرْوِيَةِ فَلَقِيْتُ أَسَاحَ رَضِيَ اللَّهُ عَنْهُ ذَاهِبًا عَلَى جِمَارِ فَقُلْتُ: أَيْنَ صَلَّى النَّبِيُّ ﷺ هَذَا الْيَوْمَ الظَّهَرَ؟ فَقَالَ: أُنْظُرْ حَيْثُ يُصَلِّي أَمْرَاوْكَ فَصَلَّى. [راجع: ١٦٥٣]

(84) CHAPTER. *As-Salāt* at Mina.

1655. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Allāh's Messenger ﷺ offered two *Rak'ā* [shortened *Salāt* (prayer) during *Hajj*] at Minā. Abū Bakr, 'Umar and 'Uthmān (during the early years of his caliphate), followed the same practice.

١٦٥٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْدِرِ: حَدَّثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ أَبْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِمِنْيَ رَكْعَتَيْنِ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ صَدْرًا مِنْ خِلَافَهِ. [راجع: ١٠٨٢]

١٦٥٦ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقِ الْهَمْدَانِيِّ، عَنْ حَارِثَةَ ابْنِ وَهْبِ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بَنِي الْأَبَيِّ ﷺ وَنَحْنُ أَكْثُرُ مَا كُنَّا قُطُّ وَأَمَّنَ بِمِنْيَ رَكْعَتَيْنِ.

[راجع: ١٠٨٣]

1656. Narrated Hāriθa bin Wahab Al-Khuza'i رضي الله عنه : The Prophet ﷺ led and offered with us two *Rak'ā* [shortened *Salāt* (prayer) during *Hajj*] at Mina although our number was more than ever and we were in better security than ever.

١٦٥٧ - حَدَّثَنَا قَيْصَرَةُ بْنُ عَفْبَةَ:

1657. Narrated 'Abdullāh (bin Mas'ūd) رضي الله عنه : I offered with the Prophet ﷺ two

Rak'ā [shortened *Ṣalāt* (prayer) during *Hajj*] (at *Minā*), and similarly with *Abū Bakr* رضي الله عنه and with 'Umar رضي الله عنه and then you differed in opinions. Wish that I would be lucky enough to have two of the four *Rak'ā* accepted (by Allāh).

حدَثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَكْعَتَيْنِ. وَمَعَ أَبِيهِ بَكْرِ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ. وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ. ثُمَّ تَفَرَّقْتُ بِكُمُ الظَّرْفُ، فَيَا لَيْتَ حَظِّي مِنْ أَرْبَعِ رَكْعَاتٍ مُتَقَبِّلَاتٍ.

[راجع: ١٠٨٤]

(85) CHAPTER. Fasting on the Day of 'Arafa (at 'Arafāt).

1658. Narrated Umm Al-Fadl رضي الله عنها: The people doubted whether the Prophet ﷺ was observing the fast on the Day of 'Arafa, so I sent something for him to drink and he drank it.

١٦٥٨ - حدَثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حدَثَنَا سُفْيَانُ، عَنِ الرُّهْبَرِيِّ: حدَثَنَا سَالِمٌ قَالَ: سَمِعْتُ عُمَيرًا مَوْلَى أُمِّ الْفَضْلِ، عَنْ أُمِّ الْفَضْلِ: شَكَ النَّاسُ يَوْمَ عَرَفةَ فِي صَوْمِ النَّبِيِّ ﷺ فَبَعَثْتُ إِلَيْهِ بِشَرَابٍ فَسَرَرْتُهُ. [انظر: ١٦٦١، ١٩٨٨، ٥٦٠٤، ٥٦٣٦]

٥٦١٨

(86) CHAPTER. The recitation of *Talbiya* and *Takbīr* while proceeding from Mina to 'Arafāt.

1659. Narrated Muḥammad bin *Abū Bakr Ath-Thaqafī*: I asked Anas bin Mālik رضي الله عنه while we were proceeding from *Minā* to 'Arafāt, "What do you use to do on this day when you were with Allāh's Messenger ﷺ?" Anas said, "Some of us used to recite *Talbiya* and nobody objected to that, and others used to recite *Takbīr* and nobody objected to that."

١٦٥٩ - حدَثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدٍ بْنِ أَبِيهِ بَكْرِ التَّقْفَيِّ أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ وَهُمَا عَادِيَانِ مِنْ مَنِي إِلَى عَرَفةَ: كَيْفَ كُتُبْتُمْ تَضَعُونَ فِي هَذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ ﷺ؟

فَقَالَ: كَانَ يُهَلِّ مِنَ الْمُهَلُّ فَلَا يُتَكَبِّرُ

عَنْهُ، وَيُكَبِّرُ مِنَا الْمُكَبِّرُ فَلَا يَتَكَبَّرُ
عَلَيْهِ. [راجع: ٩٧٠]

(٨٧) بَابُ التَّهْجِيرِ بِالرَّوَاحِ يَوْمَ عَرَفةَ

(87) CHAPTER. To proceed at noon on the Day of 'Arafa (9th of Dhul-Hajjah) (from the mosque of Namira towards 'Arafat).

1660. Narrated Sālim: 'Abdul Mālik wrote to Al-Hajjāj that he should not differ from Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما during Hajj. On the Day of 'Arafa, when the sun declined at midday, Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما came along with me and shouted near Al-Hajjāj's cotton (cloth) tent. Al-Hajjāj came out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abū Abdur-Rahmān! What is the matter?" He said, "If you want to follow the Sunna (legal way of the Prophet ﷺ) then proceed (to 'Arafat)." Al-Hajjāj asked, "At this very hour?" Ibn 'Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i.e., take a bath) and come out." Then Ibn 'Umar dismounted and waited till Al-Hajjāj came out.

So, he (Al-Hajjāj) walked in between me and my father (Ibn 'Umar). I said to him, "If you want to follow the Sunna then deliver a brief *Khuṭba* (religious talk) and hurry up for the stay at 'Arafat." He started looking at 'Abdullāh (Ibn 'Umar) (inquisitively), and when 'Abdullāh noticed that, he said that I had told the truth.

(88) CHAPTER. Staying on one's riding animal at 'Arafat.

1661. Narrated Umm Al-Fadl bint Al-Hārith رَضِيَ اللَّهُ عَنْهَا: On the Day of 'Arafa, some people who were with me, differed about the fasting of the Prophet ﷺ; some said that he was observing *Saum* (fasting) while others said that he was not observing

١٦٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِيهِ شِهَابٍ، عَنْ سَالِمٍ قَالَ: كَتَبَ عَبْدُ الْمَلِكِ إِلَى الْحَجَاجَ أَنْ لَا تُحَالِفَ ابْنَ عُمَرَ فِي الْحَجَّ. فَجَاءَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما وَأَنَا مَعَهُ يَوْمَ عَرَفَةَ حِينَ زَالَتِ الشَّمْسُ. فَصَاحَ عِنْدَ سُرَادِقِ الْحَجَاجِ، فَخَرَجَ وَعَلَيْهِ مِلْحَفَةٌ مُعَضَّرَةٌ فَقَالَ: مَا لَكَ يَا أَبا عَبْدِ الرَّحْمَنِ؟ فَقَالَ: الرَّوَاحُ إِنْ كُنْتَ تُرِيدُ السُّنَّةَ. قَالَ: هَذِهِ السَّاعَةُ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْظِرْنِي حَتَّى أُفِضَّ إِلَى رَأْسِي ثُمَّ أُخْرُجَ. فَنَزَّلَ حَتَّى خَرَجَ الْحَجَاجُ فَسَارَ بَيْنِي وَبَيْنَ أَبِيهِ فَقُلْتُ: إِنْ كُنْتَ تُرِيدُ السُّنَّةَ فَاقْصُرْ الْخُطْبَةَ وَعَجِّلْ الْوُقُوفَ. فَعَجَلَ بَيْنُهُ إِلَيَّ عَبْدُ اللَّهِ، فَلَمَّا رَأَى ذَلِكَ عَبْدُ اللَّهِ قَالَ: صَدِقَ. [انظر: ١٦٦٢، ١٦٦٣]

(٨٨) بَابُ الْوُقُوفِ عَلَى الدَّابَّةِ بِعَرَفةَ

١٦٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِيهِ النَّضْرِ، عَنْ عُمَيرٍ مَوْلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ، عَنْ أُمِّ الْفَضْلِ بَنْتِ الْحَارِثِ: أَنَّ

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Saum. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

نَاسًا اخْتَلَفُوا عِنْدَهَا يَوْمَ عَرَفَةَ فِي
صَوْمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَعْضُهُمْ: هُوَ
صَائِمٌ. وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ.
فَأَرْسَلَتْ إِلَيْهِ يَقْدَحٌ لَيْنَ وَهُوَ وَاقِفٌ
عَلَى بَعِيرِهِ قَشَرِيَّةً. [رَاجِعٌ: ١٦٥٨]

٨٩) بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ

وكان ابن عمر رضي الله عنهما إذا فاتته الصلاة مع الإمام جمع
الناس

1662. Ibn Shihâb said: Sâlim said, “In the year when Al-Hajjâj bin Yûsuf attacked Ibn Az-Zubair رضي الله عنهما, the former asked ‘Abdullâh (Ibn ‘Umar) what to do during the stay on the Day of ‘Arafa (9th of Dhul-Hijjah). I said to him, ‘If you want to follow the *Sunna* (the legal way of the Prophet ﷺ), you should offer the *Salât* just after midday on the Day of ‘Arafa.’ ‘Abdullâh bin ‘Umar said, ‘He (Sâlim) has spoken the truth.’ ” They (the Companions of the Prophet ﷺ) used to offer the *Zuhr* and the *‘Asr* prayer together according to the *Sunna*, I asked Sâlim, “Did Allâh’s Messenger ﷺ do that?” Sâlim said, “And in doing that do you (people) follow anything else except his ﷺ *Sunna*? ”

(٩٠) بَابُ قَصْرِ الْخُطْبَةِ بِعَرَفَةَ

(90) CHAPTER. To shorten the *Khutba* (religious talk) on the Day of 'Arafa.

1663. Narrated Sâlim bin 'Abdullâh (bin 'Umar); 'Abdul-Mâlik bin Marwân wrote to Al-Hajjâj that he should follow 'Abdullâh bin 'Umar رضي الله عنهما in all the ceremonies of Hajj. So, when it was the Day of 'Arafa (9th of

١٦٦٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُسْلِمَةَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمَ بْنِ عَبْدِ اللهِ: أَنَّ

Dhul-Hijjah), and after the sun has declined from the middle of the sky, I and Ibn 'Umar رضي الله عنهم came and he shouted near the cotton (cloth) tent of Al-Hajjāj, "Where is he?" Al-Hajjāj came out. Ibn 'Umar said, "Let us proceed (to 'Arafāt)." Al-Hajjāj asked, "Just now?" Ibn 'Umar replied, "Yes." Al-Hajjāj said, "Wait for me till I pour water on me (i.e., take a bath)." So, Ibn 'Umar dismounted (and waited) till Al-Hajjāj came out. He was walking between me and my father. I informed Al-Hajjāj, "If you want to follow the *Sunna* (the legal way) of the Prophet ﷺ today, then you should shorten the *Khuṭba* (religious talk) and then hurry up for the stay (at 'Arafāt)." Ibn 'Umar رضي الله عنهم said, "He (Sālim) has spoken the truth."

عبد الملك بن مروان كتب إلى الحجاج أن يأتِه بعبد الله بن عمر في الحجّ. فلما كان يوم عرفة، جاء ابن عمر رضي الله عنهم وأنا معه حين زاغت الشمس أو زالت، فصاح عند فسطاطه: أين هذا؟ فخرج إليه فقال ابن عمر: الرواح، فقال: الآن؟ قال: نعم. قال: أنظرني أفيض على ما. فنزل ابن عمر رضي الله عنهم حتى خرج فسار بيئني وبين أبي. قلت: إن كنت ت يريد أن تصيب السنة اليوم فاقصر الخطبة واجعل الوقوف. فقال ابن عمر: صدق.

[راجع: ١٦٦٠]

باب التغجيل إلى الموقف

CHAPTER. To hurry up for the stay (at 'Arafāt).

(91) CHAPTER. The staying at 'Arafāt.

1664. Narrated Muḥammad bin Jubair bin Muṭ'im: My father said, "(Before Islām) I was looking for my camel..." The same narration is told by a different sub-narrator. Jubair bin Muṭ'im said, "My camel was lost and I went out in search of it on the Day of 'Arafa, and I saw the Prophet ﷺ standing in 'Arafāt. I said to myself: By Allāh he is from the *Hums* (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allāh, we shall not go out of the sanctuary'). What has brought him here?"

(٩١) باب الوقوف بعرفة
١٦٦٤ - حدثنا علي بن عبد الله: حدثنا سفيان: حدثنا عمرو: حدثنا محمد بن جبير بن مطعم عن أبيه قال: كنت أطلب بعيرا لي ح وحدثنا مسدد: حدثنا سفيان، عن عمرو: سمع محمد ابن جبير بن مطعم عن أبيه جبير بن مطعم قال: أضللت بعيرا فذهبت أطلبها يوم عرفة فرأيت النبي ﷺ واقفا بعرفة قلت: هذا والله من الحمس، فما شأنه ههنا؟

1665. Narrated 'Urwa: During the Pre-Islamic Period of Ignorance, the people used to perform *Tawâf* of the Ka'bah naked except the *Hums*; and the *Hums* were Quraish and their offspring. The *Hums* used to give clothes to the men who would perform the *Tawâf* wearing them; and women (of the *Hums*)⁽¹⁾ used to give clothes to the women who would perform the *Tawâf* wearing them. Those to whom the *Hums* did not give clothes would perform *Tawâf* round the Ka'bah naked.

Most of the people used to go away (disperse) directly from 'Arafât but they (*Hums*) used to depart after staying at Al-Muzdalifa.

'Urwa added, "My father narrated that 'Aishah had said, 'The following Verses were revealed about the *Hums*: 'Then depart from the place whence all the people depart...' (V.2:199)"

'Urwa added, "They (the *Hums*) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were ordered to proceed to 'Arafât (by Allâh's Order)."

(92) CHAPTER. One's speed while one is departing from 'Arafât.

1666. Narrated 'Urwa: Usâma رَضِيَ اللَّهُ عَنْهُ was asked in my presence, "How was the speed of (the camel of) Allâh's Messenger ﷺ while departing from 'Arafât during the *Hajjat-ul-Wadâ?*" Usâma replied, "The Prophet ﷺ proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast."

١٦٦٥ - حدثنا فروة بنت أبي المغراة: حدثنا علي بن مسهر، عن هشام بن عمرو، قال عمرو: كان الناس يطوفون في الجاهلية عراة إلا الحمس. والخمس قريش وما ولدث. وكانت الحمس يختسبون على الناس، يعطي الرجل الرجال الثياب يطوف فيها، وتعطي المرأة المرأة الثياب تطوف فيها. فمن لم تعطى الحمس طاف بالبيت عرياناً. وكان يفيفي جماعة الناس من عرفات، وتفضي الحمس من جماع. قال: فأخبرني أبي، عن عائشة رضي الله عنها أن هذه الآية نزلت في الحمس ثم أفيضوا من حيث أفاكس الناشء [البقرة: ١٩٩] قال: كانوا يفيفون من جماع فدفعوا إلى عرفات. [انظر: [٤٥٢٠

(٩٢) باب السير إذا دفع من عرفة

١٦٦٦ - حدثنا عبد الله بن يوسف: أخبرنا مالك، عن هشام بن عمرو، عن أبيه أنه قال: سليل أسامة وأنا جالس: كيف كان رسول الله صلى الله عليه وسلم يسير في حجّة الزداج حين دفع؟ قال: كان يسير العنق، فإذا وجد فجوة نص.

(1) (H.1665) *Hums*: See glossary.

قال هشام: والنص فوْقَ العنقِ.
فُجْوَةً: مُتَسَعٌ، وَالجَمِيعُ فَجَوَاتٌ
وَفَجَاءَهُ. وَكَذَلِكَ رَكْوَةً وَرِكَاءً.
﴿مناص﴾ [ص: ٣٠]: لَيْسَ حِينَ فَوَارَ.

[انظر: ٢٩٩٩، ٤٤١٣]

(٩٣) باب التزوّل بين عرفة وجمع

(93) CHAPTER. To dismount between 'Arafat and Jam' (i.e., Al-Muzdalifa) (because of a necessity).

1667. Narrated Usāma bin Zaid رضي الله عنهما: The Prophet ﷺ after departing from 'Arafat, he went towards the mountain path, and there he answered the call of nature and then performed ablution. I asked, "O Allāh's Messenger! Will you offer the *Salāt* (prayer) here?" He replied, "(The place of) *As-Salāt* (prayer) is ahead of you (i.e., at Al-Muzdalifa)"

١٦٦٧ - حدثنا مسدد: حدثنا
حماد ابن زيد، عن يحيى بن سعيد،
عن موسى بن عقبة، عن كريبي مولى
ابن عباس، عن أسامة بن زيد رضي
الله عنهما: أن النبي ﷺ حيث أضطر
من عرفة مال إلى الشعب فقضى
 حاجته فتوضاً. فقلت: يا رسول
الله، أتصلي؟ فقال: «الصلا
أمامك». [راجع: ١٣٩]

١٦٦٨ - حدثنا موسى بن إسماعيل: حدثنا جويرية، عن نافع
قال: كان عبد الله بن عمر يجمع بين
المغرب والعشاء بجماع. غير أنه يمر
بالشعب الذي أخذته رسول الله ﷺ
فيدخل فيتفضل ويتوضاً، ولا يصلي
حتى يصلى بجماع. [راجع: ١٠٩١]

١٦٦٩ - حدثنا قتيبة: حدثنا
إسماعيل بن جعفر، عن محمد بن
أبي حملة، عن كريبي مولى ابن
عباس، عن أسامة بن زيد رضي الله
عنهما، أنه قال: ردت رسول الله

1668. Narrated Nāfi': 'Abdullāh bin 'Umar رضي الله عنهما used to offer the *Maghrib* and *Ishā'* prayer together at *Jam'* (Al-Muzdalifa). But he used to pass by that mountain path where Allāh's Messenger ﷺ went, and he would enter it and answer the call of nature and perform ablution, and would not offer any *Salāt* (prayer) till he had offered *Salāt* (prayer) at *Jam'* (i.e., Muzdalifa).

1669. Narrated Usāma bin Zaid رضي الله عنهما: I rode behind Allāh's Messenger ﷺ from 'Arafat and when Allāh's Messenger ﷺ reached the mountain path on the left side which is before Al-Muzdalifa, he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: "(Is it

the time for) *Salāt* (prayer), O Allāh's Messenger!" He replied, "The (place of) *Salāt* (prayer) is ahead of you (i.e., at Al-Muzdalifa)." So Allāh's Messenger ﷺ rode till he reached Al-Muzdalifa and then he offered the *Salāt* (prayer) (there). Then in the morning (10th *Dhul-Hijjah*) Al-Fadl (bin 'Abbās) rode behind Allāh's Messenger ﷺ.

عَنْ مِنْ عَرَفَاتٍ . فَلَمَّا بَلَغَ رَسُولُ اللهِ ﷺ الشَّعْبَ الْأَيْسَرَ الَّذِي دُونَ الْمُرْدَلَفَةِ أَنَاخَ فَبَالَ ثُمَّ جَاءَ فَصَبَّتُ عَلَيْهِ التَّوْضُوءَ، فَتَوَضَّأَ وَضُوءًا حَفِيفًا . فَقُلْتُ: الصَّلَاةُ يَا رَسُولَ اللهِ . قَالَ: «الصَّلَاةُ أَمَامَكَ» . فَرَكِبَ رَسُولُ اللهِ ﷺ حَتَّىٰ آتَى الْمُرْدَلَفَةَ فَصَلَّى ثُمَّ رَدَفَ الْفَضْلَ رَسُولَ اللهِ ﷺ غَدَاءَ جَمْعٍ . [راجع: ١٣٩]

1670. Kuraib, (a subnarrator) said that 'Abdullāh bin 'Abbās narrated from Al-Fadl, "Allāh's Messenger ﷺ kept on reciting *Talbiya* (during the journey) till he reached the *Jamra* (*Jamrat-al-'Aqaba*)."

(94) CHAPTER. The order of the Prophet ﷺ that people should be calm and patient on proceeding (from 'Arafāt) and the waving of his lash towards them.

1671. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا I proceeded along with the Prophet ﷺ on the Day of 'Arafāt (9th *Dhul-Hijjah*). The Prophet ﷺ heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness."

١٦٧٠ - قَالَ كُرَيْبٌ: فَأَخْبَرَنِي عَبْدُ اللهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ الْفَضْلِ أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَرَلِ يَلَيْهِ حَتَّىٰ بَلَغَ الْجَمْرَةَ . [راجع: ١٥٤٤] (٩٤) بَابُ أَمْرِ النَّبِيِّ ﷺ بِالسَّكِينَةِ عِنْدِ الإِفَاضَةِ وَإِشَارَةِ إِلَيْهِمْ بِالسُّوْطِ

١٦٧١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي حَمِيرَةَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوِيدٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرِو مَوْلَى الْمُطَلَّبِ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُعْنَى مَوْلَى وَالْيَةِ الْكُوفَى: حَدَّثَنِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفةَ فَسَمِعَ النَّبِيُّ ﷺ وَرَاءَهُ رَجْراً شَدِيداً وَضَرْبَاً لِلَّيلِ، فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ وَقَالَ: «أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبَرَ لَيْسَ بِالْإِيْضَاعِ» .

أَوْضَعُوا: أَسْرَعُوا **﴿خَلَّاكُمْ﴾**

التوبه: ٤٧ من التحلل: بينكم.
﴿وَفَجَرْنَا عَلَيْهِمَا﴾ السكينة: ٣٣

٩٥) بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ

١٦٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ مُوسَى
بْنِ عَفْيَةَ، عَنْ كُرَيْبٍ، عَنْ أَسَافِهِ بْنِ
رَزِيدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ
يَقُولُ: دَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
فَتَرَأَ الشَّعْبُ فَبَالَ ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغْ
الْوُضُوءَ فَقُلْتُ لَهُ: الصَّلَاةُ. فَقَالَ:
«الصَّلَاةُ أَمَامَكَ». فَجَاءَ الْمُرْدَلَةَ
فَتَوَضَّأَ فَأَسْبَغَ ثُمَّ أَقِيمَتِ الصَّلَاةُ
فَصَلَّى الْمَغْرِبُ، ثُمَّ أَنْجَحَ كُلُّ إِنْسَانٍ
بِعِيرِهِ فِي مَنْزِلَهُ، ثُمَّ أُقِيمَتِ الصَّلَاةُ
فَصَلَّى وَلَمْ يُصلِّي بَيْنَهُمَا. [رَاجِعٌ: ١٣٩]
٩٦) بَابُ مَنْ جَمَعَ بَيْنَهُمَا وَلَمْ
يَتَطَوَّعْ

١٦٧٣ - حَدَّثَنَا أَدْمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزَّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: جَمِيعُ الَّذِي هُوَ الْمَعْرِبُ وَالْعِشَاءُ يَجْمِعُ، كُلُّ وَاحِدَةٍ مِنْهُمَا يَا فَاتِمَةُ، وَلَمْ يُسْتَحِي بَيْنَهُمَا، وَلَا عَلَى كُلِّ وَاحِدَةٍ مِنْهُمَا. [رَاجِعٌ: ١٠٩١]

١٦٧٤ - حَدَّثَنَا خَالِدُ بْنُ مَحْلَدٍ:

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(95) CHAPTER. The offering of two *Salāt* (prayer) together at Al-Muzdalifa.

1672. Narrated Usāma bin Zaid رضي الله عنه : Allah's Messenger ﷺ proceeded from 'Arafat and dismounted at the mountain path and then urinated and performed a light ablution. I said to him, "(Shall we offer) the *Aṣ-Ṣalāt* (the prayer)?" He replied, "The *Ṣalāt* is ahead of you (i.e., at Al-Muzdalifa)." When he came to Al-Muzdalifa, he performed a perfect ablution. Then *Iqāma* for the *Ṣalāt* (prayer) was pronounced and he offered the *Maghrib* prayer, and then every person made his camel kneel at his place; and then *Iqāma* for the *Ṣalāt* (prayer) was pronounced and he offered the (*Ishā'* prayer) and he did not offer any *Ṣalāt* (prayer) in between them (i.e., *Maghrib* and *Ishā'* prayer).

(96) CHAPTER. Whoever combined (offered together) the two prayer (*Maghrib* and *'Ishā'* prayer) at one time and did not offer any optional prayers.

1673. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ offered the *Maghrib* and *Ishā’* prayer together at *Jam'* (i.e., Al-Muzdalifa) with a separate *Iqāma* for each of them and did not offer any optional prayer in between them or after each of them.

1674. Narrated Abū Ayyūb Al-Anṣārī : Allāh's Messenger ﷺ offered the

Maghrib and *Ishā'* prayers together at Al-Muzdalifa.

حدَثَنَا سُلَيْمَانُ بْنُ بِلَالٍ : حَدَثَنَا يَحْيَى
قَالَ : أَخْبَرَنِي عَدَيْيُ بْنُ ثَابِتٍ قَالَ :
حدَثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ الْحَطْمِيُّ
قَالَ : حدَثَنِي أَبُو أَيُوبُ الْأَنْصَارِيُّ :
أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ فِي حَجَّةِ
الْوَدَاعِ الْمَعْرِبَ وَالْعَشَاءَ بِالْمُرْدَلَةِ .
[انظر: ٤٤١٤]

(97) CHAPTER. Whoever pronounced (one) *Adhān* (for both) and *Iqāma* for each of them (the *Maghrib* and the *Ishā'* prayer).

1675. Narrated 'Abdur-Rahmān bin Yazid: 'Abdullāh رضي الله عنه performed the *Hajj* and we reached Al-Muzdalifa at or about the time of the *Ishā'* prayer. He ordered a man to pronounce the *Adhān* and *Iqāma* and then he offered the *Maghrib* prayer and offered two *Rak'ā* prayer after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the *Adhān* and *Iqāma* (for the *Ishā'* prayer). ('Amr, a subnarrator said: The intervening statement 'I think', was said by the subnarrator Zuhair) (i.e., not by 'Abdur-Rahmān). Then 'Abdullāh offered two *Rak'ā* of *Ishā'* prayer. When the day dawned, 'Abdullāh said, "The Prophet ﷺ never offered any *Salāt* (prayer) at this hour except this *Salāt* at this time and at this place and on this day." 'Abdullāh added, "These two *Salāt* are shifted from their actual times – the *Maghrib* prayer (is offered) when the people reached Al-Muzdalifa and the *Fajr* prayer at the early dawn." 'Abdullāh added, "I saw the Prophet ﷺ doing that."

(٩٧) بَابٌ مِنْ أَذْنَ وَأَقَامَ لِكُلِّ وَاحِدَةٍ
مِنْهُمَا

١٦٧٥ - حدَثَنَا عَمْرُو بْنُ خَالِدٍ :
حدَثَنَا زُهَيرٌ : حدَثَنَا أَبُو إِسْحَاقَ قَالَ :
سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يَقُولُ :
حَجَّ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَأَيْتَنَا
الْمُرْدَلَةَ حِينَ الْأَذَانِ بِالْعَتَمَةِ أَوْ فَرِيهَا
مِنْ ذَلِكَ ، فَأَمَرَ رَجُلًا فَأَذَنَ وَأَقَامَ ثُمَّ
صَلَى الْمَعْرِبَ ، وَصَلَى بَعْدَهَا
رُكْعَتَيْنِ . ثُمَّ دَعَا بِعَشَائِهِ فَتَعَسَّى ثُمَّ
أَمَرَ أَرْبَى رَجُلًا فَأَذَنَ وَأَقَامَ . قَالَ
عَمْرُو : لَا أَعْلَمُ الشَّكَ إِلَّا مِنْ زُهَيرِ ،
ثُمَّ صَلَى الْعَشَاءَ رُكْعَتَيْنِ . فَلَمَّا طَلَعَ
الْفَجْرُ قَالَ : إِنَّ النَّبِيَّ ﷺ كَانَ لَا
يُصْلِي هَذِهِ السَّاعَةَ إِلَّا هَذِهِ الصَّلَاةَ
فِي هَذَا الْمَكَانِ مِنْ هَذَا الْيَوْمِ . قَالَ
عَبْدُ اللَّهِ : هُمَا صَلَاتَانِ تُحَوَّلَانِ عَنْ
وَقْتِهِمَا : صَلَاةُ الْمَعْرِبِ بَعْدَ مَا يَأْتِي
النَّاسُ الْمُرْدَلَةَ ، وَالْفَجْرُ حِينَ يَرْبُغُ
الْفَجْرُ . قَالَ : رَأَيْتُ النَّبِيَّ ﷺ يَفْعُلُهُ .

[انظر: ١٦٨٣]

(98) CHAPTER. Whosoever sent the weak amongst his family (women and children) early (from Al-Muzdalifa to Mina) at night after the moon had set. They stayed at Al-Muzdalifa and invoked Allāh there and proceeded from there when the moon had set.

1676. Narrated Sālim: ‘Abdullāh bin ‘Umar used to send the weak among his family early to Mina. So they used to depart from *Al-Mash’ar Al-Harām* (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allāh عَزَّ وَجَلَّ as much as they could, and then they would return (to Mina) before the *Imām* had started from Al-Muzdalifa to Mina. So some of them would reach Mina at the time of the *Fajr* prayer and some of them would come later. When they reached Mina they would throw pebbles on the *Jamra* (*Jamrat-al-‘Aqaba*). Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا used to say, “Allāh’s Messenger ﷺ gave the permission to them (weak people) to do so.”

1677. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh’s Messenger ﷺ had sent me from *Jam'* (i.e. Al-Muzdalifa) at night.

1678. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: I was among those whom the Prophet ﷺ sent on the night of Al-Muzdalifa early, being among the weak members of his family.

(٩٨) بَابٌ مَنْ قَدَّمَ ضَعْفَةً أَهْلَهُ بَلِيلٍ فَيَقُولُونَ بِالْمُرْدَلَفَةِ وَيَدْعُونَ وَيُقَدِّمُ إِذَا غَابَ الْقَمَرُ

١٦٧٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْأَئْمَةُ، عَنْ يُوسُفَ، عَنْ ابْنِ شَهَابٍ: قَالَ سَالِمٌ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُقَدِّمُ ضَعْفَةً أَهْلَهُ فَيَقُولُونَ عِنْدَ الْمَسْعَرِ الْحَرَامِ بِالْمُرْدَلَفَةِ بَلِيلٍ فَيَذَكُرُونَ اللَّهَ عَزَّ وَجَلَّ مَا بَدَأَ أَهْمَهُ، ثُمَّ يَرْجِعُونَ قَبْلَ أَنْ يَقْفَ الْإِمَامُ وَقَبْلَ أَنْ يَدْفَعَ، فَمِنْهُمْ مَنْ يُقَدِّمُ مِنْ إِصْلَاهِ الْفَجْرِ، وَمِنْهُمْ مَنْ يُقَدِّمُ بَعْدَ ذَلِكَ. فَإِذَا قَدِمُوا رَمَوْا الْجَمَرَةَ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَرْجَحُ فِي أُولَئِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

١٦٧٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، عَنْ أَيُوبَ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعْنَيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جَمْعٍ بَلِيلٍ. [انظر: ١٦٧٨، ١٨٥٦]

١٦٧٨ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي عَبْيَدُ اللَّهِ بْنُ أَبِي بَرِيدَ: سَمِعَ ابْنَ عَبَاسَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَنَا مِنْ قَلْمَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَّةَ الْمُرْدَلَفَةِ فِي ضَعْفَةِ أَهْلِهِ.

1679. Narrated 'Abdullāh, the slave of Asmā': During the night of 'Jam', Asmā' got down at Al-Muzdalifa and stood up for (offering) the *Salāt* (prayer) and offered the *Salāt* (prayer) for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again offered *Salāt* for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the *Jamra* (*Jamrat-al-'Aqaba*) and then she returned to her dwelling place and offered the morning prayer. I asked her, "O *Hanta* I think we have come (to Minā) early in the night." She replied, "O my son! Allāh's Messenger ﷺ gave permission to the women to do so."

1680. Narrated 'Āishah: Sauda asked the permission of the Prophet ﷺ to leave (early) at the night of 'Jam', and she was a fat and very slow woman. The Prophet ﷺ gave her permission.

1681. Narrated 'Āishah: We got down at Al-Muzdalifa and Sauda asked the permission of the Prophet ﷺ to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the Prophet ﷺ but (I suffered so much that) I wished I had taken the permission of Allāh's Messenger ﷺ as Sauda had done, and that would have been dearer to me than any

يُحْسِنُ، عَنْ أَبْنَى جُرَيْجَ قَالَ: حَدَّثَنَا عَنْدَ اللَّهِ مَوْلَى أَسْمَاءَ عَنْ أَسْمَاءَ: أَتَاهَا تَرَأْتُ لَيْلَةً جَمِيعاً عِنْدَ الْمُرْدَلَفَةِ فَقَامَتْ تُصَلِّي فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: يَا بُنْيَّ، هَلْ غَابَ الْقَمَرُ؟ قَوْلَتْ: لَا، فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: يَا بُنْيَّ هَلْ غَابَ الْقَمَرُ؟ قَوْلَتْ: نَعَمْ، قَالَتْ: فَارْتَحِلُوا، فَارْتَحَلْنَا فَمَضَيْنَا حَتَّى رَمَتِ الْجَمْرَةِ ثُمَّ رَجَعْتْ فَصَلَّتِ الصُّبْحَ فِي مَنْزِلِهَا. فَقَوْلَتْ لَهَا: يَا هَنْتَاهُ، مَا أَرَانَا إِلَّا قَدْ عَلَّسْنَا. قَالَتْ: يَا بُنْيَّ إِنَّ رَسُولَ اللَّهِ يَنْهَا أَذْنَ اللَّطْعَنِ.

1680. - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ الْقَاسِمِ عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنْتُ سَوْدَةَ النَّبِيِّ لَيْلَةً جَمِيعاً، وَكَانَتْ ثَقِيلَةً بَطْلَهُ، فَأَذْنَ لَهَا.

[انظر: ١٦٨١]

1681 - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تَرَأْتُ لَنَا الْمُرْدَلَفَةَ فَاسْتَأْذَنْتُ النَّبِيِّ سَوْدَةً أَنْ تَدْفَعَ قَبْلَ حَطْمَةِ النَّاسِ. وَكَانَتْ امْرَأَةً بَطْلَهُ فَأَذْنَ لَهَا فَدَفَعَتْ قَبْلَ حَطْمَةِ النَّاسِ، وَأَقْفَانَا حَتَّى أَصْبَحْنَا نَحْنُ ثُمَّ دَفَعَنَا بَدْفَعَهُ

other happiness.

فَلَأَنْ أَكُونْ أَسْتَأْذِنْ رَسُولَ اللهِ ﷺ
كَمَا أَسْتَأْذِنْ سَوْدَةً أَحَبُّ إِلَيَّ مِنْ
مَفْرُوحِ يَهِ.

(99) CHAPTER. At what time is the *Fajr* prayer to be offered at *Jam'*?

1682. Narrated 'Abdullâh: رَضِيَ اللَّهُ عَنْهُ I never saw the Prophet ﷺ offering any *Salât* (prayer) not at its stated time except two; he offered the *Maghrib* and the *Ishâ'* prayer together and he offered the *Fajr* prayer before its usual time (at Muzdalifa on the day of *Nahr*).

١٦٨٢ - حَدَّثَنَا عُمَرُ بْنُ حَفْصَةَ
بْنِ غِيَاثٍ. حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ قَالَ: حَدَّثَنِي عُمَارَةُ، عَنْ
عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ
عَنْهُ قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ صَلَّى
صَلَاةً لِغَيْرِ مِيقَاتِهِ إِلَّا صَلَاتَيْنِ جَمَعَ
بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَصَلَّى الْفَجْرَ
قَبْلَ مِيقَاتِهِ. [راجع: ١٦٧٥]

1683. Narrated 'Abdur-Rahmân bin Yazid: رَضِيَ اللَّهُ عَنْهُ I went out with 'Abdullâh to Makkah and when we reached *Jam'* (from 'Arafât) he offered the two *Salât* (prayer) (the *Maghrib* and the *Ishâ'* prayer) together, making the *Adhâan* and *Iqâma* separately for each *Salât*. He took his supper in between the two *Salât*. He offered the *Fajr* prayer as soon as the day dawned.

١٦٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي
إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ
قَالَ: خَرَجْتُ مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ
عَنْهُ إِلَى مَكَّةَ ثُمَّ قَدِمْنَا جَمِيعًا فَصَلَّى
الصَّلَاتَيْنِ، كُلَّ صَلَاةً وَحْدَهَا بِأَدَانٍ
وِإِقَامَةٍ، وَالْعِشَاءَ بِسَهْمَاهَا. ثُمَّ صَلَّى
الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ. قَاتِلٌ يَقُولُ:
طَلَعَ الْفَجْرُ، ثُمَّ قَاتِلٌ يَقُولُ: لَمْ يَطَلَعْ
الْفَجْرُ، ثُمَّ قَاتِلٌ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ
قَاتِلٌ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ حُوتَنَا عَنْ
وَقْتِهِمَا فِي هَذَا الْمَكَانِ، الْمَغْرِبُ
وَالْعِشَاءُ، فَلَا يَقْدِمُ النَّاسُ جَمِيعًا حَتَّى
يُعْتَمِدَا وَصَلَاةُ الْفَجْرِ هُنْدِيَ السَّاعَةُ»،
ثُمَّ وَقَفَ حَتَّى أَسْتَرَ ثُمَّ قَاتِلٌ يَقُولُ: لَوْ أَنَّ

Some people said, "The day had dawned (at the time of the *Salât*)," and others said, "The day had not dawned." 'Abdullâh then said, "Allâh's Messenger ﷺ said, 'These two *Salât* (prayers) have been shifted from their stated times at this place only (at Al-Muzdalifa); first: The *Maghrib* and the *Ishâ'*. The people may not arrive at Al-Muzdalifa till the time of the *Ishâ'* prayer has become due. The second *Salât* is the morning prayer which is offered at this hour.'"

Then 'Abdullâh stayed there till it became a bit brighter. He then said, "If chief of the believers hastened onwards to Mina just

now, then he had indeed followed the *Sunna* (legal way of the Prophet ﷺ).” I do not know which preceded the other, his ('Abdullâh's) statement or the departure of 'Uthmân رَضِيَ اللَّهُ عَنْهُ. 'Abdullâh kept on reciting *Talbiya* till he threw pebbles at the *Jamrat-al-'Aqaba* on the day of *Nâhîr* (that is the 10th of *Dhu'l-Hijjah*).

(100) CHAPTER. When to depart from *Jam'* (i.e., Al-Muzdalifa).

1684. Narrated 'Amr bin Maimûn: I saw 'Umar رَضِيَ اللَّهُ عَنْهُ offering the morning prayer at *Jam'*; then he got up and said, “The *Mushrikûn* did not use to depart (from *Jam'*) till the sun had risen, and they used to say, ‘Let the sun shine on *Thâbir* (a mountain).’ But the Prophet ﷺ did contrary to them and departed from *Jam'* before sunrise.”

أَمِيرُ الْمُؤْمِنِينَ أَفَاضَ الآنَ أَصَابَ
السَّيَّةَ، فَمَا أَدْرِي أَقَوْلُهُ كَانَ أَسْرَعَ أَمْ
دَفْعُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، فَلَمْ يَزَلْ
يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقْبَةِ يَوْمَ
النَّحرِ. [راجع: ١٦٧٥]

(١٠٠) بَابٌ : مَنْ يُدْفَعُ مِنْ جَمْعٍ

١٦٨٤ - حَدَّثَنَا حَاجَاجُ بْنُ
مِنْهَالٍ: حَدَّثَنَا شَعْبَةُ بْنُ الْحَاجَاجِ عَنْ
أَبِي إِسْحَاقَ: سَمِعْتُ عَمْرًا بْنَ
مَيْمُونٍ يَقُولُ: شَهِدْتُ عُمَرَ رَضِيَ اللَّهُ
عَنْهُ صَلَّى بِحَمْعِ الصَّيْحَةِ، ثُمَّ وَقَاتَ
فَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِضِّلُونَ
حَتَّى تَطْلُعَ الشَّمْسُ وَيَقُولُونَ: أَشْرُقْ
شَبَرُ، وَأَنَّ السَّيِّدَ يَعْلَمُ خَالقَهُمْ لَمَّا
أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [انظر:
[٣٨٣٨]

(١٠١) بَابُ التَّلْبِيَةِ وَالتَّكْبِيرِ غَدَاءَ
النَّحرِ حَتَّى يَرْمِي الْجَمْرَةَ، وَالْإِرْتِدَافِ
فِي السَّيِّرِ

١٦٨٥ - حَدَّثَنَا أَبُو عَاصِمَ
الصَّحَّافُ ابْنُ مَخْلِدٍ: أَخْبَرَنَا ابْنُ
جُرَيْحَةَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ يَعْلَمُ
أَرْدَفَ الْفَضْلَ فَأَخْبَرَ الْفَضْلَ أَنَّهُ لَمْ
يَرَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع:

1686, 1687. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās said, "Usāma bin Zaid rode behind the Prophet ﷺ from 'Arafāt to Al-Muzdalifa; and then from Al-Muzdalifa to Mina, Al-Fadl rode behind him." He added, "Both of them (Usāma and Al-Fadl) said, 'The Prophet ﷺ was constantly reciting *Talbīya* till he did *Ramy* of the *Jamarat-al-'Aqaba*."

١٦٨٦ - حَدَّثَنَا رَهْبَرُ بْنُ حَرْبٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي عَرْبِ يُونُسَ الْأَيْلِيَّ، عَنِ الرَّهْبَرِيِّ، عَنْ عَبْيَضِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَسَامَةَ بْنَ زَيْدَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ رِدْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفَةَ إِلَى الْمُرْدَلَقَةِ، ثُمَّ أَرْدَفَ النَّصْلَ مِنْ الْمُرْدَلَقَةِ إِلَى مِنْيَ، قَالَ: فَكِلَا هُمَا قَالَ: لَمْ يَرَيْنِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَى جُمْرَةَ الْعَقِبةِ. [راجع: ١٥٤٣]

[١٥٤٤]

(102) CHAPTER. "...And whosoever performs the 'Umra in the months of Hajj before (performing) the Hajj (i.e. *Hajj-al-Qirān* and *Hajj-at-Tamattu'*) he must slaughter an animal (*Hady*) such as he can afford it... till... present at the *Al-Masjid-al-Harām* (at Makkah)..." (V.2:196)

1688. Narrated Abū Jamra: I asked Ibn 'Abbās about *Hajj-at-Tamattu'*. He ordered me to perform it. I asked him about the *Hady* (sacrifice). He said, "You have to slaughter a camel, a cow or a sheep, or you may share the *Hady* with the others." It seemed that some people disliked it (*Hajj-at-Tamattu'*). I slept and dreamt as if a person was announcing: "*Hajj Mabrūr* and accepted *Mut'ah* (*Hajj-at-Tamattu'*)" I went to Ibn 'Abbās and narrated it to him. He said, "Allāhu Akbar (Allāh is the Most Great). (That was) the *As-Sunna* (legal way) of Abul-Qāsim (i.e., Prophet ﷺ)."

Narrated Shu'ba that the call in the dream was, "An accepted 'Umra and *Hajj-Mabrūr*."

(١٠٢) بَابٌ: (فَنَ تَمَعَ يَأْتِيَنَّهُ إِلَى الْحَجَّ فَمَا أَسْيَسَرَ مِنَ الْهَدَىٰ) إِلَى قَوْلِهِ تَعَالَى (﴿حَاجِرِيَ الْمَسْجِدِ الْمَغْرَامِ﴾) [البقرة: ١٩٦].

١٦٨٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا التَّضْرُّرُ: أَخْبَرَنَا شَعْبَةُ: حَدَّثَنَا أَبُو جَمْرَةَ قَالَ: سَأْلْتُ ابْنَ عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ الْمُنْعَةِ فَأَمْرَنِي بِهَا. وَسَأَلْتُهُ عَنِ الْهَدَىٰ فَقَالَ: فِيهَا جَزُورٌ أَوْ بَقَرَةٌ أَوْ شَاةٌ أَوْ شِرْكٌ فِي دَمِهِ . قَالَ وَكَانَ نَاسًا كَرِهُوهَا. قِيمُتُ فَرَائِسُ فِي الْمَنَامِ كَانَ إِنْسَانًا يُنَادِي: حَجُّ مَبْرُورٌ، وَمَتْعَةٌ مُّتَّبَلَّةٌ. فَأَتَيْتُ ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا فَحَدَّثَنِي فَقَالَ: اللَّهُ أَكْبَرُ،

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(103) CHAPTER. The riding over the *Budn* (camels, cows, oxen for sacrifice). Allâh's Statement refers to this:

"And the *Budn* (cows, oxen, or camels driven for to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made for you as among the Symbols of Allah, wherein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter) ... up to... And give glad tidings (O Muhammad ﷺ) to *Muhsinun* (doers of good)." (V.22 :36-37)

١٦٨٩ - حدثنا عبد الله بن يوسيف: أخبرنا مالك، عن أبي الرِّباد، عن الأعرج، عن أبي هريرة رضي الله عنه: أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ أَرَأَى رَجُلًا يَسْعُوفُ بِذَنَّةَ فَقَالَ: إِنَّكَ لَرَبِّكَنَا». فَقَالَ: إِنَّهَا بَذَنَّةٌ. فَقَالَ: إِنَّكَنَا لَرَبِّكَنَا». فَقَالَ: إِنَّهَا بَذَنَّةٌ. فَقَالَ: إِنَّكَنَا لَرَبِّكَنَا». فَقَالَ: في الثانية أو في الثالثة. [انظر: ١٧٠٦، ٢٧٥٥، ٦١٦٠]

١٦٩٠ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ وَشُعْبَةُ بْنُ

1690. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ saw a man driving a *Badana*. He said, "Ride on it." The man replied, "It is a

Badana." The Prophet ﷺ said (again), "Ride on it." He (the man) said, "It is a *Badana*." The Prophet ﷺ said thrice, "Ride on it."

الحجاج قالا: حدثنا قتادة، عن أنس رضي الله عنه أن النبي صلى الله عليه وآله رأى رجلاً يسوق بذنة، قال: «ازكها»، قال: إنها بذنة. قال: «ازكها»، قال: إنها بذنة. قال: «ازكها» ثلاثاً. [انظر: ٢٧٥٤، ٦١٥٩]

(104) CHAPTER. Whoever drove the *Budn* (sacrificial camels or cows) alongwith him.

(١٠٤) بابٌ من ساق الْبَذْنَ مَعَهُ

1691. Narrated Ibn 'Umar رضي الله عنهما : During the last *Hajj* (*Hajjat-ul-Wadā'*) of Allāh's Messenger ﷺ he performed '*Umra*' and *Hajj* together and offered *Hady* (sacrificial animal) which he drove along with him from *Dhul-Hulaifa*. Allāh's Messenger ﷺ started by assuming *Ihrām* for '*Umra*' and then for *Hajj*. And the people, too, performed the '*Umra*' and *Hajj* together along with the Prophet ﷺ. Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet ﷺ arrived at Makkah, he said to the people, "Whoever among you has driven the *Hady*, should not finish his *Ihrām* till he completes his *Hajj*. And whoever among you has not (driven) the *Hady* with him, should perform *Tawāf* of the Ka'bah and the [Sa'y (going) between] Aṣ-Ṣafā and Al-Marwā, then cut short his head-hair and finish his *Ihrām*, and should later assume *Ihrām* for *Hajj*; but he must offer a *Hady* (sacrifice); and if anyone cannot afford a *Hady*, he should fast for three days during the *Hajj* and seven days when he returns home (i.e., *Hajj-at-Tamattu'*). The Prophet ﷺ performed *Tawāf* of the Ka'bah on his arrival (at Makkah); he touched the (Black Stone) Corner first of all and then did *Ramal* (fast walking with moving of the shoulders) during

١٦٩١ - حدثنا يحيى بن بكيه : حدثنا الليث، عن عقيل، عن ابن شهاب، عن سالم بن عبد الله: أن ابن عمر رضي الله عنهما قال: تمتّع رسول الله صلى الله عليه وسلم في حجّة الوداع بالعمرّة إلى الحجّ وأهدى فساق معه الهدي من ذي الحليفة. وبدأ رسول الله صلى الله عليه وسلم فأهل بالعمرّة ثمّ أهل بالحجّ فتمّت الناس مع النبي صلى الله عليه وسلم بالعمرّة إلى الحجّ، فكان من الناس من أهدى فساق الهدي ومنهم من لم يهدى. فلما قدم النبي صلى الله عليه وسلم قال للناس: «من كان منكم أهدى فإنه لا يحلّ من شيء حرّم منه حتى يقضى حجّه. ومن لم يكُن منكم أهدى فليُطف بالبيت وبالصفا والمروءة ويقصّر ول يجعل ثم ليهُل بالحجّ. فمن لم يجد هدية فليصم ثلاثة أيام في الحجّ وسبعة إذا رجع إلى أهله». فطاف حين قدم مكة وأسلم الرُّكْنَ

the first three rounds, round the Ka'bah, and during the last four rounds he walked (normally). After finishing *Tawâf* of the Ka'bah, he offered a two *Rak'â* prayer at *Maqâm Ibrâhîm*, and after finishing the *Salât* (prayer) he went to Aş-Şafâ and Al-Marwa and performed seven goings of *Tawâf*—*Sâ'y* between them and did not do any deed forbidden because of *Ihrâm*, till he finished all the ceremonies of his *Hajj* and sacrificed his *Hady* on the Day of *Nahr* (10th day of Dhul-Hijjah). He then hastened onwards (to Makkah) and performed *Tawâf-al-Ifâdâ* of the Ka'bah and then everything that was forbidden because of *Ihrâm* became permissible. Those who took and drove the *Hady* with them did the same as Allâh's Messenger ﷺ did (*Hajj-al-Qirân*).

1692. Narrated Urwa: "Aishah رَضِيَ اللَّهُ عَنْهَا informed me about the *Hajj* and '*Umra* (together) of the Prophet ﷺ and so did the people who were with him (during that *Hajj* and '*Umra*) a narration similar to the narration of Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا (*Hadîth* No. 1691).

(105) CHAPTER. Buying the *Hady* on the way.

1693. Narrated Nâfi': 'Abdullâh (bin 'Abdullâh) bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا said to his father, "Stay here, for I am afraid that it (affliction between Ibn Zubair and Al-Hajjâj) might prevent you from reaching the Ka'bah." Ibn 'Umar said, "(In this case) I would do the same as Allâh's Messenger ﷺ did, and Allâh has said, 'Indeed, in the Messenger of Allâh, you have a good example (to follow).' So, I make you people witness that I have made '*Umra* compulsory for me." So he assumed *Ihrâm*

أَوَّلَ شَيْءٍ، ثُمَّ حَبَّ ثَلَاثَةَ أَطْوَافٍ وَمَشَى أَرْبَعَةَ مِنَ الْأَطْوَافِ فَرَكِعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ فَانْصَرَفَ فَاتَّى الصَّفَا، فَطَافَ بِالصَّفَا وَالْمَرْوَةَ سَبْعَةَ أَطْوَافٍ. ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حُرُمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ، وَأَفَاضَ فَطَافَ بِالْبَيْتِ، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حُرُمَ مِنْهُ، وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ ﷺ مِنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ.

١٦٩٢ - وَعَنْ عُرْوَةَ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ عَنِ النَّبِيِّ ﷺ فِي تَمَّاعِهِ بِالْعُمْرَةِ إِلَى الْحَجَّ فَتَمَّعَ النَّاسُ مَعَهُ بِمِثْلِ الَّذِي أَخْبَرَنِي سَالِمٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ .

(١٠٥) بَابُ مَنِ اشْتَرَى الْهَدْيَ مِنَ الطَّرِيقِ

١٦٩٣ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُوبَ، عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لِأَيِّهِ: أَقْمِ فَإِنِّي لَا آمُنُهَا أَنْ تُصَدَّ عَنِ الْبَيْتِ، قَالَ: إِذَا أَفْعَلْ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ وَقَدْ قَالَ اللَّهُ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَشْوَأُ حَسَنَةً» فَإِنَّا أُشْهِدُكُمْ أَنِّي قَدْ

for 'Umra. Then he went out and when he reached Al-Baidā', he assumed *Ihrām* for *Hajj* and '*Umra* (together) and said, "The conditions (requisites) of *Hajj* and '*Umra* are the same." He, then bought a *Hady* from Qudaid. Then he arrived (at Makkah) and performed *Tawāf* – [Sa'y (going)] between Aṣ-Ṣafā and Al-Marwa once for both *Hajj* and '*Umra* and did not finish the *Ihrām* till he had finished both *Hajj* and '*Umra* (*Hajj-al-Qirān*).

(106) CHAPTER. Marking and garlanding (the *Hady*) at Dhul-Hulaifa and then assuming *Ihrām*.

Nafī' said, "Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا took the *Hady* (from Al-Madina) at the time of *Hudaibiya*, he garlanded and marked it at Dhul-Hulaifa, and stab the right side of its hump with a blade, and then he made it kneel with its face towards the *Qiblah* (Ka'bāh at Makkah).

1694, 1695. Narrated Al-Miswar bin Makhrama and Marwan : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ set out from Al-Madina with over one thousand of his Companions (at the time of the Treaty of *Hudaibiya*) and when they reached Dhul-Hulaifa, the Prophet ﷺ garlanded his *Hady* and marked it and assumed *Ihrām* for '*Umra*.

أُوجِبَتْ عَلَى نَفْسِي الْعُمْرَةَ فَأَهَلَّ بِالْعُمْرَةِ، قَالَ: ثُمَّ حَرَّجَ حَتَّى إِذَا كَانَ بِالبَيْنَاءِ أَهَلَّ بِالحَجَّ وَالْعُمْرَةِ وَقَالَ: مَا شَانُ الْحَجَّ وَالْعُمْرَةِ إِلَّا وَاحِدُ. ثُمَّ اشْتَرَى الْهَدَى مِنْ قُنْدِينَ ثُمَّ قَيْمَ فَطَافَ لَهُمَا طَوَافًا وَاجْدَأْ فَلَمْ يَجْلِ حَتَّى حَلَّ مِنْهُمَا جَمِيعًا. [راجع: ١٦٣٩]

(١٠٦) بَابُ مَنْ أَشْعَرَ وَقَلَّدَ بِذِي الْحُلَيْفَةِ ثُمَّ أَخْرَمَ،
وقال نافع : كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا أَهْدَى زَمَنَ الْحُدَيْبِيَّةِ قَلَّدَهُ وَأَشْعَرَهُ بِذِي الْحُلَيْفَةِ، يَقْلُعُ فِي شَقِّ سَنَامِهِ الْأَيْمَنِ بِالشَّفَرَةِ وَجَهُهَا قِيلَ الْقِبْلَةَ بَارِكَةً.

1694 - ١٦٩٥ حدثنا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّثْرِيِّ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ، عَنِ الْمُسْوَرِ بْنِ مَحْرَمَةَ وَمَرْوَانَ قَالَ: خَرَجَ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ فِي يَضْعَعِ عَشْرَةَ مِائَةً مِنْ أَصْحَابِهِ حَتَّى إِذَا كَانُوا بِذِي الْحُلَيْفَةِ قَلَّدَ النَّبِيُّ ﷺ الْهَدَى وَأَشْعَرَهُ وَأَخْرَمَ بِالْعُمْرَةِ. [الحديث: ١٦٩٤، انظر: ١٨١١، ٢٧١٢، ٢٧٣١]

1695 - ٤١٥٨ حدثنا أبو نعيم : [ال الحديث: ٤١٥٧، ٤١٧٨، ٤١٨١] ، انظر: ٢٧١١، ٢٧٣٢، ٤١٥٧

٤١٨٠ - ١٦٩٦ حدثنا أبو نعيم : حدثنا

1696. Narrated 'Aishah I : رَضِيَ اللَّهُ عَنْهَا twisted with my own hands the garlands for

the *Budn* (camels for sacrifice) of the Prophet ﷺ who garlanded and marked them, and then made them proceed to Makkah; yet no permissible thing was regarded as illegal for him then.

أَفْلَحُ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَتَلَتُ فَلَادَةً بُدْنَ النَّبِيِّ ﷺ بِيَدِي ثُمَّ قَلَّدَهَا وَأَسْعَرَهَا وَأَهْدَاهَا، وَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ أَحْلًا لَهُ . [انظر: ١٦٩٨، ١٦٩٩، ١٧٠٤، ١٧٠٣، ١٧٠٢، ١٧٠١، ١٧٠٥، ٢٣١٧، ٥٥٦٦]

(107) CHAPTER. To twist (and make) the garlands for the *Budn* (*Hady* camels for sacrifice) and cows.

1697. Narrated Ḥafṣa : I said, “O Allāh’s Messenger! What is wrong with the people, they have finished their *Ihrām* but you have not?” He said, “I matted my hair and I have garlanded my *Hady*, so I will not finish my *Ihrām* till I have finished my *Hajj*.”

(١٠٧) بَابُ قَتْلِ الْفَلَادَةِ لِلْبُدْنِ وَالبَقَرِ

١٦٩٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهُمْ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا شَاءَ النَّاسُ حَلُوا وَلَمْ تَحِلْ أَنْتَ؟ قَالَ: إِنِّي لَبَدَّتُ رَأْسِي وَقَلَّدَتُ هَذِينِ فَلَا أَحِلُّ حَتَّى أَحِلَّ مِنَ الْحَجَّ . [راجع: ١٥٦٦]

١٦٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، وَعَنْ عَمْرَةَ بِنْ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُهَدِّي مِنَ الْمَدِينَةِ فَأَفْتَلُ فَلَادَةَ هَذِهِ ثُمَّ لَا يَجْتَبِي شَيْئًا مَمَّا يَجْتَبِي الْمُحْرِمُ . [راجع: ١٦٩٦]

(١٠٨) بَابُ إِشْعَارِ الْبُدْنِ

(108) CHAPTER. The marking of the *Budn* (camels for sacrifice).

Al-Miswar said, “The Prophet ﷺ garlanded *Al-Hady* (animals meant for

وَقَالَ عُرْوَةُ عَنِ الْمِسْوَرِ رَضِيَ اللَّهُ

sacrifice) and marked them and assumed *Ihrām* for ‘Umra.”

1699. Narrated ‘Āishah رضي الله عنها: I twisted the garlands for the *Hady* (animals meant for sacrifice) of the Prophet ﷺ and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka’bah (at Makkah) but he remained in Al-Madina and no permissible thing was regarded as illegal for him then.

عَنْهُ: قَلَدَ النَّبِيَّ بَنِيَ الْهَدْيَ وَأَشْعَرَهُ
وَأَحْرَمَ بِالْعُمْرَةِ.

١٦٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَقَاتُتْ قَلَادَتِ هَدْيَ النَّبِيِّ بَنِيَ الْهَدْيَ ثُمَّ أَشْعَرَهَا وَقَلَدَهَا أَوْ قَلَدَتْهَا ثُمَّ بَعَثَ إِلَيْهَا إِلَى الْبَيْتِ وَأَقَامَ بِالْمَدِيْرَةِ، فَمَا حَرُومَ عَلَيْهِ شَيْءٌ كَانَ لَهُ جَلٌّ.

[راجع: ١٦٩٦]

(109) CHAPTER. Whoever puts the garlands round the necks of the *Hady* (animals meant for sacrifice) with one's own hands.

1700. Narrated ‘Abdullāh bin Abū Bakr bin ‘Amr bin Hazm that ‘Amra bint ‘Abdur-Rahmān had told him, “Ziād bin Abū Sufyān wrote to ‘Āishah رضي الله عنها that ‘Abdullāh bin ‘Abbās had stated, ‘Whoever sends his *Hady* (to the Ka’bah), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e., till the 10th of Dhul-Hijjah).’” ‘Amra added, “‘Āishah said, ‘It is not like what Ibn ‘Abbās had said. I twisted the garlands of the *Hady* of Allāh’s Messenger ﷺ with my own hands, then Allāh’s Messenger ﷺ put them round their neck with his own hands, then send them (to Makkah) with my father. Yet nothing permitted by Allāh was considered illegal for Allāh’s Messenger ﷺ till the *Hady* were slaughtered.’”

١٧٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ابْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عُمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّهَا أَخْبَرَتْهُ: أَنَّ زِيَادَ بْنَ أَبِي سُفْيَانَ كَتَبَ إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: إِنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَنْ أَهْدَى هَذِيَّا حَرُومَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِ حَتَّى يَتَحَرَّ هَذِهِيَّةُ. قَالَتْ عُمْرَةُ: فَقَاتُتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَا فَقَاتُتْ قَلَادَتِ هَدْيَ رَسُولِ اللَّهِ بِنِيَّةً بِيَدِيَّ ثُمَّ قَلَدَهَا رَسُولُ اللَّهِ بِيَدِهِ، ثُمَّ بَعَثَ إِلَيْهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ بِنِيَّةً شَيْءٌ أَحَلَّهُ

(110) CHAPTER. The garlanding of sheep.

1701. Narrated 'Aishah : رَضِيَ اللَّهُ عَنْهَا Once the Prophet ﷺ sent sheep as *Hady*.

1702. Narrated 'Aishah : رَضِيَ اللَّهُ عَنْهَا I used to make the garlands for (the *Hady*) of the Prophet ﷺ and he would garland the sheep (with them) and would stay with his family as a non-*Muhrim*.

1703. Narrated 'Aishah : رَضِيَ اللَّهُ عَنْهَا I used to twist the garlands for the sheep of the Prophet ﷺ and he would send them (to the Ka'bah), and stay as a non-*Muhrim*.

1704. Narrated 'Aishah : رَضِيَ اللَّهُ عَنْهَا I twisted (the garlands) for the *Hady* of the Prophet ﷺ before he assumed *Ihram*.

(111) CHAPTER. The garlands made from coloured wool.

1705. Narrated the Mother of the

الله حَتَّى نُحْرَ الْهَدْيُ . [راجع: ١٦٩٦]

(110) بَابُ تَقْلِيدِ الْغَنَمِ

١٧٠١ - حَدَّثَنَا أَبُو نُعَيْمٌ : حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَهْدَى النَّبِيَّ ﷺ مَرَّةً عَنْمًا.

[راجع: ١٦٩٦]

١٧٠٢ - حَدَّثَنَا أَبُو النُّعْمَانَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَفْتَلُ الْقَلَائِدَ لِلنَّبِيِّ ﷺ فَيُقْلِدُ الْغَنَمَ وَيُقْيِمُ فِي أَهْلِهِ حَلَالًا . [راجع: ١٦٩٦]

١٧٠٣ - حَدَّثَنَا أَبُو النُّعْمَانَ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ، حَ وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَفْتَلُ قَلَائِدَ الْغَنَمَ لِلنَّبِيِّ ﷺ فَيَعْتَثِرُ بِهَا، ثُمَّ يَمْكُثُ حَلَالًا . [راجع: ١٦٩٦]

١٧٠٤ - حَدَّثَنَا أَبُو نُعَيْمٌ : حَدَّثَنَا زَكَرِيَّاً، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَتَلَتْ لِهَدْيِي النَّبِيِّ ﷺ - تَعْنِي الْقَلَائِدَ - قَبْلَ أَنْ يُحْرَمَ . [راجع: ١٦٩٦]

(111) بَابُ الْقَلَائِدِ مِنَ الْعَهْنِ

١٧٠٥ - حَدَّثَنَا عَمْرُو بْنُ عَائِي:

believers ('Āishah : (رَضِيَ اللَّهُ عَنْهَا) I twisted the garlands of the *Hady* from the coloured wool which was with me.

(112) CHAPTER. Garlanding (the *Hady*) with a shoe.

1706. Narrated 'Ikrima: Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "The Prophet ﷺ saw a man driving a *Badana* (sacrificial camel). The Prophet ﷺ said (to him), 'Ride on it.' He replied, 'It is a *Badana*.' The Prophet ﷺ again said, 'Ride on it!' Abū Hurairah added, "Then I saw that man riding it, showing obedience to the Prophet ﷺ, and a shoe was (hanging) from its neck."

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ on the authority of the Prophet ﷺ: (as above).

(113) CHAPTER. The covering (sheet) of the *Budn* (camels for sacrifice).

Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما used to tear off only the part of the sheet covering the camels hump. At the time of slaughtering the sacrifice he would remove the sheet, lest it should get spoiled with blood, and later on he would give it (the sheet) in charity.

1707. Narrated 'Alī رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ ordered me to give in charity the skin and the coverings of the *Budn* which I had slaughtered.

حدَّثَنَا مُعاذُ بْنُ مُعاذٍ: حَدَّثَنَا ابْنُ عَوْنَى
عَنِ الْفَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ: قَتَلْتُ فَلَائِدَهَا مِنْ
عَهْنٍ كَانَ عِنْدِي. [راجع: ١٦٩٦]

(١١٢) بَابُ تَقْلِيدِ النَّعْلِ

١٧٠٦ - حدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا
عَبْدُ الْأَغْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ
مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ
عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:
أَنَّ نَبِيَّ اللَّهِ ﷺ رَأَى رَجُلًا يَسْوَقُ
بَدَنَةً، قَالَ: «اَرْكَبْهَا»، قَالَ: إِنَّهَا
بَدَنَةٌ. قَالَ: «اَرْكَبْهَا»، قَالَ: فَلَقَدْ
رَأَيْتُهُ رَاكِبَهَا يُسَايِرُ النَّبِيَّ ﷺ وَالنَّعْلَ
فِي عَنْقِهَا. تَابَعَهُ مُحَمَّدُ بْنُ بَشَّارٍ.

حدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا
عَلَيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ
عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ. [راجع: ١٦٨٩]

١١٣) بَابُ الْجِلَالِ لِلْبَدْنِ
وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
لَا يَسْتَقِي مِنَ الْجِلَالِ إِلَّا مَوْضِعَ
السَّنَامِ. إِذَا نَحَرَهَا نَزَعَ جِلَالَهَا
مَخَافَةً أَنْ يُفْسِدَهَا الدَّمُ ثُمَّ يَتَصَدَّقُ
بِهَا.

١٧٠٧ - حدَّثَنَا قَيْصَرًا: حدَّثَنَا
سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيْحٍ، عَنْ
مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي

لِيَلَى، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
أَمْرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَصَدِّقَ
بِجَلَالِ الْبَدْنِ الَّتِي تَحْرُثُ وَيَجْلُودُهَا.

[انظر: ١٧١٦، ١٧١٦ م، ١٧١٧، ١٧١٨]

[٢٢٩٩]

(١١٤) بَابُ مِنْ اشْتَرَى هَدْيَةً مِنَ
الطَّرِيقِ وَقَلَّدَهَا

١٧٠٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا
مُوسَى بْنُ عَقْبَةَ، عَنْ نَافِعٍ قَالَ: أَرَادَ
ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا الْحَجَّ عَامَ
حَجَّةَ الْحَرُورِيَّةِ فِي عَهْدِ ابْنِ الزَّبِيرِ
رَضِيَ اللَّهُ عَنْهُمَا، فَقَبِيلَ لَهُ: إِنَّ النَّاسَ
كَائِنُونَ بِيَنْهُمْ قَتَالٌ وَنَخَافُ أَنْ يَصُدُّوكُمْ
فَقَالَ: «لَئَنْدَ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ
أُسْوَةٌ حَسَنَةٌ» إِذَا أَصْنَعْ كَمَا صَنَعَ،
أَشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةَ، حَتَّى
كَانَ يُظَاهِرُ الْبَيْنَاءَ قَالَ: مَا شَاءُ
الْحَجَّ وَالْعُمْرَةِ إِلَّا وَاحِدُ، أَشْهِدُكُمْ
أَنِّي جَمَعْتُ حَجَّةَ مَعَ عُمْرَةَ، وَأَهْدَى
هَذِيَا مُقْلِدًا اشْرَاهَ حَتَّى قَدِمَ فَطَافَ
بِالْبَيْتِ وَبِالصَّفَا. وَلَمْ يَزِدْ عَلَى ذَلِكَ
وَلَمْ يَغْلِلْ مِنْ شَيْءٍ حُرُمَ مِنْهُ حَتَّى
يَوْمَ التَّحْرِيرِ، فَحَلَّوْنَ وَنَحَرَ وَرَأَى أَنْ قَدْ
فَصَّى طَوَافَةَ الْحَجَّ وَالْعُمْرَةِ بِطَوَافَةِ
الْأَوَّلِ ثُمَّ قَالَ: كَذَلِكَ صَنَعَ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ١٦٣٩]

(114) CHAPTER. The purchase of the *Hady* on the way and garlanding it.

1708. Narrated Nāfi‘: Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا intended to perform *Hajj* in the year of the *Hajj* of Al-Haruriyya during the rule of Ibn Aż-Zubair رَضِيَ اللَّهُ عَنْهُمَا. Some people said to him, “It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing *Hajj*).” He replied, “Verily, in Allāh’s Messenger ﷺ there is a good example for you (to follow). In this case I would do the same as he ﷺ had done. I make you witness that I have intended to perform ‘Umra.”

When he reached Al-Baidā’, he said, “The conditions for both *Hajj* and ‘Umra are the same. I make you witness that I have intended to perform *Hajj* along with ‘Umra.” After that he took a garlanded *Hady* (to Makkah) which he bought (on the way). When he reached (Makkah), he performed *Tawāf* of the Ka‘bah and (*Sa‘y*) of As-Şafa (and Al-Marwa) and did not do more than that. He did not make legal for himself the things which were illegal for a *Muhrim* till it was the Day of *Nahr* (sacrifice), when he had his head shaved and slaughtered (the sacrifice) and considered sufficient his first *Tawāf* – [*Sa‘y* (going) between As-Şafā and Al-Marwa)], as a (*Sa‘y*) for his *Hajj* and ‘Umra both. He then said, “The Prophet ﷺ used to do like that.”

(115) CHAPTER. To slaughter cows (as sacrifices) on behalf of one's wives without being ordered by them.

1709. Narrated 'Amra bint 'Abdur-Rahmān: I heard 'Āishah رَضِيَ اللَّهُ عَنْهَا saying, "Five days before the end of Dhul-Qa'da we set out from Al-Madina in the company of Allāh's Messenger ﷺ with the intention of performing Hajj only. When we approached Makkah, Allāh's Messenger ﷺ ordered those who had no Hady with them to finish their *Ihram* after performing *Tawāf* of the Ka'bah and [Sā'y (going) between As-Safā and Al-Marwā]."

'Āishah رَضِيَ اللَّهُ عَنْهَا added, "On the Day of *Nahr* beef was brought to us. I asked, "What is this?" It was said, "Allāh's Messenger ﷺ has slaughtered (cows as sacrifices) on behalf of his wives."

(١١٥) بَابُ ذَبْحِ الرَّجُلِ الْبَقَرِ عَنِ نِسَائِهِ مِنْ غَيْرِ أَمْرِهِنَّ

١٧٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ قَالَتْ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِلْخَمْسِ يَقِينًا مِنْ ذِي الْقَعْدَةِ لَا نُرِي إِلَّا الْحَجَّ. فَلَمَّا دَأَبْوَنا مِنْ مَكَّةَ أَمْرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعْهُ هَذِي إِذَا طَافَ وَسَعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ أَنْ يَحْلِلَ قَالَتْ: فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمٍ بَقَرٍ فَقُلْتُ: مَا هَذَا؟ قَالَ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ. قَالَ يَحْيَى: فَذَكَرْتُهُ لِلْفَاقِسِ، فَقَالَ: أَتَكَ بِالْحَدِيثِ عَلَى وَجْهِهِ.

[راجع: ٢٩٤]

(116) CHAPTER. To slaughter (sacrifices) at the *Manhar* (slaughtering place) of the Prophet ﷺ at Minā.

1710. Narrated Nāfi': 'Abdullāh (bin 'Umar) رَضِيَ اللَّهُ عَنْهُما used to slaughter (his sacrifice) at the *Manhar*. ('Ubaidullāh, a sub-narrator said, "The *Manhar* of Allāh's Messenger ﷺ.")

(١١٦) بَابُ النَّحْرِ فِي مَنْحَرِ النَّبِيِّ

١٧١٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ خَالِدَ بْنَ الْحَارِثِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ كَانَ يَنْحَرُ فِي الْمَنْحَرِ، قَالَ عَبْدُ اللَّهِ: مَنْحَرٌ رَسُولِ اللَّهِ ﷺ. [راجع: ٩٨٢]

1711. Narrated Nāfi': Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما used to send his *Hady* from *Jam'* (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was made to enter into the

١٧١١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنْسُ بْنُ عِيَاضٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ

Manhar (slaughtering place) of the Prophet ﷺ.

ابن عمر رضي الله عنهم كان يبعث
بهديه من جمع من آخر الليل حتى
يدخل به منحر رسول الله صلى الله عليه وسلم مع
حجاج فيهم الحمر والمملوك.

[راجع: ٩٨٢]

(117) CHAPTER. *Nahr*⁽¹⁾ (Slaughtering one's *Hady*) with one's own hands.

1712. Narrated Sahl bin Bakkār the narration of Anas (abridged), saying, "The Prophet ﷺ performed *Nahr* (slaughtered) with his own hands seven *Budn* (camels) while standing. While at Madina on the day of 'Eid-al-Adha he (the Prophet ﷺ) slaughtered (sacrificed) two horned rams, black and white in colour.

(118) CHAPTER. Slaughtering the camels after tying their one leg.

1713. Narrated Ziyād bin Jubair: I saw Ibn 'Umar رضي الله عنهم passing by a man who had made his *Badana* sit to slaughter it. Ibn 'Umar said, "Slaughter it while it is standing with one of its leg tied up as is the *Sunna* (legal way) of Muhammed ﷺ."

(119) CHAPTER. To slaughter the *Budn* (camels for sacrifice) while they are standing.

Ibn 'Umar said, "(That was) the *Sunna* (legal way) of Muhammed ﷺ." Ibn 'Abbās رضي الله عنهم said, "*Sawāf* means

١٧١٢ - حدثنا سهل بن بكار:
حدثنا وهب، عن أيوب، عن أبي
قلابة، عن أنس، وذكر الحديث.
قال: ونحر النبي صلى الله عليه وسلم بيده سبع بدن
قياماً وضاحى بالمدينة كبسين أملحين
أقربيين. مختصراً. [راجع: ١٠٨٩]

(118) باب نحر الإبل مقيدة

١٧١٣ - حدثنا عبد الله بن
مسلماء: حدثنا يزيد بن زريع، عن
يونس، عن زياد ابن جعير قال:
رأيت ابن عمر رضي الله عنهم أتى
على رجل قد أناخ بيته ينحرها،
قال: أبعثها قياماً مقيدة. سنه محمد
رسول الله صلى الله عليه وسلم. وقال شعبة: عن يونس،
أخبرني زياد.

(119) باب نحر البذن قائمة،

وقال ابن عمر رضي الله عنهم:
سنه محمد رسول الله صلى الله عليه وسلم. وقال ابن عباس

(1) (Ch. 117) See H. 982 and its chap. 22 along with its footnote.

the camels standing in rows or in lines (for sacrifice)."

1714. Narrated Anas: The Prophet ﷺ offered four *Rak'ā* of *Zuhr* prayers at Al-Madīna; and two *Rak'ā* of *'Aṣr* prayer at Dhul-Hulaifa and spent the night there and when (the day) dawned, he mounted his *Rāhila* (mount) and started saying '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)' and 'Glorified be Allāh.' When he reached Al-Baidā', he recited *Talbiya* for both *Hajj* and *'Umra*. And when he arrived at Makkah, he ordered them (his Companions) to finish their *Iḥrām*. The Prophet ﷺ slaughtered seven *Budn* (camels) with his own hands while the camels were standing. Once the Prophet ﷺ sacrificed two horned rams (black and white in colour) at Al-Madīna, on the Day of '*Eid-al-Adha*.

1715. Narrated Anas bin Mālik: The Prophet ﷺ offered four *Rak'ā* of *Zuhr* prayers at Al-Madīna and two *Rak'ā* of *'Aṣr* prayer at Dhul-Hulaifa.

Narrated Ayyūb: "A man said: Anas said, 'Then he (the Prophet ﷺ) passed the night there till dawn and then he offered the *Fajr* prayer, and mounted his *Rāhila* (mount) and when it arrived at Al-Baidā' he assumed *Iḥrām* for both *'Umra* and *Hajj*.'

رَضِيَ اللَّهُ عَنْهُمَا: (صَوَافِقَ) [الحج: ٣٦] . قِيَامًا .

١٧١٤ - حَدَّثَنَا سَهْلُ بْنُ بَكَارٍ: حَدَّثَنَا وُهَيْبٌ: عَنْ أَيُوبَ. عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّفَرَ بِالْمَدِينَةِ أَرْبَعَةَ وَالْعَصْرَ بِذِي الْحُلْيَةِ رَكْعَتَيْنِ، فَبَاتَ بِهَا فَلَمَّا أَصْبَحَ رَكَبَ رَاحِلَتَهُ فَجَعَلَ يَهْلُلُ وَيَسْبِحُ، فَلَمَّا عَلَّا عَلَى الْبَيْدَاءِ لَبَّى بِهِمَا جِسْعًا. فَلَمَّا دَخَلَ مَكَّةَ أَمْرَهُمْ أَنْ يَجْلُوا وَيَخْرُجُوا بِيَدِهِ سَبْعَ بُدْنَ قِيَامًا، وَضَحَى بِالْمَدِينَةِ كَبْسَيْنِ أَمْلَحَيْنِ أَفْرَانَيْنِ». [راجع: ١٠٨٩]

١٧١٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّفَرَ بِالْمَدِينَةِ أَرْبَعَةَ وَالْعَصْرَ بِذِي الْحُلْيَةِ رَكْعَتَيْنِ.

وَعَنْ أَيُوبَ: عَنْ رَجُلٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: ثُمَّ بَاتَ حَتَّى أَصْبَحَ فَصَلَّى الصَّحْنَ ثُمَّ رَكَبَ رَاحِلَتَهُ حَتَّى إِذَا اسْتَوَثُ بِهِ الْبَيْدَاءَ أَهْلَ بَعْرَةَ وَوَحْيَةَ. [راجع: ١٠٨٩]

(١٢٠) بَابٌ: لَا يُعْطِي الْجَزَارَ مِنَ الْهَدْيِ شَيْئًا

١٧١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي

(120) CHAPTER. The butcher should not be given anything of the *Hady*.

1716(A). Narrated Ali 'Ali: The Prophet ﷺ sent me to supervise the

(slaughtering of) *Budn (Hady)* and ordered me to distribute their meat; and then he ordered me to distribute their covering sheets and skins.

كثيرٌ: أَخْبَرَنَا سُعِيَانُ قَالَ: أَخْبَرَنِي
ابْنُ أَبِي تَجِيْحٍ، عَنْ مُجَاهِدٍ، عَنْ
عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ
رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ
فَقُمْتُ عَلَى الْبَدْنِ فَأَمْرَنِي عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ فَقَسَمْتُ لَهُوَمَهَا. ثُمَّ أَمْرَنِي
فَقَسَمْتُ جِلَالَهَا وَجُلُودَهَا.

[راجع: ١٧٠٧]

1716(B). رَضِيَ اللَّهُ عَنْهُ 'Alī added, "The Prophet ﷺ ordered me to supervise the slaughtering (of the *Budn*) and not to give anything of it to the butcher (as wages for slaughtering)."

١٧١٦ - وَقَالَ سُعِيَانُ: وَحَدَّثَنِي
عَبْدُ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ
رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمْرَنِي النَّبِيُّ ﷺ
فَقُمْتُ عَلَى الْبَدْنِ وَلَا أُعْطِيَ عَلَيْهَا
شَيْئاً فِي جِزَارِيْهَا. [راجع: ١٧٠٧]

(١٢١) بَابٌ: يُتَصَدِّقُ بِجُلُودِ الْهَدْيِ

(121) CHAPTER. The skins of *Al-Hady* are to be given in charity.

1717. Narrated 'Alī: The Prophet ﷺ ordered me to supervise the (slaughtering) of *Budn (Hady camel)* and to distribute their meat, skins and covering sheets in charity and not to give anything (of it) to the butcher as wages for slaughtering etc.

١٧١٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ ابْنِ جُرَيْحٍ قَالَ: أَخْبَرَنِي
الْحَسَنُ بْنُ مُسْلِمٍ وَعَبْدُ الْكَرِيمِ
الْجَزَرِيُّ: أَنَّ مُجَاهِدًا أَخْبَرَهُمَا: أَنَّ
عَبْدَ الرَّحْمَنِ ابْنَ أَبِي لَيْلَى أَخْبَرَهُ:
أَنَّ عَلَيْهَا رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ: أَنَّ
النَّبِيُّ ﷺ أَمْرَهُ أَنْ يَقُومَ عَلَى بُدْنِهِ وَأَنْ
يَقْسِمَ بُدْنَهُ كُلُّهَا، لَهُوَمَهَا وَجُلُودَهَا
وَجِلَالَهَا، وَلَا يُعْطِيَ فِي جِزَارِيْهَا
شَيْئاً. [راجع: ١٧٠٧]

(١٢٢) بَابٌ: يُتَصَدِّقُ بِجُلُودِ الْبَدْنِ

١٧١٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

(122) CHAPTER. The covering sheets of *Budn* are to be given in charity.

1718. Narrated 'Alī: The

Prophet ﷺ offered one hundred *Budn* as *Hady* and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

سَيِّفُ بْنُ أَبِي سُلَيْمَانَ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي أَبْنُ أَبِي لَيْلَى: أَنَّ عَلَيْهَا رَضِيَ اللَّهُ عَنْهُ حَدَّةً قَالَ: أَهْدَى النَّبِيُّ ﷺ مِائَةً بَدَنَةً فَأَمْرَنِي بِلُحُومِهَا فَقَسَمْتُهَا، ثُمَّ أَمْرَنِي بِجِلَالِهَا فَقَسَمْتُهَا، ثُمَّ بِجُلُودِهَا فَقَسَمْتُهَا.

[راجع: ١٧٠٧]

(123) CHAPTER. “And (remember) when We showed Ibrāhīm (Abraham) the site of the (Sacred) House, (Ka‘bah at Makkah), (saying): ‘Associate not anything (in worship) with Me [Lā ilāha illallāh (none has the right to be worshipped but Allāh) – Islamic Monotheism] and sanctify My House for those who circumambulate it, and those who stand up for prayer and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer).’

“And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot.. up to.. then that is better for him with his Lord.” (V.22:26-30)

(124) CHAPTER. What is to be eaten of *Budn* (by the one who offers them) and what is to be distributed in charity.

Ibn ‘Umar رضي الله عنهما said: “The animals slaughtered as a penalty for hunting (illegally) and the animal offered because of a vow should not be eaten by the person who has offered them, but he can eat from other kinds of offerings (as *Hady*). And ‘Aṭā’ said, “It is permissible to eat and let others eat the meat of the (*Hady*) animals sacrificed for *Hajj-at-Tammattu*.”

1719. Narrated Ibn Juraij: ‘Aṭā’ said, “I heard Jābir bin ‘Abdullāh رضي الله عنهما saying, ‘We never ate the meat of the *Budn* of Mina

مَكَّاتَ الْبَيْتِ أَنَّ لَا تُشَرِّفَ بِشَيْءٍ وَطَهُرَ بَيْتَنَا لِطَاهِينَ وَلَمَائِينَ وَلَرَشَّعَ الْمُسْجُودَ (١) وَأَدِنَ فِي أَشَارِسٍ بِالْمُجَاجَةِ يَأْتُوكَ رِحَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجَّ عَمِيقٍ (٢) إِلَى قَوْلِهِ فَهُوَ خَيْرٌ لَمَّا عِنْدَ رَبِّهِ” [الحج: ٣٠-٢٦].

(١٢٤) بَابُ ما يَأْكُلُ مِنَ الْبُدْنِ وَمَا يُتَصَدَّقُ

وَقَالَ عَبْدُ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: لَا يُؤْكَلُ مِنْ جَزَاءِ الصَّيْدِ وَالنَّذْرِ، وَيُؤْكَلُ مِمَّا سَوَى ذَلِكَ. وَقَالَ عَطَاءُ: يَأْكُلُ وَيُظْعَمُ مِنَ الْمُتَنَعِّةِ.

١٧١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءُ:

for more than three days. Later, the Prophet ﷺ gave us permission by saying: 'Eat and take (meat) with you. So, we ate (some) and took (some) with us.' I asked 'Atā', 'Did Jābir say (that they went on eating the meat) till they reached Al-Madīna?' 'Atā' replied, 'No.'

سَمِيعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: كُنَّا لَا نَأْكُلُ مِنْ لُحُومٍ بُدْنِنَا فَوْقَ ثَلَاثٍ مِنْ فَوْحَصَ لَنَا النَّبِيُّ ﷺ فَقَالَ: «كُلُوا وَتَرَوْدُنَا، فَأَكَلْنَا وَتَرَوْدَنَا.

فَقُلْتُ لِعَطَاءَ: أَقَالَ: حَتَّىٰ جِئْنَا الْمَدِينَةَ؟ قَالَ: لَا. [انظر: ٢٩٨٠]

[٥٥٦٧، ٥٤٢٤]

1720. Narrated 'Amra: I heard 'Āishah saying, "We set out (from Al-Madīna) along with Allāh's Messenger ﷺ five days before the end of Dhul-Qa'da with the intention of performing Hajj only. When we approached Makkah, Allāh's Messenger ﷺ ordered those who had no Hady along with them to finish the *Ihrām* after performing *Tawāf* of the Ka'bah, [and *Sa'y* (going) between As-Safā and Al-Marwā]. 'Āishah added, "Beef was brought to us on the Day of *Nahr* and I said, 'What is this?' Somebody said, 'The Prophet ﷺ has slaughtered (cows) on behalf of his wives.'"

١٧٢٠ - حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي يَحْيَىٌ: حَدَّثَنِي عُمَرُ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِحْمَسِي بَيْنَ مِنْ ذِي الْقَعْدَةِ وَلَا نُرَى إِلَّا الْحَجَّ حَتَّىٰ إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمْرَ رَسُولُ اللَّهِ ﷺ مِنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ بِالبَيْتِ ثُمَّ يَحْلُّ، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: قَدْخَلَ عَلَيْنَا يَوْمَ النَّحرِ بِلَحْمٍ بَقْرٍ فَقُلْتُ: مَا هَذَا؟ فَقَيْلَ: ذَبَحَ النَّبِيُّ ﷺ عَنْ أَزْوَاجِهِ.

قَالَ يَحْيَىٌ: فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ فَقَالَ: أَتَتْكَ بِالْحَدِيثِ عَلَى وَجْهِهِ. [راجع: ٢٩٤]

(١٢٥) بَابُ الذِّبْحِ قَبْلَ الْحَلْقِ

(125) CHAPTER. Slaughtering before having one's head shaved.

1721. Narrated Ibn 'Abbās: The Prophet ﷺ was asked about a person who had his head shaved before slaughtering (his Hady) (or other similar ceremonies of Hajj). He replied, "There is no harm,

١٧٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ حُوْشَبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورُ بْنُ رَازَانَ، عَنْ عَطَاءِ،

there is no harm.”

1722. Narrated Ibn ‘Abbās: A man said to the Prophet ﷺ, “I performed the *Tawāf-al-Ifāda* before the *Ramy* (throwing pebbles at the *Jamra*).” The Prophet ﷺ replied, “There is no harm.” The man said, “I had my head shaved before slaughtering (the *Hady*).” The Prophet ﷺ replied, “There is no harm.” He said, “I have slaughtered the *Hady* before the *Ramy*.” The Prophet ﷺ replied, “There is no harm.”

عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ حَلْقٍ قَبْلَ أَنْ يُدْبِحَ وَنَحْوِهِ فَقَالَ: «لَا حَرَجٌ، لَا حَرَجٌ». [٨٤] (راجع: ٨٤)

١٧٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:
أَخْبَرَنَا أُبُو بَكْرٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعَ، عَنْ عَطَاءٍ، عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: زُرْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ: «لَا حَرَجٌ». قَالَ: حَلَقْتُ قَبْلَ أَنْ أَدْبَحَ». قَالَ: «لَا حَرَجٌ»، قَالَ: ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ: «لَا حَرَجٌ». وَقَالَ عَبْدُ الرَّجِيمِ الرَّازِيُّ عَنْ أَبْنَى حُشَيْمٍ: أَخْبَرَنِي عَطَاءٌ، عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. وَقَالَ الْقَاسِمُ بْنُ يَحْيَى: حَدَّثَنِي أَبْنُ حُشَيْمٍ، عَنْ عَطَاءٍ، عَنْ أَبْنَى عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَقَالَ عَفَانُ: أَرَاكُمْ عَنْ وُهْبٍ. حَدَّثَنَا أَبْنُ حُشَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. وَقَالَ حَمَادٌ، عَنْ قَيْسِ أَبْنِ سَعْدٍ وَعَبَادِ بْنِ مَنْصُورٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

١٧٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى:
قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «سُئِلَ النَّبِيُّ ﷺ

1723. Narrated Ibn ‘Abbās: A man asked the Prophet ﷺ (saying), “I have done the *Ramy* in the evening.” The Prophet ﷺ replied, “There is no harm in it.”

Another man asked, “I had my head shaved before slaughtering (the *Hady*).” The

Prophet ﷺ replied, "There is no harm in it."

فَقَالَ: رَأَيْتُ بَعْدَ مَا أَمْسَيْتُ،
فَقَالَ: «لَا حَرَجٌ». قَالَ: حَلَقْتُ قَبْلَ
أَنْ أَنْحَرَ، قَالَ: «لَا حَرَجٌ».

[راجع: ٨٤]

1724. Narrated Abū Mūsa : رَضِيَ اللَّهُ عَنْهُ I came to Allāh's Messenger ﷺ when he was at Al-Baṭḥā'. He asked me, "Have you intended to perform the *Hajj*?" I replied in the affirmative. He asked, "With what intention have you assumed *Ihrām*?" I replied, "I have assumed *Ihrām* with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "You have done well! Go and perform *Tawāf* round the Ka'bah and [Sa'y (going)] Aṣ-Ṣafā and Al-Marwā." Then I went to one of the women of Banī Qais and she took out lice from my head. Later, I assumed another *Ihrām* for *Hajj*. So, I used to give this verdict to the people till the caliphate of 'Umar . When I told him about it, he said, "If we take (follow) Allāh's Book, then it orders you to remain in the state of *Ihrām* till you finish from *Hajj*⁽¹⁾, and if we follow the *Sunna* of Allāh's Messenger ﷺ then he did not finish his *Ihrām* till the *Hady* had reached its destination (had been slaughtered). (i.e., *Hajj-al-Qirān*). (See *Hadīth* No.1559)

(126) CHAPTER. Whoever matted his head-hair on assuming *Ihrām* and had his head-hair shaved on finishing the *Ihrām*.

1725. Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُما said, "O Allāh's Messenger! What is wrong with the people; they finished their *Ihrām* after performing *'Umra*, but you

أَبِي، عَنْ شُعْبَةَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ،
عَنْ طَارِقِ ابْنِ شَهَابٍ، عَنْ أَبِي
مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمْتُ
عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِالْبَطْحَاءِ
فَقَالَ: «أَحَدَجْتَ؟» قُلْتُ: نَعَمْ.
قَالَ: «بِمَا أَهْلَلْتَ؟» قُلْتُ: لَبَيْكَ
بِإِهْلَالِ كِبَالِ النَّبِيِّ ﷺ. قَالَ:
«أَخْسَنْتَ اُنْطَلِقَ فَطَفَ بِالْتَّبَتْ وَبِالصَّفَا^١
وَالْمَرْوَةِ» ثُمَّ أَتَيْتُ امْرَأَةً مِنْ نِسَاءِ بَنِي
قَيْسٍ فَقَلَّتْ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالْحَجَّ
فَكَثُرَ أُفْتَى بِهِ النَّاسُ حَتَّى خَلَفَةَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَذَكَرْتُهُ لَهُ . فَقَالَ:
إِنْ تَأْخُذْ بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالْتَّمَامِ
وَإِنْ تَأْخُذْ بِسُسْتَةَ رَسُولِ اللَّهِ ﷺ فَإِنَّ
رَسُولَ اللَّهِ ﷺ لَمْ يَحِلْ حَتَّى بَلَغَ
الْهَدْيُ مَحْلَهُ . [راجع: ١٥٥٩]

**(126) بَابُ مَنْ لَبَدَ رَأْسَهُ عِنْدَ
الْإِحْرَامِ وَحَلَقَ**

1726 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ،
عَنْ ابْنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللَّهُ

(1) (H.1724) i.e. to not finish the *Ihrām*, either perform *Hajj-al-Qirān* (if you have a *Hady*), or perform *Hajj* alone without the *'Umra* and that is the opinion of 'Umar رَضِيَ اللَّهُ عَنْهُ only.

have not finished it after your 'Umra?" He replied, "I have matted my head-hair and have garlanded my *Hady*. So, I cannot finish my *Ihrām* till I slaughter (my *Had*)."

عَنْهُمْ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، مَا شَاءَ النَّاسُ حَلُوا بِعُمْرَةِ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَذَ رَأْسِي وَقَلْذَنِي هَذِبِي فَلَا أَحِلُّ حَسْأَنَحَرًا». [١٥٦٦]

(١٢٧) بَابُ الْحَلْقِ وَالْقَصْبِرِ عِنْدِ الْإِخْلَالِ

(127) CHAPTER. To shave the head and (or) to have the head-hair cut short on finishing the *Ihrām*.

1726. Narrated Ibn 'Umar رضي الله عنهما عن النبي ﷺ: (got) his head shaved after performing his *Hajj*.

١٧٢٦ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبُ بْنُ أَبِي حَمْزَةَ، قَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: حَلَقَ رَسُولُ اللَّهِ ﷺ فِي حَجَّتِهِ. [انظر: ٤٤١٠، ٤٤١١]

١٧٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ ارْحَمْ الْمُحَلَّقِينَ». قَالُوا: وَالْمُقَصَّرِينَ يَا رَسُولَ اللَّهِ، قَالَ: «اللَّهُمَّ ارْحَمْ الْمُحَلَّقِينَ». قَالُوا: وَالْمُمَقَّرِينَ، قَالَ: «وَالْمُمَقَّرِينَ». وَقَالَ الْيَثُورُ: حَدَّثَنِي نَافِعٌ: «رَحْمَ اللَّهُ الْمُحَلَّقِينَ» مَرَّةً أُو مَرَّيْنِ. قَالَ: وَقَالَ عَبْيُودُ اللَّهِ: حَدَّثَنِي نَافِعٌ وَقَالَ فِي الرَّابِعَةِ: «وَالْمُمَقَّرِينَ».

١٧٢٨ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عُمَارَةُ بْنُ الْفَعَقَاعَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،

1727. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "O Allāh! Be Merciful to those who have got their heads shaved." The people said, "O Allāh's Messenger! And (invoke Allāh for) those who have got their head-hair cut short." The Prophet ﷺ said, "O Allāh! Be Merciful to those who have got their heads shaved." The people said, "O Allāh's Messenger! And those who have got their head-hair cut short." The Prophet ﷺ said (the third time), "And to those who have got their head-hair cut short." Nāfi' said that the Prophet ﷺ had said once or twice, "O Allāh! Be Merciful to those who have got their head shaved," and on the fourth time he added, "And to those who have got their head-hair cut short."

1728. Narrated Abū Hurairah رضي الله عنهما: Allāh's Messenger ﷺ said, "O Allāh! Forgive those who have got their heads shaved." The people requested the Prophet ﷺ (saying):, "Also those who have got their head-hair cut short?" "The Prophet ﷺ said, "O Allāh!

Forgive those who have their heads shaved.” The people requested the Prophet ﷺ (saying): “Also (invoke Allāh for) those who have got their head-hair cut short?” The Prophet ﷺ (invoked) Allāh for those who have got their heads shaved and at the third time said, “— also (forgive) those who have got their head-hair cut short.”

1729. Narrated ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ and some of his Companions got their heads shaved and some others got their head-hair cut short.

1730. Narrated Mu‘āwiya : رَضِيَ اللَّهُ عَنْهُ I cut short the head-hair of Allāh’s Messenger ﷺ with a long blade of an arrow-head.

(128) CHAPTER. To get the head-hair cut short after performing ‘Umra of Hajj-at-Tamattu’.

1731. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُما When the Prophet ﷺ came to Makkah, he ordered his Companions to perform *Tawāf* round the Ka‘bah and [Sa‘y (going)] between As-Ṣafā and Al-Marwā, to finish their *Ihrām* and get their head-hair shaved or cut short.

قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلْمَحْلُقِينَ». قَالُوا: وَلِلْمُعَصِّرِينَ. قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمَحْلُقِينَ». قَالُوا: وَلِلْمُعَصِّرِينَ» قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمَحْلُقِينَ». قَالُوا: وَلِلْمُعَصِّرِينَ قَالَهَا ثَلَاثًا. قَالَ:

وَلِلْمُعَصِّرِينَ».

١٧٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ابْنِ أَسْمَاءَ: حَدَّثَنَا جُوبَرِيَّةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ قَالَ: حَلَقَ النَّبِيُّ ﷺ وَطَائِفَةً مِنْ أَصْحَابِهِ وَقَصَّ بَعْضَهُمُوهُمْ [راجع: ١٦٣٩]

١٧٣٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ أَبْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوِسٍ، عَنْ أَبْنِ عَبَّاسٍ، عَنْ مُعاوِيَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: فَصَرَّتْ عَنْ رَسُولِ اللَّهِ ﷺ يَمْشِقُصِّي. **(١٢٨) بَابُ تَقْصِيرِ الْمُتَمَّنِي بَعْدَ الْعُمَرَةِ**

١٧٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى ابْنُ عَقْبَةَ: أَخْبَرَنِي كُرَيْبٌ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ أَمَرَ أَصْحَابَهُ أَنْ يَطُوفُوا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ يَحْلُوَا وَيَحْلِقُوا أَوْ يُقصَّرُوا. [راجع: ١٥٤٥]

(129) CHAPTER. The visit [(of the Ka'bah) to perform *Tawâf-al-Ifâda*] on the Day of *Nâhr*.

Narrated Ibn Az-Zubair from 'Âishah and Ibn 'Abbâs: The Prophet ﷺ delayed the visit till night. Ibn 'Abbâs narrated that the Prophet ﷺ used to visit the House (Ka'bah) during the days of Mînâ.

1732. Narrated Nâfi' that Ibn 'Umar رضي الله عنهما performed only one *Tawâf*. He would take an afternoon nap and then return to Mînâ. That was on the day of *Nâhr* (slaughtering).

1733. Narrated 'Âishah : We performed *Hajj* with the Prophet ﷺ and performed *Tawâf-al-Ifâda* on the Day of *Nâhr* (slaughtering). Sâfiyya got her menses and the Prophet ﷺ desired from her what a husband desires from his wife. I said to him, "O Allâh's Messenger! She is having her menses." He said, "Is she going to detain us?" We informed him that she had performed *Tawâf-al-Ifâda* on the Day of *Nâhr*. He said, "(Then) depart."

١٢٩) باب الزيارة يوم النحر

وَقَالَ أَبُو الرَّبِّيرِ، عَنْ عَاشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: أَخَرَ النَّبِيَّ ﷺ الْزِيَارَةَ إِلَى اللَّيلِ. وَيُذَكَّرُ عَنْ أَبِي حَسَانَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَزُورُ الْبَيْتَ أَيَّامَ مِنْيَ.

١٧٣٢ - وَقَالَ لَنَا أَبُو تُعْيِمَ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَبْيَدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ طَافَ طَوَافًا وَاحِدًا ثُمَّ يَقِيلُ ثُمَّ يَأْتِي مِنْيَ، يَعْنِي يَوْمَ النَّحْرِ. وَرَفَعَهُ عَبْدُ الرَّزَاقِ. حَدَّثَنَا عَبْيَدُ اللَّهِ.

١٧٣٣ - حَدَّثَنَا يَحْيَى بْنُ مُكَبِّرٍ: حَدَّثَنَا الْيَثُورُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَاتَلَتْ: حَجَّجَنَا مَعَ النَّبِيِّ ﷺ فَأَفَقَضْنَا يَوْمَ النَّحْرِ فَحَاضَتْ صَفَيَّةَ فَأَرَادَ النَّبِيُّ ﷺ مِنْهَا مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ، فَقَلَّتْ: يَا رَسُولَ اللَّهِ، إِنَّهَا حَائِضٌ. قَالَ: «حَابِسْتَنَا هِيَ؟» قَالُوا: يَا رَسُولَ اللَّهِ، أَفَاضَتْ يَوْمَ النَّحْرِ، قَالَ: «اَخْرُجُوكُمْ». [راجع: ٢٩٤]

وَيُذَكَّرُ عَنِ الْقَاسِمِ وَعُرْوَةَ وَالْأَسْوَدِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا: أَفَاضَتْ صَفَيَّةَ يَوْمَ النَّحْرِ.

(١٣٠) **باب:** إِذَا رَمَى بَعْدَ أَمْسَى، أَوْ حَلَقَ قَبْلَ أَنْ يُذْبَحَ نَاسِيًّا أَوْ جَاهِلًا

١٧٣٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَيلَ لَهُ فِي الذَّبْحِ وَالحَلْقِ وَالرَّمَيِّ وَالتَّقْدِيمِ وَالسَّأْخِيرِ فَقَالَ: «لَا حَرَجٌ».

[راجع: ٨٤]

١٧٣٥ - حَدَّثَنَا عَلَيٰ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ زُرْبَعٍ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ: عَنْ ابْنِ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يُسَأَّلُ يَوْمَ النَّحْرِ بِمَنِいَّ فَيَقُولُ: «لَا حَرَجٌ»، فَسَأَلَهُ رَجُلٌ فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ؟ قَالَ: «أَذْبَحْ وَلَا حَرَجٌ»، قَالَ: رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ؟ فَقَالَ: «لَا حَرَجٌ».

[راجع: ٨٤]

(١٣١) **باب الفتيا على الدابة عند الجمرة**

١٧٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ عِيسَى ابْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَاتَ فِي حَجَّةَ الْوَدَاعِ فَجَعَلُوا يَسْأَلُونَهُ فَقَالَ رَجُلٌ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ قَالَ: «أَذْبَحْ وَلَا

(١٣٠) CHAPTER. If one did the *Ramy* of the *Jamra* after *Maghrib* (evening) or has his head shaved before slaughtering the *Hady* because of forgetfulness or ignorance.

1734. Narrated Ibn ‘Abbās : The Prophet ﷺ was asked about the slaughtering, shaving (of the head), and the doing of *Ramy* before or after their due times. He said, “There is no harm in that.”

1735. Narrated Ibn ‘Abbās : The Prophet ﷺ was asked (as regards the ceremonies of *Hajj*) at *Minā* on the Day of *Nahr* and he replied that there was no harm. Then a man said to him, “I got my head shaved before slaughtering.” He replied, “Slaughter (now) and there is no harm in it.” (Another) man said, “I did the *Ramy* (of the *Jimār*) after midday.” The Prophet ﷺ replied, “There is no harm in it.”

(١٣١) CHAPTER. To give religious verdicts near the *Jamra* while riding an animal.

1736. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ stopped (for a while near the *Jimār* at *Mīnā*) during his last *Hajj* and the people started asking him questions. A man said, “Ignorantly I got my head shaved before slaughtering.” The Prophet ﷺ replied, “Slaughter (now) and there is no harm in it.” Another man said, “Unknowingly I slaughtered the *Hady* before doing the *Ramy*.” The Prophet ﷺ said, “Do *Ramy* now and there is no harm in it.” So, on

that day, when the Prophet ﷺ was asked about anything (about the ceremonies of *Hajj*) done before or after (its stated time) his reply was, "Do it (now) and there is no harm."

حرج». فجاء آخر فقال: لَمْ أُشْعِرْ فَنَحْرَتْ قَبْلَ أَنْ أَرْمِيْ، قال: «اَرْمِيْ وَلَا حَرَجَ». فَمَا سُئِلَ النَّبِيُّ بِكَلَّهٖ يَوْمَئِذٍ عَنْ شَيْءٍ قُدْمٌ وَلَا اُخْرَ إِلَّا قَالَ: «اَفْعَلْ وَلَا حَرَجَ». [راجع: ٨٣]

1737. Narrated 'Abdullah bin 'Amr bin Al-'As: I witnessed the Prophet ﷺ when he was delivering the *Khuṭba* (religious talk) on the day of *Nahr*. A man stood up and said, "I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering." (Another said), "I slaughtered the *Hady* before doing the *Ramy*." So, the people asked about many similar things. The Prophet ﷺ said, "Do it (now) and there is no harm in all these cases." Whenever the Prophet ﷺ was asked about anything on that day, he replied, "Do it (now) and there is no harm in it."

١٧٣٧ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبْنُ جُرَيْجَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ العاصِ رَضِيَ اللَّهُ عَنْهُ: حَدَّثَنِي أَنَّهُ شَهَدَ النَّبِيَّ بِكَلَّهٖ يَحْطُبُ يَوْمَ النَّحْرِ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: كُنْتُ أَحْسِبُ أَنَّ كَذَّا قَبْلَ كَذَّا، ثُمَّ قَامَ آخَرَ فَقَالَ: كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَّا. حَلَقْتُ قَبْلَ أَنْ أَنْتَرَ، نَحْرَتُ قَبْلَ أَنْ أَرْمِيْ، وَأَشْبَاهُ ذَلِكَ، فَقَالَ النَّبِيُّ بِكَلَّهٖ: «اَفْعَلْ وَلَا حَرَجَ» لَهُنَّ كُلُّهُنَّ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا قَالَ: «اَفْعَلْ وَلَا حَرَجَ». [راجع: ٨٣]

1738. Narrated 'Abdullah bin 'Amr bin Al-'Asi: Allāh's Messenger ﷺ stopped (near the *Jimār* at Mina) while on his she-camel (the subnarrator then narrated the *Hadīth* as above, i.e. *Hadīth* No.1737).

١٧٣٨ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ عَنْ أَبْنِ شَهَابٍ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ بْنِ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنِ العاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَقَتَ رَسُولُ اللَّهِ بِكَلَّهٖ عَلَى نَاتِيَّهِ، فَذَكَرَ الْحَدِيثَ. تَابَعَهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ. [راجع: ٨٣]

(132) CHAPTER. *Al-Khuṭba* (religious talk) during the Days of Minā.

(١٣٢) بَابُ الْخُطْبَةِ أَيَّامٌ مِنَ

1739. Narrated 'Ikrima : Ibn 'Abbas رضي الله عنهما said: "Allâh's Messenger ﷺ delivered a *Khuṭba* (religious talk) on the day of *Nahr*, and said, 'O people! (Tell me) what is the day today?' The people replied, 'It is the forbidden (sacred) day.' He asked again, 'What town is this?' They replied, 'It is the forbidden (sacred) town (Makkah).' He asked, 'Which month is this?' They replied, 'It is the forbidden (sacred) month.' He said, 'No doubt! Your blood, your properties, and your honour are sacred to one another like the sanctity of this day of yours, in this town (Makkah) of yours, in this month of yours.' The Prophet ﷺ repeated his statement again and again. After that he raised his head and said, 'O Allâh! Haven't I conveyed (Your Message) to them? Haven't I conveyed Your Message to them?'" Ibn 'Abbas added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers: 'It is incumbent upon those who are present to convey this information to those who are absent. Beware don't renegade (as) disbelievers (turn into infidels) after me, by striking the necks (cutting the throats) of one another (i.e., by killing one another).'"

١٧٣٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا فُضَيْلُ بْنُ غَرْوَانَ: حَدَّثَنَا عِكْرِمَةُ عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَّبَ النَّاسَ يَوْمَ النَّحْرِ قَالَ: «يَا أَيُّهَا النَّاسُ، أَيُّ يَوْمٍ هَذَا؟» قَالُوا: يَوْمُ حَرَامٌ. قَالَ: «فَأَيُّ بَلْدَ هَذَا؟» قَالُوا: بَلْدُ حَرَامٌ. قَالَ: «فَأَيُّ شَهْرٍ هَذَا؟» قَالُوا: شَهْرُ حَرَامٌ. قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَغْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحْرَمَةٍ يَوْمَكُمْ هَذَا فِي بَلْدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا»، فَأَعْدَاهَا مِرَارًا. ثُمَّ رَفَعَ رَأْسَهُ قَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟» قَالَ أَبُو عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَوَاللَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَوْصِيَّتُهُ إِلَى أَمْتِهِ «فَلَيُبَلِّغَ الشَّاهِدُونَ الْغَايَةَ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». [انظر: ٢٠٧٩]

1740. Narrated Ibn 'Abbas رضي الله عنهما : I heard the Prophet ﷺ delivering a *Khuṭba* (religious talk) at 'Arafât.

١٧٤٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعبَةُ قَالَ: أَخْبَرَنِي عَمْرُو قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفَاتٍ». تَابَعَهُ أَبْنُ عَيْنَةَ عَنْ عَمْرُو. [انظر: ١٨٤١، ٥٨٤٣، ٥٨٤٤]

1741. Narrated Abû Bakra رضي الله عنهما : The Prophet ﷺ delivered to us a *Khuṭba*

١٧٤١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

(religious talk) on the day of *Nahr*. He said, "Do you know what is the day today?" We said, "Allāh and His Messenger know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the day of *Nahr*?" We said, "Yes! It is." He further asked, "Which month is this?" We said, "Allāh and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of *Dhu'l-Hijjah*?" We replied: "Yes! It is." He further asked, "What town is this?" We replied, "Allāh and His Messenger know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (sacred) town (of Makkah)?" We said, "Yes! It is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord (Allāh). No doubt! Haven't I conveyed Allāh's Message to you? They said, "Yes (you have)." He said, "O Allāh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience who will convey it to him. Beware! Do not renegate (as) disbelievers after me by striking the necks (cutting the throats) of one another (i.e., by killing one another)."

1742. Narrated Ibn 'Umar: At Mina, the Prophet ﷺ said, "Do you know what is the day today?" The people replied,

مُحَمَّدٌ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا قُرْهَةُ،
عَنْ مُحَمَّدٍ ابْنِ سِيرِينَ قَالَ: أَخْبَرَنِي
عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِي
بَكْرَةَ، وَرَجُلٌ أَفْضَلُ فِي نَفْسِي مِنْ
عَبْدِ الرَّحْمَنِ حُمَيْدٌ بْنُ عَبْدِ الرَّحْمَنِ،
عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
خَطَّبَنَا النَّبِيُّ ﷺ يَوْمَ التَّحْرِيرَ قَالَ:
أَتَدْرُونَ أَيْ يَوْمٍ هَذَا؟ قُلْنَا: اللَّهُ
وَرَسُولُهُ أَعْلَمُ. فَسَكَّتَ حَتَّى ظَنَّا أَنَّهُ
سَيِّسِمِيَّهُ بَغْيَرِ اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ
النَّحْرِ؟» قُلْنَا: بَلَى. قَالَ: «أَيُّ شَهْرٍ
هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَّتَ
حَتَّى ظَنَّا أَنَّهُ سَيِّسِمِيَّهُ بَغْيَرِ اسْمِهِ.
فَقَالَ: «أَلَيْسَ ذُو الْحَجَّةِ؟» قُلْنَا:
بَلَى. قَالَ: «أَيُّ بَلَدٍ هَذَا؟» قُلْنَا: اللَّهُ
وَرَسُولُهُ أَعْلَمُ. فَسَكَّتَ حَتَّى ظَنَّا أَنَّهُ
سَيِّسِمِيَّهُ بَغْيَرِ اسْمِهِ. قَالَ: «أَلَيْسَ
بِالبَلْدَةِ الْحَرَامِ؟» قُلْنَا: بَلَى قَالَ:
«فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ
كَحْرَمَةٌ يَوْمَكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا
فِي بَلَدِكُمْ هَذَا. إِلَى يَوْمِ تَلَقُونَ
رَبِّكُمْ. أَلَا هُلْ بَلَغْتُ؟» قَالُوا: نَعَمْ.
قَالَ: «اللَّهُمَّ اشْهُدْ، فَلِيَلْعُمُ الشَّاهِدُ
الْغَائِبَ، فَرَبِّ مُبْلَغٍ أَوْعَى مِنْ سَامِعٍ.
فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ
بَعْضُكُمْ رِقَابَ بَعْضٍ». [٦٧]
١٧٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشْتَى:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَاصِمٌ

"Allāh and His Messenger know it better." He said, "It is the forbidden (sacred) day. And do you know what town is this?" They replied, "Allāh and His Messenger know it better." He said, "This is the forbidden (sacred) town (Makkah). And do you know which month is this?" The people replied, "Allāh and His Messenger know it better." He said, "This is the forbidden (sacred) month." The Prophet ﷺ added, "No doubt, Allāh made your blood, your properties, and your honour sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours."

Narrated Ibn 'Umar رضي الله عنهما : On the day of *Nahr* (10th of *Dhul-Hijjah*), the Prophet ﷺ stood in between the *Jamrāt* during his *Hajj* which he performed (as in the previous *Hadīth*) and said, "This is the greatest day (i.e., 10th of *Dhul-Hijjah*)."
The Prophet ﷺ started saying repeatedly, "O Allāh! Be Witness (I have conveyed Your Message)." He then bade the people farewell. The people said, "This is *Hajat-ul-Wadā'*."

بنُ مُحَمَّدَ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ وَيَقُولُ يَعْلَمُ: «أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ: «فَإِنَّ هَذَا يَوْمُ حَرَامٌ. أَفَتَدْرُونَ أَيُّ بَلْدَى هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «بَلْدَ حَرَامٌ. أَفَتَدْرُونَ أَيُّ شَهْرٍ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهْرٌ حَرَامٌ». قَالَ: «فِإِنَّ اللَّهَ حَرَمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ كَحُرْمَةٍ يَوْمَكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلْدِكُمْ هَذَا».

وقال هشام بن الغاز: أخبرني نافع، عن ابن عمر رضي الله عنهما: وقف النبي ﷺ يوم التخرّب بين الجمرات في الحجّة التي حجّ بهذها. وقال: "هذا يوم الحجّ الأكبر"، فطريق النبي ﷺ يقول: «اللهم اشهد». فوداع الناس قالوا: هذه حجّة الوداع. [انظر: ٤٤٠٣، ٦٠٤٣، ٦٧٧٧، ٦٨٦٨، ٦١٦٦]

(١٣٣) بَابٌ: هَلْ يَبْيَثُ أَصْحَابُ السَّقَايَا أَوْ غَيْرُهُمْ يَمْكَهُ لِيَالِي مِنِّي؟

١٧٤٣ - حدثنا محمد بن عبيد بن ميمون: حدثنا عيسى بن يوحنّا، عن عبيد الله، عن نافع، عن ابن عمر رضي الله عنهما: رخص النبي ﷺ

[راجع: ١٦٣٤]

(133) CHAPTER. May those who provide the pilgrims with water stay at Makkah during the nights of Mina?

1743. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ permitted (them).

1744. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا that the Prophet ﷺ allowed (as above).

١٧٤٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا أُبْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَذْنَ ح.

[راجع: ١٦٣٤]

1745. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا Al-‘Abbās رَضِيَ اللَّهُ عَنْهُ asked permission from the Prophet ﷺ to stay at Makkah during the nights of Mina in order to provide water to the people, so the Prophet ﷺ allowed him.

١٧٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنُ نُعْمَرَ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ الْعَبَّاسَ رَضِيَ اللَّهُ عَنْهُ اسْتَأْذَنَ النَّبِيَّ ﷺ لِيَسْتَ بِمَكَةَ لِيَلَيِّ مِنِّي مِنْ أَجْلِ سَقَائِيهِ فَأَذْنَ لَهُ تَابَعَهُ أَبُو أَسَامَةَ وَعَقْبَةُ ابْنُ خَالِدٍ وَأَبُو ضَمْرَةَ. [راجع: ١٦٣٤]

(134) CHAPTER. To do the *Ramy* of the *Jimār*.

Jābir said, “The Prophet ﷺ did the *Ramy* on the day of *Nahr* (10th of *Dhu'l-Hijjah*) before noon (this is only for *Jamrat-al-Aqaba*), and then (on the 11th and the 12th of *Dhu'l-Hijjah*) he did the *Ramy* after the decline of the sun (after *Zuhr*).

(١٣٤) بَابُ رَمِيِ الْجِمَارِ، وَقَالَ جَابِرٌ: رَمَى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ صَحْنَى وَرَمَى بَعْدَ ذَلِكَ بَعْدَ الرَّوَالِ.

1746. Narrated Wabrah : I asked Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُما, “When should I do the *Ramy* of the *Jimār*?” He replied, “When your leader does that.” I asked him again the same question. He replied, “We used to wait till the sun declined and then we would do the *Ramy* (i.e., on the 11th and 12th of *Dhu'l-Hijjah*).”

١٧٤٦ - حَدَّثَنَا أَبُو نُعْيْمٍ: حَدَّثَنَا مِسْرُرٌ، عَنْ وَبَرَةَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: مَتَى أَرْمَى الْجِمَارَ؟ قَالَ: إِذَا رَمَى إِمَامُكَ فَارْمُوهُ. فَأَعْدَتُ عَلَيْهِ الْمَسَأَةَ قَالَ: كُنَّا نَتَحَيَّنُ، فَإِذَا زَالَتِ الشَّمْسُ رَمِينَا.

(١٣٥) بَابُ رَمِيِ الْجِمَارِ مِنْ بَطْنِ الْوَادِي

(135) CHAPTER. To do the *Ramy* of *Jimār* from the middle of the valley.

1747. Narrated ‘Abdur-Rahmān bin Yazid: ‘Abdullāh (bin Mas‘ūd) رضي الله عنه did the *Ramy* from the middle of the valley. So, I said, “O, Abū ‘Abdur-Rahmān! Some people do the *Ramy* (of the *Jamra*) from above it (i.e., from the top of the valley).” He said, “By Him except Whom none has the right to be worshipped, this is the place from where the one - on whom *Sūrat Al-Baqarah* was revealed (i.e. Allāh’s Messenger ﷺ) - did the *Ramy*.”

١٧٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: رَمَى عَبْدُ اللَّهِ مِنْ بَطْنِ الْوَادِيِّ، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّ نَاسًا يَرْمُونَهَا مِنْ فَوْقَهَا. فَقَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ، هَذَا مَقَامُ الدِّيْنِ أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﴿٢﴾ .

وَقَالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ بِهَذَا. [انظر: ١٧٤٨، ١٧٤٩، ١٧٥٠]

(١٣٦) بَابُ رَمِيِّ الْجِمَارِ بِسَبِيعِ حَصَابَاتِ،

ذَكْرُهُ ابْنُ عَمَّرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ .

١٧٤٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ اتَّهَى إِلَى الْجَمْرَةِ الْكُبْرَى جَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنْيَ عَنْ يَمِينِهِ وَرَمَى بِسَبِيعٍ. وَقَالَ: هَذَذَا رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﴿٢﴾ .

[راجع: ١٧٤٧]

(١٣٧) بَابُ مَنْ رَمَى جَمْرَةَ الْعَقِبَةِ فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ

١٧٤٩ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ،

(136) CHAPTER. The *Ramy* of the *Jimār* with seven small stones.

And this has been narrated by Ibn ‘Umar رضي الله عنهما from the Prophet ﷺ

1748. Narrated ‘Abdur-Rahmān bin Yazid: When ‘Abdullāh (bin Mas‘ūd) رضي الله عنه reached the big *Jamra* (i.e. *Jamrat-ul-‘Aqaba*) he kept the Ka‘bah on the left side and Mina on his right side and threw seven pebbles (at the *Jamra*) and said, “The one on whom *Sūrat Al-Baqarah* was revealed (i.e., the Prophet ﷺ) had done the *Ramy* similarly.”

(137) CHAPTER. Keeping the House (Ka‘bah) on the left on doing *Ramy* of the *Jamrat-ul-‘Aqaba*.

1749. Narrated ‘Abdur-Rahmān bin Yazid: I performed *Hajj* with Ibn Mas‘ūd رضي الله عنه and saw him doing *Ramy* of the big

Jamra (Jamrat-ul-'Aqaba) with seven small pebbles, keeping the Ka'bah on his left side and Mina on his right. He then said, "This is the place where the one on whom *Sūrat Al-Baqarah* was revealed (i.e. Allāh's Messenger ﷺ) stood."

عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ: أَنَّهُ حَجَّ مَعَ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فَرَأَهُ يَرْمِي الْحَجْرَةَ الْكُبُرَى بِسَعْيِ حَصَبَيَاتِهِ فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنْ عَنْ يَمِينِهِ، ثُمَّ قَالَ: هَذَا مَقَامُ الدِّيْنِ أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[راجع: ١٧٤٧]

(١٣٨) بَابٌ: يُكَبِّرُ مَعَ كُلِّ حَصَّةٍ

(138) CHAPTER. To say '*Allāhu Akbar* (Allāh is the Most Great)' on throwing every pebble.

رضي الله عنهمما رضي الله عنهمما
that the Prophet ﷺ said so."

قَالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ.

١٧٥٠ - حَدَّثَنَا مُسَدَّدٌ، عَنْ عَبْدِ

الْوَاحِدِيِّ قَالَ: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ الْحَاجَاجَ يَقُولُ عَلَى الْمِنْبَرِ: السُّورَةُ الَّتِي يُذَكَّرُ فِيهَا الْبَقَرَةُ، وَالسُّورَةُ الَّتِي يُذَكَّرُ فِيهَا آلَ عِمَرَانَ، وَالسُّورَةُ الَّتِي يُذَكَّرُ فِيهَا النِّسَاءُ. قَالَ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ أَنَّهُ كَانَ مَعَ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ حِينَ رَمَى حَمْرَةَ الْعَقْبَةِ، فَاسْتَبَطَنَ الْوَادِيَ حَتَّى إِذَا حَادَى بِالشَّجَرَةِ اعْتَرَضَهَا فَرَمَى بِسَعْيِ حَصَبَيَاتِهِ. يُكَبِّرُ مَعَ كُلِّ حَصَّةٍ ثُمَّ قَالَ: مِنْ هُنَا وَالَّذِي لَا إِلَهَ غَيْرُهُ قَامَ الدِّيْنِ أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ. [راجع: ١٧٤٧]

(١٣٩) بَابٌ: مَنْ رَمَى جَمْرَةَ الْعَقْبَةِ

(139) CHAPTER. Not standing (for invocation) after doing *Ramy* of the *Jamrat-ul-'Aqaba*.

وَلَمْ يَقْفُ،

Ibn 'Umar رضي الله عنهما narrated this on the authority of the Prophet ﷺ.

(140) CHAPTER. After doing *Ramy* of the (other) two *Jamrāt* (*Dunya* and *Wuṣṭā*) one should go and stand on level ground, (and invoke Allāh), facing the *Qiblah* (Ka'bah at Makkah).

1751. Narrated Sālim: Ibn 'Umar رضي الله عنهما used to do *Ramy* of the *Jamrat-ud-Dunya* (the *Jamra* near to the *Khaif* mosque) with seven small stones and used to recite *Takbīr* on throwing every pebble. He then would go ahead till he reached the level ground; where he would stand facing the *Qiblah* for a long time and invoke (Allāh) while raising his hands. Then he would do *Ramy* of the *Jamrat-ul-Wuṣṭā* (middle *Jamra*) and then he would go to the left towards the middle ground, where he would stand facing the *Qiblah*. He would remain standing there for a long period and invoke (Allāh) while raising his hands. Then he would do *Ramy* of the *Jamrat-ul-'Aqaba* from the middle of the valley, but he would not stay by it, and then he would leave and say, "I saw the Prophet ﷺ doing like this."

(141) CHAPTER. To raise the hands (for invocation) near *Al-Jamrat-ud-Dunya* and *Al-Jamrat-ul-Wuṣṭā*.

1752. Narrated Sālim bin 'Abdullāh : 'Abdullāh bin 'Umar رضي الله عنهما used to do *Ramy* of the *Jamrat-ud-Dunya* with seven small pebbles and used to recite *Takbīr* on throwing each stone. He, then, would proceed further till he reached the level ground, where he would stay for a long time, facing the *Qiblah* to invoke (Allāh) while

قاله ابن عمر رضي الله عنهما قال ابن عمر رضي الله عنهما عن النبي ﷺ.

(١٤٠) باب إذا رمى الجمرتين يقُوم مُستَقْبِلَ الْقِبْلَةِ وَيُسْهِلُ

١٧٥١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى: حَدَّثَنَا يُونُسُ، عَنِ الرَّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ يَرْمِي الْجَمْرَةَ الدُّنْيَا يَسْتَعِنُ حَصَبَاتِهِ، يُكَبِّرُ عَلَى إِثْرِ كُلِّ حَصَّةٍ ثُمَّ يَتَقَدَّمُ حَتَّى يُسْهِلَ فَيَقُومَ مُسْتَقْبِلَ الْقِبْلَةِ، فَيَقُومُ طَوِيلًا وَيَدْعُو وَيَرْفَعُ يَدِيهِ ثُمَّ يَرْمِي الْوُسْطَى، ثُمَّ يَأْخُذُ دَاتَ الشَّمَاءِ فَيَسْهِلُ وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ، فَيَقُومُ طَوِيلًا وَيَدْعُو وَيَرْفَعُ يَدِيهِ ثُمَّ يَقُومُ طَوِيلًا. ثُمَّ يَرْمِي جَمْرَةَ ذَاتِ الْعَقَبَةِ مِنْ بَطْنِ الرَّوَادِيِّ. وَلَا يَقْفُزُ عِنْدَهَا ثُمَّ يَنْصِرِفُ وَيَقُولُ: هَكَذَا رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ. [انظر: ١٧٥٢، ١٧٥٣]

(١٤١) باب رفع اليدين عند جمرة الدنيا والوسطى

١٧٥٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أخِي، عَنْ سُلَيْمانَ، عَنْ يُونُسَ ابْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ

raising his hands. Then he would do *Ramy* of the *Jamrat-ul-Wustā* similarly and would go to the left towards the level ground, where he would stand for a long time facing the *Qiblah* to invoke (Allāh) while raising his hands. Then he would do *Ramy* of the *Jamrat-al-'Aqaba* from the middle of the valley, but he would not stay by it. Ibn 'Umar used to say, "I saw Allāh's Messenger ﷺ doing like that."

يَرْمِي الْجَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَابَاتٍ .
 يُكَبِّرُ عَلَى إِثْرٍ كُلَّ حَصَاءٍ، ثُمَّ يَتَقَدَّمُ فِي سَهْلٍ . فَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ قِيَامًا طَوِيلًا، فَيَدْعُ وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الْجَمْرَةَ الْوُسْطَى كَذَلِكَ فَيَأْخُذُ دَاتَ الشَّمَالِ فِي سَهْلٍ وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ قِيَامًا طَوِيلًا فَيَدْعُ وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الْجَمْرَةَ دَاتَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي وَلَا يَقْفَرُ وَيَقُولُ: هَكَذَا رَأَيْتُ النَّبِيَّ ﷺ يَفْعُلُ . [راجع: ١٧٥١] (١٤٢) بَابُ الدُّعَاءِ عِنْدَ الْجَمْرَتَيْنِ

(142) CHAPTER. Invoking (Allāh) near the two *Jamrāt*.

1753. Narrated Az-Zuhri: Whenever Allāh's Messenger ﷺ stoned the *Jamra* near Mina mosque, he would do *Ramy* of it with seven small pebbles and say *Takbir* on throwing each pebble. Then he would go ahead and stand facing the *Qiblah* with his hands raised, and invoke (Allāh) and he used to stand for a long period. Then he would come to the second *Jamra* (*Al-Wustā*) and stone it with seven small stones, reciting *Takbir* on throwing each stone. Then he would descend to the left near the valley and stand facing the *Qiblah* with raised hands to invoke (Allāh). Then he would come to the *Jamra* near the '*Aqaba* (*Jamrat-ul-'Aqaba*) and do *Ramy* of it with seven small pebbles, reciting *Takbir* on throwing each stone. He then would leave and not stay by it.

Narrated Az-Zuhri: I heard Sālim bin 'Abdullāh saying the same that his father said so on the authority of the Prophet ﷺ. And Ibn 'Umar used to do the same.

١٧٥٣ - وَقَالَ مُحَمَّدٌ: حَدَّثَنَا عُثْمَانَ ابْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَمَى الْجَمْرَةَ الَّتِي تَلَى مَسْجِدَ مِنْيَ رَمَيْهَا بِسَبْعِ حَصَابَاتٍ، يُكَبِّرُ كُلَّمَا رَمَيْهَا بِحَصَاءٍ، ثُمَّ تَقَدَّمُ أَمَامَهَا فَوَقَفَ مُسْتَقْبِلَ الْقِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو وَكَانَ يُطْبِلُ الْوُقُوفَ. ثُمَّ يَأْتِي الْجَمْرَةَ الثَّالِثَةَ فَيَرْمِيَهَا بِسَبْعِ حَصَابَاتٍ، يُكَبِّرُ كُلَّمَا رَمَيْهَا بِحَصَاءٍ، ثُمَّ يَتَحَدِّرُ دَاتَ الْيَسَارِ مِمَّا يَلِي الْوَادِيَ فَيَقْفَرُ مُسْتَقْبِلَ الْقِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو ثُمَّ يَأْتِي الْجَمْرَةَ الَّتِي عِنْدَ الْعَقَبَةِ فَيَرْمِيَهَا بِسَبْعِ حَصَابَاتٍ يُكَبِّرُ عِنْدَ كُلِّ حَصَاءٍ ثُمَّ يَنْصَرِفُ وَلَا يَقْفَرُ عِنْدَهَا . قَالَ الرُّهْرِيُّ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ

يُحَدِّثُ بِيَمْلِهِ هَذَا عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

[راجع: ١٧٥١]

(143) CHAPTER. To perfume oneself after doing *Ramy* of the *Jimār* and to have one's head shaved before *Tawāf-al-Ifāda*.

1754. Narrated 'Abdur-Rahmān bin Al-Qāsim: I heard my father who was the best man of his age, saying, "I heard 'Āishah رضي الله عنها saying, 'I perfumed Allāh's Messenger ﷺ with my own hands before finishing his *Ihram* while yet he has not performed *Tawāf-al-Ifāda*.' She spread her hands (while saying so.)"

(١٤٣) بَابُ الطَّيْبِ بَعْدَ رَمْيِ الْحِمَارِ، وَالْحَلْقِ قَبْلَ الْإِفَاضَةِ

١٧٥٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ القَاسِمِ: وَكَانَ أَفْضَلَ أَهْلِ زَمَانِهِ أَنَّهُ سَمِعَ أَبَاهُ وَكَانَ أَفْضَلَ أَهْلِ زَمَانِهِ يَقُولُ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، تَقُولُ: طَبَيْثُ رَسُولَ اللَّهِ ﷺ يَبْدِيَ هَاتَيْنِ حِينَ أُحْرَمَ، وَلَحِلَّهُ حِينَ أَحَلَّ قَبْلَ أَنْ يُطْوَفَ، وَبِسَطَتْ يَدَيْهَا. [راجع: ١٥٣٩]

(١٤٤) بَابُ طَوَافِ الْوَدَاعِ

١٧٥٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفِيَّانُ. عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمْرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ إِلَّا أَنَّهُ حُمِّفَ عَنِ الْحَائِضِ.

[راجع: ٣٢٩]

(144) CHAPTER. *Tawāf-al-Wadā'*.

1755. Narrated Ibn 'Abbās رضي الله عنهما: The people were ordered to perform the *Tawāf* of the Ka'bah (*Tawāf-al-Wadā'*) as the last thing before leaving (Makkah), except the menstruating women who were exempted.

١٧٥٦ - حَدَّثَنَا أَصْبَعُ بْنُ الْفَرَجِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرُو بْنِ الْحَارِثِ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْعَشَاءَ، ثُمَّ رَقَدَ رَقْدَةً بِالْمُحَاصِّبِ ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ.

1756. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ offered the *Zuhr*, *'Asr*, *Maghrib* and the *Ishā'* *Salāt* (prayers) and slept for a while at a place called Al-Muhaṣṣab and then rode to the Ka'bah and performed *Tawāf* round it (*Tawāf-al-Wadā'*).

تابعهُ اللَّيْثُ: حَدَّثَنِي خَالِدٌ، عَنْ سَعِيدٍ، عَنْ فَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[انظر: ١٧٦٤]

(١٤٥) بَابٌ: إِذَا حَاضَتِ الْمَرْأَةُ بَعْدَ مَا أَفَاضَتْ

(145) CHAPTER. If a woman gets her menses after *Tawāf-al-Ifāda* (would it be obligatory for her to perform *Tawāf-al-Wadā*?).

1757. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Safiyya bint Ḥuyai, the wife of the Prophet ﷺ got her menses, and Allāh’s Messenger ﷺ was informed of that. He said, “Would she delay us?” The people said, “She has already performed *Tawāf-al-Ifāda*.” He said, “Then she will not (delay us).”

١٧٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ صَفِيَّةَ بِنْتَ حُبَيْيَ رَوَجَتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاضَتْ فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَحَدِسْتَنَا هِيَ؟» قَالُوا: إِنَّهَا قَدْ أَفَاضَتْ. قَالَ: «فَلَا إِذًا». [راجع: ٢٩٤]

١٧٥٨ - حَدَّثَنَا أَبُو النُّعْمَانَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِيهِ، عَنْ عَكْرِمَةَ: أَنَّ أَهْلَ الْمَدِينَةَ سَأَلُوا ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ امْرَأَةٍ طَافَتْ، ثُمَّ حَاضَتْ، قَالَ لَهُمْ: تَتَفَرَّغُونَ؟ قَالُوا: لَا نَأْخُذُ بِقُولِكَ وَنَدْعُ قَوْلَ زَيْدٍ، قَالَ: إِذَا قَدِيمْتُمُ الْمَدِينَةَ فَاسْأَلُوا فَقَيْمُوْا الْمَدِينَةَ فَسَأَلُوا فَكَانَ فِيمَنْ سَأَلُوا أَمْ سُلَيْمَانُ بْنُ عَكْرِمَةَ. فَذَكَرَتْ حَدِيثَ صَفِيَّةَ. رَوَاهُ خَالِدٌ وَفَتَادَةُ عَنْ عَكْرِمَةَ.

١٧٦٠ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ،

1758, 1759. Narrated ‘Ikrima رَضِيَ اللَّهُ عَنْهُمَا about a woman who got her menses after performing *Tawāf-al-Ifāda*. He said, “She could depart (from Makkah).” They said, “We will not act on your verdict and ignore the verdict of Zaid.” Ibn ‘Abbās said, “When you reach Al-Madina, inquire about it.” So, when they reached Al-Madina they asked (about that). One of those they asked was Umm Sulaim. She told them the narration of Safiyya (*Hadīth* No.1757).

1760. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا A: menstruating woman was allowed to leave Makkah if she had done *Tawāf-al-Ifāda*.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رُحْصَنُ الْحَائِضِ أَنْ تَتَفَرَّغَ إِذَا أَفَاضَتْ.

[راجع: ٣٢٩]

1761. Tāwūs (a subnarrator) said that his father said, “I heard Ibn ‘Umar رضي الله عنهما saying that she should not depart. Then later I heard him saying that the Prophet ﷺ had allowed them (menstruating women) to depart.”

1762. Narrated ‘Āishah رضي الله عنها: We set out with the Prophet ﷺ with the intention of performing Hajj only. The Prophet ﷺ reached Makkah and performed Tawāf [of the Ka‘bah and Sāy (going) between Aṣ-Ṣafā and Al-Marwā] and did not finish the Ihrām, because he had the Hādī with him. His Companions and his wives performed Tawāf [of the Ka‘bah and Sāy (going) between Aṣ-Ṣafā and Al-Marwā], and those who had no Hādī with them finished their Ihrām. I got the menses and performed all the ceremonies of Hajj. So, when it was the night of Ḥasba (night of departure), I said, “O Allāh’s Messenger! All your Companions are returning with Hajj and ‘Umra except me.” He asked me, “Didn’t you perform Tawāf of the Ka‘bah (‘Umra) when you reached Makkah?” I said, “No.” He said, “Go to Tan‘im with your brother ‘Abdur-Rahmān, and assume Ihrām for ‘Umra and I will wait for you at such and such a place.” So, I went with ‘Abdur-Rahmān to Tan‘im and assumed Ihrām for ‘Umra. Then Ṣafiyah bint Huyai got menses. The Prophet ﷺ said, “‘Aqrā Halqā!⁽¹⁾ You will detain us! Didn’t you perform Tawāf (Al-Ifāda) on the day of Nahr (slaughtering)?” She said, “Yes, I did.” He said, “Then there is no harm, depart.” So I met the Prophet ﷺ when he was ascending

١٧٦١ - قَالَ: وَسَوْغَثْ ابْنَ عُمَرَ يَقُولُ: إِنَّهَا لَا تَتَفَرَّغُ. ثُمَّ سَيَعْتُهُ يَقُولُ بَعْدَ: إِنَّ النَّبِيَّ ﷺ رَحْصَنَ لَهُنَّ.

[راجع: ٣٣٠]

١٧٦٢ - حَدَّثَنَا أَبُو التَّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ وَلَا نُرَى إِلَّا الْحَجَّ، فَقَدِمْنَا الْبَيْتُ ﷺ فَطَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَّا وَالْمَرْوَةِ وَلَمْ يَجِلْ، وَكَانَ مَعَهُ الْهَذِيُّ. فَطَافَ مَنْ كَانَ مَعَهُ مِنْ نِسَاءِ وَأَصْحَابِهِ وَحَلَّ مِنْهُمْ مَنْ لَمْ يَكُنْ مَعَهُ الْهَذِيُّ. فَحَاضَتْ هِيَ فَنَسَكْنَا مَنَسِكَنَا مِنْ حَجَّنَا، فَلَمَّا كَانَتْ لَيْلَةَ الْحَاضِيَّةِ لِلَّيْلَةِ التَّئِيرِ قَالَتْ: يَا رَسُولَ اللَّهِ، كُلُّ أَصْحَابِكَ يَرْجِعُ بِحَجَّ وَعُمْرَةَ غَيْرِي. قَالَ: «مَا كُنْتَ تَطُوفِينَ بِالْبَيْتِ لِيَالِي قَدِيمَنَا مَكَّةً؟» قُلْتُ: لَا، قَالَ: «فَاخْرُجْ حِيَ مَعَ أَخِيكَ إِلَى التَّسْعِيمِ فَأَهْلِي بِعُمْرَةٍ. وَمَوْعِدُكَ مَكَانٌ كَذَا وَكَذَا»، فَخَرَجْتُ مَعَ عَبْدِ الرَّحْمَنِ إِلَى التَّسْعِيمِ فَأَهْلَلْتُ بِعُمْرَةَ وَحَاضَتْ صَفَيَّةُ بْنَتُ حُبَيْيَ، فَقَالَ النَّبِيُّ ﷺ:

(1) (H.1762) “Aqrā Halqā”: See the glossary.

the heights towards Makkah and I was descending, or vice-versa.

«عَقْرَى حَلْقِي، إِنَّكِ لَحَابِسْتَنَا. أَمَا كُنْتِ طَفْتَ يَوْمَ النَّحْرِ؟» قَالَتْ: بَلِي، قَالَ: «فَلَا بَأْسَ، أَنْفِرِي» فَلَقِيَهُ مُضِعِداً عَلَى أَهْلِ مَكَّةَ وَأَنَا مُنْهَطَةُ أَوْ أَنَا مُضِعَدَةُ وَهُوَ مُنْهَطٌ. وَقَالَ مُسَدَّدٌ: قُلْتُ: لَا. وَتَابَعَهُ جَرِيرٌ عَنْ مَنْصُورٍ فِي قَوْلِهِ: لَا. [راجع: ٢٩٤]

(١٤٦) بَابُ مَنْ صَلَى الْعَصْرَ يَوْمَ النَّفَرِ بِالْأَبْطَحِ

١٧٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُئْشِنِ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ التَّوْرِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: سَأَلْتُ أَنَّسَ بْنَ مَالِكٍ أَخْبَرْنِي بِشَيْءٍ عَقْلَتُهُ عَنِ النَّبِيِّ ﷺ أَيْنَ صَلَى الظُّهُرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ بِيمَنِي.. قُلْتُ: فَأَيْنَ صَلَى الْعَصْرَ يَوْمَ النَّفَرِ؟ قَالَ: بِالْأَبْطَحِ. افْعُلْ كَمَا يَفْعُلُ أَمْرَاوُكَ. [راجع: ١٦٥٣]

١٧٦٤ - حَدَّثَنَا عَبْدُ الْمُتَعَالِ بْنُ طَالِبٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ فَتَادَةَ حَدَّثَهُ عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَنَّسَ بْنَ مَالِكٍ حَدَّثَهُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَى الظُّهُرَ وَالْعَصْرَ وَالْمَعْرِبَ وَالْعِشَاءَ وَرَفِدَةَ بِالْمُحَصَّبِ ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ. [راجع: ١٧٥٦]

(١٤٧) بَابُ الْمَحَصَبِ

(147) CHAPTER. Al-Muhaṣṣab. (This is situated between Makkah and Minā and is also called Al-Abtāḥ or Haṣba or Khāif Banī Kināna.)

1765. Narrated 'Āishah: It (i.e., Al-Abtāḥ) was a place where the Prophet ﷺ used to camp so that it might be easier for him to depart.

1766. Narrated Ibn 'Abbās: Staying at Al-Muhaṣṣab is not one of the ceremonies (of *Hajj*), but Al-Muhaṣṣab is a place where Allāh's Messenger ﷺ camped (during his *Hijrat-al-Wadā'*).

(148) CHAPTER. To camp at Dhi-Tuwā before entering Makkah and to camp at Al-Baṭhā' which is at Dhul-Hulaifa on returning from Makkah (to Al-Madīna).

1767. Narrated Nāfi': Ibn 'Umar (رضي الله عنهما) used to spend the night at Dhi-Tuwa in between the two *Thaniya* and then he would enter Makkah through the *Thaniya* which is at the higher region of Makkah, and whenever he came to Makkah for *Hajj* or 'Umra, he never made his she-camel kneel down except near the gate of the *Masjid* (*Al-Masjid-al-Haram*), and then he would enter (it) and go to the Black (Stone) Corner and start from there the circumambulation of the Ka'bah seven times: hastening in the first three rounds (*Ramal*) and walking in the last four.

On finishing, he would offer two *Rak'ā* prayer (of *Tawāf*) and set out to perform *Tawāf* - [*Sāy* (going)] between Aṣ-Ṣafā and Al-Marwā before returning to his dwelling

1765 - حَدَّثَنَا أَبُو ثَعْبَنْ: حَدَّثَنَا سُقِيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنَّمَا كَانَ مَنْزِلًا يَنْتَهُ إِلَيْهِ الْبَيْتُ لَا يَكُونُ أَسْمَحُ لِخُرُوجِهِ، تَعْنِي بِالْأَبْطَحِ.

1766 - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُقِيَانُ، قَالَ عَمْرُو، عَنْ عَطَاءٍ، عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ إِنَّمَا هُوَ مَنْزِلٌ نَّزَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(148) بَابُ النَّزُولِ بِذِي طَوَّى قَبْلَ أَنْ يَدْخُلَ مَكَّةَ، وَالنَّزُولُ بِالْبَطْحَاءِ الَّتِي يَنْدِي الْحَلِيقَةَ إِذَا رَجَعَ مِنْ مَكَّةَ

1767 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْدِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ أَبَنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَبْيَثُ بِذِي الطَّوَّى بَيْنَ الشَّيْثَيْنِ ثُمَّ يَدْخُلُ مِنَ الشَّيْثَيْنِ الَّتِي بِأَعْلَى مَكَّةَ. وَكَانَ إِذَا قَدِمَ حَاجَاً أَوْ مُعْتَمِرًا لَمْ يُبْخِنْ نَاقَةَ إِلَّا عِنْدَ بَابِ الْمَسْجِدِ. ثُمَّ يَدْخُلُ فَيَأْتِي الرُّكْنَ الْأَسْوَدَ فَيَدْعُ أَبِيهِ، ثُمَّ يَطُوفُ سَبْعًا: ثَلَاثًا سَعِيًّا وَأَرْبَعًا مَسْيَا. ثُمَّ يَنْصِرِفُ فَيَصْلِي سَجْدَتَيْنِ، ثُمَّ يَطْلُقُ قَبْلَ أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ فَيَطُوفُ بَيْنَ الصَّفَّا

place. On returning (to Al-Madina) from *Hajj* or '*Umra*, he used to make his camel kneel down at *Dhul-Hulaifa*, the place where the Prophet ﷺ used to make his camel kneel down.

والمرؤوة. وكان إذا صدر عن الحج أو العمرة أنما بالبطحاء التي بذبي الحليلة التي كان النبي ﷺ ينبع بها.

[راجع: ٤٩١]

1768. Narrated Khālid bin Al-Hārith: 'Ubaydullāh was asked about Al-Muhaṣṣab. 'Ubaydullāh narrated: Nāfi' said, "Allāh's Messenger ﷺ, 'Umar and Ibn 'Umar camped there." Nāfi' added, "Ibn 'Umar used to offer the *Zuhr* and 'Aṣr prayer at it (i.e. Al-Muhaṣṣab)." I think he mentioned the *Maghrib* prayer also. I said, "I don't doubt about '*Ishā'* (i.e., he used to offer it there also), and he used to sleep there for a while. He used to say, 'The Prophet ﷺ used to do the same.'"

١٧٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَابِ : حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: سَمِّلَ عَبْيِدَ اللَّهِ عَنِ الْمُحَصَّبِ، فَحَدَّثَنَا عَبْيِدُ اللَّهِ، عَنْ نَافِعٍ قَالَ: نَزَلَ بِهَا رَسُولُ اللَّهِ ﷺ وَعُمَرُ وَابْنُ عُمَرَ، وَعَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يُصَلِّي بِهَا يَعْنِي الْمُحَصَّبَ الظَّهَرَ وَالغَضَرَ، أَخْسِبَهُ قَالَ: وَالْمَغْرِبَ . قَالَ خَالِدُ: لَا أُشْكُ فِي الْعِشَاءِ، وَيَهْجُّ هَجْعَةً، وَيَذْكُرُ ذَلِكَ عَنِ النَّبِيِّ ﷺ .

(149) **CHAPTER.** Staying at *Dhī-Tuwa* on returning from Makkah.

(١٤٩) **بابٌ** مِنْ نَزَلَ بِذِي طَوَى إِذَا رَجَعَ مِنْ مَكَّةَ

1769. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا approached (Makkah), he used to pass the night at *Dhī-Tuwa* till dawn, and then he would enter Makkah. On his return from Makkah, he used to pass by *Dhī-Tuwa* and pass the night there till dawn, and he used to say that the Prophet ﷺ used to do the same.

١٧٦٩ - وَقَالَ مُحَمَّدُ بْنُ عَيْنَى: حَدَّثَنَا حَمَادٌ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ إِذَا أَقْبَلَ بَاتَ بِذِي طَوَى حَتَّى إِذَا أَصْبَحَ دَخَلَ وَإِذَا نَفَرَ مَرَ بِذِي طَوَى وَبَاتَ بِهَا حَتَّى يُصْبِحَ . وَكَانَ يَذْكُرُ أَنَّ النَّبِيِّ ﷺ كَانَ يَفْعَلُ ذَلِكَ .

[راجع: ٤٩١]

(150) **CHAPTER.** Trading during the time of *Hajj*, and selling in the markets of the Pre-Islamic Period.

(١٥٠) **بابٌ** التِّجَارَةُ أَيَّامُ الْمَوْسِمِ وَالبَيْعُ فِي أَسْوَاقِ الْجَاهِلِيَّةِ

1770. **CHAPTER.** *Dhul-Majāz* and '*Ukāz*' were the markets of

the people during the Pre-Islamic Period of Ignorance. When the people embraced Islām, they disliked to do bargaining there till the following Verses were revealed:

"There is no sin on you if you seek of the Bounty of your Lord (during *Hajj* by trading, etc.)..." (V.2:198)

الهَيْمِ: أَخْبَرَنَا ابْنُ جُرَيْحٍ: قَالَ عَمْرُو بْنُ دِينَارٍ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ ذُو الْمَجَازِ وَعَكَاظُ مُتَجَرُ النَّاسِ فِي الْجَاهِلِيَّةِ فَلَمَّا جَاءَ الإِسْلَامُ كَانُوهُمْ كَرِهُوا ذَلِكَ حَتَّىٰ نَرَأَتْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبَغُّو فَضْلًا مِنْ رَبِّكُمْ» [البقرة: ١٩٨] في مواسم الحجّ. [انظر: ٤٥١٩، ٢٠٩٨، ٢٠٥٠]

(151) CHAPTER. To depart from Al-Muhaṣṣab in the last part of night.

1771. Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا Safiyya got her menses on the night of *Nafr* (departure from *Hajj*), and she said, "I see that I will detain you." The Prophet ﷺ said, "‘Aqrā Halqā! Did she perform the *Tawāf* (*Al-Ifāda*) on the Day of *Nahr* (slaughtering)?" Somebody replied in the affirmative. He said, "Then depart."

1772. Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا We set out with Allāh's Messenger ﷺ (from Al-Madīnah) with the intention of performing *Hajj* only. When we reached Makkah, he ordered us to finish the *Ihrām*. When it was the night of *Nafr* (departure), Safiyya bint Ḥuyai got her menses. The Prophet ﷺ said, "Halqa ‘Aqrā! I think that she will detain you," and asked (her), "Did you perform the *Tawāf* (*Al-Ifāda*) on the day of *Nahr* (slaughtering)?" She replied, "Yes." He said, "Then depart." I said, "O Allāh's Messenger! I have not (done the ‘*Umra*)."
He replied, "Perform ‘*Umra* from Tan‘im."

١٧٧١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: حَاضَتْ صَفِيَّةُ لَيْلَةَ النَّفَرِ، فَقَالَتْ: مَا أَرَانِي إِلَّا حَاسِنَتُكُمْ قَالَ النَّبِيُّ ﷺ: «عَفْرَى حَلْقَى، أَطَافَتْ يَوْمَ النَّحْرِ؟» قَيْلَ نَعْمٌ، قَالَ: «فَانْفَرِي». [راجع: ٢٩٤]

١٧٧٢ - قَالَ أَبُو عَبْدِ اللَّهِ: وَرَادَنِي مُحَمَّدٌ: حَدَّثَنَا مُحَاذِرٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَذْكُرُ إِلَّا الْحَجَّ فَلَمَّا قَدِمْنَا أَمْرَنَا أَنْ نَحْلِلَّ. فَلَمَّا كَانَتْ لَيْلَةُ النَّفَرِ حَاضَتْ صَفِيَّةُ بْنُتُ حُبَيْبَيْ، فَقَالَ النَّبِيُّ ﷺ: «حَلْقَى عَفْرَى، مَا أَرَاهَا إِلَّا

My brother went with me and we came across the Prophet ﷺ in the last part of the night. He said, "Wait at such and such a place."

حَابِسَتُكُمْ». ثُمَّ قَالَ: «كُنْتِ طُفْتِ يَوْمَ النَّحْرِ؟» قَالَتْ: نَعَمْ قَالَ: «فَأَنْهَرِي»، قُلْتُ: يَا رَسُولَ اللهِ إِنِّي لَمْ أَكُنْ حَلَّتُ، قَالَ: «فَاعْتَمِرِي مِنَ التَّنْبِيمِ». فَخَرَجَ مَعَهَا أَخْوَهَا فَلَقِيَنَا مُدَلِّجاً: فَقَالَ: «مَوْعِدُكَ مَكَانٌ كَذَا وَكَذَا». [راجع: ٢٩٤]