

صَحِّحَ الْبُخَارِيُّ

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

Volume 7

Translated by:

الدكتور محمد محسن خان
Dr. Muhammad Muhsin Khan



دار السَّلَام
DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia

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دار السالام

للنشر والتوزيع

الرياض — المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia

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Published by:

دار السلام للنشر والتوزيع

الرياض - المملكة العربية السعودية

DARUSSALAM

Publishers and Distributors

P.O. Box 22743, Riyadh 11416

Tel. 4033962 - Fax: 4021659

Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

© Maktaba Dar us Salam, 1997

King Fahd National Library Cataloging-in-Publication Data

Al-Bukhari, Muhammed Ibn Ismaiel

Sahih Al-Bukhari, translated by Muhammad Muhsin Khan.—
Riyadh.

442p., 14×21cm

ISBN: 9960-717-31-3 (set)

9960-717-38-0 (v.7)

I- Al-Hadith – Six books

I- Khan, Muhammad Muhsin (tr.)

II-Title

235.1 dc

0887/18

Legal Deposit no. 0887/18

ISBN: 9960-717-31-3 (set)

9960-717-38-0 (V.7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمُكْتَبُ الرَّئِيسِيُّ لِلْعُرْوَةِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْأَكْفَافِ الْأَقْنَافِ الْأَدْعَوْنَ وَالْإِرْشَادِ
الرَّفِيق
التَّارِيخ
الْمَرْفَات
مَكْتَبُ الرَّئِيس
الْمَرْضُون

إِلَى مَن يَهْمِه الْأَمْرُ

السلامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، أَمَا بَعْدُ :

فَإِنَّ الرَّئِاسَةَ الْعَامَّةَ لِإِدَارَاتِ الْبَحْثِ الْعُلْمِيَّةِ وَالْإِفْتَاءِ وَالدُّعْوَةِ وَالْإِرْشَادِ
بِالْمُكْتَبِ الْعَرْوَةِ بِالْمُلْكَةِ الْعَرَبِيَّةِ السُّعُودِيَّةِ تَقْرَرُ أَنَّ الدَّكْتُورَ مُحَمَّدَ تَقِيَ الدِّينِ
الْمَلَائِيِّ وَالدَّكْتُورَ مُحَمَّدَ مُحَمَّدَ مُحَمَّدَ خَانَ قَدْ قَامَا بِتَرْجِمَةِ مَعْنَى الْقُرْآنِ الْكَرِيمِ
وَصَحِيحِ الْإِمَامِ الْبَخَارِيِّ وَكِتَابِ الْلَّؤْلُؤِ وَالْمَرْجَانِ فِيهَا اتَّفَقَ عَلَيْهِ الْبَخَارِيُّ
رَمْسَلُمُ إِلَى الْلُّغَةِ الإِنْجِلِيزِيَّةِ تَرْجِمَةً صَحِيقَةً وَذَلِكَ أَثْنَاءُ عَمَلِهِمَا فِي الْجَامِعَةِ
الْإِسْلَامِيَّةِ بِالْمَدِينَةِ الْمُطَوَّرَةِ، فَلَا مَانِعَ مِنَ الْفَسْحِ لِهَذِهِ الْكِتَبِ بِالدُّخُولِ إِلَيْهَا
الْمُكْتَبِ وَتَدَاوَلِهَا لِعدَمِ الْمَحْذُورِ فِيهَا وَاللهُ وَلي التوفيق.

وَصَلَّى اللهُ وَسَلَّمَ عَلَى نَبِيِّنَا مُحَمَّدَ وَآلِهِ وَصَاحِبِهِ.

الرَّئِيسُ الْعَامُ

لِإِدَارَاتِ الْبَحْثِ الْعُلْمِيَّةِ وَالْإِفْتَاءِ وَالدُّعْوَةِ وَالْإِرْشَادِ



عبدالعزيز بن عبدالله بن باز



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرقم
التاريخ
الرابع



المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة

لمن يهمه الأمر

الدكتور محمد تقي الدين الهمالي :

الدكتور محمد محسن خان :

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

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

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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67 - THE BOOK OF *AN-NIKĀH* (The Wedlock)

(1) CHAPTER. Awakening the desire for marriage which is recommended in the Statement of Allāh تعالى: "...then marry (other) women of your choice..." (V.4:3)

5063. Narrated Anas bin Mālik رضي الله عنه: A group of three men came to the houses of the wives of the Prophet ﷺ asking how the Prophet ﷺ worshipped (Allāh)، and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet ﷺ as his past and future sins have been forgiven." Then one of them said, "I will offer the *Salāt* (prayer) throughout the night forever." The other said, "I will observe *Saum* (fast) throughout the year and will not break my *Saum* (fast)." The third said, "I will keep away from the women and will not marry forever." Allāh's Messenger ﷺ came to them and said, "Are you the same people who said so-and-so? By Allāh, I am more submissive to Allāh and more afraid of Him than you; yet I observe *Saum* (fast) and also do not observe *Saum* (fast), I do offer *Salāt* (prayer) and also do sleep and I also marry women. So he who does not follow my *As-Sunna* (legal ways) in religion, is not from me (not one of my followers)."

5064. Narrated 'Urwa that he asked 'Aishah عن أئمّة علیه: سَمِعَ

"If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three or four; but if you fear that you shall not be

٦٧ - كتاب النكاح

(١) بَابُ التَّرْغِيبِ فِي النِّكَاحِ،
لِقَوْلِهِ تَعَالَى: ﴿فَإِنِّي مُؤْمِنٌ مَا طَابَ لَكُمْ
مِّنَ النِّسَاءِ﴾ [النساء: ٣].

٥٠٦٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
أَخْبَرَنَا حُمَيْدُ ابْنُ أَبِي حُمَيْدٍ الطَّوَوْلِيُّ: أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ
يَقُولُ: جَاءَ ثَلَاثَةٌ رَّهْطٌ إِلَى يُبُوتَ
أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ
النَّبِيِّ ﷺ، فَلَمَّا أَخْبَرُوا كَائِنَهُمْ
تَقَالُوا هَا فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ
ﷺ؟ قَدْ غَرَّ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ
وَمَا تَأْخَرَ، فَقَالَ أَخْدُهُمْ: أَمَّا أَنَا فَأَنَا
أَصْلَيُ الَّذِينَ أَبْدَأُ، وَقَالَ آخَرُ:
أَصْوُمُ الدَّهْرَ وَلَا أُفْطِرُ، وَقَالَ آخَرُ:
أَنَا أَغْتَرُ النِّسَاءَ فَلَا أَتَرْوَجُ أَبْدَأُ.
فَجَاءَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ:
أَتَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟ أَمَا وَاللَّهِ
إِنِّي لَا أَحْشَأُكُمْ اللَّهُ وَأَقْتَاكُمْ لَهُ، لِكُنِّي
أَصْوُمُ وَأُفْطِرُ، وَأَصْلَيُ وَأَرْفُدُ،
وَأَتَرْوَجُ النِّسَاءَ، فَمَنْ رَغَبَ عَنْ سُنْنِي
فَلَيْسَ بِنِي".

٥٠٦٤ - حَدَّثَنَا عَلَيْهِ: سَمِعَ
حَسَّانَ ابْنَ إِبْرَاهِيمَ، عَنْ يُونُسَ بْنِ
بَيْزِيدٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي
عُرُوهَةُ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِهِ

able to deal justly (with them), then only one, or (slaves) that your right hands possess. That will be nearer to prevent you from doing injustice.” (V.4:3)

‘Aishah said, “O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a *Mahr* less than what other women of her standard deserve. So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full *Mahr*, and they are ordered to marry other women instead of them.”

تعالى : ﴿وَإِنْ حَفِظْتُمْ أَلَا تُقْسِطُوا فِي أَلِيمَنِي فَأَكْحُوا مَا طَابَ لَكُمْ وَنَسَاءَ مُتَّقَى وَثُلَّتَ وَرِيعَ فَإِنْ خَفِظْتُمْ أَلَا تُعْلِلُو فَوَجِهَةَ أَوْ مَا مَلَكْتُ أَيْمَنَتُمْ ذَلِكَ أَذْنَ أَلَا تَمُولُوا ﴾ [النساء : ٣] قالت : يا ابنَ أخْتِي ، الْيَتِيمَةَ تَكُونُ فِي حَجْرٍ وَلِهَا فِرَغُبٌ فِي مَالِهَا وَجَمَالِهَا ، يُرِيدُ أَنْ يَتَرَوَّجَهَا بِأَذْنِي مِنْ سُوءَ صَدَاقَهَا . فَهُنَّا أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فَيُكْمِلُوا الصَّدَاقَ . وَأَمْرُوا بِنِكَاحٍ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ .

[راجع: ٢٤٩٤]

(2) CHAPTER. The Statement of the Prophet ﷺ :

“Whoever is able to marry, should marry, for that will help him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.).” And should a person marry (even if he has no desire for marriage?

5065. Narrated ‘Alqama: While I was with ‘Abdullah, ‘Uthmān met him at Miñā and said, “O Abū ‘Abdur-Rahmān! I have something to say to you.” So both of them went aside and ‘Uthmān said, “O Abū ‘Abdur-Rahmān! Shall we marry you to a virgin who will make you remember your past days?” When ‘Abdullah felt that he was not in need of that, he beckoned me (to join him) saying, “O ‘Alqama!” Then I heard him saying (in reply to ‘Uthmān), “As you have said that, (I tell you that) the Prophet ﷺ once said to us, ‘O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is

(٢) بَابُ قَوْلِ النَّبِيِّ ﷺ : (مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضَ لِلْبَصَرِ وَأَخْسَنَ لِلنَّفَرِ) . وَمَنْ يَتَرَوَّجْ مَنْ لَا أَرْبَ لَهُ فِي النِّكَاحِ؟

٥٠٦٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ قَالَ : حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ قَالَ : كُنْتَ مَعَ عَبْدِ اللَّهِ فَلَقِيَهُ عُثْمَانُ يَسْأَلُهُ قَالَ : يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّ لِي إِلَيْكَ حَاجَةً فَخَلَّيَهُ قَالَ عُثْمَانُ : هَلْ لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فِي أَنْ تُزَوَّجَكَ يُكْرَأً تُذَكَّرَكَ مَا كُنْتَ تَعْهِدُ؟ فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنَّ لَيْسَ لَهُ حَاجَةً إِلَى هَذَا أَشَارَ إِلَيَّ قَالَ : يَا عَلْقَمَةُ ،

recommended to observe *Saum* (fast) as fasting will diminish his sexual power.”

فَأَنْهَيْتُ إِلَيْهِ وَهُوَ يَقُولُ: أَمَا لَئِنْ قُلْتَ
ذَلِكَ، لَقَدْ قَالَ لَنَا النَّبِيُّ ﷺ: «إِنَّ
مَعْشَرَ الشَّبَابِ مِنْ اسْتَطاعَ مِنْكُمْ
البَاءَةَ فَلْيَتَرْوَجْ، وَمَنْ لَمْ يَسْتَطِعْ
فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ».

[راجع: ١٩٥٠]

(3) CHAPTER. Whoever is not able (cannot afford) to marry, is recommended to fast.

5066. Narrated ‘Abdullāh: We were with the Prophet ﷺ while we were young and had no wealth. So Allāh’s Messenger ﷺ said, “O young people! Whoever among you is able to marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting will diminish his sexual power.”

٥٠٦٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ
بْنُ غَيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ: حَدَّثَنِي عُمَارَةُ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: دَخَلْتُ مَعَ
عَلْقَمَةَ وَالْأَسْوَدَ عَلَى عَبْدِ اللَّهِ فَقَالَ
عَبْدُ اللَّهِ: كُنُّا مَعَ النَّبِيِّ ﷺ شَبَابًا لَا
تَجِدُ شَيْئًا، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ:
«إِنَّ مَعْشَرَ الشَّبَابِ، مِنْ اسْتَطاعَ البَاءَةَ
فَلْيَتَرْوَجْ، فَإِنَّهُ أَعْضُلُ الْبَصَرِ وَأَحْسَنُ
لِلْفَرْجِ. وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ
فَإِنَّهُ لَهُ وِجَاءٌ».

[راجع: ١٩٥٠]

(4) CHAPTER. About (marrying) several women.

5067. Narrated ‘Aṭā: We attended along with Ibn ‘Abbās the funeral procession of Maimūna at a place called Sarif. Ibn ‘Abbās said, “This is the wife of the Prophet ﷺ, so when you lift her bier, do not jerk it or shake it much, but walk smoothly because the Prophet ﷺ had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn.”

٥٠٦٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ
ابْنَ حُرَيْبَعَ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي
عَطَاءً قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ
جَنَازَةَ مَيْمُونَةَ بَسِرِفَ، فَقَالَ ابْنُ
عَبَّاسٍ: هَذِهِ زَوْجَهُ النَّبِيِّ ﷺ فَإِذَا
رَفَعْتُمْ نَعْشَهَا فَلَا تُزَعِّغُوهَا وَلَا

تُرْلِنُوها وَارْفُقُوا فَإِنَّهُ كَانَ عِنْدَ النَّبِيِّ
سَلَّمَ تِسْعَ، كَانَ يَقْسِمُ إِثْمَانِ وَلَا يَقْسِمُ
لِوَاحِدَةٍ.

٥٠٦٨ - حَدَّثَنَا مُسَدْدَدٌ: حَدَّثَنَا
يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ
قَاتَدَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
النَّبِيِّ سَلَّمَ كَانَ يَتَطَرَّقُ عَلَى نِسَائِهِ فِي
لَيْلَةٍ وَاحِدَةٍ وَلَهُ تِسْعَ نِسْوَةٍ. وَقَالَ لِي
خَلِيقَةً: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا
سَعِيدٌ، عَنْ قَاتَدَةَ: أَنَّ أَنَسًا حَدَّثَنِيمْ
عَنِ النَّبِيِّ سَلَّمَ. [رَاجِعٌ: ٢٦٨]

٥٠٦٩ - حَدَّثَنَا عَلَيُّ بْنُ الْحَكَمِ
الْأَنْصَارِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ
رَقِبةَ، عَنْ طَلْحَةَ الْيَامِيِّ، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ قَالَ: قَالَ لِي أَبُنْ عَبَّاسٍ:
هَلْ تَرَوْجَتْ؟ قُلْتُ: لَا، قَالَ: فَتَرَوْجْ
فِيَنَّ خَيْرَ هَذِهِ الْأُمَّةِ أَكْبَرُهَا سَاءَ.
(٥) بَابُ مَنْ هَاجَرَ أَوْ عَمِلَ خَيْرًا
لِتَزْوِيجِ امْرَأَةٍ فَلَهُ مَا نَوَى

5069. Narrated Sa'id bin Jubair: Ibn 'Abbas asked me, "Are you married?" I replied, "No." He said, "Marry, for the best person of this (Muslim) nation (i.e., Muhammad ﷺ) had the largest number of wives."

(5) CHAPTER. Whoever emigrated or did a good deed with the intention of marrying a woman, then he will be rewarded according to his intentions.

5070. Narrated 'Umar bin Al-Khattab رضي الله عنه: The Prophet ﷺ said, "The rewards (of deeds) are according to the intention, and everybody will get the reward for what he has intended. So whoever emigrates for Allāh's and His Messenger's sake, his emigration will be for Allāh and His Messenger; and whoever emigrates for worldly benefits, or to marry a woman, then his emigration will be for the thing for what he emigrated for."⁽¹⁾

(1) (H. 5070) His reward will be according to his intentions, not to his apparent deed, =

٥٧٠ - حَدَّثَنَا يَحْيَى بْنُ فَرَعَةَ:
حَدَّثَنَا مَالِكُ، عَنْ يَحْيَى بْنِ سَعِيدٍ،
عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ،
عَنْ عَلْقَمَةَ بْنِ وَقَاصِ، عَنْ عُمَرَ بْنِ
الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ
النَّبِيُّ سَلَّمَ: «الْعَمَلُ بِالنِّيَّةِ، وَإِنَّمَا
لِأَمْرِئٍ مَا نَوَى، فَمَنْ كَانَ هَجَرَتْهُ

إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ
وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا
يُصِيبُهَا أَوْ امْرَأَةٌ يَكْرُبُهَا، فَهِجْرَتُهُ إِلَى
مَا هَاجَرَ اللَّهُ». [راجح: ١]

(٦) بَابُ تَزْوِيجِ الْمُغْسِرِ الَّذِي مَعَهُ
الْقُرْآنَ وَالْإِسْلَامُ،
فِيهِ سَهْلُ بْنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ.

(6) CHAPTER. The marrying of a poor man who has the knowledge of the Qur'ān and is a Muslim.

Sahl bin Sa'd narrated this from the Prophet ﷺ.

5071. Narrated Ibn Mas'ud رضي الله عنه : We used to fight in the holy battles in the company of the Prophet ﷺ and we had no wives with us. So we said, "O Allâh's Messenger! Shall we get castrated?" The Prophet ﷺ forbade us to do so.

(7) **CHAPTER.** The saying of a man to his brother (in Islām): "Have a look at either of my wives (and if you wish), I will divorce her for you."

This is narrated by 'Abdur-Rahmān bin 'Auf.

5072. Narrated Anas bin Mâlik رضي الله عنه : ‘Abdur-Rahmân bin ‘Auf came (from Makkah to Al-Madîna) and the Prophet ﷺ made a bond of brotherhood between him and Sa‘d bin Ar-Rabi‘ Al-Anṣârî. Al-Anṣârî had two wives, so he suggested that ‘Abdur-Rahmân take half, his wives and property. ‘Abdur-Rahmân replied, “May Allâh bless you with your wives and property. Kindly show me the market.” So ‘Abdur-Rahmân went to the market and gained (in bargains)

٥٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَّبِّحِ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا
إِسْمَاعِيلُ: حَدَّثَنِي قَيْسُ، عَنْ أَبِي
مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَغْزُو
مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ لَنَا نِسَاءٌ فَقُلْنَا: يَا
رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟ فَنَهَا عَنْ
ذَلِكَ [رَاجِعٌ: ٤٦١٥]

(٧) بَابُ قُولِ الرَّجُلِ لِأَخِيهِ انْظُرْ أَيَّ
زَوْجَتِي شَعْتْ حَتَّى أُنْزِلَ لَكَ عَنْهَا،
رَوَاهُ عَبْدُ الرَّحْمَنَ بْنُ عَوْفٍ.

٥٠٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ،
عَنْ سُفْيَانَ، عَنْ حُمَيْدِ الطَّوَّبِيِّ قَالَ:
سَعِيتُ أَسَّ بْنَ مَالِكٍ قَالَ: قَدِيمٌ عَبْدُ
الرَّحْمَنِ ابْنُ عَوْفٍ فَأَخَى الْبَيْهِيُّ
بَيْنَهُ وَبَيْنَ سَعْدِ ابْنِ الرَّبِيعِ الْأَنْصَارِيِّ،
وَعِنْدَ الْأَنْصَارِيِّ امْرَاتَانِ، فَعَرَضَ
عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ، فَقَالَ:
بَارِكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ،

=for one and the same deed may be done by different persons with different intentions.

some dried yoghourt and some butter. After a few days the Prophet ﷺ saw ‘Abdur-Rahmān with some yellow stains on his clothes and asked him, “What is that, O ‘Abdur-Rahmān?” He replied, “I had married an *Anṣārī* woman.” The Prophet ﷺ asked, “How much *Mahr* did you give her?” He replied, “The weight of one (date) stone of gold.” The Prophet ﷺ said, “Offer a *Walima* (wedding banquet) even with one sheep.”

(8) CHAPTER. What is disliked of not marrying and of getting castrated.

5073. Narrated Sa‘d bin Abī Waqqāṣ: Allāh’s Messenger ﷺ did not allow ‘Uthmān bin Maz‘ūn to keep away from marrying (and other pleasures) and if he had allowed him, we would have gotten ourselves castrated⁽¹⁾.

5074. Narrated Sa‘d bin Abī Waqqāṣ: The Prophet ﷺ did not allow ‘Uthmān bin Maz‘ūn to keep away from marrying, and had he allowed him, we would have got ourselves castrated⁽¹⁾.

5075. Narrated ‘Abdullāh: We used to participate in the holy battles led by Allāh’s Messenger ﷺ and we had nothing (no wives)

دُلُونِي عَلَى السُّوقِ. فَأَتَى السُّوقَ فَرَبِيعَ شَيْئًا مِنْ أَقْطِيلِ وَشَيْئًا مِنْ سَمْنٍ فَرَاهُ النَّبِيُّ ﷺ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضَرُّ مِنْ صُفْرَةٍ، فَقَالَ: «مَهْيَمٌ يَا عَبْدَ الرَّحْمَنِ؟» قَالَ: تَرَوْجُتُ أَنْصَارِيَّةً، قَالَ: «فَمَا سُقْتَ؟» قَالَ: وَزْنَ نَوَافَةِ مِنْ ذَهَبٍ، قَالَ: «أَوْلَمْ وَلَوْ بِشَاةً..».

[راجع: ٢٤٩]

(٨) بَابُ ما يُكْرَهُ مِنَ التَّبَثِيلِ وَالْخَصَاءِ

٥٠٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شَهَابٍ: سَمِعَ سَعِيدَ بْنَ الْمُسَيْبِ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَفَّا صِ يَقُولُ: رَدَ رَسُولُ اللَّهِ ﷺ عَلَى عُشَمَانَ بْنِ مَظْعُونٍ التَّبَثِيلَ، وَلَوْ أَذِنَ لَهُ لَا خَصَائِنَا. [انظر: ٥٠٧٤]

٥٠٧٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الرُّهْرَيْ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيْبِ أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَفَّا صِ يَقُولُ: لَقِدْ رَدَ ذَلِكَ، يَعْنِي الْبَثَثِيلَ، عَلَى عُشَمَانَ بْنِ مَظْعُونٍ وَلَوْ أَجَازَ لَهُ التَّبَثِيلَ لَا خَصَائِنَا. [راجع: ٥٠٧٣]

٥٠٧٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ إِسْمَاعِيلَ، عَنْ

(1) (H. 5074) Sa‘d, by saying, “We would have ourselves castrated,” did not mean the actual castration, but he meant excessive abstention from all kinds of pleasures, for castration is forbidden in Islām.

with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry a woman temporarily by giving her even a garment⁽¹⁾ and then he recited to us:

'O you who believe! Make not unlawful the *Tayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons etc.) which Allāh has made lawful to you.' (V.5:87)

فَيَسْ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ وَيُئْسَ لَنَا شَيْءٌ فَقُلْنَا: أَلَا سَتَخْصِي؟ فَنَهَا عَنْ ذَلِكَ ثُمَّ رَحَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالثُّوبِ، ثُمَّ قَرَأَ عَلَيْنَا ﴿يَأَيُّهَا الَّذِينَ مَأْمَنُوا لَا حُرِّمُوا طَبَّتْ مَا أَحَلَ اللَّهُ لِكُمْ﴾ الآية [المائدة: ٨٧]. [راجع: ٤٦١٥]

5076. Narrated Abū Hurairah: I said, "O Allāh's Messenger! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent, and then I repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then I repeated my question (for the fourth time), and only then the Prophet ﷺ said, "O Abū Hurairah! The pen has dried after writing what you are going to confront.⁽²⁾ So (it does not matter whether you) get yourself castrated or not."⁽³⁾

٥٠٧٦ - وَقَالَ أَصْبَحْ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُوسُفَ بْنِ يَزِيدَ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ شَابٌ وَأَنَا أَخَافُ عَلَى نَفْسِي الْعَنْتَ وَلَا أَجِدُ مَا أَتَرْوَجُ بِهِ النِّسَاءَ فَسَكَتَ عَنِي ثُمَّ قُلْتُ مِثْلَ ذَلِكَ فَسَكَتَ عَنِي، ثُمَّ قُلْتُ مِثْلَ ذَلِكَ فَسَكَتَ عَنِي، ثُمَّ قُلْتُ مِثْلَ ذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: (يَا أَبَا هُرَيْرَةَ، جَفَّ الْقَلْمُ بِمَا أَنْتَ لَاقِ فَاخْتَصِ عَلَى ذَلِكَ أَوْ ذَرْ).

(٩) **بَابُ نِكَاحِ الْأَبْكَارِ**
وَقَالَ ابْنُ أَبِي مُلِيقَةَ: قَالَ ابْنُ عَبَاسَ لِعَائِشَةَ: لَمْ يَنْكِحِ النَّبِيُّ ﷺ بِكُراً غَرَبَكِ.

(9) CHAPTER. To marry virgins.

Ibn 'Abbās said to 'Aishah, "The Prophet ﷺ did not marry any virgin besides you."

٥٠٧٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ

(1) (H. 5075) This sort of marriage (i.e., *Nikāh-al-Mut'a*) was later on forbidden forever. (See H.5115)

(2) (H. 5076) Your fate has been destined for you.

(3) (H. 5076) (This means :) You cannot change your destined fate by getting castrated, so there is no benefit in doing so.

“O Allāh’s Messenger! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?” He said, “(I will let my camel graze) of the one of which nothing has been eaten before.” (The subnarrator added: ‘Āishah meant that Allāh’s Messenger ﷺ had not married a virgin besides herself).

الله قال: حدثني أخي، عن سليمان، عن هشام ابن عروة عن أبيه عن عائشة رضي الله عنها قالت: قلت: يا رسول الله، أرأيت لو نزلت وادياً وفيه شجرة قد أكل منها ووجدت شجراً لم يؤكل منها، في أيها كنت ترتفع بغيرك؟ قال: «في التي لم يرتفع منها»، يعني أن رسول الله ﷺ لم يترفع بكرأ غيرها.

5078. Narrated ‘Āishah : رضي الله عنها Allāh’s Messenger ﷺ said (to me), “You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, ‘This is your wife.’ I uncovered it; and behold, it was you. I said to myself, ‘If this dream is from Allāh, He will cause it to come true’.”

٥٠٧٨ - حدثنا عبيد بن إسماعيل: حدثنا أبو أسامة، عن هشام، عن أبيه، عن عائشة قالت: قال رسول الله ﷺ: «أرئتك في المنام مرتين، إذا رجل يحملك في سرقة حربير يقول: هذه امرأتك، فأكثفها فإذا هي أنت، فأقول: إن يكن هذا من عند الله يمضيه». [راجع: ٣٨٩٥]

(١٠) **باب تزويج الشيّات،**
وقالت أم حبيبة: قال لي النبي ﷺ: «لا تغرضن على بناتك ولا أخواتك».

(10) CHAPTER. The marrying of matrons (divorced or widowed ladies).

Umm Ḥabība said, “The Prophet ﷺ said to me, ‘Do not offer me your daughters or sisters in marriage’.”

5079. Narrated Jābir bin ‘Abdullāh : While we were returning from a *Ghazwa* (holy battle) with the Prophet ﷺ; I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet ﷺ himself. He said, “What makes you in such a hurry?” I replied, “I am newly married.” He said, “Did you marry a

٥٠٧٩ - حدثنا أبو النعمان:
حدثنا هشيم: حدثنا سيار، عن الشعبي، عن جابر بن عبد الله قال: فقلنا مع النبي ﷺ من عزوة، فتعجلت على بغير لي قطوف، فلحقني راكب من خلفي فتحس بعيري بعنزة كانت معه، فانطلق

virgin or a matron?" I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we were about to enter (Al-Madina), the Prophet ﷺ said, "Wait so that you may enter Al-Madina) at the afternoon so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region."

بَعْيَرِي كَأْجُودَ مَا أَنْتَ رَاءِ مِنَ الْإِلَيْلِ،
فَإِذَا النَّيْلُ يَجْلِي فَقَالَ: «مَا يَعْجِلُكَ؟»
فَقُلْتُ: كُنْتُ حَدِيثَ عَهْدِ بُعْرِينَ،
قَالَ: «أَبْكِرَا أُمَّ تَيَّا؟» فَقُلْتُ: تَيَّا،
قَالَ: «فَهَلَّا جَارِيَةً تُلَاعِبُهَا
وَتُلَاعِبُكَ؟» قَالَ: فَلَمَّا دَهْبَنَا لِنَدْخُلَّ،
قَالَ: «أَمْهَلُوا حَتَّى تَدْخُلُوا لَيْلًا -
أَنِّي عِشَاءَ - لِكِي تَمْسِطَ الشَّعْنَةَ
وَتَسْتَحِدَ الْمُغَيْبَةَ». [راجع: ٤٤٣]

5080. Narrated Jābir bin ‘Abdullāh رضي الله عنهما : When I got married, Allāh's Messenger ﷺ said to me, "What type of lady have you married?" I replied, "I have married a matron." He said, "Why, don't you have a liking for the virgins and for fondling them?" Jābir also said: Allāh's Messenger ﷺ said, "Why didn't you marry a young girl so that you might play with her and she with you?"

٥٠٨٠ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شُعْبَةُ
حَدَّثَنَا مُحَارِبٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ
عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ:
تَرَوَجْتُ، فَقَالَ لِي رَسُولُ اللَّهِ يَسْأَلُ: «مَا
تَرَوَجْتُ؟» فَقُلْتُ: تَرَوَجْتُ تَيَّا، فَقَالَ:
«مَا لَكَ وَلِلْعَذَارِي وَلِعَلَيْهَا؟» فَذَكَرْتُ
ذَلِكَ لِعَمِرَوْ بْنِ دِينَارٍ فَقَالَ عَمِرُو:
سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ
لِي رَسُولُ اللَّهِ يَسْأَلُ: «هَلَّا جَارِيَةً
تُلَاعِبُهَا وَتُلَاعِبُكَ؟». [راجع: ٤٤٣]

(11) CHAPTER. The marrying of a young lady to an elderly man.

(١١) بَابٌ تَزْوِيجُ الصَّغَارِ مِنَ الْكِبَارِ

5081. Narrated ‘Urwa: The Prophet ﷺ asked Abū Bakr for ‘Āishah’s hand in marriage. Abū Bakr said, "But I am your brother." The Prophet ﷺ said, "You are my brother in Allāh’s religion and His Book, but she ('Āishah) is lawful for me to marry."

٥٠٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: حَدَّثَنَا الْئَيْثُ، عَنْ يَزِيدَ،
عَنْ عِرَائِكَ، عَنْ عُرْوَةَ: أَنَّ النَّبِيَّ يَسْأَلُ
خَطَبَ عَائِشَةَ إِلَيْ أَبِي بَكْرٍ فَقَالَ لَهُ
أَبُو بَكْرٍ: إِنَّمَا أَنَا أُخْوَكَ، فَقَالَ:
«أَنْتَ أَخِي فِي دِينِ اللَّهِ وَكِتَابِهِ وَهِيَ
لِي حَلَالٌ». .

(12) CHAPTER. What type of women should one seek in marriage? And what type of women is better? And what type of women one is recommended to select so as to beget good offspring, without there being any compulsion to do so.

5082. Narrated Abū Hurairah : رضي الله عنه said, "The best women are the riders of the camels and the righteous among the women of Quraish . They are very kind to their children in their childhood and very careful in guarding of the property of their husbands."

(13) CHAPTER. Having female captives (for sexual purposes) and marrying and manumitting one's own slave-girl.

5083. Narrated Abū Burda's father : إسماعيل said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me too, he will (also) get a double reward. And any slave who fulfills his duty to his master and to his Lord (Allāh), will (also) get a double reward."

(١٢) بَابٌ : إِلَى مَنْ يَنْكِحُ ؟ وَأَيُّ النِّسَاءِ خَيْرٌ ؟ وَمَا يُسْتَحْبِطُ أَنْ يَتَخَيَّرَ لِنُطْفَهٍ مِنْ غَيْرِ إِيجَابٍ

٥٠٨٢ - حَدَّثَنَا أَبُو الْيَمَانُ : أَخْبَرَنَا شَعِيبٌ : حَدَّثَنَا أَبُو الرَّبَادُ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : «خَيْرُ نِسَاءٍ رَكِبْنَ الْإِلَيْلَ صَالِحٌ نِسَاءُ قُرْشِينَ، أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ». [راجع : ٣٤٣٤]

(١٣) بَابٌ اتَّخَذَ السَّرَّارِيَّ، وَمَنْ أَعْنَقَ جَارِيَّةً ثُمَّ تَزَوَّجَهَا

٥٠٨٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ : حَدَّثَنَا صَالِحُ بْنُ صَالِحِ الْهَمَدَانِيَّ : حَدَّثَنَا الشَّعِيبُ : حَدَّثَنِي أَبُو بُرْدَةَ عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِيمَانُ رَجُلٍ كَانَتْ عِنْدَهُ وَلِيَدَةٌ فَعَلَمَهَا فَأَحْسَنَ تَعْلِيمَهَا، وَأَدَبَهَا فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْنَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ». وَإِيمَانُ رَجُلٍ مِنْ أَهْلِ الْكِتَابِ أَمَنَ بِنِيَّهُ وَأَمَنَ - يَعْنِي - بِي فَلَهُ أَجْرَانِ. وَإِيمَانُ مَمْلُوكٍ أَدَى حَقَّ مَوَالِيهِ وَحَقَّ رَبِّهِ فَلَهُ أَجْرَانِ». قَالَ الشَّعِيبُ : خُذْهَا بِغَيْرِ شَيْءٍ، قَدْ كَانَ الرَّجُلُ يَرْجُلُ فِيمَا دُونَهَا إِلَى الْمَدِينَةِ. وَقَالَ أَبُو بَكْرٍ، عَنْ أَبِي حُصَيْنِ عَنْ

أبِي بُرْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ:
“أَعْتَقَهَا ثُمَّ أَصْدَفَهَا». [راجع: ٩٧]

5084. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said: “Abraham did not tell lies except three lies. (One of them was) when Abraham passed by a tyrant and (his wife) Sārah was accompanying him. [Abū Hurairah then mentioned the whole narration (See H. No. 3363, Vol. 4, *Sāhih Al-Bukhāri*) and said:] (The tyrant) gave her Hājar. Sārah said, “Allāh saved me from the hands of the *Kāfir* (i.e. infidel) and gave me Ājar (Hājar) to serve me.” (Abū Hurairah added:) That (Hājar) is your mother, O *Banū Mā'-As-Samā'* (i.e., the Arabs)!

٥٠٨٤ - حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ. حَدَّثَنَا سُلَيْمَانُ، عَنْ حَمَادَ بْنِ زَيْدٍ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ: «لَمْ يَكُنْدْ إِبْرَاهِيمُ إِلَّا ثَلَاثَ كَذَبَاتٍ: بَيْنَمَا إِبْرَاهِيمُ مَرَ بِجَارٍ وَمَعْهُ سَارَةُ - فَذَكَرَ الْحَدِيثَ - فَأَعْطَاهَا هَاجِرَ، قَالَتْ: كَفَ اللَّهُ يَدَ الْكَافِرِ وَأَخْدَمَنِي أَجَرُ». قَالَ أَبُو هُرَيْرَةَ: فَتِلْكَ أُمُّكُمْ يَا بْنَي مَاءِ السَّمَاءِ. [راجع: ٢٢١٧]

5085. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ stayed for three days between Khaibar and Al-Madīna, and there he consummated his marriage to Ṣafiyah bint Huyay. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghourt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, “Is she (Ṣafiyah) considered as his wife or his slave-girl?” Then they said, “If he orders her to veil herself, she will be one of the Mothers of the believers; but if he does not order her to veil herself, she will be a slave-girl.” So when the Prophet ﷺ proceeded from there, he made a space for her behind him (on his she-camel) and put a screening veil between her and the people. (See H. 371)

٥٠٨٥ - حَدَّثَنَا قُتَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْرٍ وَالْمَدِينَةِ ثَلَاثًا يُبَيِّنُ عَلَيْهِ بَصِيفَةَ بِتْ حُبَيْيَ، فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ، فَمَا كَانَ فِيهَا خُبْزٌ وَلَا لَحْمٌ، أُمِرَّ بِالْأَنْطَاعِ فَلُقِيَ فِيهَا مِنَ الشَّمْرِ وَالْأَقْطَنِ وَالسَّمْنِ فَكَانَتْ وَلِيمَتُهُ، فَقَالَ الْمُسْلِمُونَ: إِنْدَى أُمَّهَاتِ الْمُؤْمِنِينَ أَوْ مِمَّا مَلَكَتْ تَيْمِينُهُ، فَقَالُوا: إِنْ حَجَبَهَا فَهِيَ مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبَهَا فَهِيَ مِمَّا مَلَكَتْ تَيْمِينُهُ. فَلَمَّا ارْتَحَلَ وَظَلَّ لَهَا

خَلْفَهُ وَمَدَّ الْحِجَابَ بَيْنَهَا وَبَيْنَ

النَّاسُ . [رَاجِعٌ : ٣٧١]

(14) CHAPTER. Whoever regarded the manumission of a slave-girl as her *Mahr*.

١٤) بَابُ مَنْ جَعَلَ عِنْقَ الْأَمَةِ صَدَاقَهَا

5086. Narrated Anas bin Mālik رضي الله عنه : Allāh's Messenger ﷺ manumitted Šafiyah and regarded her manumission as her *Mahr*.

٥٠٨٦ - حَدَّثَنَا قُتْبِيَّةُ بْنُ سَعِيدٍ : حَدَّثَنَا حَمَّادٌ ، عَنْ ثَابِتٍ وَشُعِيبٍ بْنِ الْجُبَاحِ ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْنَقَ صَفِيَّةَ وَجَعَلَ عَنْقَهَا صَدَاقَهَا .

(15) CHAPTER. The marrying of the poor by virtue of the Statement of Allāh تَعَالَى :
“If they be poor, Allāh will enrich them out of His Bounty.” (V.24:32)

(١٥) باب تزويج المُعْسِرِ، لقوله تعالى: «إِن يَكُونُوا فُقَرَاءً يُغْنِهِمُ اللَّهُ مِنْ أَنْفُسِهِمْ» [آل عمران: ٣٢]

5087. Narrated Sahl bin Sa'd As-Sâ'îdî : A woman came to Allâh's Messenger ﷺ and said, "O Allâh's Messenger! I have come to give you myself in marriage (without *Mahr*)."
Allâh's Messenger ﷺ looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his Companions got up and said, "O Allâh's Messenger! If you are not in need of her, then marry her to me."
The Prophet ﷺ said, "Have you got something to offer (as a *Mahr*)?" The man said, "No, by Allâh, O Allâh's Messenger!"
The Prophet ﷺ said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allâh, I have not found anything." Allâh's Messenger ﷺ said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allâh, O Allâh's Messenger! I could not find even an iron ring, but this is my *Izâr*⁽¹⁾"

٥٠٨٧ - حَدَّثَنَا فُتَيْبَةُ: حَدَّثَنَا عَبْدُ
العَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ
سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: جَاءَتِ
امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
رَسُولَ اللَّهِ، حِثْتُ أَهْبَطُ لَكَ نَفْسِي،
قَالَ: فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
النَّظَرَ فِيهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ رَأْسَهُ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ
يَقْضِ فِيهَا شَيْئًا جَلَسَتْ، فَقَامَ رَجُلٌ
مِّنْ أَصْحَابِهِ قَالَ: يَا رَسُولَ اللَّهِ، إِنْ
لَمْ يَكُنْ لَّكَ بِهَا حَاجَةٌ فَرُوْجُنِيهَا،
فَقَالَ: «وَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟» قَالَ:
لَا، وَاللَّهِ يَا رَسُولَ اللَّهِ. فَقَالَ:
إِذْهَبْ إِلَى أَهْلِكَ فانْظُرْ هَلْ تَجِدُ
شَيْئًا؟» فَذَهَبَ ثُمَّ رَجَعَ قَالَ: لَا،

(1) (H. 5087) A garment to cover the lower part of the body.

(waistsheet)." He had no *Ridā*⁽¹⁾. He added, "I give half of it to her." Allāh's Messenger ﷺ said, "What will she do with your *Izār*? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allāh's Messenger ﷺ saw him going, he ordered that he be called back. When he came, the Prophet ﷺ said, "How much of the Qur'ān do you know?" He said, "I know such *Sūrah* and such *Sūrah*," "Do you know them by heart?" He replied, "Yes." The Prophet ﷺ said, "Go, I marry her to you for that much of the Qur'ān which you have."

وَاللَّهُ مَا وَجَدَتْ شَيْئًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْطُرْ وَلَنْ خَاتَمًا مِنْ حَدِيدٍ». فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا، وَاللَّهُ يَا رَسُولَ اللَّهِ وَلَا خَاتَمًا مِنْ حَدِيدٍ وَلِكُنْ هَذَا إِزارِي - قَالَ سَهْلٌ: مَا لَهُ رِداءً - فَلَهَا نَصْفُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَضَعُ بِإِزارِكَ؟ إِنْ لَيْسَتْ لَمْ يَكُنْ عَلَيْهَا مِنْ شَيْءٍ، وَإِنْ لَيْسَتْ لَمْ يَكُنْ عَلَيْكَ مِنْ شَيْءٍ»، فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ، فَرَأَهُ رَسُولُ اللَّهِ ﷺ مُوْلِيًّا فَأَمَرَ بِهِ فَدُعِيَ، فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا، عَدَّهَا، فَقَالَ: «تَقْرُؤُهُنَّ عَنْ ظَهِيرٍ قَلْبِكِ؟» قَالَ: نَعَمْ، قَالَ: «اذْهَبْ فَقَدْ مَلَكْتُكُها بِمَا مَعَكَ مِنَ الْقُرْآنِ». [راجع: ٢٣١٠]

(١٦) بَابُ الْأَكْفَاءِ فِي الدِّينِ،
وَقُولُهُ: «وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ
بَشَرًا فَجَعَلَهُ نَسَّا وَصَهْرًا» الآية
[الفرقان: ٥٤].

(16) CHAPTER. (Both husband and wife) should have the same religion.

And the Statement of Allāh :

"And it is He Who has created man from water; and has appointed for him kindred by blood and kindred by marriage." (V.25:54)

5088. Narrated 'Aishah رضي الله عنها: Abū Hudhaifa bin 'Utba bin Rabī'a bin 'Abd-Shams who had witnessed the battle of Badr along with the Prophet ﷺ, adopted Sālim as his son, to whom he married his niece, Hind bin Al-Walid bin 'Utba bin Rabī'a ; and Sālim was the freed slave of an *Anṣārī* woman, just as the Prophet ﷺ, had adopted Zaid as his son. It was the custom in the pre-Islāmic

٥٠٨٨ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبِيرِ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَبَا حُذَيْفَةَ بْنَ
عُتْبَةَ بْنَ رَبِيعَةَ بْنَ عَبْدِ شَمِيزِ وَكَانَ
مِنْ شَهِدَ بَدْرًا مَعَ النَّبِيِّ ﷺ تَبَّيَّنَ

(1) (H. 5087) A garment to cover the upperpart of the body.

period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allāh revealed the Divine Verses: "Call them (adopted sons) by (the names of) their fathers (up to) and *Mawālikum* (your freed slaves)." (V.33:5), the adopted persons were called by their father's names. The one whose father was not known, would be regarded as a *Maulā* and your brother in religion. Later on Sahla bint Suhail bin 'Amr Al-Ourashī Al-Āmirī - and she was the wife of Hudhaifa bin 'Utba - came to the Prophet ﷺ and said, "O Allāh's Messenger! We used to consider Sālim as our (adopted) son, and now Allāh has revealed what you know (regarding adopted sons)." The subnarrator then mentioned the rest of the narration. (See H. 4000)

سالماً وَأَنْكَحَهُ بِنْتَ أَخِيهِ هِنْدَ بْنَ الوليدِ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ وَهُوَ مَوْلَى لِمَرْأَةٍ مِّنَ الْأَنْصَارِ، كَمَا تَبَّنَى التَّئِي زَيْدًا. وَكَانَ مَنْ تَبَّنَى رَجُلًا فِي الْجَاهِلِيَّةِ دَعَاءُ النَّاسِ إِلَيْهِ وَوَرَثَ مِنْ مِيرَاثِهِ، حَتَّى أَنْزَلَ اللَّهُ 《أَدْعُوهُمْ لِأَبَائِهِمْ》 إِلَى قَوْلِهِ: 《وَمَوْلَاهُمْ》 فَرَدُوا إِلَى آبَائِهِمْ. فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كَانَ مَوْلَى وَأَحَادِيثِ الدِّينِ. فَجَاءَتْ سَهْلَةُ بِنْتُ سَهْلٍ بْنِ عَمْرٍو الْقَرْشِيُّ ثُمَّ الْعَامِرِيُّ - وَهِيَ امْرَأَةُ أَبِي حُدَيْفَةَ بْنِ عُتْبَةَ - الَّتِي فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نَرَى سَالِمًا وَلَدًا، وَقَدْ أَنْزَلَ اللَّهُ فِيهِ مَا قَدْ عَلِمْتَ. فَذَكَرَ الْحَدِيثَ.

[راجع: ٤٠٠]

5089. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: Allah's Messenger ﷺ entered upon Dūbā' bint Az-Zubair and said to her, "Do you have a desire to perform the *Hajj*?" She replied, "By Allāh, I feel sick." He said to her, "Intend to perform *Hajj* and stipulate something by saying, 'O Allāh, I will finish my *Ihrām* at any place where You stop me (i.e. I am unable to go further).'"⁽¹⁾ She was the wife of Al-Miqdād bin Al-Aswad.

٥٠٨٩ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ 《عَلَى ضَبَاعَةٍ بِنْتُ الرُّبِّيرِ》 فَقَالَ لَهَا: 《الْعَلَّكِ أَرَدْتِ الْحَجَّ》، قَالَتْ: وَاللَّهِ لَا أَجِدُنِي إِلَّا وَجِهَةً، فَقَالَ لَهَا: «حُجَّيْ وَأَشْرَطْي»، قُولَى: اللَّهُمَّ مَحْلِي حَيْثُ حَبَسْتَنِي، وَكَانَتْ تَحْتَ الْمِقْدَادِ بْنِ الْأَسْوَدِ.

٥٠٩٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي

5090. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "A woman is married for four (things), i.e. her wealth, her family

(1) (H. 5089) If the ailment gets aggravated, she would abandon her *Ihrām*.

status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser.”

سَعِيدُ ابْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «تُنكِحُ الْمَرْأَةَ لِأَرْبَعَ لِمَالِهَا، وَلِحَسَبِهَا، وَجَمَالِهَا، وَلِدِينِهَا، فَإِظْفَرْ بِذَاتِ الدِّينِ تَرِبَّتْ بِذَاتِكَ».

5091. Narrated Sahl: A man passed by Allāh's Messenger ﷺ and Allāh's Messenger ﷺ asked (his companions), “What do you say about this (man)?” They replied, “If he asks for a lady's hand, he ought to be given her in marriage ; and if he intercedes (for someone), his intercession will be accepted ; and if he speaks, he will be listened to”. Allāh's Messenger ﷺ kept silent, and then another man from among the poor Muslims passed by, and Allāh's Messenger ﷺ asked (them), “What do you say about this man?” They replied, “If he asks for a lady's hand in marriage , no one will accept him, and if he intercedes (for someone), his intercession will not be accepted ; and if he speaks, he will not be listened to.” Allāh's Messenger ﷺ said, “This poor man is better than so many of the first as to fill the earth.” (See *Hadīth* No. 6447, Vol 8).

(17) CHAPTER. Equality in wealth (is not essential for the marriage). And the marriage of a poor man with a well-to-do lady.

5092. Narrated ‘Urwa that he asked ‘Aishah رضي الله عنها regarding the Verse :

‘If you fear that you shall not be able to deal justly with the orphans.’ (V.4:3)

She said, “O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her

٥٠٩١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمَ، عَنْ أَبِيهِ، عَنْ سَهْلٍ قَالَ: مَرْ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: «مَا تَقُولُونَ فِي هَذَا؟» قَالُوا: حَرَيْ إِنْ خَطَبَ أَنْ يُنْكِحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ، وَإِنْ قَالَ أَنْ يُسْتَمِعَ، قَالَ: ثُمَّ سَكَّ. فَمَرْ رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ قَالَ: «مَا تَقُولُونَ فِي هَذَا؟» قَالُوا: حَرَيْ إِنْ خَطَبَ أَنْ لَا يُنْكِحَ، وَإِنْ شَفَعَ أَنْ لَا يُشَفَّعَ، وَإِنْ قَالَ أَنْ لَا يُسْتَمِعَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا خَيْرٌ مِنْ مُلْءِ الْأَرْضِ مِثْلَ هَذَا». [انظر : ٦٤٤٧]

(١٧) بَابُ الْأَكْفَاءِ فِي الْمَالِ، وَتَرْزُوْجِ الْمُقْلَلِ الْمُتَرِبِّةِ

٥٠٩٢ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ عَنْ عَقَيلٍ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا «وَإِنْ حَقَّمْ أَلَّا نُقْسِطُوا فِي الْيَتَمَّ» [النساء: ٣] قَالَتْ:

and) curtails her *Mahr*. Such guardians have been forbidden to marry them unless they do justice by giving them their full *Mahr*, and they have been ordered to marry other than them. The people asked for the verdict of Allāh's Messenger ﷺ after that, so Allāh revealed: 'They ask your legal instruction concerning the women... whom you desire to marry.' (V.4:127) So Allāh revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full *Mahr*. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full *Mahr*.

(18) CHAPTER. What evil omen of a lady is to be warded off. And the Statement of Allāh تَعَالَى :

"Verily, among your wives and your children, there are enemies for you". (i.e. may stop you from the obedience of Allāh) (V.64:14)

5093. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا : Allāh's Messenger ﷺ said, "There is an evil omen in a woman, a house and a horse."⁽¹⁾

(1) (H. 5093) The evil omen of a woman is her bad character, of a house is the bad neighbours, and of a horse is that one does not use it for *Jihād* in Allāh's Cause.

يا ابْنَ أَخْتِي ، هُذِهِ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيَّهَا فَيَرْغُبُ فِي جَمَالِهَا وَمَالِهَا وَيُرِيدُ أَنْ يَقْصُصَ صَدَاقَهَا ، فَتَهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا فِي إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحٍ مِنْ سِوَاهُنَّ . قَالَتْ : وَاسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ ﷺ بَعْدَ ذَلِكَ فَأَنْزَلَ اللَّهُ تَعَالَى 《وَيَسْقُطُونَكُمْ فِي النِّسَاءِ》 إِلَى 《وَرَغْبَوْنَ أَنْ تَنْكِحُوهُنَّ》 [النساء: ١٢٧] فَأَنْزَلَ اللَّهُ لِهُمْ أَنَّ الْيَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ وَمَالٍ رَغْبُوا فِي نِكَاحِهَا وَنَسِيَّهَا فِي إِكْمَالِ الصَّدَاقِ ، وَإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمَالِ تَرْكُوهَا وَأَخْدُوا غَيْرَهَا مِنَ النِّسَاءِ . قَالَتْ : فَكَمَا يَتُرْكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيَسْ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغَبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الْأُوْفَى مِنِ الصَّدَاقِ . [راجع : ٢٤٩٤]

(18) بَابُ مَا يُنَتَّقُ مِنْ شُؤُمِ الْمَرْأَةِ . وَقَوْلُهُ تَعَالَى : 《إِنَّ مِنْ آزْيَاصِكُمْ وَأَوْلَادِكُمْ عَذَّوْ لَكُمْ》 [العنابين: ١٤]

٥٠٩٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكُ ، عَنْ ابْنِ شَهَابٍ ، عَنْ حَمْزَةَ وَسَالِمٍ ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ

عنهما: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الشُّؤُمُ فِي الْمَرْأَةِ، وَالدَّارِ، وَالْفَرَسِ». [راجع: ٢٠٩٩]

٥٠٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَابٍ: حَدَّثَنَا يَزِيدُ بْنُ رُبَيعٍ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ السَّقْلَانِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: ذَكَرُوا الشُّؤُمَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ كَانَ الشُّؤُمُ فِي شَيْءٍ فَفِي الدَّارِ، وَالْمَرْأَةِ، وَالْفَرَسِ». [راجع: ٢٠٩٩]

٥٠٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِيهِ حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنْ كَانَ فِي شَيْءٍ فِي الْفَرَسِ، وَالْمَرْأَةِ، وَالْمَسْكِنِ». [راجع: ٢٨٥٩]

٥٠٩٦ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعبَةُ، عَنْ سُلَيْمَانَ التَّيْمِيِّ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ النَّهَدِيَّ، عَنْ أَسَمَّةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ».

(١٩) بَابُ الْمُرَّةِ تَحْتَ الْعَبْدِ

٥٠٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

(19) CHAPTER. (About) a free lady as the wife of a slave.

٥٠٩٧. Narrated 'Aishah : Three principles were established because of Barīra: (i) When Barīra was manumitted she was given the option (to remain with her slave husband or not). (ii) Allāh's Messenger ﷺ said, "The *Walā'* of the slave is for the one

who manumits (the slave)." (iii) When Allāh's Messenger ﷺ entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home. The Prophet ﷺ said, "Didn't I see the cooking pot (on the fire)?" It was said, "That is the meat given in charity to Barīra, and you do not eat the (things given in) charity." The Prophet ﷺ said, "It is an object of charity for Barīra, and it is a present for us." (See H. 5430)

(20) CHAPTER. Not to marry more than four (at a time) as is decreed in the Statement of Allāh تعالى:
“...two or three or four...” (V.4:3)⁽¹⁾

'Ali bin Al-Hussain عليه السلام said: "It means, two or three or four." And the Statement of Allāh تعالى:

"(Angels) with wings, two or three or four." (V.35:1) namely, two, three or four⁽¹⁾.

5098. Narrated Āishah رضي الله عنها (regarding) the Verse –

"And if you fear that you shall not be able to deal justly with the orphans..." (V.4:3):

It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four.

قالت: كَانَتْ فِي بَرِيرَةَ ثَلَاثُ سُنَّنَ: عَنَقْتَ فَخُجِرَتْ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «الَّوَلَاءُ لِمَنْ أَعْنَقَ». وَدَخَلَ رَسُولُ اللَّهِ ﷺ وَبِرْمَةً عَلَى التَّارِفَقْرَبَ إِلَيْهِ حُبْزٌ وَأَدْمٌ مِنْ أَدْمِ الْبَيْتِ قَالَ: «أَلَمْ أَرِ الْبَرْمَةَ؟» فَقَيْلَ: لَحْمٌ ثُصُدَقَ بِهِ عَلَى بَرِيرَةَ، وَأَنْتَ لَا تَأْكُلُ الصَّدَقَةَ، قَالَ: «هُوَ عَنْهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». [راجع: ٤٥٦]

(٢٠) بَابٌ: لَا يَتَزَوَّجُ أَكْثَرُ مِنْ أَرْبَعَ لِقَوْلِهِ تَعَالَى: ﴿مَنِي وَثَلَاثَ وَرَبِيعَ﴾ [النساء: ٢]

وَقَالَ عَلَيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ: يَعْنِي مَنِي أَوْ ثَلَاثَ أَوْ رُبَاعَ. وَقَوْلُهُ جَلَ ذِكْرُهُ: ﴿لَوْلَى أَجْمَعِي مَنِي وَثَلَاثَ وَرَبِيعَ﴾ [فاطر: ١] يَعْنِي مَنِي أَوْ ثَلَاثَ أَوْ رُبَاعَ.

٥٠٩٨ - حدثنا محمد: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائشَةَ ﴿وَإِنْ خَفْتُمْ أَلَا تَقْسِطُوا فِي الْيَتَمَّ﴾ [النساء: ٣] قَالَتْ: هِيَ الْيَتَمَّةُ تَكُونُ عِنْدَ الرَّجُلِ وَهُوَ وَلِيُّهَا فَيَتَرَوَّجُهَا عَلَى مَالِهَا وَيُسِيءُ مُصْحَبَتَهَا وَلَا يَعْدِلُ فِي مَالِهَا. فَلَيَتَزَوَّجَ مَا طَابَ لَهُ مِنَ النِّسَاءِ سَوَاهَا مَنِي وَثَلَاثَ وَرُبَاعَ. [راجع: ٢٤٩٤]

(1) (Ch. 20) The Arabic word for 'or' in the Verses mentioned here are 'wa' which means 'and' in other contexts. This is why the Verses are followed by comments to indicate that the word 'wa' occurring here, means 'or' (not 'and').

(21) CHAPTER. (The Verse :)

“...your foster-mothers who gave you suck.”
(V.4:23)

And foster suckling relations render marriage unlawful, just as the corresponding birth (blood) relations.

5099. Narrated ‘Āishah، the wife of the Prophet ﷺ that while Allāh’s Messenger ﷺ was with her, she heard a voice of a man asking permission to enter the house of Hafṣa. ‘Āishah added: I said, “O Allāh’s Messenger! This man is asking permission to enter your house.” The Prophet ﷺ said, “I think he is so-and-so,” naming the foster (suckling) uncle of Hafṣa. ‘Āishah said, “If so-and-so,” naming her foster (suckling) uncle, “were living, could he enter upon me?” The Prophet ﷺ said, “Yes, for foster (suckling) relations make all those things unlawful which are unlawful through corresponding birth (blood) relations.”

(٢١) بَابٌ: «وَأَنْتُمْ كُمْ أَلَّا
أَرْضَعْنَكُمْ» [السَّاء: ٢٣] وَيَحْرُمُ مِنَ
الرَّضَاةَ مَا يَحْرُمُ مِنَ النَّسَبِ

٥٠٩٩ - حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنِي
مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ
عُمْرَةَ بْنِتِ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ
زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ
ﷺ كَانَ عِنْدَهَا وَأَنَّهَا سَمِعَتْ صَوْتَ
رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ،
قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا
رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ، قَالَ النَّبِيُّ
ﷺ: «أَرَاهُ فُلَانًا»، لَعَمْ حَفْصَةَ مِنَ
الرَّضَاةَ. قَالَتْ عَائِشَةُ: لَوْ كَانَ
فُلَانٌ حَيَا - لَعَمَهَا مِنَ الرَّضَاةَ -
دَخَلَ عَلَيَّ؟ فَقَالَ: «نَعَمْ، الرَّضَاةُ،
تُحْرِمُ مَا تُحْرِمُ الولادة». [راجع:
٢٦٤٦]

٥١٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ
جَابِرٍ ابْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:
قَبِيلُ النَّبِيِّ ﷺ: أَلَا تَنكِحُ ابْنَةَ حَمْزَةَ؟
قَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاةَ».
وَقَالَ يَشْرُبُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ:
سَمِعْتُ قَتَادَةَ: سَمِعْتُ جَابِرَ بْنَ زَيْدَ
مِثْلَهُ. [راجع: ٢٦٤٥]

٥١٠١ - حَدَّثَنَا الْحَكَمُ بْنُ
نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الرَّهْبَرِيِّ

5100. Narrated Ibn ‘Abbās: It was said to the Prophet ﷺ, “Won’t you marry the daughter of Ḥamza?” He said, “She is my foster suckling niece (suckling brother’s daughter).”

5101. Narrated Umm Ḥabība, daughter of Abū Sufyān: I said, “O Allāh’s Messenger! Marry my sister, the daughter

of *Abū Sufyān*.” The Prophet ﷺ said, “Do you like that?” I replied, “Yes, for even now I am not your only wife and I like that my sister should share the good with me.” The Prophet ﷺ said, “But that is not lawful for me.” I said, “We have heard that you want to marry the daughter of *Abū Salama*.” He said, “(You mean) the daughter of *Umm Salama*?” I said, “Yes.” He said, “Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster suckling niece. I and *Abū Salama* were suckled by *Thuwaiba*. So you should not present to me your daughters or your sisters (in marriage).”

Narrated ‘Urwa: *Thuwaiba* was the freed slave girl of *Abū Lahab* whom he had manumitted, and then she suckled the Prophet ﷺ. When *Abū Lahab* died, one of his relatives saw him in a dream in a very bad state and asked him, “What have you encountered?” *Abū Lahab* said, “I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting *Thuwaiba*.”

(22) CHAPTER. Whoever said: “No suckling is to be carried on after the baby is two years old.” As the Statement of Allāh: تعالى:

“...two whole years, (that is) ‘for those (parents) who desire to complete the term of suckling (breast feeding)...’” (V.2:233)

And what amount of suckling renders marriage unlawful.

قال: أخبرني عزوة ابن الزبير: أنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أَمَّ حَبِيبَةَ بِنْتَ أَبِي سُفِيَانَ أَخْبَرَتْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ انْكُحْ أَخْتِي بِنْتَ أَبِي سُفِيَانَ؟ فَقَالَ: «أَوْ تُحِبِّينَ ذَلِكَ؟» قَلْتُ: نَعَمْ لَئِنْتُ لَكَ بِمُخْلِيَّةً وَأَحَبْ مَنْ شَارَكَنِي فِي خَيْرِ أَخْتِي. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ ذَلِكَ لَا يَحْلُّ لِي»، قَلْتُ: إِنَّا نُهَدِّثُ أَنَّكَ تُرِيدُ أَنْ تَنكِحَ بِنْتَ أَبِي سَلَمَةَ، قَالَ: «بِنْتُ أَمَّ سَلَمَةَ؟» قَلْتُ: نَعَمْ، فَقَالَ: «لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي، إِنَّهَا لَابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتِنِي وَأَبَا سَلَمَةَ ثُوَبَيْهُ، فَلَا تَعْرِضْنِ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخْوَاتِكُنَّ». قَالَ عَزْوَةُ: وَتُوْبَيْهُ مَوْلَةُ لَأَبِي لَهَبٍ، وَكَانَ أَبُو لَهَبٍ أَعْنَتْهَا فَأَرْضَعَتِ النَّبِيُّ ﷺ، فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ يُشَرِّ حَبِيبَةَ: قَالَ لَهُ: ماذا لَقيتْ؟ قَالَ: أَبُو لَهَبٍ: لَمْ أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّي سُقِيتُ فِي هَذِهِ بَعْنَاقِي ثُوَبَيْهَ.

[انظر: ٥١٢٣، ٥١٠٧، ٥١٢٦] (٢٢) بَابُ مَنْ قَالَ: لَا رَضَاعَ بَعْدَ حَوْلَيْنِ، لِقُولِهِ عَزْ وَجَلَّ: «حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُمَمِّ الرَّضَاعَةَ» [البقرة: ٢٢٣] وَمَا يُحَرِّمُ مِنْ فَلِيلِ الرَّضَاعِ وَكَثِيرِهِ.

5102. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا that the Prophet ﷺ entered upon her while a man was sitting with her. Signs of anger seemed to appear on his face as if he disliked that. She said, “Here is my (foster suckling) brother.” He said, “Be sure as to who is your foster suckling brother, for foster suckling relationship is established only when milk is the only food of the child.”⁽¹⁾

(23) CHAPTER. The milk belongs to the husband (if one drinks the milk of a lady then the husband of that lady is just like his father, i.e., he will be his foster suckling father).

5103. Narrated ‘Āishah that Aflah، the brother of Abū Al-Qu’ais، her foster suckling uncle, came, asking permission to enter upon her after the Verse of *Al-Hijāb* (the use of veils by women) was revealed. ‘Āishah added: I did not allow him to enter, but when Allāh’s Messenger ﷺ came, I told him what I had done, and he ordered me to give him permission.

(24) CHAPTER. The witness of a wet nurse.

5104. Narrated ‘Uqba bin Al-Ḥārith: I married a woman and then a black lady came to us and said, “I have suckled you both (you and your wife).” So I came to the Prophet ﷺ and said, “I married so-and-so and then a black lady came to us and said to me, ‘I have

٥١٠٢ - حَدَّثَنَا أَبُو الوليد: حَدَّثَنَا شَعْبَةُ، عَنِ الأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ فَكَانَتْ تَغْيِيرُ وَجْهِهِ، كَانَهُ كَثِيرٌ ذُلْكَ، قَالَتْ: إِنَّهُ أَخِي، قَالَ: «اَنْظُرْنِي مَا اُخْوَاتِكَنْ فَإِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ». [راجع: ٢٦٤٧]

(23) باب لَبِنِ الْفَحْلِ

٥١٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شِهَابٍ، عَنْ غُرْوَةَ بْنِ الزَّبِيرِ، عَنْ عَائِشَةَ: أَنَّ أَفْلَحَ أَخَا أَبِي الْقَعْدَيْنِ جَاءَ يُسْتَأْذِنُ عَلَيْهَا وَهُوَ عَمْهَا مِنَ الرَّضَاعَةِ بَعْدَ أَنْ نَزَّلَ الْحِجَابُ، فَأَبَيْتُ أَنْ آذَنَ لَهُ. فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ أَخْبَرَهُ بِالَّذِي صَنَعْتُ فَأَمْرَنِي أَنْ آذَنَ لَهُ. [راجع: ٢٦٤٤]

(24) باب شَهَادَةِ الْمُرْضِعَةِ

٥١٠٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَيُوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلِينَكَةَ قَالَ: حَدَّثَنِي عَبْيُودُ بْنُ أَبِي مَرِيمَ، عَنْ

(1) (H. 5102) Suckling which brings about foster relations is that which is done when the baby is under two years of age, and the baby should at least have taken a good suck for five times.

suckled both of you.' But I think she is a liar." The Prophet ﷺ turned his face away from me and I moved to face his face, and said, "She is a liar." The Prophet ﷺ said, "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife)."

عُقْبَةَ بْنِ الْحَارِثِ قَالَ: وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ لِكِنِي لِحَدِيثِ عُبَيْدِ أَخْفَظَ، قَالَ: تَرَوْجُتُ امْرَأَةً فَجَاءَتْنَا امْرَأَةً سُوْدَاءً، فَقَالَتْ: أَرْضَعْتُكُمَا، فَأَتَيْتُهُنَّا فَقُلْتُ: تَرَوْجُتُ فُلَانَةَ بِنْتَ إِنَّمَا قَدْ أَرْضَعْتُكُمَا، وَهِيَ كَاذِبَةُ. فَأَغْرَضَ عَنِّي فَأَتَيْتُهُ مِنْ قِيلِ وَجْهِهِ، قُلْتُ: إِنَّهَا كَاذِبَةُ، قَالَ: «كَيْفَ بِهَا وَقَدْ زَعَمْتَ أَنَّهَا قَدْ أَرْضَعْتُكُمَا؟ دَعْهَا عَنْكَ»، وَأَشَارَ إِسْمَاعِيلَ بِإِضْبَاعِهِ السَّبَابَةَ وَالْوُسْطَى، يَحْكِي أَيُّوبَ.

[راجع: ٨٨]

(25) CHAPTER. What women are lawful for one to marry and what are unlawful. And the Statement of Allāh :

"Forbidden to you (for marriage) are: your mothers, your daughters.. (up to).. Ever All-Knowing, All-Wise." (V.4:23,24)

And Anas said, "‘Also (prohibited are) the women already married,’ means those free ladies who have their own husbands, are also unlawful for you to marry, except those whom your right hands possess.” So, he (Anas) considers that there is no harm if a man gets his slave girl divorced by his slave. And Allāh said:

"Do not marry *Al-Mushrikūn* (idolatress etc.) till they believe (i.e., worship Allāh Alone)." (V.2:221)

And Ibn ‘Abbās said, “It is prohibited to marry more than four wives as it is prohibited to marry one’s own mother, daughter or sister.”

5105. Ibn ‘Abbās further said, “Seven types of marriages are unlawful because of

(٢٥) بَابٌ مَا يَحِلُّ مِنَ النِّسَاءِ وَمَا يَحْرُمُ وَقُولَهُ تَعَالَى : «حُرِّمَتْ عَيْنَكُمْ أَمْهَاتُكُمْ وَبَنَائِكُمْ» إِلَى «عَلِيمًا حَكِيمًا» الآية [النساء: ٢٣ - ٢٤] وَقَالَ أَنَسٌ: «وَالْمُحْصَنَتُ مِنَ النِّسَاءِ» ذَوَاتُ الْأَزْوَاجِ الْحَرَائِرُ حَرَامٌ «إِلَّا مَا مَلَكَتْ أَيْمَنُكُمْ» لَا يَرَى بَأْسًا أَنْ يَتَنَزَّعَ الرَّجُلُ جَارِيَةً مِنْ عَبْدِهِ. وَقَالَ: «وَلَا تَنْكِحُوا النَّسَرَكَتِ حَقَّ يَوْمَئِنَّ» [البقرة: ٢٢١] وَقَالَ أَبُنْ عَبَّاسٍ: مَا زَادَ عَلَى أَرْبَعٍ فَهُوَ حَرَامٌ كَأُمِّهِ وَابْنَتِهِ وَأُخْرِيهِ .

٥١٠٥ - وَقَالَ لَنَا أَحْمَدُ بْنُ

blood relations, and seven because of marriage relations.” Then Ibn ‘Abbās recited the Verse:

“Forbidden to you (for marriage) are your mothers...” (V.4:23)

‘Abdullāh bin Ja‘far married the daughter and wife of ‘Alī at the same time (they were step-daughter and mother). Ibn Sirīn said, “There is no harm in that.” But Al-Hasan Al-Baṣrī disapproved of it at first, but then said that there was no harm in it. Al-Hasan bin Al-Ḥasan bin ‘Alī married two of his cousins in one night. Ja‘far bin Zaid disapproved of that because it would bring about hatred (between the two cousins), but it is not unlawful, as Allāh said,

“Lawful to you are all others [beyond those (mentioned)].” (V.4:24)

Ibn ‘Abbās said, “If somebody commits illegal sexual intercourse with his wife’s sister, his wife does not become unlawful for him for him”.

And narrated Abū Ja‘far, “If a person commits homosexuality with a boy, then the mother of that boy is unlawful for him to marry.”

Narrated Ibn ‘Abbās, “If one commits illegal sexual intercourse with his mother-in-law, then his married relation to his wife does not become unlawful.” Abū Naṣr is reported to have said that Ibn ‘Abbās in the above case, regarded his marital relation to his wife unlawful, but Abū Naṣr is not known well for hearing *Hadīth* from Ibn Abbās.

Imrān bin Ḥusain, Jābir bin Zaid, Al-Hasan and some other Irāqīs, are reported to have judged that his marital relations to his wife would be unlawful. In the above case Abū Hurairah said, “The marital relation to one’s wife does not become unlawful except if one has had sexual intercourse (with her mother).” Ibn Al-Musaiyab, ‘Urwa, and Az-

خَبِيلٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفِيَّانَ: حَدَّثَنِي حَبِيبٌ، عَنْ سَعِيدٍ عَنْ أَبِي عَبَّاسٍ: حَرُومٌ مِنَ النَّسَبِ سَبْعَ، وَمِنَ الصَّهْرِ سَبْعَ. ثُمَّ قَرَأَ «حَرُومَتْ عَلَيْكُمْ أُنْهَكُمْ» الْآيَةُ وَجَمَعَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بَيْنَ ابْنَةِ عَلَيٍّ وَامْرَأَةِ عَلَيٍّ. وَقَالَ أَبْنُ سِيرِينَ: لَا بَأْسَ بِهِ، وَكَرِهُ الْحَسَنُ مَرْأَةً، ثُمَّ قَالَ: لَا بَأْسَ بِهِ. وَجَمَعَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلَيٍّ بَيْنَ ابْنَتَيْنِ عَمٍّ فِي لَيْلَةٍ، وَكَرِهُ جَابِرُ بْنُ زَيْدٍ لِلنُّطْبِيَّةِ، وَلَيْسَ فِيهِ تَحْرِيمٌ، لِغَوْلِهِ تَعَالَى: «وَأَحِلَّ لَكُمْ مَا وَرَأَتِ دَلِيلُكُمْ» [النساء: ٢٤] وَقَالَ عِنْدُهُمْ، عَنْ أَبِي عَبَّاسٍ: إِذَا زَنِي بِأُخْتِ امْرَأَتِهِ لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُرَوَى عَنْ يَحْيَى الْكَنْدِيِّ، عَنِ الشَّعْبِيِّ وَأَبِي جَعْفَرٍ فِيمَنْ يَلْعَبُ بِالصَّبَرِيِّ: إِنْ أَدْخَلَهُ فِيهِ فَلَا يَتَرَوَّجُنَّ أُمَّهُ. وَيَحْتَى هَذَا عَيْرُ مَعْرُوفٍ لَمْ يُتَابِعْ عَلَيْهِ. وَقَالَ عِنْدُهُمْ، عَنْ أَبِي عَبَّاسٍ: إِذَا زَنِي بِهَا لَا تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُذَكَّرُ عَنْ أَبِي نَصِيرِ أَنَّ أَبِنَ عَبَّاسٍ حَرَمَهُ، وَأَبُو نَصِيرٍ هَذَا لَمْ يُعْرَفْ بِسَمَاعِهِ مِنْ أَبِنِ عَبَّاسٍ وَيُرَوَى عَنْ عَمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ زَيْدٍ وَالْحَسَنِ وَبَعْضِ أَهْلِ الْعَرَاقِ قَالَ: يَحْرُمُ عَلَيْهِ. وَقَالَ أَبُو هُرَيْرَةَ: لَا يَحْرُمُ عَلَيْهِ حَتَّى يُلْزَقَ بِالْأَرْضِ، يَعْنِي

Zuhri allow such a person to keep his wife. 'Ali said, "His marital relations to his wife does not become unlawful."

يُحَمِّلَ وَجْهَةُ ابْنِ الْمُسَيَّبِ وَعُرْوَةُ
وَالزُّهْرِيُّ، وَقَالَ الزُّهْرِيُّ: قَالَ عَلَيْهِ:
لَا يَخْرُمُ، وَهُذَا مُرْسَلٌ.

(26) CHAPTER. (The Statement of Allāh :)
‘...your step-daughters under your guardianship, born of your wives, to whom you have gone in (consummated your marriage)...’ (V.4:23)

And Ibn 'Abbās said (regarding the Verse) that the words 'Dukhūl', 'Maśīs', and 'Limās' all means the sexual intercourse. And whoever says that the grand-daughters (born of one's wife) are also unlawful to marry like her daughters, as indicates the statement of the Prophet ﷺ to Umm Ḥabiba, “Do not present to me your sisters,” Similarly, the wife of a grandson and the wife of a son are equally unlawful to marry. Will a step-daughter of a man be called a step-daughter if she is not under his guardianship? The Prophet ﷺ gave a step-daughter of his to some people to take care of. The Prophet ﷺ called his grandson (Al-Hasan bin 'Ali) his son.

5106. Narrated Umm Ḥabiba : I said, “O Allāh’s Messenger! Do you like to marry (my sister) the daughter of Abū Sufyān?” The Prophet ﷺ said, “What shall I do (with her)?” I said, “Marry her.” He said, “Do you like that?” I said, “(Yes), for even now I am not your only wife, so I like that my sister should share you with me.” He said, “She is not lawful for me (to marry).”⁽¹⁾ I said, “We have heard that you want to marry.” He said, “The daughter of Umm Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her

٢٦) بَابٌ: «وَرَبِّيْكُمْ أَلَّا تَفْعَلُ
حُبُورَكُمْ مِنْ نَسَاءِكُمْ أَلَّا تَدْخُلُ
بِهِنَّ» [النساء: ٢٣]

وَقَالَ ابْنُ عَبَّاسٍ: الدُّخُولُ
وَالْمُسَيْسُ وَاللَّمَاسُ هُوَ الْجِمَاعُ،
وَمَنْ قَالَ: بَنَاتُ وَلَدِهَا هُنَّ مِنْ بَنَاتِهَا
فِي التَّخْرِيمِ لِقَوْلِ النَّبِيِّ ﷺ لِأَمْ
حَبِيبَةَ: «لَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا
أَخْوَاتِكُنَّ» وَكَذَلِكَ حَلَالُ وَلَدِ الْأَبْنَاءِ
هُنَّ حَلَالُ الْأَبْنَاءِ. وَهَلْ نَسْمَى
الرَّبِيبَةَ وَإِنْ لَمْ تَكُنْ فِي حَجْرِهِ؟ وَدَفَعَ
النَّبِيِّ ﷺ رَبِيبَةَ لِهِ إِلَى مَنْ يَكْفُلُهَا.
وَسَمَّى النَّبِيُّ ﷺ ابْنَ ابْنَتِهِ ابْنَانًا.

٥١٠٦ - حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا
سُفِيَّانُ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ
رَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ قَالَ ثَالِثٌ: قُلْتُ: يَا
رَسُولَ اللهِ، هَلْ لَكَ فِي بَنْتِ أَبِي
سُفِيَّانَ؟ قَالَ: «فَأَفْعَلْ مَاذَا؟» قُلْتُ:
تَنْكِحُ، قَالَ: «أَتُنْجِينَ؟» قُلْتُ: لَسْتُ
لَكَ بِمُخْلِلَةٍ وَأَحَبُّ مِنْ شَرَكَنِي فِيكَ
أُخْتِي، قَالَ: «إِنَّهَا لَا تَجْلِلُ لِي».
قُلْتُ: بَلَغَنِي أَنَّكَ تَخْطُبُ، قَالَ:
«إِبْنَةُ أُمِّ سَلَمَةَ؟» قُلْتُ: نَعَمْ، قَالَ:

(1) (H. 5106) Because it is prohibited to marry the sister of one's wife if that wife is still alive.

father (Abū Salama).⁽¹⁾ So you should neither present your daughters nor your sisters to me.”

«لَوْ لَمْ تَكُنْ رَبِيعَيِّ ما حَلَّتْ لِي، أَرْضَعَتِنِي وَأَبَاها ثُوبَيْهُ، فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخْوَاتِكُنَّ».

وَقَالَ الْأَئْتُ: حَدَّثَنَا هِشَامٌ: دُرَّةٌ بِنْتُ أُمَّ سَلَمَةً. [راجع: ٥١٠١]

(٢٧) بَابٌ: «وَأَنْ تَجْمِعُوا بَيْنَ الْأَخْتَيْنِ إِلَّا مَا قَدْ سَأَفَ» [النساء: ٢٣]

(27) CHAPTER: “(It is prohibited to have) two sisters in wedlock (as wives) at the same time, except for what has already passed.” (V.4:23)

5107. Narrated Umm Ḥabība: I said, “O Allāh’s Messenger! Marry my sister, the daughter of Abū Sufyān.” He said, “Do you like that?” I said, “Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister.” The Prophet ﷺ said, “But that is not lawful for me (i.e., to be married to two sisters at a time.)” I said, “O Allāh’s Messenger! By Allāh, we have heard that you want to marry Durra, the daughter of Abū Salama.” He said, “You mean the daughter of Umm Salama?” I said, “Yes.” He said, “By Allāh! Even if she were not my step-daughter, she would not be lawful for me to marry, for she is my foster niece, for Thūwāiba has suckled me and Abū Salama; so you should neither present your daughters nor your sisters to me.”

٥١٠٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا الْأَئْتُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيرَ أَخْبَرَهُ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَهُ: أَنَّ أُمَّ حَيَّيَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ، أَنْكِحْ أُخْتِي بِنْتَ أَبِي سُفِيَانَ؟ قَالَ: «وَتُنْجِبِينَ؟» قُلْتُ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِلَةِ وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرِ أُخْتِي، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ ذَلِكَ لَا يَحِلُّ لِي»، قُلْتُ: يَا رَسُولَ اللهِ، فَوَاللهِ إِنَّا لَتَسْهَدُثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ، قَالَ: «بِنْتُ أُمَّ سَلَمَةَ؟» فَقُلْتُ: نَعَمْ، قَالَ: «فَوَاللهِ لَوْ لَمْ تَكُنْ فِي حَجْرِي مَا حَلَّتْ لِي، إِنَّهَا لَابْنَةُ أَخِي مِنَ الرَّصَاعَةِ، أَرْضَعَتِنِي وَأَبَا سَلَمَةَ ثُوبَيْهُ، فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخْوَاتِكُنَّ». [راجع: ٥١٠١]

(1) (H. 5106) This means that the daughter of Umm Salama was the foster sucking niece of the Prophet ﷺ.

(28) CHAPTER. A woman should not marry a man who is already married to her paternal aunt (her father's sister).

5108. Narrated Jābir: Allāh's Messenger ﷺ forbade that a woman should be married to a man along with her paternal aunt (her father's sister) or maternal aunt (her mother's sister).

5109. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, "A woman and her paternal aunt (her father's sister) should not be married to the same man; and similarly, a woman and her maternal aunt (her mother's sister) should not be married to the same man."

5110. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife.

5111. For 'Urwa told me that 'Āishah said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations."

(29) CHAPTER. *Ash-Shighār* [a type of marriage in which persons exchange their daughters (or sisters) in marriage without paying *Mahr*].

(٢٨) باب لا تنكح المرأة على عممتها

٥١٠٨ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ، عَنِ الشَّعِيبِ: سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنكحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالِتِهَا. وَقَالَ ذَوْ دُودٍ وَابْنُ عَوْنَى، عَنِ الشَّعِيبِ، عَنْ أَبِي هُرَيْرَةَ.

٥١٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يُجْمِعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلَا بَيْنَ الْمَرْأَةِ وَخَالِتِهَا». [انظر: ٥١١٠]

٥١١٠ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ الرُّزْفَنِيِّ قَالَ: حَدَّثَنِي قَبِصَةُ بْنُ ذُؤْبِنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنكحَ الْمَرْأَةُ عَلَى عَمَّتِهَا، وَالْمَرْأَةُ وَخَالِتِهَا. فَنَرَى خَالَةً أَبِيهَا يَتَلَكَ الْمَئْلَةَ. [راجع: ٥١٠٩]

٥١١١ - لَأَنَّ عُرْوَةَ حَدَّثَنِي عَنْ عَائِشَةَ قَالَتْ: حَرَّمُوا مِنَ الرَّضَاةِ مَا يَحْرُمُ مِنَ النَّسَبِ. [راجع: ٢٦٤٤]

(٢٩) باب الشغار

5112. Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا ‘Umar, ‘Umar bin Allāh’s Messenger ﷺ forbade *Ash-Shighār*, which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying *Mahr*.

٥١١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الشَّغَارِ. وَالشَّغَارُ: أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَىٰ أَنْ يُزَوِّجَهُ الْآخَرُ ابْنَتَهُ، لَيْسَ بِيَتَهُمَا صَدَاقٌ. [انظر: ٦٩٦٠]

(30) CHAPTER. Is it permissible for a woman to present herself for marriage to somebody?

5113. Narrated Hishām’s father: *Khaulā* bint Hakim was one of those ladies who presented themselves to the Prophet ﷺ for marriage. ‘Aishah said, “Doesn’t a lady feel ashamed for presenting herself to a man?” But when the Verse:

“(O Muhammad) You can postpone (the turn of) whom you will of them (your wives),” (V.33:51)

was revealed, ‘Aishah said, “O Allāh’s Messenger! I do not see, but, that your Lord hurries in pleasing you.”

٥١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ قَالَ: كَانَتْ حَوْلَةُ بْنُ حَكِيمٍ مِنَ الْلَّائِي وَهُبَنْ أَنْفُسُهُنَّ لِلَّئِي ﷺ فَقَالَتْ عَائِشَةُ: أَمَا تَسْتَحِي الْمَرْأَةُ أَنْ تَهْبَ نَفْسَهَا لِلرَّجُلِ؟ فَلَمَّا نَزَّلَتْ ۝ تَرْجِي مَنْ نَشَاءَ مِنْهُنَّ ۝ قَلَّتْ: يَا رَسُولَ اللَّهِ، مَا أَرَى رَبَّكَ إِلَّا يُسَارِعُ فِي هَوَاكَ. رَوَاهُ أَبُو سَعِيدُ الْمُؤَدِّبُ، وَمُحَمَّدُ بْنُ شِيرٍ، وَعَبْدُهُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، يَزِيدُ بْنُ عَصْمَهُ عَلَى بَعْضِهِ. [راجع: ٤٧٨٨]

(31) CHAPTER. The marriage of a *Muhrim*.

5114. Narrated Ibn Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ got married while he was in the state of *Iḥrām*.

٥١١٤ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا ابْنُ عَيْنَةَ: أَخْبَرَنَا عَمْرُو: حَدَّثَنَا جَابِرُ ابْنُ زَيْدٍ قَالَ: أَبْنَا ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: تَزَوَّجُ الْمُبَرِّأُ وَهُوَ مُحْرِمٌ. [راجع: ١٨٣٧]

(32) CHAPTER. Allāh's Messenger ﷺ prohibited *Nikāh-al-Mut'a*⁽¹⁾ lately.

5115. Narrated 'Alī: I said to Ibn 'Abbās, "During the battle of Khaibar the Prophet ﷺ forbade (*Nikāh Al-Mut'a*) and the eating of donkey's meat."

(٣٢) بَابُ نَهْيِ النَّبِيِّ ﷺ عَنِ نِكَاحِ الْمُتْعَةِ أَخْبَرَ

٥١١٥ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عَيْنَةَ: أَنَّهُ سَمِعَ الزَّهْرِيَّ يَقُولُ: أَخْبَرَنِي الْحَسْنُ بْنُ مُحَمَّدٍ بْنَ عَلَيٍّ وَأَخْوَهُ عَبْدُ اللَّهِ عَنْ أَيْمَهَا أَنَّ عَلَيْنَا رَضِيَ اللَّهُ عَنْهُ قَالَ لِابْنِ عَبَّاسٍ: إِنَّ النَّبِيِّ ﷺ نَهَى عَنِ الْمُتْعَةِ وَعَنِ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ زَمَانَ خَيْرٍ. [راجع: ٤٢١٦]

5116. Narrated Abū Jamra: I heard Ibn 'Abbās (giving a verdict) when he was asked about the *Mut'a* with the women, and he permitted it (*Nikāh-al-Mut'a*). On that a freed slave of his said to him, "That is only, when it is very badly needed and women are scarce." On that, Ibn 'Abbās said, "Yes."

٥١١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنَّدْرٌ: حَدَّثَنَا شَعْبَةُ، عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُسْأَلُ عَنِ الْمُتْعَةِ النِّسَاءَ فَرَحْصَنْ، فَقَالَ لَهُ مَوْلَى لَهُ: إِنَّمَا ذَلِكَ فِي الْحَالِ الشَّدِيدِ، وَفِي النِّسَاءِ قَلَّةٌ أَوْ نَحْوَهُ. فَقَالَ ابْنُ عَبَّاسٍ: نَعَمْ.

5117, 5118. Narrated Jābir bin 'Abdullāh and Salama bin Al-Akwa': While we were in an army, Allāh's Messenger ﷺ came to us and said, "You have been allowed to do the *Mut'a* (marriage), so do it."

٥١١٧، ٥١١٨ - حَدَّثَنَا عَلَيٌّ: حَدَّثَنَا سُفِيَّانُ: قَالَ عَمْرُو، عَنِ الْحَسْنِ بْنِ مُحَمَّدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الْأَكْوَعِ قَالَا: كُنَّا فِي جَيْشٍ فَأَتَانَا رَسُولُ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّهُ قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا فَاسْتَمْتَعُوا.

5119. Salama bin Al-Akwa' said: Allāh's Messenger ﷺ said, "If a man and a woman agree (to marry temporarily), their marriage

٥١١٩ - وَقَالَ ابْنُ أَبِي ذِئْبٍ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ بْنِ الْأَكْوَعِ،

(1) (Chap. 32) *Nikāh-al-Mut'a* means temporary marriage for a limited period of time. This type of marriage was allowed in the early days of Islām in cases of necessity, but the Prophet ﷺ finally prohibited it forever. (See H. 5115 and 4216)

should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abū 'Abdullāh (Al-Bukhārī) said: 'Alī made it clear that the Prophet ﷺ said, "The *Mut'a* marriage has been cancelled (made unlawful)."

عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ: «أَئِمَّا رَجُلٌ وَامْرَأَةٌ تَوَاقِفَا فَعِشْرَةً مَا بَيْهُمَا ثَلَاثَ لَيَالٍ، فَإِنْ أَحَدًا أَنْ يَتَرَاهَا أَوْ يَسْتَارَ كَا سَتَارَ كَا»، فَمَا أَدْرِي أَشَيْءُ كَانَ لَنَا خَاصَّةً، أَمْ لِلنَّاسِ عَامَّةً. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَدْ بَيَّنَهُ عَلَيَّ عَنِ النَّبِيِّ ﷺ: أَنَّهُ مَسْتَخْرَجٌ.

(٣٣) بَابُ عَرْضِ الْمَرْأَةِ نَفْسَهَا عَلَى الرَّجُلِ الصَّالِحِ

(33) CHAPTER. A woman can present herself to a righteous man (for marriage).

5120. Narrated Thābit Al-Bunānī: I was with Anas while his daughter was present with him. Anas said, "A woman came to Allāh's Messenger ﷺ and presented herself to him, saying, 'O Allāh's Messenger, have you any need for me (i.e. would you like to marry me)?'" Thereupon Anas' daughter said, "What a shameless lady she was! Shame! Shame!" Anas said, "She was better than you; she had a liking for the Prophet ﷺ so she presented herself for marriage to him."

٥١٢٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَرْحُومُ قَالَ: سَمِعْتُ ثَابِتَ الْبُنَانِيَّ قَالَ: كُنْتُ عِنْدَ أُنَيْسَ وَعِنْدَ ابْنَتِهِ لَهُ. قَالَ أَنَسُ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ تَعْرِضُ عَلَيْهِ نَفْسَهَا، قَالَتْ: يَا رَسُولَ اللَّهِ، أَلَكَ بِي حَاجَةٌ؟ قَالَتْ بِشْرَى أَنَسِ: مَا أَفَلَ حَيَاءَهَا، وَاسْوَأَتَاهُ وَاسْوَأَتَاهُ، قَالَ: هِيَ خَيْرٌ مِنْكِ، رَغَبْتُ فِي النَّبِيِّ ﷺ فَعَرَضْتُ عَلَيْهِ نَفْسَهَا. [انظر: ٦١٢٣]

٥١٢١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرَأَةً عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ ﷺ فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ زَوْجِيْنِهَا، فَقَالَ: «مَا عِنْدَكَ؟» قَالَ: مَا عِنْدِي شَيْءٌ، قَالَ: «إذْهَبْ فَالْمُؤْمِنُ وَلَوْ خَائِمًا مِنْ حَدِيدٍ»، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا، وَاللَّهِ مَا

5121. Narrated Sahl bin Sa'd: A woman presented herself to the Prophet ﷺ (for marriage). A man said to him, "O Allāh's Messenger! (If you are not in need of her) marry her to me." The Prophet ﷺ said, "What have you got?" The man said, "I have nothing." The Prophet ﷺ said (to him), "Go and search (for something) even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my (*Izār*) waistsheet, and half of it is for her." He had no *Ridā'* (upper garment). The Prophet ﷺ said, "What will she do with your waistsheet?

If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet ﷺ saw him (leaving), he called

"ack, or the man was called (for him), and he said to the man, "How much of the Qur'ān do you know (by heart)?" The man replied "I know such Sūrah and such Sūrah (by heart)," naming the Sūrah. The Prophet ﷺ said, "I have married her to you for what you know of the Qur'ān (by heart)."

وَجَدْتُ شَيْئًا وَلَا خَاتِمًا مِنْ حَدِيدٍ،
وَلَكِنْ هَذَا إِرَارِي وَلَهَا نِصْفُهُ - قَالَ
سَهْلٌ: وَمَا لَهُ رِدَاءً - فَقَالَ النَّبِيُّ ﷺ:
«وَمَا تَضَعُّ بِإِرَارِكَ؟ إِنْ لِيْسَتِهُ
لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَيْسَتِهُ
لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ»، فَجَلَسَ
الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ فَرَأَهُ
النَّبِيُّ ﷺ فَدَعَاهُ أَوْ دُعَيَ لَهُ، فَقَالَ
لَهُ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» فَقَالَ
لَهُ: مَعِي سُورَةٌ كَذَا وَسُورَةٌ كَذَا،
لِسُورَ يُعَدُّهَا. فَقَالَ النَّبِيُّ ﷺ:
«أَمْلَكْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ».

[٢٣١٠]

(٣٤) بَابُ عَرْضِ الْإِنْسَانِ ابْنَتَهُ أَوْ أُخْتَهُ عَلَى أَهْلِ الْخَيْرِ

٥١٢٢ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ،
عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنْ ابْنِ
شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ
اللَّهِ: أَنَّهُ سَمِعَ عَنْدَ اللَّهِ بْنِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا يُحَدِّثُ: أَنَّ عُمَرَ بْنَ
الْخَطَابِ حِينَ تَأَيَّثَ حَفْصَةَ بْنِ
عُمَرَ مِنْ خُثْبَيْنِ بْنِ حُذَافَةَ السَّهْمِيِّ،
وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَتَوَفَّى
بِالْمَدِينَةِ، فَقَالَ عُمَرُ بْنُ الْخَطَابِ:
أَتَيْتُ عُثْمَانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ
فَقَالَ: سَأَنْظُرُ فِي أَمْرِي، فَلَبِثْتُ لِيَالِي
ثَمَّ لَقِيَنِي فَقَالَ: قَدْ بَدَا لِي أَنْ لَا

(34) CHAPTER. The presentation of one's own daughter or sister (for marriage) to a religious man.

5122. Narrated 'Abdullah bin 'Umar رضي الله عنهما : 'Umar bin Al-Khattab said, "When Hafsa bint 'Umar became a widow after the death of (her husband) Khunais bin Hudhafa as-Sahmi who had been one of the companions of the Prophet ﷺ - and he died at Al-Madina - I went to 'Uthmān bin 'Affān and presented Hafsa (for marriage) to him. He said, 'I will think it over.' I waited for a few days, then he met me and said, 'It seems that it is not possible for me to marry at present'." 'Umar further said, "I met Abū Bakr Aṣ-Ṣiddiq and said to him, 'If you wish, I will marry my daughter Hafsa to you.' Abū Bakr kept quiet and did not say anything to me in reply. I became more angry with him than with 'Uthmān. I waited for a few days and then Allāh's Messenger ﷺ asked for her hand, and I gave her in marriage to him. Afterwards I met Abū Bakr who said,

'Perhaps you became angry with me when you presented Hafṣa to me and I did not give you a reply?' I said, 'Yes.' Abū Bakr said, 'Nothing stopped me to respond to your offer except that I knew that Allāh's Messenger ﷺ had mentioned her, and I never wanted to let out the secret of Allāh's Messenger ﷺ. And if Allāh's Messenger ﷺ had refused her, I would have accepted her'."

أَتَرْزَوْجَ يَوْمِي هَذَا. قَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرِ الصَّدِيقَ فَقُلْتُ: إِنْ شِئْتَ رَوَجْنَكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَّتْ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، وَكُنْتُ أَوْجَدَ عَلَيْهِ مِنِّي عَلَى عُثْمَانَ. فَلَيْسَ لِيَالِي ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ ﷺ فَإِنْكَحْتُهَا إِيَّاهُ، فَلَقِينِي أَبُو بَكْرٍ فَقَالَ: لَقْدْ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئًا. قَالَ عُمَرُ: قُلْتُ: تَعَمُّ، قَالَ أَبُو بَكْرٍ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ عَلَيَّ إِلَّا أَنِّي كُنْتُ عِلِّمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لَأُفْشِي سِرَّ رَسُولِ اللَّهِ ﷺ، وَلَوْ تَرَكَهَا رَسُولُ اللَّهِ ﷺ قَبْلُهَا. [راجع: ٤٠٠٥]

5123. Narrated Zainab bint Salama: Umm Ḥabiba said to Allāh's Messenger ﷺ, "We have heard that you want to marry Durra bint Abū Salama." Allāh's Messenger ﷺ said, "Can she be married along with Umm Salama (her mother)? Even if I have not married Umm Salama, she would not be lawful for me to marry, for her father is my foster suckling brother."

٥١٢٣ - حَدَّثَنَا قَتْبَيْهُ: حَدَّثَنَا الْلَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ، عَنْ عِرَاكَ بْنِ مَالِكٍ: أَنَّ رَبِيعَ بِنَتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قَاتَلَ لِرَسُولِ اللَّهِ ﷺ: إِنَّا قَدْ تَحَدَّثَنَا أَنَّكَ نَاكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَعْلَى أُمَّ سَلَمَةَ؟ لَوْ لَمْ أَنْكِنْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي، إِنَّ أَبَاهَا أَخِي مِنَ الرَّضَاعَةِ). [راجع: ٥١٠١]

(35) CHAPTER. The Statement of Allāh : "And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allāh

(٣٥) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَفْتُمْ بِهِ وَمِنْ خَطْبَةِ

knows... (up to)... Oft-Forgiving, Most Forbearing.” (V2:235)

اللَّهُ أَوْ أَكْنَتْنَاهُ فِي أَنفُسِكُمْ عَلَمَ
اللَّهُ أَلَا يَأْتِي إِلَيْهِ قَوْلُهُ: «عَوْرُ حَلِيمٌ»

[البقرة: ٢٣٥]

أَكْنَتُمْ: أَضْمَرْتُمْ فِي أَنفُسِكُمْ،
وَكُلُّ شَيْءٍ صُنْتُهُ وَأَضْمَرْتُهُ فَهُوَ
مَكْنُونٌ.

5124. Ibn ‘Abbās said: “Hint your intention of marrying” is made by saying (to the widow) for example: ‘I want to marry, and I wish that Allāh will make a righteous lady available for me’. Al-Qāsim said: One may say to the widow: ‘I hold all respect for you, and I am interested in you; Allāh will bring you much good,’ or something similar.

‘Atā said: One should hint his intention, and should not declare it openly. One may say: ‘I have some need. Have good tidings. Praise is to Allāh; you are fit to remarry.’ She (the widow) may say in reply: ‘I am listening to what you say,’ but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the ‘Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid).

٥١٢٤ - وَقَالَ لِي طَلْقٌ: حَدَّثَنَا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ «فِيمَا عَرَضْتُمْ بِهِ، وَمِنْ خَطْبَةِ الْنِّسَاءِ» يَقُولُ: إِنِّي أُرِيدُ التَّزْوِيجَ وَلَوْدَدْتُ أَنَّهُ يَسِّرَ لِي امْرَأَةً صَالِحةً. وَقَالَ الْقَاسِمُ: يَقُولُ: إِنِّي عَلَيَّ كَرِيمَةٌ وَإِنِّي فِيْكَ لَرَاغِبٌ، وَإِنَّ اللَّهَ لَسَانِتِ إِلَيْكَ خَيْرًا أَوْ تَحْوِيْهَا. وَقَالَ عَطَاءُ: يَعْرُضُ وَلَا يُبُوْخُ، يَقُولُ: إِنَّ لِي حَاجَةً وَأَبْشِرِي وَأَنْتَ بِحَمْدِ اللَّهِ نَافِقَةً، وَتَقُولُ هِيَ: قَدْ أَسْمَعْتَ مَا تَقُولُ، وَلَا تَعْدُ شَيْئًا. وَلَا يُوَاعِدُ وَلِيْهَا يَعْنِيرُ عَلِيهَا، وَإِنَّ وَاعِدَتْ رَجُلًا فِي عِدَّتِهَا ثُمَّ نَكَحَهَا بَعْدَ لَمْ يُمْرِنَ بَيْنَهُمَا. وَقَالَ الْحَسَنُ «لَا تَوَاعِدُهُنَّ سِرًا» الرَّبُّنَا: وَيُذَكَّرُ عَنْ ابْنِ عَبَّاسٍ «حَقَّ يَسْلَغُ الْكِتَابَ أَجَلَهُ» انتِصَاصَ الْعِدَّةِ.

(٣٦) **بابُ الْتَّنَظِيرِ إِلَى الْمَرْأَةِ قَبْلَ التَّزْوِيجِ**

٥١٢٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ، عَنْ هِشَامٍ، عَنْ أَيْيَهِ،

(36) CHAPTER. (It is permissible) to look at a woman before marrying her.

5125. Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا: Allāh’s Messenger ﷺ said (to me), “You were shown to me in a dream. An angel

brought you to me, wrapped in a piece of silken cloth, and said to me, ‘This is your wife.’ I removed the piece of cloth from your face, and there you were. I said to myself. ‘If it is from Allāh, then it will surely be accomplished’.”

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَرِثْتُكِ فِي الْمَنَامِ بِجِيْهِكِ إِبْلِ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرَبِرِيْهِ فَقَالَ لِي : هَذِهِ امْرَأَتُكَ، فَكَشَفْتُ عَنْ وَجْهِكِ التَّوْبَ فَإِذَا أَنْتِ هِيَ، فَقُلْتُ : إِنْ يَكُونُ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِيهِ». [٣٨٩٥]

[راجع: ٣٨٩٥]

5126. Narrated Sahl bin Sa'd: A woman came to Allāh's Messenger ﷺ and said, “O Allāh's Messenger! I have come to you to present myself to you (for marriage).” Allāh's Messenger ﷺ glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, “O Allāh's Messenger! If you are not in need of her, then marry her to me.”

The Prophet ﷺ said, “Have you got anything to offer?” The man said, “No, by Allāh, O Allāh's Messenger!” The Prophet ﷺ said (to him), “Go to your family and try to find something.” So the man went and returned, saying, “No, by Allāh, O Allāh's Messenger! I have not found anything.” The Prophet ﷺ said, “Go again and look for something, even if it were an iron ring.” He went and returned, saying, “No, by Allāh, O Allāh's Messenger! I could not find even an iron ring, but this is my *Izār* (waistsheet).” He had no *Ridā* (upper garment). He added, “I give half of it to her.” Allāh's Messenger ﷺ said, “What will she do with your *Izār*? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof.” So the man sat for a long period and then got up (to leave). When Allāh's Messenger ﷺ saw him leaving, he ordered

٥١٢٦ - حَدَّثَنَا قُتْبَيْهُ : حَدَّثَنَا يَعْقُوبُ ، عَنْ أَبِي حَازِمَ ، عَنْ سَهْلِ بْنِ سَعْدٍ : أَنَّ امْرَأَةً جَاءَتْ إِلَيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، جِئْتُ لِأَهْبَطَ لَكَ نَفْسِي . فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعَدَ النَّظَرُ إِلَيْهَا وَصَوْبَهُ ثُمَّ طَأْطَأَ رَأْسَهُ ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ . فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ : أَيُّ رَسُولَ اللَّهِ ، إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَزُوْجِنِهَا ، فَقَالَ : «وَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟» قَالَ : لَا ، وَاللَّهِ يَا رَسُولَ اللَّهِ . قَالَ : «اَدْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا» ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لَا ، وَاللَّهِ يَا رَسُولَ اللَّهِ مَا وَجَدْتُ شَيْئًا . قَالَ : «اَنْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ» ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لَا ، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا خَاتَمًا مِنْ حَدِيدٍ ، وَلَكِنْ هَذَا إِبَارِي - قَالَ سَهْلٌ : مَا لَهُ رِدَاءُ - فَلَهَا نِصْفُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَا تَضَعُ بِإِبَارِكَ؟ إِنْ لِيْسْتَهُ لَمْ يَكُنْ

that he be called back. When he came, the Prophet ﷺ asked (him), "How much of the Qur'an do you know (by heart)?" The man replied, "I know such Sūrah and such Sūrah and such Sūrah," naming the Sūrah. The Prophet ﷺ said, "Can you recite them by heart?" He said, "Yes." The Prophet ﷺ said, "Go, I let you marry her for what you know of the Qur'an."

عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَيْسَتْ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ». فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ، ثُمَّ قَامَ فَرَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُولِيًّا فَأَمَرَ بِهِ فَدُعِيَ، فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِي سُورَةً كَذَا، وَسُورَةً كَذَا، وَسُورَةً كَذَا، عَادَهَا. قَالَ: «أَتَقْرَئُهُنَّ عَنْ ظَهِيرٍ قَلِيلٍ؟» قَالَ: نَعَمْ، قَالَ: «اذْهِبْ فَقَدْ مَكْتُبَكَاهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ». [راجح: ۲۳۱۰]

(٣٧) بَابُ مَنْ قَالَ: لَا نِكَاحٌ إِلَّا بِوَلْعٍ،

لِتُؤْلِي اللَّهُ تَعَالَى : ﴿وَإِذَا كَلَّ قَمْرٌ
النَّسَاءَ فَلَمَّا نَجَّهُنَّ فَلَا تَنْصُوْهُنَّ﴾ [البقرة: ٢٣٢] فَدَخَلَ فِيهِ الشَّيْبُ وَكَذَلِكَ
الْبَيْكُرُ . وَقَالَ : ﴿وَلَا تُنْكِحُوا الْمُشْرِكِينَ
حَتَّى يُؤْمِنُوا﴾ [البقرة: ٢٢١] وَقَالَ :
﴿أَنْكِحُوهُمُ الْأَذْمَمَ مِنْكُمْ﴾ [النور: ٣٢]

(37) CHAPTER. Whoever said, A marriage is not valid except through the *Wali* (i.e. her father or her brother or her relative etc.)

By virtue of the Statement of Allāh ﷺ:
“And when you have divorced women and
they have fulfilled the term of their
prescribed period, then do not prevent
them...” (V.2:232)

And this order includes the matron as well as the virgin. Allāh also said:

"Do not marry *Al-Mushrikat* (idolatresses etc.) till they believe (i.e., worship Allāh Alone)." (V.2:221)

And Allāh also said :

"Marry those among you who are single." (V.24:32)

5127. Narrated 'Urwa bin Az-Zubair: 'Aishah, the wife of the Prophet ﷺ told him that there were four types of marriage during the Pre-Islamic Period of Ignorance. One type was similar to that of the present day, i.e., a man used to ask somebody else for the hand of a girl under his guardianship or for his daughter's hand, and give her *Mahr* and then marry her. The second type was that a man would say to his wife after she had become clean from her period, "Send for so-

٥١٧ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ . وَحَدَّثَنَا أَخْمَدُ ابْنُ صَالِحٍ: حَدَّثَنَا عَبْسَةُ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شَهَابٍ فَالَّذِي أَخْبَرَنِي عُزْرَوَةُ بْنُ الرَّبِيعِ أَنَّ عَائِشَةَ رَوَجَ الْبَيْعَةَ أَخْبَرَتْهُ: أَنَّ النَّكَامَ فِي الْجَاهِلِيَّةِ كَانَ عَلَى أَرْبَعَةِ

and-so and have sexual relations with him.” Her husband would then keep away from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnancy became evident, her husband would sleep with her if he wished. Her husband did so (i.e., let his wife sleep with some other man) so that he might have a child of noble breed. Such marriage was called *Al-Istibdā'*. Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them would have sexual relation with her. If she became pregnant and delivered a child and some days had passed after her delivery, she would sent for all of them and none of them would refuse to come, and when they all gathered before her, she would say to them, “You (all) know what you have done, and now I have given birth to a child. So, it is your child, O so-and-so!” naming whoever she liked, and her child would follow him and he could not refuse to take him. The fourth type of marriage was that many people would enter upon a lady and she would never refuse anyone who came to her. Those were the prostitutes who used to fix flags at their doors as signs, and he who wished, could have sexual intercourse with them. If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the *Qā'if* (persons skilled in recognizing the likeness of a child to his father) to them and would let the child follow the man (whom they recognized as his father) and she would let him adhere to him and be called his son. The man could not refuse all that. But when Muhammad ﷺ was sent with the Truth, he abolished all the types of marriages observed in the Pre-Islamic Period of Ignorance except the type of

أنباء: فنكاح منها نكاح النساء
اليوم، يخطب الرجل إلى الرجل
ولاته أو ابنته فيصدقها ثم ينكحها.
ونكاح الآخر: كان الرجل يقول
لأمراه إذا ظهرت من طمثها:
أرسلني إلى فلان فاستبعدي منه،
ويغترلها زوجها ولا يمسها أبداً حتى
يتبين حملها من ذلك الرجل الذي
ستبعدي منه، فإذا تبين حملها أصابها
زوجها إذا أحب، وإنما يفعل ذلك
رغبة في نجاة الولد، فكان هذا
النكاح نكاح الاستبعاد. ونكاح
آخر: يجتمع الرهط ما دون العشرة
فيدخلون على المرأة كلهم يصيّها
إذا حملت ووضعت ومر ليل بعده
أن تصفع حملها أرسلت إليهم فلم
يستطع رجل منهم أن يمتنع حتى
يختمروا عندها، تقول لهم: قد
عرقتم الذي كان من أمركم وقد
ولدتم فهو ابنك يا فلان، سمي من
أحبته باسمه فيتحقق به ولدتها، لا
يستطيع أن يمتنع به الرجل. ونكاح
الرابع: يجتمع الناس الكثير فيدخلون
على المرأة لا تمنع من جاءها، وهن
البغايا كُنْ ينصبن على أبوابهن رايات
تُكون علماً لمن أرادهن دخل
عليهن. فإذا حملت إخاهن
ووضعت حملها جمعوا لها ودعوا

marriage the people recognize today.

لَهُمْ الْقَافَةَ ثُمَّ الْحَقُّوَا وَلَدَهَا بِالَّذِي
يَرَوْنَ فَالنَّاطِطُ بِهِ وَدُعِيَ ابْنَهُ، لَا يَمْتَنِعُ
مِنْ ذَلِكَ. فَلَمَّا بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِالْحَقِّ هَدَمَ نِكَاحَ الْجَاهِلِيَّةِ كُلَّهُ إِلَّا
نِكَاحَ النَّاسِ الْيَوْمَ.

5128. Narrated ‘Aishah as regards the Verse –

“And about what is recited unto you in the Book, concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet, whom you desire to marry...” (V.4:127):

This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him.

٥١٢٨ - حَدَّثَنَا يَحْيَى : حَدَّثَنَا

وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ
أَبِيهِ، عَنْ عَائِشَةَ وَمَا يُشَرِّفُ عَلَيْكُمْ
فِي الْكِتَابِ فِي يَسْنَى الْإِنْسَانِ الَّتِي لَا
تُؤْتُوهُنَّ مَا كُنْبَتْ لَهُنَّ وَرَغَبُونَ أَنْ
تَكُوْهُنَّ النِّسَاءُ : ١٢٧ قَالَتْ : هَذَا
فِي الْيَتِيمَةِ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ
لَعْلَهَا أَنْ تَكُونَ شَرِيكَتَهُ فِي مَالِهِ وَهُوَ
أَوْلَى بِهَا، فَيُرْغَبُ عَنْهَا أَنْ يُنْكِحَهَا
فَيُغْضُلُهَا لِمَالِهِ وَلَا يُنْكِحُهَا غَيْرَهُ،
كَرَاهِيَّةُ أَنْ يَشْرِكَهُ أَحَدٌ فِي مَالِهِ.

[راج: ٢٤٩٤]

5129. Narrated ('Abdullah) bin 'Umar: When Hafsa, 'Umar's daughter became a widow because of the death of her (husband) Ibn Hudhafa As-Sahmi, who was one of the companion of the Prophet ﷺ and the one of the Badr warriors and died at Al-Madina, 'Umar said, "I met 'Uthmān bin 'Affān and gave him an offer saying, 'If you wish, I will marry Hafsa to you.' He said, 'I will think it over.' I waited for a few days, then he met me and said, 'I have made up my mind not to marry at present'." 'Umar added, "Then I met Abū Bakr and said to him, 'If you wish, I will marry Hafsa to you'." (See H. 5122)

٥١٢٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ

مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ:
حَدَّثَنَا الرَّهْبَرِيُّ قَالَ: أَخْبَرَنِي سَالِمٌ:
أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ: أَنَّ عُمَرَ حِينَ
تَأَيَّمَتْ حَفْصَةَ بْنَتْ عُمَرَ مِنْ ابْنِ
حُدَّادَةِ السَّهْوِيِّ، وَكَانَ مِنْ أَصْحَابِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ بَدْرٍ ثُوْفَيِّ
بِالْمَدِينَةِ، فَقَالَ عُمَرُ: لَقِيَتْ عُثْمَانَ بْنَ
عَفَانَ فَعَرَضَتْ عَلَيْهِ قَوْلَتْ: إِنْ شِئْتَ
أَنْكُحْنَكَ حَفْصَةَ . فَقَالَ: سَأَنْظُرُ فِي
أَمْرِي . فَلَبِثْتُ لِيَالِي ثُمَّ لَقِيَنِي فَقَالَ:

بَدَا لِي أَنْ لَا أَتَرْوَحَ يَوْمِي هَذَا. قَالَ
عُمَرُ: فَقَيْتُ أَبَا بُكْرِ فَقُلْتُ: إِنْ
شِئْتَ أَنْكُحْنَا حَصْصَةً. [راجع: ٤٠٥]

٥١٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي

عُمَرَ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي
إِبْرَاهِيمُ، عَنْ يُونُسَ، عَنْ الْحَسَنِ
قَالَ: «فَلَا تَمْضِلُوهُنَّ» قَالَ: حَدَّثَنِي
مَعْقِلُ بْنُ يَسَارٍ أَنَّهَا نَزَّلَتْ فِيهِ، قَالَ:
رَوَجَتْ أُخْتَا لِي مِنْ رَجُلٍ فَطَلَّقَهَا،
حَتَّى إِذَا افْتَضَتْ عَدَّتُهَا جَاءَ يَخْطُبُهَا.
فَقُلْتُ لَهُ: رَوَجْتُكَ وَأَفْرَشْتُكَ
وَأَكْرَمْتُكَ فَطَلَّقْتُهَا، ثُمَّ جِئْتَ تَخْطُبُهَا؟
لَا، وَاللَّهِ لَا تَعُودُ إِلَيْكَ أَبْدًا. وَكَانَ
رَجُلًا لَا بَأْسَ بِهِ وَكَانَتِ الْمَرْأَةُ تُرِيدُ
أَنْ تَرْجِعَ إِلَيْهِ، فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ
«فَلَا تَمْضِلُوهُنَّ» فَقُلْتُ: الآنَ أَفْعُلُ يَا
رَسُولَ اللَّهِ، قَالَ: فَرَوَجَهَا إِلَيَّاهُ.

[راجع: ٤٥٢٩]

(٣٨) بَابٌ: إِذَا كَانَ الْوَلِيُّ هُوَ
الْخَاطِبُ،

وَخَاطَبَ الْمُغَيْرَةَ بْنَ شُعْبَةَ امْرَأَةً
هُوَ أَوْلَى النَّاسِ بِهَا فَأَمَرَ رَجُلًا
فَرَوَجَهُ. وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ
لِأُمَّ حَكِيمِ بِنْ قَارِيْظَةَ: أَتَجْعَلِينَ أَمْرَكَ
إِلَيَّ؟ قَالَتْ: نَعَمْ، فَقَالَ: فَدْ
تَرَوَجْتُكَ. وَقَالَ عَطَاءَ: لَيُشَهِّدْ: أَنِّي
فَدْ نَكْحَنْتُكَ، أَوْ لَيَأْمُرْ رَجُلًا مِنْ

5130. Narrated Al-Hasan concerning the Verse –

“...do not prevent them [from marrying their (former) husbands]....” (V.2:232):

Ma'qil bin Yasār told me that it was revealed in his connection. He said, “I married my sister to a man and he divorced her, and when her days of 'Iddah (three menstrual periods) were over, the man came again and asked for her hand, but I said to him, 'I married her to you and made her your bed (your wife) and favoured you with her, but you divorced her. Now you come to ask for her hand again? No, by Allāh, she will never go back to you (again)! That man was not a bad man and his wife wanted to go back to him. So Allāh revealed this Verse :

“...do not prevent them [from marrying their (former) husbands]....” (V.2:232)

So I said, ‘Now I will do it (let her go back to him), O Allāh's Messenger.’” So he married her to him again.

(38) CHAPTER. If the guardian himself is the suitor (of the lady in his charge) (can he marry her to himself or should another guardian marry her to him)?

Al-Mughira bin Shu'ba asked for the hand of a lady in marriage and he was the nearest guardian to her, so he asked another man to marry her to him. And 'Abdur-Rahmān bin 'Auf asked Umm Ḥakim, Qāriż's daughter, “Do you entrust the question of your marriage to me?” She said, “Yes.” He said to her, “I have married you.” 'Atā [being asked about a lady whom the only (near) relative she had wanted to marry] said, “Let

him make some people witness his saying, 'I have married you,' or ask a man from her kinsfolk (to marry her to him)." And Sahl said, "A woman said to the Prophet ﷺ, 'I present myself (for marriage) to you.' Then a man said, 'O Allāh's Messenger! If you are not in need of her then please marry her to me'."

5131. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا (regarding His Statement) –

"They ask your legal instruction concerning women. Say: Allāh instructs you about them..." (V.4:127):

It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her from marrying. So Allāh forbade such a guardian to do so (i.e. to prevent her from marrying).

5132. Narrated Sahl bin Sa‘d: While we were sitting in the company of the Prophet ﷺ a woman came to him and presented herself (for marriage) to him. The Prophet ﷺ looked at her, lowering his eyes and raising them, but did not give a reply. One of his Companions said, "Marry her to me. O Allāh's Messenger!" The Prophet ﷺ asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet ﷺ said, "Not even an iron ring?" He said, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet ﷺ said, "No. Do you know some of the Qur’ān (by heart)?" He said, "Yes." The Prophet ﷺ said, "Go, I have agreed to marry her to you with what you know of the Qur’ān (by heart)."

عَشِيرَتِهَا . وَقَالَ سَهْلٌ : قَالَتْ اُمْرَأَةٌ لِلنَّبِيِّ ﷺ : أَهَبْ لَكَ نَفْسِي ، فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ ، إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوْجِنِيهَا .

٥١٣١ - حَدَّثَنَا ابْنُ سَلَامٍ :

أَخْبَرَنَا أَبُو مُعاوِيَةً : حَدَّثَنَا هِشَامٌ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي قَوْلِهِ : «وَسَتَتَّنِكُ فِي النِّسَاءِ قُلْ اللَّهُ يُقْبِلُكُمْ فِيهِنَّ» إِلَى آخِرِ الْآيَةِ [النساء: ١٢٧] قَالَ : هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ الرَّجُلِ قَدْ شَرِكَتُهُ فِي مَالِهِ فَيُرَغِّبُ عَنْهَا أَنْ يَتَزَوَّجَهَا وَيَكْرِهُ أَنْ يَرْوَجَهَا غَيْرَهُ فَيَذْخُلَ عَلَيْهِ فِي مَالِهِ فَيُخْسِسُهَا . فَتَهَمُّ اللَّهُ عَنْ ذَلِكَ .

٥١٣٢ - حَدَّثَنَا أَخْمَدُ بْنُ

الْمُقْدَامَ : حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ : حَدَّثَنَا أَبُو حَازِمٍ : حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ قَالَ : كُنَّا عِنْدَ النَّبِيِّ ﷺ جُلُوسًا فَجَاءَتْ اُمْرَأَةٌ تَعْرُضُ نَفْسَهَا عَلَيْهِ ، فَخَفَضَ فِيهَا الْبَصَرَ وَرَفَعَهُ فَلَمْ يُرِدْهَا . فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ : زَوْجِنِيهَا يَا رَسُولَ اللَّهِ ، قَالَ : «أَعْنَدُكَ مِنْ شَيْءٍ؟» قَالَ : مَا عِنْدِي مِنْ شَيْءٍ ، قَالَ : «وَلَا خَاتَمٍ مِنْ حَدِيدٍ؟» قَالَ : وَلَا خَاتَمٍ ، وَلَكِنْ أَشَقُّ بُرْدَتِي هَذِهِ فَأُغْطِيَهَا النَّصْفَ وَأَخُذُ النَّصْفَ . قَالَ : «لَا ،

هَلْ مَعَكُم مِّنَ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ، قَالَ: «اذْهَبْ فَقَدْ رَوَجْتُكُمْ بِمَا مَعَكُمْ مِّنَ الْقُرْآنِ». [راجع: ٢٣١٠]

(٣٩) بَابُ إِنْكَاحِ الرَّجُلِ وَلَدَهُ الصَّفَارَ

(39) CHAPTER. Giving one's young children in marriage (is permissible).

By virtue of the Statement of Allāh: تعالى
“...and for those who have no (monthly)
courses (i.e. they are still immature)...”
(V.65:4)

And the 'Iddah for the girl before puberty is three months (in the above Verse).

5133. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا that the Prophet ﷺ wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e. till his death).

لِقَوْلِ اللَّهِ تَعَالَى: «وَالَّتِي لَمْ يَحْصُنْ» [الطلاق: ٤] فَجَعَلَ عِدَّهَا ثَلَاثَةً أَشْهُرٍ قَبْلَ الْبُلوغِ.

٥١٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُعْدِيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَهَا وَهِيَ بِنْتُ سِنِينَ، وَأَذْخَلَتْ عَلَيْهِ وَهِيَ بِنْتٍ تِسْعَ، وَمَكَثَتْ عِنْدَهُ تِسْعَ.

[راجع: ٣٨٩٤]

(٤٠) بَابُ تَزْوِيجِ الْأُبُرِ ابْنَتَهُ مِنَ الْإِلَامِ،

وَقَالَ عُمَرُ: خَطَبَ النَّبِيُّ ﷺ إِلَيَّ حَفْصَةَ فَانْكَحْتُهُ.

٥١٣٤ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَهَا وَهِيَ بِنْتُ سِنِينَ، وَبَنِي بِهَا وَهِيَ بِنْتُ تِسْعَ سِنِينَ. فَقَالَ هِشَامٌ: وَأَنِّي أَنَّهَا كَانَتْ عِنْدَهُ تِسْعَ سِنِينَ. [راجع: ٣٨٩٤]

(٤١) بَابُ: السُّلْطَانُ وَلِيُّ لِقَوْلِ

(40) CHAPTER. The marrying of a daughter by her father to a ruler.

And 'Umar said, “The Prophet ﷺ asked for the hand of (my daughter) Hafṣa, and I married (her to) him.”

5134. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا that the Prophet ﷺ wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old. Hishām said: “I have been informed that 'Aishah رَضِيَ اللَّهُ عَنْهَا remained with the Prophet ﷺ for nine years (i.e. till his death).”

(41) CHAPTER. The ruler is regarded as a guardian (of the lady who has no relative to

be her guardian) as is inferred from the statement of the Prophet ﷺ : “We have married her (that lady) to you for what you know of the Qur’ān (by heart).”

5135. Narrated Sahl bin S‘ad: A woman came to Allāh’s Messenger ﷺ and said, “I present myself (to you) (for marriage).” She stayed for a long while, then a man said, “If you are not in need of her, then marry her to me.” The Prophet ﷺ said, “Have you got anything in order to pay her *Mahr*?” He said, “I have nothing with me except my *Izār* (waistsheet).” The Prophet ﷺ said, “If you give her your *Izār*, you will have no *Izār* to wear, (so go) and search for something.” He said, “I could not find anything.” The Prophet ﷺ said, “Try (to find something), even if it were an iron ring.” But he was not able to find (even that). The Prophet ﷺ said (to him), “Have you in your memory something of the Qur’ān?” He said, “Yes, such *Sūrah* and such *Sūrah*,” naming those *Sūrah*. The Prophet ﷺ said, “We have married her to you for what you know of the Qur’ān (by heart).”

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ: «رَوَجَنَّاكُها بِمَا مَعَكَ مِنْ الْقُرْآنِ»

٥١٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: إِنِّي وَهَبْتُ مِنْ نَفْسِي، فَقَامَتْ طَوِيلًا فَقَالَ رَجُلٌ: رَوَجَنْيَاهَا إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ، فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ تُضْدِقُهَا؟» قَالَ: مَا عِنْدِي إِلَّا إِزارِي. فَقَالَ: «إِنْ أَعْطَيْتُهَا إِيَّاهُ جَلَسَتْ لَا إِزارَ لَكَ، فَالْتَّمِسْ شَيْئًا». فَقَالَ: مَا أَجِدُ شَيْئًا، فَقَالَ: «الْتَّمِسْ وَلَوْ كَانَ خَاتَمًا مِنْ حَدِيدٍ»، فَلَمْ يَجِدْ، فَقَالَ: «أَمْعَكَ مِنَ الْقُرْآنِ شَيْئًا؟» قَالَ: نَعَمْ، سُورَةً كَذَا وَسُورَةً كَذَا، لَسُورَ سَمَّاهَا. فَقَالَ: «رَوَجَنَّاكُها بِمَا مَعَكَ مِنَ الْقُرْآنِ». [راجع: ٢٢١٠]

(٤٢) بَابٌ: لَا تُنْكِحُ الْأَبْ وَغَيْرُهُ الْبِكْرُ وَالثَّيْبُ إِلَّا بِرِضاهُمَا

٥١٣٦ - حَدَّثَنَا مَعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تُنْكِحُ الْأَبْيَمْ حَتَّى تُسْتَأْمِرَ، وَلَا تُنْكِحُ الْبِكْرُ حَتَّى

(42) CHAPTER. The father or the guardian cannot give a virgin or matron in marriage without her consent.

5136. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission.” The people asked, “O Allāh’s Messenger! How can we know her permission?” He said, “Her silence (indicates her permission).”

تُسْتَأْذَنَ». قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ إِذْهَا؟ قَالَ: أَنْ تَسْكُنَتْ».

[انظر: ٦٩٦٨، ٦٩٦٥]

5137. Narrated ‘Āishah: I said, “O Allāh’s Messenger! A virgin feels shy.” He said, “Her consent is (expressed by) her silence.”

٥١٣٧ - حَدَّثَنَا عَمْرُو بْنُ الرَّبِيعِ
بْنِ طَارِقٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ أَبِي
مُلِيْكَةَ، عَنْ أَبِي عَمْرِو مَوْلَى
عَائِشَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا:
أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ الْبِكْرَ
تَسْتَحِي، قَالَ: «رِضَاهَا صَمْتُهَا».

[انظر: ٦٩٤٦، ٦٩٧١]

(43) CHAPTER. If a man gives his daughter in marriage while she is averse to it (in disagreement), then such marriage is invalid.

٤٣) **بَابٌ:** إِذَا زَوَّجَ الرَّجُلُ ابْنَتَهُ
وَهِيَ كَارِهَةٌ فَنِكَاْحُهُ مَرْدُودٌ،

5138. Narrated Khansā’ bint Khidām Al-Anṣāriya that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allāh’s Messenger ﷺ and he declared that marriage invalid.

٥١٣٨ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ
وَمُجَمِّعِ أَبْنَيْ بَيْزِيدَ بْنَ جَارِيَةَ، عَنْ
خَنْسَاءَ بْنَتِ خَدَامٍ الْأَنْصَارِيَّةِ: أَنَّ
أَبَاهَا زَوَّجَهَا وَهِيَ ثَيَّبٌ فَكَرِهَتْ
ذَلِكَ، فَأَتَتْ رَسُولَ اللَّهِ ﷺ فَرَدَدَ
نِكَاْحَهُ.

[انظر: ٥١٣٩، ٦٩٤٥، ٦٩٦٩]

5139. Narrated ‘Abdur-Rahmān bin Yazīd and Majammi‘ bin Yazīd. The same *Hadīth* No. 5138 above: A man called Khidām married a daughter of his (to somebody) against her consent.

٥١٣٩ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا
بَيْزِيدُ: أَخْبَرَنَا يَحْيَى: أَنَّ الْقَاسِمَ بْنَ
مُحَمَّدٍ حَدَّثَهُ أَنَّ عَبْدَ الرَّحْمَنَ بْنَ يَزِيدَ
وَمُجَمِّعَ بْنَ يَزِيدَ حَدَّثَاهُ أَنَّ رَجُلًا
يُذْعَى خَدَامًا أَنْكَحَ ابْنَةَ لَهُ، نَحْوَهُ.

[راج: ٥١٣٨]

(44) CHAPTER. The giving of an orphan girl in marriage.

٤٤) **بَابٌ تَزْوِيجِ الْيَتِيمَةِ،**

According to the Statement of Allāh : تَعَالَى اللهُ تَعَالَى :

"If you fear that you shall not be able to deal justly with the orphan girls, then marry (other)..." (V.4:3)

And if somebody says to the guardian (of a woman), "Marry me to so-and-so," and the guardian remained silent or said to him "What have you got?" And the other said, "I have so much and so much (*Mahr*)," or kept quiet, and then the guardian said, "I have married her to you," then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet ﷺ.

5140. Narrated 'Urwa bin Az-Zubair that he asked 'Aishah رَضِيَ اللَّهُ عَنْهَا, saying to her, "O Mother! (in what connection was this Verse revealed):

'If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse)... that your right hands possess'?" (V.4:3)

'Aishah رَضِيَ اللَّهُ عَنْهَا said, "O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced *Mahr*. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full *Mahr*; and they were ordered to marry women other than them." 'Aishah رَضِيَ اللَّهُ عَنْهَا added, "(Later) the people asked Allāh's Messenger ﷺ for instructions, and then Allāh revealed:

'They ask your legal instruction concerning the women... And yet whom you desire to marry.' (V.4:127)

So Allāh revealed to them in this Verse that if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her *Mahr*; but if she was not desired by them because of her lack in

لِعَوْلِ اللهِ تَعَالَى : ﴿ وَإِنْ خَفِتُمْ لَا
نُقْسِطُوا فِي الْيَتَمَّ فَأَنْكِحُوهُ ﴾ [النساء: ٤]
وَإِذَا قَالَ لِلَّوَلِيٍّ : زَوْجِنِي فُلَانَةً فَمُكِثَ
سَاعَةً أَوْ قَالَ : مَا مَعَكَ؟ فَقَالَ : مَعِي
كَذَا وَكَذَا ، أَوْ لَبِثَا ثُمَّ قَالَ :
زَوْجِنَاهَا ، فَهُوَ جَائِزٌ ، فِيهِ سَهْلٌ عَنِ
النَّيْ ۖ .

٥١٤٠ - حَدَّثَنَا أَبُو الْيَمَانُ :
أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ . وَقَالَ
اللَّيْثُ : حَدَّثَنِي عَقِيلٌ ، عَنِ ابْنِ
شِهَابٍ : أَخْبَرَنِي عُرْوَةُ بْنُ الزَّبِيرِ : أَنَّهُ
سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ لَهَا :
يَا أُمَّتَهُ ﴿ وَإِنْ خَفِتُمْ لَا نُقْسِطُوا فِي
الْيَتَمَّ ﴾ إِلَى ﴿ وَمَا مَلِكْتُ أَيْمَنَكُمْ ﴾
قَالَتْ عَائِشَةُ : يَا ابْنَ أُخْتِيِّ ، هَذِهِ
الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيَهَا فَيَرْغَبُ
فِي جَمَالِهَا وَمَالِهَا ، وَيُرِيدُ أَنْ يَتَقْصَصَ
مِنْ صَدَاقَهَا ، فَتَهُوا عَنْ نِكَاحِهِنَّ إِلَّا
أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ ،
وَأُمِرُوا بِنِكَاحٍ مَنْ سَوَاهُنَّ مِنَ النِّسَاءِ .
قَالَتْ عَائِشَةُ : أَسْتَفْنَى التَّأْسُ رَسُولَ
اللهِ ۖ بَعْدَ ذَلِكَ ، فَأَنْزَلَ اللهُ
﴿ وَسَنَقْتُونَكَ فِي النِّسَاءِ ﴾ إِلَى ﴿ وَرَبِّنَوْنَ
أَنْ تَنْكِحُوهُنَّ ﴾ فَأَنْزَلَ اللهُ لَهُمْ فِي هَذِهِ
الآيَةِ أَنَّ الْيَتِيمَةَ إِذَا كَانَتْ ذَاتُ مَالٍ
وَجَمَالٍ رَغَبُوا فِي نِكَاحِهَا وَنَسَبِهَا

fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of *Mahr*."

(45) CHAPTER. If the suitor says (to the guardian of a woman), "Marry me to so-and-so," and the guardian says, "I have married her to you for such and such amount of *Mahr*," then the marriage is valid even if he does not ask the husband, "Have you agreed or have you accepted (her)?"

5141. Narrated Sahl: A woman came to the Prophet ﷺ and presented herself to him (for marriage). He said, "I am not in need of women these days." Then a man said, "O Allāh's Messenger! Marry her to me." The Prophet ﷺ asked him, "What have you got?" He said, "I have got nothing." The Prophet ﷺ said, "Give her something, even an iron ring." He said, "I have got nothing." The Prophet ﷺ asked (him), "How much of the Qur'an do you know (by heart)?" He said, "So much and so much. The Prophet ﷺ said, "I have married her to you for what you know of the Qur'an (by heart)."

(46) CHAPTER. None should ask for the hand of a lady who is already engaged to his brother (Muslim), but one should wait till the first suitor marries her or leaves her.

5142. Narrated Ibn 'Umar: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ decreed that one should not

والصَّدَاقِ. وَإِذَا كَانَتْ مَرْغُوبًا عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمَالِ تَرْكُوهَا وَأَخْذُونَاهَا غَيْرَهَا مِنَ النِّسَاءِ. قَالَتْ: فَكَمَا يَتَرْكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغَبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقُّهَا الْأُوْفَى مِنَ الصَّدَاقِ. [راجع: ٢٤٩٤]

(45) بَابٌ: إِذَا قَالَ الْخَاطِبُ: رَوَجْنِي فُلَانَةً، فَقَالَ: قَدْ رَوَجْنَتْكَ بَكَدَا وَكَدَا، جَازَ النِّكَاحُ وَإِنْ لَمْ يَقُلْ لِلرَّوْجِ: أَرَضِيَتْ، أَوْ قِيلَتْ؟

٥١٤١ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَعَرَضَتْ عَلَيْهِ نَفْسَهَا فَقَالَ: «مَا لِي الْيَوْمَ فِي النِّسَاءِ مِنْ حَاجَةٍ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ رَوَجْنِيهَا. قَالَ: «مَا عِنْدَكِ؟». قَالَ: مَا عِنْدِي شَيْءٌ. قَالَ: «أَعْطِهَا وَلُوْ خَاتَمًا مِنْ حَدِيدٍ»، قَالَ: مَا عِنْدِي شَيْءٌ، قَالَ: «فَمَا عِنْدَكِ مِنَ الْقُرْآنِ؟» قَالَ: كَدَا وَكَدَا، قَالَ: «فَقَدْ مَلَكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ». [راجع: ٢٢١٠]

(46) بَابٌ لَا يَخْطُبُ عَلَى حَظْبَةٍ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَدْعَ

٥١٤٢ - حَدَّثَنَا مَكْيُثُ بْنُ

try to cancel a bargain already agreed upon between some persons (by offering a bigger price). And a man should not ask for the hand of a lady who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

ابْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ نَافِعًا يُحَدِّثُ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ: نَهَى النَّبِيُّ ﷺ أَنْ يَبْيَعَ بَعْضُكُمْ عَلَى بَعْضٍ بَعْضٌ، وَلَا يَخْطُبَ الرَّجُلُ عَلَى خُطْبَةِ أَخِيهِ حَتَّى يَرْكِنَ الْخَاطِبُ قَبْلَهُ أَوْ يَأْذِنَ لَهُ الْخَاطِبُ. [راجع: ٢١٣٩]

5143. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, “Beware of suspicion, as suspicion is the worst of false talk, and do not do spying on one another, and do not look for others faults and listen to the evil talk of the people about others' affairs, and do not hate one another, but be brothers.” (See H. 6064 and 6066)

٥١٤٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، قَالَ: قَالَ أَبُو هُرَيْرَةَ يَأْتُرُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنِّ، فَإِنَّ الظَّنَّ أَكْدَبُ الْحَدِيثِ. وَلَا تَجَسَّسُوا، وَلَا تَحْسُسُوا، وَلَا تَبَاغِضُوا، وَكُوْنُوا إِخْوَانًا»، [انظر:

[٦٧٢٤، ٦٠٦٦، ٦٠٦٤]

5144. “And none should ask for the hand of a lady who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her.” [See. H. No. 2140, Vol 3.]

٥١٤٤ - «وَلَا يَخْطُبِ الرَّجُلُ عَلَى خُطْبَةِ أَخِيهِ حَتَّى يَنْكُحَ أَوْ يَرْكُنَ». [راجع: ٢١٤٠]

(٤٧) بَابُ تَقْسِيرِ تَرْكِ الْخُطْبَةِ

(47) CHAPTER. (What is said regarding) the meaning of the cancelling of the engagement.

5145. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : “When Ḥafṣa became a widow,” ‘Umar said, “I met Abū Bakr and said to him, ‘If you wish I will marry Ḥafṣa bint ‘Umar to you.’ I waited for a few days then Allāh’s Messenger ﷺ asked for her hand. Later Abū Bakr met me and said, ‘Nothing stopped me from returning to you concerning your offer except that I knew that Allāh’s Messenger ﷺ had mentioned (his wish to marry) her, and I could never let out the

٥١٤٥ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حِينَ تَأَمَّلَ حَفْصَةَ قَالَ عُمَرُ: لَقِيتُ أَبَا بَكْرٍ فَقُلْتُ: إِنِّي شَتَّتَ أَنْكَحْتُكَ حَفْصَةَ

secret of Allāh's Messenger ﷺ. If he had left her, I would have accepted her'."

بِنْتُ عُمَرَ، فَلَيَّنْتُ لِيَالِيَ ثُمَّ خَطَّبَهَا رَسُولُ اللهِ ﷺ فَلَقَنَنِي أَبُو بَكْرٍ فَقَالَ: إِنَّهُ لَمْ يَمْعِنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَهَا فَلَمْ أَكُنْ لَأُفْشِي سِرَّ رَسُولِ اللهِ ﷺ، وَلَوْ تَرَكَهَا لَقُبِلَتُهَا. تَابَعَهُ يُونُسُ وَمُوسَى بْنُ عُفَّةَ وَابْنُ أَبِي عَيْقَنِ عَنِ الرُّهْبَرِيِّ.

[راجع: ٤٠٠٥]

(48) CHAPTER. *Al-Khutba* (for Nikāh) (a speech delivered at the time of concluding the marriage contract).

5146. Narrated Ibn 'Umar: Two men came from the east and delivered speeches, and the Prophet ﷺ said, "Some eloquent speech has the influence of magic (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech)."

(49) CHAPTER. Beating the tambourine during the Nikāh (marriage ceremony) and the Walīma (wedding banquet).

5147. Narrated Ar-Rabi', the daughter of Muawwidh bin 'Afrā': After the consummation of my marriage, the Prophet ﷺ came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father⁽¹⁾ who had been killed in the battle of Badr. One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the

٥١٤٦ - حَدَّثَنَا قَيْصَرٌ: حَدَّثَنَا سُفِيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: جَاءَ رَجُلٌ مِنَ الْمَشْرِقِ فَخَطَّبَا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنَ الْبَيْانِ لَسِحْرًا». [انظر: ٥٧٦٧]

(٤٩) بَابُ ضَرْبِ الدُّفْ في النِّكَاحِ والوليمة

٥١٤٧ - حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ ابْنُ الْمُفَضَّلِ: حَدَّثَنَا حَالِدُ بْنُ ذَكْوَانَ قَالَ: قَاتَلَ الرَّبِيعُ بْنُ مَعْوَذَ بْنِ عَفْرَاءَ: جَاءَ النَّبِيُّ ﷺ يَدْخُلُ حِينَ بُنِيَ عَلَيَّ، فَجَلَسَ عَلَى فِرَاشِي كَمْجَلِسِكَ مِنِّي، فَجَعَلْتُ جُوَرِيَّاتٍ لَنَا يَضْرِبُنَ بالدُّفْ وَيَنْدِبُنَ مَنْ قُتِلَ مِنْ

(1) (H. 5147) Her father and two uncles had been killed in the battle of Badr. By saying, "My fathers" she meant that her two uncles were as dear to her as her father was.

Prophet ﷺ said, “Leave this (saying)⁽¹⁾ and keep on saying the verses which you had been saying before.”

آبائِي يَوْمَ بَدْرٍ إِذْ قَالَتْ إِحْدَاهُنَّ:
وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي عَدِيدٍ، فَقَالَ:
«دَعَى هَذِهِ وَقُولِي بِالَّذِي كُنْتَ
تَقُولِينَ». [راجع: ٤٠٠١]

(50) CHAPTER. The Statement of Allāh
تعالى:

“And give to the women (whom you marry) their *Mahr* (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart...” (V.4:4)

What are the maximum and minimum amounts of money to be paid as *Mahr*.

And the Statement of Allāh :

“If you have given one of them a cantar (of gold i.e. a great amount) as *Mahr* (bridal money given by the husband to his wife at the time of marriage) take not the least bit of it, back”. (V.4:20)

And also the Statement of Allāh :

“Nor appointed to them their *Mahr*.” (V.2:236)

And Sahl said: The Prophet ﷺ said (to a man), “You should bring even an iron ring (as *Mahr*).”

(٥٠) بَابُ قَوْلِ اللَّهِ تَعَالَى: (وَأَتُوا^١
النِّسَاءَ صَدَقَتِهِنَّ بِخَلْفِهِنَّ) [النساء: ٤]

وَكُثْرَةُ الْمَهْرِ وَأَدْنَى مَا يَجُوزُ مِنَ
الصَّدَاقِ. وَقَوْلِهِ تَعَالَى: (وَأَتَيْتُهُنَّ
إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ
شَيْئًا) [النساء: ٢٠] وَقَوْلُهُ جَلَّ ذِكْرُهُ:
«أُوْ تَنْرَضُوا لَهُنَّ فَرِيقَةً» [القرآن: ٢٣٦]
وَقَالَ سَهْلٌ: قَالَ الرَّبِيعُ بْنُ عَلِيٍّ: «وَلَوْ
خَاتَمًا مِنْ حَدِيدٍ».

5148. Narrated Anas 'Abdur Raḥmān bin 'Auf married a woman and gave her gold equal to the weight of a date stone (as *Mahr*). When the Prophet ﷺ noticed the signs of cheerfulness of the marriage (on his face) and asked him about it, he said, "I have married a woman and gave (her) gold equal to a date stone in weight (as *Mahr*)."

٥١٤٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُبَّهٌ، عَنْ عَبْدِ الرَّزِيزِ
بْنِ صُهَيْبٍ، عَنْ أَنَسٍ: أَنَّ عَبْدَ
الرَّحْمَنَ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً
عَلَى وَزْنِ نَوَافِةٍ، فَرَأَى النَّبِيُّ ﷺ
بَشَاشَةَ الْعُرَبِينَ فَسَأَلَهُ قَوْلَهُ: إِنِّي
تَزَوَّجُ امْرَأَةً عَلَى وَزْنِ نَوَافِةٍ.

[راجع: ٢٠٤٩]
وَعَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ عَبْدَ

(1) (H. 5147) The Prophet ﷺ forbade the girl to say so, because none knows the future except Allāh.

الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجُ امْرَأَةً عَلَى
وَرْزِنَ نَوَّاً مِنْ دَهْبٍ.

(٥١) بَابُ التَّزْوِيجِ عَلَى الْقُرْآنِ وَبِغَيرِ
صَدَاقٍ

٥١٤٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا سُفيانُ: سَمِعْتُ أَبَا حَازِمَ
يَقُولُ: سَمِعْتُ سَهْلَ بْنَ سَعْدَ
السَّاعِدِيَّ يَقُولُ: إِنِّي لِفِي الْقَوْمِ عِنْدَ
رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ قَامَتِ امْرَأَةٌ
فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّهَا قَدْ وَهَبَتْ
نَفْسَهَا لَكَ فَرِّيْهَا رَأِيْكَ، فَلَمْ يُجِبْهَا
شَيْئًا. ثُمَّ قَامَتْ فَقَالَتْ: يَا رَسُولَ
اللهِ، إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرِّ
فِيهَا رَأِيْكَ، فَلَمْ يُجِبْهَا شَيْئًا. ثُمَّ
قَامَتِ التَّالِيَّةَ فَقَالَتْ: إِنَّهَا قَدْ وَهَبَتْ
نَفْسَهَا لَكَ فَرِّيْهَا رَأِيْكَ. فَقَامَ رَجُلٌ
فَقَالَ: يَا رَسُولَ اللهِ، أَنْكِحْنِيهَا.
قَالَ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ؟» قَالَ:
لَا، قَالَ: «إِذْهَبْ فَاطْلُبْ وَلُؤْ خَاتَمًا
مِنْ حَدِيدٍ»، فَذَهَبَ وَطَلَبَ، ثُمَّ جَاءَ
فَقَالَ: مَا وَجَدْتُ شَيْئًا وَلَا خَاتَمًا مِنْ
حَدِيدٍ، قَالَ: «هَلْ مَعَكَ مِنَ الْقُرْآنِ
شَيْئٌ؟» قَالَ: مَعِي سُورَةً كَذَا وَسُورَةً
كَذَا، قَالَ: «إِذْهَبْ فَقَدْ أَنْكِحْنَكَهَا
بِمَا مَعَكَ مِنَ الْقُرْآنِ». [رَاجِعٌ: ٢٣١٠]

(٥٢) بَابُ الْمَهْرِ بِالْمُرْوِضِ، وَخَاتَمٍ
مِنْ حَدِيدٍ

(51) CHAPTER. To marry (a lady to) a man for what he knows of the Qur'an (by heart) and without paying any Mahr.

5149. Narrated Sahl bin Sa'd As-Sa'idi: While I was (sitting) among the people in the company of Allāh's Messenger ﷺ a woman stood up and said, "O Allāh's Messenger! She has given herself (in marriage) to you; please give your opinion about her."⁽¹⁾ The Prophet ﷺ did not give her any reply. She again stood up and said, "O Allāh's Messenger! She has given herself (in marriage) to you; please give your opinion about her." The Prophet ﷺ did not give her any reply. She again stood up for the third time and said, "O Allāh's Messenger! She has given herself in marriage to you; so give your opinion about her." So a man stood up and said, "O Allāh's Messenger! Marry her to me." The Prophet ﷺ asked him, "Have you got anything?" He said, "No." The Prophet ﷺ said, "Go and search for something, even if it were an iron ring." The man went and searched and then returned saying, "I could not find anything, not even an iron ring." Then the Prophet ﷺ said, "Do you know some of the Qur'an (by heart)?" He replied, "I know (by heart) such Sūrah and such Sūrah." The Prophet ﷺ said, "Go! I have married her to you for what you know of the Qur'an (by heart)."

(52) CHAPTER. To give Mahr in the form of material things (other than money) and in the form of a ring made of iron.

(1) (H. 5149) The speaker uses the third person instead of the first person which she intends.

5150. Narrated Sahl bin Sa'd: The Prophet ﷺ said to a man, “Marry, even with (a *Mahr* equal to) an iron ring.”

(53) CHAPTER. The conditions stipulated in the marriage (contract).

And 'Umar said: The rights are decided by the conditions (stipulated during the wedding). And Al-Miswar bin Makhrama said: The Prophet ﷺ mentioned his son-in-law. He said, “He told me the truth whenever he talked to me, and whenever he promised me, he kept his promise.”

5151. Narrated 'Uqba: The Prophet ﷺ said: “The conditions most entitled to be abided by are those (of wedding contract) with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract).”

(54) CHAPTER. The conditions that are not lawful in the marriage contract.

And Ibn Mas'ud said: A woman should not stipulate (at the time of the wedding) the divorce of her (Muslim) sister (the other wife of her would-be husband).

5152. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would be husband) in order to have everything for herself for she will take only what has been foreordained (by Allāh) for her.”

٥١٥٠ - حَدَّثَنَا يَحْيَىٰ : حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمَ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ». [راجع: ٢٣١٠]

(٥٣) باب الشرط في النكاح،
وقال عمر: مقاطع الحقوق عند الشرط، وقال المسوّر بن مخرمة: سمعت النبي ﷺ ذكر صهراً له فائتنى عليه في مصايرته فأحسن، قال: «حدني فصدقني، ووعدي فوفى لي».

٥١٥١ - حَدَّثَنَا أَبُو التَّولِيدِ هَشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «أَحَقُّ مَا أَوْفَيْتُمْ مِنَ الشُّرُوطِ أَنْ تُؤْفِوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوحَ». [راجع: ٢٧٢١]

(٥٤) باب الشرط التي لا تحل في النكاح،
وقال ابن مسعود: لا تسترط المرأة طلاق أخيها.

٥١٥٢ - حَدَّثَنَا عَبْيُودُ اللَّهُ بْنُ مُوسَىٰ، عَنْ زَكَرِيَاٰ هُوَ ابْنُ أَبِي زَانِدَةَ، عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحُلُّ لِامْرَأَةٍ تَسْأَلُ طلاقَ أَخِيهَا لِتُسْتَفِغَ

صَحْفَتِهَا، فَإِنَّمَا لَهَا مَا قُدِرَ لَهَا».

[راجع: ٢١٤٠]

(55) CHAPTER. The *Sufra* (yellow coloured perfume) for a bridegroom.

This has been said by ‘Abdur-Rahmān bin ‘Auf on the authority of the Prophet ﷺ.

5153. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ ‘Abdur-Rahmān bin ‘Auf came to Allāh’s Messenger ﷺ and he had marks of *Sufra* (yellow perfume). Allāh’s Messenger ﷺ asked him (about those marks). ‘Abdur-Rahmān bin ‘Auf told him that he had married a woman from the *Anṣār*. The Prophet ﷺ asked, “How much *Mahr* did you pay her?” He said, “I paid gold equal to the weight of a date stone.” Allāh’s Messenger ﷺ said to him, “Give a wedding banquet, even with one sheep.”

(٥٥) بَابُ الصُّفْرَةِ لِلْمُتَزَوْجِ
رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَنِ النَّبِيِّ ﷺ.

٥١٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدِ الطَّوَّبِيِّ، عَنْ أَسَى بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ جَاءَ إِلَيْ رَسُولِ اللَّهِ وَبِهِ أَثْرُ صُفْرَةٍ، فَسَأَلَهُ رَسُولُ اللَّهِ ﷺ فَأَخْبَرَهُ أَنَّهُ تَرَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ. قَالَ: «كَمْ سُقْتَ إِلَيْهَا؟» قَالَ: زِنَةٌ تَوَاهُ مِنْ ذَهَبٍ، قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْنِمْ وَلَوْ بِشَاةً».

[راجع: ٢٠٤٩]

(56) CHAPTER.

5154. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ offered a wedding banquet on the occasion of his marriage to Zainab, and provided a good meal for the Muslims. Then he went out as was his custom on marrying, he came to the dwelling places of the Mothers of the believers (i.e. his wives) invoking good (on them), and they were invoking good (on him). Then he departed (and came back) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) of their departure.”

٥١٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَسَى قَالَ: أَوْلَمِ النَّبِيُّ ﷺ بِرَبِّيَّ بَرِّيَّ بِرِّيَّ فَأَوْسَعَ الْمُسْلِمِينَ خَيْرًا فَخَرَجَ كَمَا يَصْنَعُ إِذَا تَرَوَّجَ. فَأَتَى حُجَّرَ أَمَهَاتِ الْمُؤْمِنِينَ يَدْعُو وَيَدْعُونَ لَهُ، ثُمَّ انْصَرَفَ فَرَأَيَ رَجُلَيْنَ فَرَجَعَ لَا أَدْرِي أَخْبَرَهُ أَوْ أَخْبَرَ بِخُرُوجِهِما. [راجع: ٤٧٩١]

(57) CHAPTER. How to invoke good upon a person who has married recently?

(٥٧) بَابُ: كَيْفَ يُدْعَى لِلْمُتَزَوْجِ؟

5155. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ saw the traces of *Sufra* (yellow perfume) on Abdur-Rahmān bin ‘Auf and said, “What is this?” ‘Abdur-Rahmān said, “I have married a woman and have paid gold equal to the weight of a date stone (as her *Mahr*). The Prophet ﷺ said to him, “May Allāh bless you. Offer a wedding banquet even with one sheep.”

(58) CHAPTER. The invocation of those women who prepare the bride (for her and for the bridegroom).

5156. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا : When the Prophet ﷺ married me, my mother came to me and made me enter the house where I saw some women from the *Anṣār* who said, “(Best wishes and Allāh’s Blessings) may you prosper and have blessings and a good luck.” (See H. 3894)

(59) CHAPTER. Whoever preferred to consummate his marriage before going on a military campaign.

5157. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “A Prophet among the Prophets went for a military expedition and said to his people : ‘A man who has married a lady and wants to consummate his marriage with her and he has not done so yet, should not accompany me.’” [See H. No. 3124. Vol. 4.]

٥١٥٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَادٌ هُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَسَّيْ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثْرَ صُفْرَةً، قَالَ : «مَا هَذَا؟» قَالَ : إِنِّي تَرَوْجَحْتُ امْرَأَةً عَلَى وَزْنِ نَوَافِعِ مِنْ ذَهَبٍ . قَالَ : «بَارَكَ اللَّهُ لَكَ، أَوْلَمْ وَلَوْ بَشَّاً». [راجع : ٢٠٤٩]

(٥٨) بَابُ الدُّعَاءِ لِلنِّسْوَةِ الْلَّاتِي يُهْدِيْنَ الْعَرْوَسَ وَلِلْعَرْوَسِ

٥١٥٦ - حَدَّثَنَا فَرْوَةُ بْنُ أَبِي المَغْرَاءِ : حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ هَشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : تَرَوْجَنِي النَّبِيُّ ﷺ فَأَتَنِي أُمِّي فَأَدْخِلَنِي الدَّارَ . فَإِذَا نَسْوَةٌ مِنَ الْأَنْصَارِ فِي الْبَيْتِ فَقَلَّنِ : عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرِ.

[راجع : ٣٨٩٤]

(٥٩) بَابُ مَنْ أَحَبَّ الْبِنَاءَ قَبْلَ الغَزوِ

٥١٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمَبَارِكَ، عَنْ مَعْمِرٍ، عَنْ هَمَامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : «غَرَّا نَبِيًّا مِنَ الْأَنْبِيَاءِ فَقَالَ لِقَوْمِهِ : لَا يَتَبَعَّنِي رَجُلٌ مَلَكٌ بُضَعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِي إِلَيْهَا وَلَمْ يَبْنِ إِلَيْهَا». [راجع : ٣١٢٤]

(60) CHAPTER. Whoever consummated his marriage with a lady of nine years of age.

5158. Narrated ‘Urwa: The Prophet ﷺ wrote the (marriage contract) with ‘Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).

(61) CHAPTER. The consummation of marriage during a journey.

5159. Narrated Anas رضي الله عنه: The Prophet ﷺ stayed for three days at a place between Khaibar and Al-Madina, and there he consummated his marriage with Šafiyah bint Huyai. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet ﷺ ordered for the leather dining sheets to be spread, and then dates, dried yoghourt and butter were provided over it, and that was the *Walīma* (a wedding banquet) of the Prophet ﷺ. The Muslims asked whether Šafiyah would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, “If the Prophet ﷺ screens her from the people, then she is the Prophet’s wife but if he does not screen her, then she is a slave girl.” So when the Prophet ﷺ proceeded, he made a place for her (on the camel) behind him and screened her from people.

(62) CHAPTER. Consummation of marriage during the daytime without a marriage procession or lighting of fires.

5160. Narrated ‘Aishah رضي الله عنها: When the Prophet ﷺ married me, my mother came

(٦٠) بَابُ مِنْ بَنِي باِمْرَأَةٍ وَهِيَ بُنْتُ تَسْعَ سِنِينَ

٥١٥٨ - حَدَّثَنَا قَيْصَرٌ بْنُ عُفَيْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ: تَرَوَحَ النَّبِيُّ ﷺ عَائِشَةَ وَهِيَ بُنْتُ سِنِينَ، وَبَنِي بِهَا وَهِيَ بُنْتُ تَسْعَ، وَمَكَثَتْ عِنْدَهُ تَسْعَاً.

[راجع: ٣٨٩٤]

(٦١) بَابُ الْبَنَاءِ فِي السَّفَرِ

٥١٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَّى قَالَ: أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْرٍ وَالْمَدِينَةِ ثَلَاثًا يُبَيِّنُ عَلَيْهِ بِصَفَيْهِ بُنْتَ حُبَيْبَةَ، فَدَعَوْتُ الْمُسْلِمِينَ عَلَى وَلِيمَتِهِ. فَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلَا لَحْمٍ، أَمْرَ بِالْأَنْطَاعَ فَأَلْقَى فِيهَا مِنَ التَّمَرِ وَالْأَقْطَافِ وَالسَّمِنِ، فَكَانَتْ وَلِيمَتُهُ، فَقَالَ الْمُسْلِمُونَ: إِنَّدِي أَمَهَاتِ الْمُؤْمِنِينَ، أَوْ مِمَّا مَلَكْتَ يَمِينَهُ؟ فَقَالُوا: إِنْ حَجَبَاهَا فَهِيَ مِنْ أَمَهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبَهَا فَهِيَ مِمَّا مَلَكْتَ يَمِينَهُ. فَلَمَّا ارْتَحَلَ وَطَّأَ لَهَا خَلْفُهُ وَمَدَ الْحِجَابَ بِيَهَا وَبَيْنَ النَّارِ. [راجع: ٣٧١]

(٦٢) بَابُ الْبَنَاءِ بِالْهَارِ بِغَيْرِ مَرْكَبٍ وَلَا نِيرَانٍ

٥١٦٠ - حَدَّثَنَا فَرُوْهُ بْنُ أَبِي

to me and made me enter the house (of the Prophet ﷺ) and nothing surprised me but the coming of Allāh's Messenger ﷺ to me in the forenoon.

المُغْرِيَةً: حَدَّثَنَا عَلَيُّ بْنُ مُسْبِحٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ فَأَتَتْنِي أُمِّي فَأَذْخَلَنِي الدَّارَ، فَلَمْ يَرْغُنِي إِلَّا رَسُولُ اللَّهِ ﷺ صَحَّ.

[راجع: ٣٨٩٤]

(63) CHAPTER. The *Anmāt* (curtains, beddings, etc.) and similar things designed for the women.

5161. Narrated Jābir bin ‘Abdullāh رضي الله عنهما : Allāh's Messenger ﷺ said, “Did you have *Anmāt*?” I said, “O Allāh's Messenger! From where can we have *Anmāt*?” The Prophet ﷺ said, “Soon you will have them (*Anmāt*).”

(٦٣) بَابُ الْأَنْمَاتِ وَنَحْوُهَا لِلنِّسَاءِ

٥١٦١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَلِ اتَّخَذْتُمْ أَنْمَاطًا؟» قُلْتُ: يَا رَسُولَ اللَّهِ، وَأَنَّى لَنَا أَنْمَاطًا؟ قَالَ: «إِنَّهَا سَتَكُونُ». [راجع: ٣٦٣١]

(٦٤) بَابُ النِّسَوةِ الَّتِي يُهُدِينَ الْمَرْأَةَ إِلَى زَوْجِهَا وَدُعَاهُنَّ بِالْبَرْكَةِ

٥١٦٢ - حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا رَفَتْ امْرَأَةً إِلَى رَجُلٍ مِنَ الْأَنْصَارِ قَالَ نَبِيُّ اللَّهِ ﷺ: «يَا عَائِشَةَ، مَا كَانَ مَعَكُمْ لَهُؤُلَاءِ فِي الْأَنْصَارِ يُعْجِبُهُمُ اللَّهُ». [٣٦٣١]

(٦٥) بَابُ الْهَدِيَّةِ لِلْعَرْوَسِ

(64) CHAPTER. The women who present the lady to her husband and their invocations for Allāh's blessings upon them.

5162. Narrated ‘Āishah that she prepared a lady for a man from the *Ansār* as his bride and the Prophet ﷺ said, “O ‘Āishah! Haven't you got any amusement (during the marriage ceremony) as the *Ansār* like amusement?”

(65) CHAPTER. The giving of a present to the bridegroom.

5163. Narrated Anas bin Mālik: “Whenever the Prophet ﷺ passed by (my mother) Umm Sulaim, he used to enter her

٥١٦٣ - وَقَالَ إِبْرَاهِيمُ عَنْ أَبِيهِ عُثْمَانَ، وَاسْمُهُ الْجَمْدُ، عَنْ أَنَسِ بْنِ

(dwelling place) and greet her. Anas further said: Once the Prophet ﷺ was a bridegroom during his marriage with Zainab, Umm Sulaim said to me, "Let us give a gift to Allah's Messenger ﷺ." I said to her, "Do it." So she prepared *Haisa* (a sweet dish) made from dates, butter and dried yoghourt and she sent it with me to him. I took it to him and he said, "Put it down," and ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet ﷺ keeping his hand over the *Haisa* and saying over it whatever Allah wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, "Mention the Name of Allah, and each man should eat of the dish the nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, which made me feel unhappy. Then the Prophet ﷺ went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses:

'O you who believe! Enter not the Prophet's house unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet; and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth..." (V.33-53)

Abū 'Uthmān said: Anas said, "I served the Prophet ﷺ for ten years."

مالك قال: مرَّ بنا في مسجد النبي رفاعة فسمعته يقول: كان النبي ﷺ إذا مر بجنبات أم سليم دخل عليها فسلم عليها ثم قال: كان النبي ﷺ عروساً بزيناً، فقالت له أم سليم: لو أهدنَا لرسول الله ﷺ هدية، فقلت لها: أفعلني. فعمدت إلى نفر وسمن وأقطط فاتخذت حِسْنَة في بُرْمَة، فأرسلت بها معه إلينه، فانطلقت بها إليه فقال لي: «ضعها»، ثم أمرني فقال: «ادع لي رجالا - سماهم - وادع لي من لقيت»، قال: ففعلت الذي أمرني فرجعت فإذا البيت غاص بأهله فرأيت النبي ﷺ وضاع يده على تلك الحِسْنَة وتكلم بها ما شاء الله. ثم جعل يدعون عشرة عشرة يأكلون منه ويقول لهم: اذكروا اسم الله ولئلا كل رجل مما يليله». قال: حتى تصدعوا كلهن عنها فخرج منهم من خرج وبقي نفر يتحدتون. قال: وجعلت أغتم ثم خرج النبي ﷺ نحو الحجرات وخرجت في إثره فقلت: إنهم قد ذهبوا، فرجم فدخل البيت وأخرست الستر وإنني لفي الحجرة، وهو يقول: «يتأثرون الذين أمنوا لا ندخلوا بيوت النبي إلا أن يؤذنك لكم إلى طعام غير نظرهن إلهه ولكن إذا دعيم

فَادْخُلُوا فَإِذَا طَعْمَتُمْ فَانْشُرُوا وَلَا
مُسْتَغْسِلُينَ حَدِيثٌ إِنَّ ذَلِكُمْ كَيْفَيَةً يُؤْذِي
الَّتِي فَيَسْتَحِي مِنْكُمْ وَلَهُ لَا
يَسْتَحِي مِنَ الْعَقِيقَةِ» [الأحزاب: ٥٣]
قالَ أَبُو عُثْمَانَ: قَالَ أَنْسُ: إِنَّهُ خَدَمَ
رَسُولَ اللَّهِ ﷺ عَشْرَ سِينَةً. [راجع:
٤٧٩١]

(66) CHAPTER. To borrow the clothes, etc. for the bride.

5164. Narrated ‘Aishah that رَضِيَ اللَّهُ عَنْهَا she borrowed a necklace from Asmā’ and then it got lost. So Allāh’s Messenger ﷺ sent some people from his companions in search of it. In the meantime the stated time for the Ṣalāt (prayer) became due and they offered their Ṣalāt (prayer) without ablution. When they came to the Prophet ﷺ, they complained about it to him, so the Verse regarding Tayammum was revealed.

Usaid bin Hudair said, “(O ‘Aishah!) may Allāh bless you with a good reward, for by Allāh, never did a difficulty happen in connection with you, but Allāh prepared a way out from it for you, and brought Allāh’s Blessings for the Muslims.”

(67) CHAPTER. What a man should say on having a sexual intercourse with his wife.

5165. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, “If anyone of you, when having sexual intercourse with his wife, says: *Bismillāh, Allāhumma jannibnīsh-Shaiṭān wa jannibish-Shaiṭān ma razaqtanā*⁽¹⁾, and if it is

(66) بَابُ اسْتِعَارَةِ الثِّيَابِ لِلْمَرْوِسِ وَغَيْرِهَا

٥١٦٤ - حَدَّثَنِي عَبْيُودُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً فَهَلَكَتْ فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ نَاسًا مِنْ أَصْحَابِهِ فِي ظَلِيلِهَا فَأَذْرَكُوهُمُ الصلَاةَ فَصَلَوْا بِغَيْرِ وُضُوءٍ. فَلَمَّا أَتَوْا النَّبِيَّ ﷺ شَكَوُا ذَلِكَ إِلَيْهِ فَنَزَّلَتْ آيَةُ التَّيْمِمِ، فَقَالَ أُسَيْدُ بْنُ حُصَيْرٍ: جَزَاكُ اللَّهُ خَيْرًا، فَوَاللَّهِ مَا نَزَّلَ بِكِ أَمْرٌ فَطُ إِلَّا جَعَلَ اللَّهُ لَكِ مِنْهُ مَخْرَجًا، وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً. [راجع: ٣٣٤]

(67) بَابُ ما يَقُولُ الرَّجُلُ إِذَا أَتَى

أَهْلَهُ

٥١٦٥ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ بْنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَمَا لَوْ

(1) (H. 5165) This invocation means: ‘In the Name of Allāh! O Allāh! Protect me from Satan and protect from Satan what You bestow upon us (i.e. an offspring).’

destined that they should have a child, then Satan will never be able to harm him.”

أَنْ أَحَدُهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ:
بِسْمِ اللَّهِ، اللَّهُمَّ جَنَّبِنَا الشَّيْطَانَ
وَجَنَّبِ الشَّيْطَانَ مَا رَزَقْنَا، ثُمَّ قُدْرَ
بَيْتَهُمَا فِي ذَلِكَ أَوْ قُضِيَ وَلَدُ لَمْ
يَصْرُهُ شَيْطَانٌ أَبَدًا». [راجع: ١٤١]

(٦٨) بَابٌ: الوليمة حَقٌّ،

وَقَالَ عَبْدُ الرَّحْمَنَ بْنُ عَوْفٍ:
قَالَ لِي النَّبِيُّ ﷺ: «أَوْلَمْ وَلَوْ إِشَاء».

(68) CHAPTER. The *Walīma* (wedding banquet) is obligatory.

And ‘Abdur-Rahmān bin ‘Auf said, “The Prophet ﷺ said to me, “Give a wedding banquet, even with one sheep.”

5166. Narrated Anas bin Mālik رضي الله عنه: I was ten years old when Allāh’s Messenger ﷺ arrived at Al-Madina. My mother and aunts used to urge me to serve the Prophet ﷺ regularly, and I served him for ten years. When the Prophet ﷺ died I was twenty years old, and I knew about the order of *Al-Hijāb* (veiling of ladies) more than any other person when it was revealed. It was revealed for the first time when Allāh’s Messenger ﷺ had consummated his marriage with Zainab bint Jahsh. When the day dawned, the Prophet ﷺ was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with the Prophet ﷺ for a long time. The Prophet ﷺ got up and went out, and I too went out with him so that those people might leave too. The Prophet ﷺ proceeded and so did I, till he came to the threshold of ‘Aishah’s dwelling place. Then thinking that these people have left by then, he returned and so did I along with him till he entered upon Zainab and behold, they were still sitting and had not gone. So the Prophet ﷺ again went away and I went away along with him. When we reached the threshold of ‘Aishah dwelling place, he thought that they had left, and so he returned and I too, returned along with

٥١٦٦ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ
قَالَ: حَدَّثَنِي الَّذِي، عَنْ عَقْبَيْلٍ، عَنِ
ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَنَّ بْنَ
مَالِكَ: أَنَّهُ كَانَ ابْنَ عَشْرَ سِنِينَ مَقْدَمَ
رَسُولِ اللَّهِ ﷺ الْمَدِيَّةَ فَكَنَّ أَهْمَاتِي
بِوَاضْطِبَّنِي عَلَى خَدْمَةِ النَّبِيِّ ﷺ
فَخَدَّمْتُهُ عَشْرَ سِنِينَ. وَتَوَفَّى النَّبِيُّ ﷺ
وَأَنَا ابْنُ عَشْرِينَ سَنَةً، فَكُنْتُ أَعْلَمُ
النَّاسِ بِشَأنِ الْجَحَابِ حِينَ أُنْزِلَ،
وَكَانَ أَوَّلُ مَا أُنْزِلَ فِي مُبْتَنِي رَسُولِ
اللَّهِ ﷺ بِرِزْبَبِ بِنْتِ جَحْشٍ، أَصْبَحَ
النَّبِيُّ ﷺ بِهَا عَرْوَسًا، فَدَعَا الْقَوْمَ
فَأَصَابُوا مِنَ الطَّعَامِ ثُمَّ خَرَجُوا وَبَقِيَ
رَهْطٌ مِّنْهُمْ عِنْدَ النَّبِيِّ ﷺ فَأَطَالُوا
الْمُكْثَ، فَقَامَ النَّبِيُّ ﷺ فَخَرَجَ
وَخَرَجْتُ مَعَهُ لِكَيْنِي يَخْرُجُوا فَمَسَّ
النَّبِيُّ ﷺ وَمَسَّتِي حَتَّى جَاءَ عَنْهُ
حُجْرَةَ عَاشَةَ، ثُمَّ ظَنَّ أَهْمَمْ خَرَجُوا،
فَرَجَعَ وَرَجَعْتُ مَعَهُ حَتَّى إِذَا دَخَلَ

him and found those people had left. Then the Prophet ﷺ drew a curtain between me and him, and the Verses of *Al-Hijāb* were revealed.

عَلَى زَيْنَبِ فَإِذَا هُمْ جُلُوشٌ لَمْ يَقُومُوا، فَرَجَعَ النَّبِيُّ ﷺ وَرَجَعُتْ مَعَهُ حَتَّى إِذَا بَلَغَ عَنْتَهُ حُجْرَةً عَائِشَةَ وَظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعَ وَرَجَعُتْ مَعَهُ فَإِذَا هُمْ قَدْ خَرَجُوا، فَضَرَبَ النَّبِيُّ ﷺ بَيْنِي وَبَيْنَهُ بِالسُّرِّ وَأَنْزَلَ الْحِجَابَ. [راجع: ٤٧٩١]

(٦٩) بَابُ الْوِلِيمَةِ وَلَوْ بِشَاءَ

(69) CHAPTER. *Al-Walīma* (the wedding banquet) is recommended to be given even if one sheep is presented therein.

5167. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ When 'Abdur-Rahmān bin 'Auf married an *Anṣārī* woman, the Prophet ﷺ asked him, "How much *Mahr* did you give her?" 'Abdur-Rahmān said, "Gold equal to the weight of a date stone." Anas added: When they (i.e. the Prophet ﷺ and his Companions) arrived at Al-Madīna, the emigrants stayed at the *Anṣār*'s houses. 'Abdur-Rahmān bin 'Auf stayed at Sa'd bin Ar-Rabi's house. Sa'd said to 'Abdur-Rahmān, "I will divide and share my property with you and will give one of my two wives to you." 'Abdur-Rahmān said, "May Allāh bless you, your wives and property (I am not in need of that; but kindly show me the way to the market)." So 'Abdur-Rahmān went to the market and traded there gaining a profit of some dried yoghourt and butter, and married (an *Anṣārī* woman). The Prophet ﷺ said to him, "Give a *Walīma* (wedding banquet), even with one sheep."

5168. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ did not give a better *Walīma* (wedding banquet) on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and he gave that

٥١٦٧ - حَدَّثَنَا عَلَيُّ : حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي حُمَيْدٌ: أَنَّهُ سَمَعَ أَنَّسًا رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلَ النَّبِيَّ ﷺ عَبْدَ الرَّحْمَنَ بْنَ عَوْفٍ وَتَزَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ: «كَمْ أَصْدَقْتَهَا؟» قَالَ: وَزْنُ تَوَاهٍ مِنْ ذَهَبٍ. وَعَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَّسًا قَالَ: لَمَّا قَدِمُوا الْمَدِيْنَةَ نَزَّلَ الْمَهَاجِرُونَ عَلَى الْأَنْصَارِ فَنَزَّلَ عَبْدُ الرَّحْمَنِ بْنَ عَوْفٍ عَلَى سَعْدِ بْنِ الرَّبِيعِ فَقَالَ: أَفَاسِمُكَ مَالِيٌّ وَأَنْزِلُ لَكَ عَنْ إِحْدَى امْرَأَتِيِّ. قَالَ: بَارِكِ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، فَخَرَجَ إِلَى السُّوقِ فَبَاعَ وَاشْتَرَى، فَأَصَابَ شَيْئًا مِنْ أَقْطَ وَسَمِينَ فَتَرَوَّجَ فَقَالَ النَّبِيُّ ﷺ: «أَوْلَمْ وَلَوْ بِشَاءَ». [راجع: ٢٠٤٩]

٥١٦٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، عَنْ أَنَّسٍ قَالَ: مَا أَوْلَمَ النَّبِيُّ عَلَى شَيْءٍ

Walīma (wedding banquet) with one sheep.

مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَى زَيْنَبَ، أَوْلَمَ
بِشَاءَ. [راجع: ٤٧٩١]

5169. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ manumitted Ṣafiyah and then married her, and her *Mahr* was her manumission, and he gave a *Walīma* (wedding banquet) with *Hais* (a sort of sweet dish made from butter, cheese and dates).

5170. Narrated Anas: The Prophet ﷺ consummated his marriage with a woman (Zainab), so he sent me to invite men to the meals. (See H. 4791)

٥١٦٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
عَبْدُ الْوَارِثِ، عَنْ شُعْبَ، عَنْ أَنَّهِ
أَنَّ رَسُولَ اللَّهِ ﷺ أَغْتَقَ صَفِيفَةَ
وَتَرَوْجَهَا وَجَعَلَ عِثْقَهَا صَدَاقَهَا،
وَأَوْلَمَ عَلَيْهَا بِحَيْيَيْنِ. [راجع: ٣٧١]

٥١٧٠ - حَدَّثَنَا مَالِكُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا زَهْرَيُّ، عَنْ يَبَانِ
قَالَ: سَمِعْتُ أَسَاسًا يَقُولُ: بَنَى النَّبِيُّ
ﷺ بِإِنْسَانٍ فَأَرْسَلَنِي فَدَعَوْتُ رِجَالًا
إِلَى الطَّعَامِ. [راجع: ٤٧٩١]

(٧٠) بَابُ مَنْ أَوْلَمَ عَلَى بَعْضِ
نِسَائِهِ أَكْثَرَ مِنْ بَعْضِ

(70) CHAPTER. Whoever gave a bigger *Walīma* (wedding banquet) on marrying some of his wives than on marrying the other wives of his.

5171. Narrated Thābit: The marriage of Zainab bint Jahsh was mentioned in the presence of Anas and he said, "I did not see the Prophet ﷺ giving a better *Walīma* (wedding banquet) on marrying any of his wives than the one he gave on marrying Zainab. He gave that *Walīma* (wedding banquet) with one sheep."

(71) CHAPTER. Whoever gave a *Walīma* (wedding banquet) of less than one sheep.

٥١٧١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
حَمَادُ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ قَالَ: ذُكِرَ
تَزْوِيجُ زَيْنَبَ بِنْتِ جَحِيشٍ عِنْدَ أَنَّهِ
فَقَالَ: مَا رَأَيْتُ النَّبِيًّا ﷺ أَوْلَمَ عَلَى
أَخْيَرِ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَيْهَا، أَوْلَمَ
بِشَاءَ. [راجع: ٤٧٩١]

(٧١) بَابُ مَنْ أَوْلَمَ بِأَقْلَى مِنْ شَاءَ

5172. Narrated Ṣafiyah bint Shaiba: The Prophet ﷺ gave a *Walīma* (wedding banquet) with two *Mudd* of barley on marrying some of his wives. (1 *Mudd* = 3/4 of a kilogram).

٥١٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورِ
بْنِ صَفِيفَةَ، عَنْ أُمِّهِ صَفِيفَةِ بِنْتِ شَيْبَةَ
قَالَتْ: أَوْلَمَ النَّبِيُّ ﷺ عَلَى بَعْضِ
نِسَائِهِ بِمُدَدِّينِ مِنْ شَعَبِيرِ.

(72) CHAPTER. It is obligatory to accept the invitation to a *Walīma* (wedding banquet) and other invitations. And whoever gave a *Walīma* (wedding banquet) for seven days or somewhat like.

The Prophet ﷺ did not decree that the *Walīma* should be given for one or two days.

5173. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : Allāh’s Messenger ﷺ said, “If anyone of you is invited to a *Walīma* (wedding banquet), he must go for it.”

5174. Narrated Abū Mūsā : The Prophet ﷺ said, “Set the captives free, accept the invitation (to a wedding banquet), and visit the patients.”

5175. Narrated Al-Bara’ bin ‘Āzib رضي الله عنهما : The Prophet ﷺ ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (i.e., say to him: ‘*Yarhamukallāh* (May Allāh bestow His Mercy upon you)’, if he says ‘*Al-hamdu lillāh* (Praise be to Allāh)’, to help others to fulfil their oaths, to help the oppressed, propagate *As-Salām* [(greeting) i.e. to greet one another], and to accept the invitation (to a wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use *Mayāthir* (cushions of silk stuffed with cotton and placed under the rider on the saddle), the *Qassīyya* (linen clothes containing silk brought from an

(٧٢) باب حَقِّ إِجَابَةِ الْوَلِيمَةِ
وَالدُّعْوَةِ وَمَنْ أَوْلَمْ سَبْعَةً أَيَّامٍ وَنَحْوَهُ،

وَلَمْ يُوقَتِ النَّيْمَةُ يَوْمًا وَلَا
يَوْمَينِ .

٥١٧٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
يُوسُفَ : أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ،
عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا : أَنَّ رَسُولَ اللهِ ﷺ قَالَ : «إِذَا
دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا» .

[انظر: ٥١٧٩]

٥١٧٤ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا
يَحْيَى، عَنْ سُفْيَانَ قَالَ : حَدَّثَنِي
مُنْصُورٌ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي
مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ : «فَكُوا
العَانِي، وَأَجِيبُوا الدَّاعِي، وَعُودُوا
الْمَرِيضَنَ». [راجع: ٣٠٤٦]

٥١٧٥ - حَدَّثَنَا الْحَسَنُ بْنُ
الرَّبِيعِ : حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ
الْأَشْعَثِ، عَنْ مُعاوِيَةَ بْنِ سُوَيْدٍ : قَالَ
الْبَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا :
أَمْرَنَا النَّبِيُّ ﷺ بِسَبْعِ، وَنَهَا نَعْنَ
سَبْعٍ : أَمْرَنَا بِعيادةِ الْمَرِيضِ، وَاتِّبَاعِ
الْجِنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَلِبَارِ
الْمُقْسَمِ، وَنَصِيرِ الْمَظْلُومِ، وَإِفْشَاءِ
السَّلَامِ، وَإِجَابَةِ الدَّاعِيِ . وَنَهَا عَنْ
خَوَاتِيمِ الدَّهِبِ، وَعَنْ آنِيَةِ الْفَضَّةِ،
وَعَنِ الْمَيَاثِرِ، وَالْقَسْيَةِ، وَالْاسْتَبْرِقِ،

Egyptian town), the *Istabraq* (thick silk) and the *Dibāj* (another kind of silk).⁽¹⁾ (See *Hadīth* No.5635 and 5863).

والدبياج . تابعة أبو عوانة والشيباني
عَنْ أَشْعَثَ فِي إِفْسَاءِ السَّلَامِ .

[راجع: ١٢٣٩]

5176. Narrated Sahl bin Sa‘d: Abū Usaid As-Sā‘dī invited Allāh’s Messenger ﷺ to his wedding party and his wife who was the bride , served them on that day. Do you know what drink she gave Allāh’s Messenger ﷺ? She had soaked some dates for him (in water) overnight , and when he had finished his meal she gave him that drink (of soaked dates).

٥١٧٦ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعْدٍ :
حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمَ ، عَنْ
أَبِيهِ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ : دَعَا أَبُو
أَسَيْدَ السَّاعِدِيَّ رَسُولَ اللَّهِ ﷺ فِي
عُرْسِهِ وَكَانَتْ امْرَأَتُهُ يَوْمَئِذٍ خَادِمَهُمْ
وَهِيَ الْعَرْوُسُ ، قَالَ سَهْلٌ : تَدْرُونَ مَا
سَقَتْ رَسُولُ اللَّهِ ﷺ ؟ أَنْقَعْتُ لَهُ
تَمَرَاتٍ مِنَ الظَّلَلِ فَلَمَّا أَكَلَ سَقَتْهُ إِيَاهُ .
[انظر: ٥١٨٢ ، ٥١٨٣ ، ٥٥٩١ ، ٥٥٩٧]

[٦٦٨٥]

(73) CHAPTER. If somebody refuses an invitation [to a *Walīma* (wedding banquet)] he indeed disobeys Allāh and His Messenger ﷺ.

(٧٣) بَابُ مَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ

5177. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The worst food is that of a *Walīma* (wedding banquet) to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allāh and His Messenger ﷺ.

٥١٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ أَبِي شَهَابٍ ، عَنْ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ : شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ ، يُدْعَى لَهَا الْأَغْنِيَاءُ ، وَيُشَرِّكُ الْفُقَرَاءُ . وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ ﷺ .

(٧٤) بَابُ مَنْ أَجَابَ إِلَى كُرَاعِ

(74) CHAPTER. Whoever accepted the invitation to a meal of trotters .

٥١٧٨ - حَدَّثَنَا عَبْدَانُ ، عَنْ أَبِي حَمْزَةَ ، عَنْ الْأَعْمَشِ ، عَنْ أَبِي حَازِمَ ،

(1) (H. 5175) Gold rings and silk clothes are forbidden for men but not for women while the silver utensils are forbidden for all.

meal of trotters I will accept it; and if I am given a trotter as a present I will accept it.”

(75) CHAPTER. To accept the invitation to a wedding party or any other party.

5179. Narrated Nāfi‘: ‘Abdullāh bin ‘Umar said, “Allāh’s Messenger ﷺ said, ‘Accept the marriage invitation if you are invited to it’.”

Ibn ‘Umar used to accept the invitation whether to a wedding banquet or to any other party, even when he was fasting.

(76) CHAPTER. The attendance of women and children at a wedding party.

5180. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Once the Prophet ﷺ saw some women and children coming from a wedding party. He got up energetically and happily and said, “By Allāh! You (i.e., the *Anṣār*) are the most beloved of all people to me.”

(77) CHAPTER. Should a person return if he sees something disapproved of (from the standpoint of religion) in the party?

Ibn Mas‘ūd saw a picture in a house and went away. Ibn ‘Umar invited Abū Ayyūb, and the latter saw a curtain on the wall. So

عَنْ أَبِي هُرَيْرَةَ عَنِ الْبَيْهِيِّنِ قَالَ: «لَوْ دُعِيْتُ إِلَى كُرَاعِ لَأَجْبَرْتُ. وَلَوْ أَهْدَيْتُ إِلَيَّ كُرَاعَ لَقَلِّتُ». [راجع: ٢٥٦٨] **(٧٥) بَابُ إِجَابَةِ الدَّاعِيِّ فِي الْعُرْسِ وَغَيْرِهِ**

٥١٧٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا الحَجَاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ حُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ قَالَ: سَيَغْفُتْ عَبْدُ اللهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَجِبُّوا هَذِهِ الدَّعْوَةَ إِذَا دُعِيْتُمْ لَهَا». قَالَ: كَانَ عَبْدُ اللهِ يَأْتِي الدَّعْوَةَ فِي الْعُرْسِ وَغَيْرِ الْعُرْسِ وَهُوَ صَائِمٌ. [راجع: ٥١٧٣]

(٧٦) بَابُ ذَهَابِ النِّسَاءِ وَالصِّبِّيَانِ إِلَى الْعُرْسِ

٥١٨٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمَبَارِكِ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَبْصَرَ النَّبِيُّ ﷺ نِسَاءً وَصِبِّيَانًا مُقْبَلِينَ مِنْ عُرْسِيْنَ فَقَامَ مُمْتَنًا فَقَالَ: «اللَّهُمَّ أَتَّمْ مِنْ أَحَبِّ النَّاسِ إِلَيْهِ». [راجع: ٣٧٨٥]

(٧٧) بَابُ: مَلِّ بَرْجَعٍ إِذَا رَأَى مُنْكَرًا فِي الدَّعْوَةِ؟

وَرَأَى ابْنُ مَسْعُودٍ صُورَةً فِي الْبَيْتِ فَرَجَعَ. وَدَعَا ابْنُ عُمَرَ أَبَا

Ibn ‘Umar said, “We have been over-powered by the women in this matter.” Abū Ayyūb said, “I was afraid that some people might do such a deed but I never thought that you would do so, By Allāh, I will not eat anything of your food.” And so Abū Ayyūb returned.

5181. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: I bought a cushion having on it pictures (of animals). When Allāh’s Messenger ﷺ saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, “O Allāh’s Messenger! I repent to Allāh and His Messenger. What sin have I committed?” Allāh’s Messenger ﷺ said, “What is this cushion?” I said, “I have bought it for you so that you may sit on it and recline on it.” Allāh’s Messenger ﷺ said, “The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, ‘Give life to what you have created (i.e., these pictures)’.” The Prophet ﷺ added, “The angels of (mercy) do not enter a house in which there are pictures.” [See *Fath Al-Bārī* for details about pictures].

(78) CHAPTER. The attendance and serving of the lady (bride) herself for the men at (her) marriage party.

5182. Narrated Sahl: When Abū Usaid As-Sāidī got married, he invited the Prophet ﷺ and his Companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet ﷺ had finished his food, she provided him with that drink (of soaked dates).

أثيب فرائى في البيت سترًا على الجدار، فقال ابن عمر: غلبنا عليه النساء. فقال: من كُشت أخشي عليه فلم أكن أخشي عليك، والله لا أطعم لكم طعاماً، فرجع.

٥١٨١ - حدثنا إسماعيل قال: حدثني مالك، عن نافع، عن القاسم بن محمد، عن عائشة زوج النبي ﷺ أنها أخبرته أنها أشتربت ثمرة فيها تصاوير. فلما رأها رسول الله ﷺ قام على الباب فلم يدخل فعرفت في وجهه الكراهة فقالت: يا رسول الله، أتوب إلى الله وإلى رسوله، ماذا أذنبت؟ فقال رسول الله ﷺ: «ما بال هذه الشمرقة؟» قالت: قلت: أشتربتها لك لتفعل عليها وتوسدها. فقال رسول الله ﷺ: «إن أصحاب هذه الصور يُعدُّون يوم القيمة، ويُقال لهم: أخِيوا ما حلقتم». وقال: «إن البيت الذي فيه الصور لا تدخله الملائكة». [راجع: ٢١٥]

(٧٨) باب قيام المرأة على الرجال في العرس وخدمتهم بالنفس

٥١٨٢ - حدثنا سعيد بن أبي مريم: حدثنا أبو غسان قال: حدثني أبو حازم، عن سهل قال: لما عرس أبو أسيد الساعدي دعا النبي ﷺ وأصحابه فما صنع لهم طعاماً ولا

فَرَبِّهِ إِلَيْهِمْ إِلَّا امْرَأُهُ أُمُّ أَسَيْدٍ، بَلْ تَمَرَّاتٍ فِي تَوْرٍ مِنْ حِجَارَةِ مِنَ اللَّيْلِ فَلَمَّا فَرَغَ النَّبِيُّ ﷺ مِنَ الطَّعَامِ أَمَاتَهُ لَهُ فَسَقَتْهُ تُحْفَةً بِذَلِكَ . [راجع: ٥١٧٦]

(٧٩) (٧٩) **بابُ التَّقِيِّ وَالشَّرَابِ الَّذِي لَا يُسْكِرُ فِي الْمُرْسِ**

(79) CHAPTER. *An-Naqīr* (juice obtained from dried dates soaked in water) and other drinks that are not intoxicant, served at a wedding party.

5183. Narrated Sahl bin Sa'd: Abū Usaid As-Sā'iḍi invited the Prophet ﷺ to his wedding party and his wife served him on that day, and she was the bride. She said (or Sahl said), "Do you know what she soaked for Allāh's Messenger? She soaked some dates for him (in water) in a drinking bowl overnight."

٥١٨٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِئُ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ: أَنَّ أَبَا أَسَيْدَ السَّاعِدِيَّ دَعَا النَّبِيَّ ﷺ لِعُرْسِهِ فَكَانَتْ امْرَأَهُ خَادِمَهُمْ يَوْمَئِذٍ وَهِيَ الْعَرْوُسُ. فَقَالَتْ أُوْ قَالَ: أَتَدْرُونَ مَا أَقْعَدْتُ لِرَسُولِ اللَّهِ ﷺ؟ أَقْعَدْتُ لَهُ تَمَرَّاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ . [راجع: ٥١٧٦]

(٨٠) (٨٠) **بابُ الْمُدَارَأَةِ مَعَ النِّسَاءِ وَقَوْلِ النَّبِيِّ ﷺ: «إِنَّمَا الْمَرْأَةُ كَالضَّلَّلِ».**

(80) CHAPTER. To be polite and kind to the women.

And the saying of the Prophet ﷺ: "The woman is like a rib."

5184. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, "The woman is like a rib; if you try to straighten her, you will break her. So if you want to get benefit from her, do so while she still has some crookedness."

٥١٨٤ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمَرْأَةُ كَالضَّلَّلِ إِنْ أَقْمَتْهَا كَسَرَتْهَا وَإِنْ أَسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عَوْجٌ». [راجع: ٣٣٣١]

(٨١) (٨١) **بابُ الْوَصَاةِ بِالنِّسَاءِ،**

(81) CHAPTER. The exhortation of taking care of the women.

5185. Narrated Abū Hurairah رضي الله عنه said: The Prophet ﷺ said, "Whoever believes in Allāh and the Last Day should not harm his neighbour."

٥١٨٥ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا حُسْنَى الْجُعْفَرِيُّ، عَنْ زَائِدَةَ، عَنْ مَيْسِرَةَ، عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ». [انظر: ٦٠١٨، ٦١٣٦، ٦١٣٨]

5186. (The Prophet ﷺ added:) "And I command you to take care of the women in a good manner for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it, and if you leave it, it will remain crooked, so I command you to take care of the women in a good manner."

٥١٨٦ - «وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَاعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَاعِ أَغْلَاهُ، فَإِنْ دَهَبْتَ تُقْيِيمَهُ كَسْرَتْهُ، وَإِنْ تَرْكَتْهُ لَمْ يَزَلْ أَعْوَجَ». فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا». [راجع: ٣٣٣١]

5187. Narrated Ibn ‘Umar رضي الله عنهما During the lifetime of the Prophet ﷺ, we use to avoid chatting leisurely and freely with our wives lest some Divine Revelation might be revealed concerning us. But when the Prophet ﷺ died, we started chatting leisurely and freely (with them).

٥١٨٧ - حَدَّثَنَا أَبُو نُعْمَانَ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَّبِعُ الْكَلَامَ وَالْأَنْسَاطَ إِلَى نِسَائِنَا عَلَى عَهْدِ النَّبِيِّ ﷺ هَيْنَهُ أَنْ يَنْزَلَ فِيهَا شَيْءٌ، فَلَمَّا تُوفِيَ النَّبِيُّ ﷺ تَكَلَّمُنَا وَانْبَسَطَنَا.

(٨٢) **بابٌ** «فَوَّا أَنْفُسُكُمْ وَأَهْلِكُمْ نَارًا» [التحرير: ٦]

(82) CHAPTER. "(O you who believe)! Ward off from yourself and your families a Fire (Hell) whose fuel is men and stones..." (V.66:6)

5188. Narrated ‘Abdullāh (bin ‘Umar) رضي الله عنهما said: "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible

٥١٨٨ - حَدَّثَنَا أَبُو الثَّعْمَانَ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُلٌ: فَإِلَمَّا رَاعَ وَهُوَ مَسْؤُلٌ: وَالرَّجُلُ

(for it); a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)." (See H. 893)

رَاعَ عَلَى أَهْلِهِ وَهُوَ مَسْؤُلٌ . وَالمرأةُ
رَاعِيَّةٌ عَلَى بَيْتِ رُوْجِهَا وَهِيَ مَسْؤُلَةٌ .
وَالْعَبْدُ رَاعٌ عَلَى مَالِ سَيِّدِهِ وَهُوَ
مَسْؤُلٌ . أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ
مَسْؤُلٌ . [راجع: ٨٩٣]

(83) CHAPTER. To treat one's family in a polite and kind manner.

(٨٣) بَابُ حُسْنِ الْمُعَاشَةِ مَعِ الْأَهْلِ

5189. Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا: Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it."⁽¹⁾ The second one said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife." The fourth one said, "My husband is a moderate person like the night of Tihāma which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house."⁽²⁾ The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he

٥١٨٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ وَعَلَيْهِ بْنُ حُجْرَةُ قَالَا: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً: فَتَعَاهَدْنَ وَتَعَاوَدْنَ أَنْ لَا يَكُنْمَنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَ شَيْئًا.

قَالَتِ الْأُولِيَّ: رَوْجِي لَحْمُ جَمَلٍ غَثٌ عَلَى رأسِ جَبَلٍ، لَا سَهْلٌ فَتَرَتَقَى، وَلَا سَمِينٌ فَتَنَقَّلَ . قَالَتِ الثَّالِثَةِ: رَوْجِي لَا أَبْتُ خَبَرَةً، إِنِّي أَخَافُ أَنْ لَا أَذْرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عَجَرَةً وَبُجَرَةً . قَالَتِ التَّالِيَّةِ: رَوْجِي الْعَشَنَقُ إِنْ أَنْطَقْ أَظْلَقْ، وَإِنْ أَسْكَنْ أَغْلَقْ . قَالَتِ الرَّابِعَةِ: رَوْجِي كَلْنِلْ تَهَامَةً لَا حَرَّ وَلَا قُرْ . وَلَا مَخَافَةً وَلَا سَامَةً . قَالَتِ الْخَامِسَةِ: رَوْجِي إِنْ دَخَلَ فَهَدَ وَإِنْ خَرَجَ أَسِدَ . وَلَا يَسْأَلُ

(1) (H. 5189) Her husband was bad in behaviour, worthless, arrogant and miserly.

(2) (H. 5189) She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticise any fault he may notice.

drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along)." The seventh one said, "My husband is a wrongdoer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My huband is soft to touch like a rabbit and smells like a *Zarnab* (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword.⁽¹⁾ His ashes are abundant⁽²⁾ and his house is near to the people who would easily consult him."⁽³⁾ The tenth one said, "My husband is Mālik, and what is Mālik? Mālik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, "My husband is Abū Zar'a, and what is Abū Zar'a (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain⁽⁴⁾.

عَمَّا عَهِدَ . قَالَتِ السَّادِسَةُ : زَوْجِي إِنْ أَكَلَ لَفَّ ، وَإِنْ شَرِبَ اشْتَقَ ، وَإِنْ اضْطَبَغَ الْفَتَّ ، وَلَا يُولْجَ الْكَفَ لِيَعْلَمَ الْبَثَّ . قَالَتِ السَّابِعَةُ : زَوْجِي عَيَّاءً أَوْ عَيَّاءً طَبَاقَاءً ، كُلُّ دَاءٍ لَهُ دَاءٌ ، شَجَكَ أَوْ فَلَكَ أَوْ جَمَعَ كُلَّ لَكِ . قَالَتِ الثَّامِنَةُ : زَوْجِي الْمَسْ مَسْ أَرْنَبٌ ، وَالرِّيحُ رِيحُ زَرْنَبٍ . قَالَتِ التَّاسِعَةُ : زَوْجِي رَفِيعُ الْعِمَادِ ، طَوِيلُ النَّجَادِ ، عَظِيمُ الرَّمَادِ ، قَرِيبُ الْبَيْتِ مِنَ النَّادِ . قَالَتِ العَاشِرَةُ : زَوْجِي مَالُكٌ وَمَا مَالُكٌ ، مَالُكٌ حَيْرٌ مِنْ ذَلِكَ ، لَهُ إِلْلٌ كَثِيرَاتُ الْمَبَارِكِ ، قَلِيلَاتُ الْمَسَارِحِ . وَإِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ أَيْقَنَ أَنَّهُنَّ هَوَالُكُ . قَالَتِ الْحَادِيَّةُ عَشْرَةً : زَوْجِي أَبُو زَرْعٍ ، فَمَا أَبُو زَرْعٍ ؟ أَنَّاسٌ مِنْ حُلَيٍّ أَذْنَيَ ، وَمَلَأَ مِنْ شَحْمَ عَصْدَى ، وَبَجَحَنِي فَبَجَحَتْ إِلَيَّ نَفْسِي ، وَجَدَنِي فِي أَهْلِ غَيْمَةٍ بِشَقِّ فَجَعَلَنِي فِي أَهْلِ صَهْلٍ وَأَطْبِطَ ، وَدَائِسٍ وَمُقْنَى ، فَعِنْهُ أَفُولٌ فَلَا أُفَجِّعُ ، وَأَرْفَدُ فَأَتَصْبِعُ ، وَأَشْرُبُ فَأَنْقَنُ . أَمْ أَبِي زَرْعٍ ، فَمَا أَمْ أَبِي زَرْعٍ ؟ عُكُومُهَا رَدَاحٌ ، وَيَئُونَهَا فَسَاحٌ . ابْنُ أَبِي زَرْعٍ ، فَمَا ابْنُ أَبِي زَرْعٍ ؟ مَضِجَعُهُ كَمَسَّلٌ

(1) (H. 5189) He is noble and brave.

(2) (H. 5189) He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.

(3) (H. 5189) He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.

(4) (H. 5189) They were rich farmers, her husband took her out of poverty into prosperity.

Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abū Zar'a and what may one say in praise of the mother of Abū Zar'a? Her saddle bags were always full of provision and her house was spacious⁽¹⁾. As for the son of Abū Zar'a what may one say of the son of Abū Zar'a? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger.⁽²⁾ As for the daughter of Abū Zar'a she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave-girl of Abū Zar'a, what may one say of the (maid) slave-girl of Abū Zar'a? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."⁽³⁾ The eleventh lady added, "One day it so happened that Abū Zar'a went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O Umm Zar'a, and give provision to your relatives'." She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abū Zar'a's." 'Āishah رضي الله عنها then said: Allāh's Messenger ﷺ said to me, "I am to you as Abū Zar'a was to his wife Umm Zar'a".

شَطْبَةُ، وَيُشْبِهُ ذِرَاعَ الْجَفْرَةِ. بَنْتُ أَبِي زَرْعَ، فَمَا بَنْتُ أَبِي زَرْعَ؟ طَرْفُ أَبِيهَا، وَطَرْفُ أُمِّهَا، وَمِلْءُ كِسَائِهَا، وَغَيْظُ جَارِتِهَا. جَارِيَةُ أَبِي زَرْعَ، فَمَا جَارِيَةُ أَبِي زَرْعَ؟ لَا تَبْثُثْ حَدِيشَتَانِيَّةَ، وَلَا تَنْقُثْ مِيرَتَانِيَّةَ، وَلَا تَمْلأْ يَيْتَانِيَّةَ تَعْشِيشَانِيَّةَ. قَالَتْ: حَرَجَ أَبُو زَرْعَ وَالْأَوْطَابُ تُمْحَضُ، فَلَقَنَيَ امْرَأَةً مَعْهَا وَلَدَانِ لَهَا كَالْفَهْدَيْنِ، يَلْعَبَانِ مِنْ تَحْتِ حَصْرِهَا بِرُمَانَتَيْنِ فَطَلَقَنِي وَنَكَحَهَا. فَنَكَحْتُ بَعْدَهُ رَجُلاً سَرِيَّاً، رَكَبَ شَرِيَّاً، وَأَخْدَ حَطِيَّاً، وَأَرَاحَ عَلَيَّ نَعْمَاءَ ثَرِيَّاً، وَأَعْطَانِي مِنْ كُلَّ رَائِحَةٍ زَوْجًا، وَقَالَ: كُلِّي أُمَّ زَرْعَ، وَمِيرِي أَهْلَكَ. قَالَتْ: فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِي مَا بَلَغَ أَصْغَرَ آئِنَّةَ أَبِي زَرْعَ. قَالَتْ عَائِشَةُ: قَالَ رَسُولُ الله ﷺ: «كُنْتُ لَكَ كَأَبِي زَرْعَ لِأَمَّ زَرْعَ». قَالَ سَعِيدُ بْنُ سَلَمَةَ: قَالَ هِشَامٌ: وَلَا تُعَشِّشْ يَيْتَانِيَّةَ تَعْشِيشَانِيَّةَ. قَالَ أَبُو عَبْدِ اللهِ: وَقَالَ بَعْضُهُمْ: فَأَتَقْمَحُ، بِالْبَيْمِ، وَهَذَا أَصَحُّ.

(1) (H. 5189) She was well-off and generous.

(2) (H. 5189) He was a slender man who ate little.

(3) (H. 5189) She was trustworthy, careful and clean.

5190. Narrated ‘Urwa : ‘Āishah رَضِيَ اللَّهُ عَنْهَا said, “While the Ethiopians were playing with their small spears, Allāh’s Messenger ﷺ screened me behind him and I watched (that display) and kept on watching till I left on my own.” So you may estimate of what age a little girl may listen to amusement.⁽¹⁾

٥١٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ: عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ الْجَبَسُ يَلْعَبُونَ بِحِرَابِهِمْ فَيَسْتَرُنِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَنْظُرُ، فَمَا زِلْتُ أَنْظُرُ حَتَّى كُنْتُ أَنَا أَنْصَرِفُ فَاقْدُرُوا فَقْرَرَ الْجَارِيَةُ الْحَدِيثَ السَّنْسَنَ تَسْمِعُ الْأَهْلَهُ . [راجع: ٤٥٤]

(٨٤) بَابُ مَوْعِظَةِ الرَّجُلِ ابْنَتَهِ لِحَالِ زَوْجِهَا

(84) CHAPTER. The advice of a man to his daughter regarding her husband.

5191. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا I had been eager to ask ‘Umar bin Al-Khaṭṭāb about the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh تَعَالَى said :

“If you two (wives of the Prophet ﷺ) turn in repentance to Allāh (it will be better for you) your hearts are indeed so inclined to oppose what the Prophet ﷺ likes.” (V.66:4)

Till ‘Umar performed the *Hajj* and I too, performed the *Hajj* along with him . (On the way) ‘Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when ‘Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, “O chief of the believers! Who were the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh تَعَالَى said :

“If you two (wives of the Prophet ﷺ) turn in repentance to Allāh (it will be better for you) your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)?” (V.66:4)

٥١٩١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ أَبِي ثَوْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ أَزَلْ حَرِيصًا عَلَى أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ تَعَالَى: «إِنْ نَوَّبَا إِلَى اللَّهِ فَقَدْ صَفَّتْ قُلُوبُهُمَا» حَتَّى حَجَّ وَحَجَّجْتُ مَعَهُ . وَعَدَلَ وَعَدَلْتُ مَعَهُ بِإِدَاؤهُ فَبَرَّ ثُمَّ جَاءَ فَسَكَبْتُ عَلَى يَدَيْهِ مِنْهَا فَتَوَضَّأَ، فَقَلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنْ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ تَعَالَى: «إِنْ نَوَّبَا إِلَى اللَّهِ فَقَدْ صَفَّتْ قُلُوبُهُمَا» قَالَ: وَاعْجَبَ لَكَ يَا ابْنَ عَبَّاسٍ، هُمَا عَائِشَةُ وَحَفْصَةُ . ثُمَّ اسْتَقْبَلَ عُمَرُ الْحَدِيثَ يَسْوَفُهُ قَالَ:

(1) (H. 5190) ‘Āishah was fifteen years old then.

He said, "I am astonished at your question, O Ibn 'Abbās. They were 'Aishah and Hafsa." Then 'Umar went on narrating the *Hadīth* and said, "I and an *Anṣārī* neighbour of mine from Bani Umayya bin Zaid who used to live in 'Awālī-al-Madīna, used to visit the Prophet ﷺ in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Revelation and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the *Anṣār*, we found that their women had the upper hand over their men, so our women also started learning the ways of the *Anṣārī* women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you so surprised at my answering you back? By Allāh, the wives of the Prophet ﷺ answer him back and some of them may leave (does not speak to) him throughout the day till the night.' The (talk) scared me and I said to her, 'Whoever amongst them has done so will be ruined!' Then I proceeded after dressing myself, and entered upon Hafsa and said to her, 'Does anyone of you keep the Prophet ﷺ angry till night?' She said, 'Yes.' I said, 'You are a ruined losing person! Don't you fear that Allāh may get angry for the anger of Allāh's Messenger ﷺ and thus you will be ruined? So do not ask more from the Prophet ﷺ and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbour (i.e., 'Aishah) in her manners for she is more charming than you and more beloved to the Prophet ﷺ.' 'Umar added, "At that time a talk was circulating among us that (the tribe

كُنْتُ أَنَا وَجَارُ لِي مِنَ الْأَنْصَارِ فِي
بَنِي أُمَيَّةَ بْنَ زَيْدٍ وَهُمْ مِنْ عَوَالِي
الْمَدِيْنَةِ وَكُنَّا نَتَنَاهُبُ التُّرْزُولَ عَلَى
النَّبِيِّ ﷺ فَيَنْزِلُ يَوْمًا، وَأَنْزِلُ يَوْمًا
فَإِذَا نَزَلَ حِثْتُهُ بِمَا حَدَثَ مِنْ خَبْرٍ
ذَلِكَ الْيَوْمُ مِنَ الْوَخْنِي أَوْ غَيْرِهِ. وَإِذَا
نَزَلَ فَعَلَ مِثْلَ ذَلِكَ. وَكُنَّا مَعْشَرَ
فُرِيقَيْنِ تَعْلِبُ السَّاءَ. فَلَمَّا قَدِمْنَا عَلَى
الْأَنْصَارِ إِذَا قَوْمٌ تَعْلِيْهُمْ نِسَاؤُهُمْ،
فَطَفِيقٌ نِسَاؤُنَا يَأْخُذُنَّ مِنْ أَدَبِ نِسَاءِ
الْأَنْصَارِ، فَصَحَّبْتُ عَلَى امْرَأَتِي
فَرَاجَعْتُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي،
قَالَتْ: وَلَمْ تُنْكِرْ أَنْ أُرَاجِعَكَ؟ فَوَاللهِ
إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيَرَاجِعُنَّهُ، وَإِنَّ
إِحْدَاهُنَّ لَتَهْجُرُهُ الْيَوْمَ حَتَّى اللَّيْلِ،
فَأَفْرَغَنِي ذَلِكَ فَقُلْتُ لَهَا: قَدْ خَابَ
مِنْ فَعَلَ ذَلِكَ مِنْهُنَّ، ثُمَّ جَمَعْتُ عَلَيَّ
ثِيَابِي فَنَزَلْتُ فَدَخَلْتُ عَلَى حَفْصَةَ
فَقُلْتُ لَهَا: أَيْ حَفْصَةُ، أَتُغَاضِبُ
إِحْدَاهُنَّ النَّبِيِّ ﷺ الْيَوْمَ حَتَّى اللَّيْلِ؟
قَالَتْ: نَعَمْ، فَقُلْتُ: قَدْ خَبَتْ
وَخَسِرْتْ، أَفَتَأْمِنْ أَنْ يَعْضَبَ اللهُ
لِعَضْبِ رَسُولِ اللهِ ﷺ فَتَهْلِكِي؟ لَا
سَكُنْتُرِي النَّبِيِّ ﷺ وَلَا تُرَاجِعِهِ فِي
شَيْءٍ وَلَا تَهْجُرِيهِ وَسَلِيْنِي مَا بَدَأَ لَكِ
وَلَا يَغُرِّنِكَ أَنْ كَانَتْ جَارِتُكَ أَوْضَأَ
مِنْكِ وَأَحَبَّ إِلَى النَّبِيِّ ﷺ، يُرِيدُ
عَاشَةَ. قَالَ عُمَرُ: وَكُنَّا قَدْ تَحَدَّنَا

of) Ghassān were preparing their horses to invade us. My *Anṣārī* companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, ‘Today a great thing has happened.’ I asked, ‘What is it? Have (the people of) Ghassān come?’ He said, ‘No, but (what has happened) is greater and more horrifying than that: Allāh’s Messenger ﷺ has divorced his wives.’” Umar added, “The Prophet ﷺ kept away from his wives and I said, ‘Hafṣa is a ruined loser.’ I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning *Salāt* (prayer) with the Prophet ﷺ and then the Prophet ﷺ entered an upper room and stayed there in seclusion. I entered upon Hafṣa and saw her weeping. I asked, ‘What makes you weep? Did I not warn you about that? Did the Prophet ﷺ divorce you all?’ She said, ‘I do not know. There he is retired alone in the upper room.’ I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet ﷺ was and said to a black slave of his, ‘Will you get the permission (of the Prophet ﷺ) for ‘Umar (to enter)?’ The slave went in, talked to the Prophet ﷺ about it and then returned saying, ‘I have spoken to the Prophet ﷺ and mentioned you but he kept quiet.’ Then I returned and sat with the group of people sitting near the pulpit, but I could not bear the situation and once again I said to the slave, ‘Will you get the permission for ‘Umar?’ He went in and returned saying, ‘I mentioned you to him but he kept quiet.’ So I returned again and sat with the group of

أَنَّ عَسَانَ تَعْلُمُ الْخَيْلَ لِتَعْرُوْنَا، فَتَرَأَّلَ
صَاحِبِي الْأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَرَجَعَ
إِلَيْنَا عِشَاءً فَضَرَبَ بِالْيَدِ ضَرْبًا شَدِيدًا
وَقَالَ: أَثَمْ هُوَ؟ فَقَرَعْتُ فَحَرَجْتُ
إِلَيْهِ، فَقَالَ: قَدْ حَدَثَ الْيَوْمُ أَمْرٌ
عَظِيمٌ. قُلْتُ: مَا هُوَ؟ أَجَاءَ عَسَانُ؟
قَالَ: لَا، بَلْ أَعْظَمُ مِنْ ذَلِكَ
وَاهْوَلُ، طَلَقَ رَسُولُ اللَّهِ ﷺ نِسَاءً -
وَقَالَ عَبْيُودُ ابْنُ حُنَيْنَ سَمِعَ ابْنَ
عَبَّاسِ، عَنْ عُمَرَ، فَقَالَ: اغْتَرَّ
النَّبِيُّ ﷺ أَزْوَاجَهُ - قُلْتُ: خَابَتْ
حَفْصَةَ وَخَسِيرَتْ، وَقَدْ كُنْتُ أَطْنَأُ هَذَا
يُوشِكُ أَنْ يَكُونَ، فَجَمِعْتُ عَلَيَّ ثَيَابِي
فَصَلَّيْتُ صَلَاةَ الْعَجْرَ مَعَ النَّبِيِّ ﷺ،
فَدَخَلَ النَّبِيُّ ﷺ مَسْرُوْبَةً لَهُ فَاعْتَرَّ
فِيهَا. وَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِي
تَبْكِي، فَقُلْتُ: مَا يَبْكِيكِ؟ أَلَمْ أَكُنْ
حَذَرْتُكِ هَذَا؟ أَطْلَقْتُكِنَّ النَّبِيُّ ﷺ؟
قَالَتْ: لَا أَذْرِي، هَا هُوَ ذَا مُغْتَرِّ
فِي الْمَسْرُوْبَةِ. فَخَرَجْتُ فَجَئْتُ إِلَيْ
الْمِنْبَرِ فَإِذَا حَوْلَهُ رَهْطٌ يَبْكِي بَعْضُهُمْ،
فَجَلَسْتُ مَعَهُمْ قَلِيلًا. ثُمَّ غَلَبْنِي مَا
أَجْدَ فَجَحْتُ الْمَسْرُوْبَةَ التِّي فِيهَا النَّبِيُّ
ﷺ فَقُلْتُ لِغَلامٍ لَهُ أَسْوَدَ: اسْتَأْذِنْ
لِعُمَرَ، فَدَخَلَ الْغَلَامُ فَكَلَمَ النَّبِيِّ ﷺ
ثُمَّ رَجَعَ فَقَالَ: كَلَمْتُ النَّبِيِّ ﷺ
وَذَكَرْتُكِ لَهُ فَصَمَّتْ. فَانْصَرَفْتُ حَتَّى
جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمِنْبَرِ،

people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, ‘Will you get the permission for ‘Umar?’ He went in and returned to me saying, ‘I mentioned you to him but he kept quiet.’ When I was leaving, behold! The slave called me, saying, ‘The Prophet ﷺ has given you permission.’ Then I entered upon Allāh’s Messenger ﷺ and saw him lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fibres. I greeted him and while still standing I said, ‘O Allāh’s Messenger! Have you divorced your wives?’ He looked at me and said, ‘No.’ I said, ‘Allāhu Akbar!’ And then, while still standing, I said chatting, ‘Will you heed what I say, O Allāh’s Messenger? We, the people of Quraish used to have power over our women, but when we arrived at Al-Madīna we found that the men (here) were overpowered by their women.’ The Prophet ﷺ smiled and then I said to him, ‘Will you heed what I say, O Allāh’s Messenger? I entered upon Hafṣa and said to her, ‘Do not be tempted to imitate your companion (‘Aishah), for she is more charming than you and more beloved to the Prophet.’’ The Prophet ﷺ smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allāh, I could not see anything of importance in his house except three hides, so I said, ‘O Allāh’s Messenger! Invoke Allāh to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allāh.’ Thereupon the Prophet ﷺ sat up as he was reclining, and said, ‘Are you of such an opinion, O the son of Al-Khaṭāb? These

ثُمَّ غَلَبَنِي مَا أَجِدُ فِجَحْتُ فَقُلْتُ
لِلْغَلَامِ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ
رَجَعَ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَّتْ.
فَرَجَعْتُ فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ
عِنْدَ الْمُنْبِرِ، ثُمَّ غَلَبَنِي مَا أَجِدُ فِجَحْتُ
الْغَلَامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ
ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ
فَصَمَّتْ. فَلَمَّا وَلَيْتُ مُنْصَرْفًا قَالَ:
إِذَا الْغَلَامُ يَدْعُونِي فَقَالَ: قَدْ أَذِنَ لَكَ
النَّبِيُّ ﷺ، فَدَخَلْتُ عَلَى رَسُولِ اللهِ
ﷺ فَإِذَا هُوَ مُضْطَبِعٌ عَلَى رِمَالٍ
حَصِيرٍ لَيْسَ بِيَهُ وَبِيَهُ فَرَأَشْ، قَدْ أَتَرَ
الرِّمَالَ بِجَهْنَمِ، مُتَّكِنًا عَلَى وِسَادَةٍ مِنْ
أَدَمَ حَشُورُهَا لِيْفُ. فَسَلَمْتُ عَلَيْهِ ثُمَّ
قُلْتُ وَأَنَا قَائِمٌ: يَا رَسُولَ اللهِ أَظْلَفْتَ
نِسَاءَكُو؟ فَرَفَعَ إِلَيَّ بَصَرَهُ فَقَالَ: «لَا»،
فَقُلْتُ: اللَّهُ أَكْبَرُ، ثُمَّ قُلْتُ وَأَنَا قَائِمٌ
أَسْتَأْنِسُ: يَا رَسُولَ اللهِ، لَوْ رَأَيْتَنِي
وَكُنَّا مَعْشَرَ قُرْبَشَ نَغْلِبُ النِّسَاءَ فَلَمَّا
قَدِمْنَا الْمَدِينَةَ إِذَا قَوْمٌ تَعْلِيهِمْ نِسَاءُهُمْ
فَتَبَسَّمَ النَّبِيُّ ﷺ. ثُمَّ قُلْتُ: يَا رَسُولَ
اللهِ لَوْ رَأَيْتَنِي وَدَخَلْتُ عَلَى حَفَصَةَ
فَقُلْتُ لَهَا: لَا يَعْرَنَاكِ أَنْ كَانَتْ
جَارِتُكِ أَوْضَأَ مِنْكِ وَأَحَبَّ إِلَى النَّبِيِّ
ﷺ، بُرِيدُ عَائِشَةَ. فَتَبَسَّمَ النَّبِيُّ ﷺ
تَبَسَّمَةً أُخْرَى. فَجَلَسْتُ حِينَ رَأَيْتَهُ
تَبَسَّمَ فَرَفَعْتُ بَصَرِي فِي بَيْتِهِ فَوَاللهِ مَا
رَأَيْتُ فِي بَيْتِهِ شَيْئًا يُرَدُّ الْبَصَرَ غَيْرَ

are the people who have received the rewards for their good deeds in this world.' I said, 'O Allāh's Messenger! Ask Allāh to forgive me.' Then the Prophet ﷺ kept away from his wives for twenty-nine days because of the story which Ḥafṣah had disclosed to 'Āishah. The Prophet ﷺ had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allāh عَزَّ وَجَلَّ had admonished him.⁽¹⁾ So, when twenty-nine days had passed, the Prophet ﷺ first entered upon 'Āishah. 'Āishah said to him, 'O Allāh's Messenger! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet ﷺ said, 'The (present) month is of twenty-nine days.' 'Āishah added, 'Then Allāh revealed the Verses of the option.'⁽²⁾ And out of all his wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what 'Āishah had said."

أَهْيَةً ثَلَاثَةً. فَقُلْتُ: يَا رَسُولَ اللَّهِ اذْعُ
اللَّهَ فَلْيُوَسْعَ عَلَى أُمَّتِكَ فَإِنَّ فَارِسَ
وَالرُّومَ قَدْ وُسْعَ عَلَيْهِمْ وَأَغْطَوْا الدُّنْيَا
وَهُمْ لَا يَعْبُدُونَ اللَّهَ. فَجَلَسَ النَّبِيُّ
وَكَانَ مُتَكَبِّلاً فَقَالَ: «أَوَ فِي هَذَا
أَنْتَ يَا ابْنَ الْخَطَابِ؟ إِنَّ أُولَئِكَ قَوْمٌ
قَدْ عَجَلُوا طَبَاعَهُمْ فِي الْحَيَاةِ الدُّنْيَا».

فَقُلْتُ: يَا رَسُولَ اللَّهِ اسْتَغْفِرُ لِي.
فَاعْتَرَضَ النَّبِيُّ وَكَانَ نِسَاءً مِنْ أَجْلِ ذَلِكَ
الْحَدِيثِ حِينَ أَفْسَنَهُ حَفْصَةُ إِلَى
عَائِشَةَ تَسْنَعُ وَعِشْرِينَ لَيْلَةً، وَكَانَ
قَالَ: «مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا»،
مِنْ شِدَّةِ مَوْجِدِتِهِ عَلَيْهِنَّ حِينَ عَاتَبَهُ
اللَّهُ عَزَّ وَجَلَّ. فَلَمَّا مَضَتْ تِسْعَ
وَعِشْرُونَ لَيْلَةً دَخَلَ عَلَى عَائِشَةَ، فَبَدَا
بَهَا، فَقَالَتْ لَهُ عَائِشَةُ: يَا رَسُولَ اللَّهِ،
إِنَّكَ كُنْتَ قَدْ أَفْسَنْتَ أَنْ لَا تَدْخُلَ
عَلَيْنَا شَهْرًا، وَإِنَّمَا أَضَبَحْتَ مِنْ تِسْعَ
وَعِشْرِينَ لَيْلَةً. أَعْدُهَا عَدًّا. فَقَالَ:
«الشَّهْرُ تِسْعَ وَعِشْرُونَ لَيْلَةً» وَكَانَ
ذَلِكَ الشَّهْرُ تِسْعَ وَعِشْرِينَ لَيْلَةً.
قَالَتْ عَائِشَةُ: ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى آيَةَ
الْتَّخَيْرِ فَبَدَا بِي أَوَّلَ امْرَأَةٍ مِنْ نِسَائِهِ
فَاحْتَرَثَهُ ثُمَّ خَيَرَ نِسَاءً كُلُّهُنَّ فَقُلْنَ
مِثْلَ مَا قَالَتْ عَائِشَةُ. [راجع: ٨٩]

(1) (H. 5191) The Prophet ﷺ had decided to abstain from eating a certain kind of food because of a certain event, so Allāh blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month.

(2) (H. 5191) See the Qur'aan: (33:28,29).

(٨٥) بَابُ صَوْمِ الْمَرْأَةِ بِإِذْنِ زَوْجِهَا
نَطْؤُ عَاءَ

٥١٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُقَاتِلٍ: حَدَّثَنَا عَبْدُ اللَّهِ أَخْبَرَنَا
مَعْمَرٌ، عَنْ هَمَامَ ابْنِ مُنْبَهٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَصُومُ
الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ».

[راجع: ٢٠٦٦]

(٨٦) بَابٌ: إِذَا بَاتَتِ الْمَرْأَةُ مُهَاجِرَةً
فِرَاسَ زَوْجَهَا

٥١٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعبَةَ، عَنْ
سُلَيْمَانَ، عَنْ أَبِي حَازِمَ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى
فِرَاسِهِ فَأَبْتَأْتُ أَنْ تَجِيءَ لَعَنْهَا الْمَلَائِكَةُ
حَتَّى تُضْبَحَ». [راجع: ٣٢٣٧]

٥١٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ
عَرْغَرَةَ: حَدَّثَنَا شُعبَةُ، عَنْ فَتَادَةَ، عَنْ
زُرَارَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
النَّبِيُّ ﷺ: «إِذَا بَاتَتِ الْمَرْأَةُ مُهَاجِرَةً
فِرَاسَ زَوْجَهَا لَعَنْهَا الْمَلَائِكَةُ حَتَّى
تَرْجِعَ». [راجع: ٣٢٣٧]

(٨٧) بَابٌ: لَا تَأْذِنُ الْمَرْأَةُ فِي بَيْتِ
زَوْجِهَا لَأَحَدٍ إِلَّا بِإِذْنِهِ

٥١٩٥ - حَدَّثَنَا أَبُو الْيَمَانِ:
حَدَّثَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

(٨٦) CHAPTER. If a woman spends the night deserting her husband's bed (without a reasonable cause, she is sinful).

5193. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."

5194. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband)."

(٨٧) CHAPTER. A woman should not allow anyone to enter her husband's house except with his consent.

5195. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "It is not lawful for a lady to observe Saum (fast) (Nawāfil) without the permission of her husband when he is at home; and she should not allow

anyone to enter his house except with his consent; and whatever she spends of his wealth (on charitable gifts in Allāh's Cause) without being ordered by him, he will get half of the reward."

عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَحِلُّ لِلمرأة أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذُنُ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ. وَمَا أَنْفَقَتْ مِنْ نَفْقَةٍ عَنْ غَيْرِ أَمْرِهِ فَإِلَهُهُ يُؤَذِّي إِلَيْهِ شَطْرُهُ».

[راجع: ٢٠٦٦]

ورَوَاهُ أَبُو الرَّنَادُ أَيْضًا، عَنْ مُوسَى، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ فِي الصَّوْمَ:

(٨٨) بَابٌ :

٥١٩٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا التَّيَمِّيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فَعُنْتُ عَلَى بَابِ الْجَنَّةِ فَكَانَ عَامَّةً مَنْ دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الْجَدْ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَّ بِهِمْ إِلَى النَّارِ، وَقُنْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةً مَنْ دَخَلَهَا النِّسَاءُ». [انظر: ٦٤٧]

(٨٩) بَابٌ كُفَّرَانِ الْعَشِيرِ، وَهُوَ الزَّوْجُ، وَهُوَ الْخَلِيلُ مِنَ الْمُعاشرَةِ، فِيهِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

٥١٩٧ - حَدَّثَنَا عَنْدُ اللَّهِ بْنِ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ زَيْدِ بْنِ أَسْلَمَ الْفَقِيهِ الْعَمَرِيِّ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ

(88) CHAPTER.

5196. Narrated Usāma: The Prophet ﷺ said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the people destined for the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

(89) CHAPTER. To be unthankful to *Al-Ashir*, i.e., the husband. *Al-Ashir* also means the companion.

This is narrated by Abū Sa'īd on the authority of the Prophet ﷺ.

5197. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما: During the lifetime of Allāh's Messenger the sun eclipsed, Allāh's Messenger ﷺ offered the *Ṣalāt* (prayer) of (the eclipse) and so did the people along with him. He performed a long *Qiyām* (standing posture) during which *Sūrat Al-Baqarah* could have been recited; then he performed

a prolonged bowing, then raised his head and stood for a long time which was slightly less than that of the first *Qiyām* (and recited Qur'ān). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his *Salāt* (prayer). By then the sun eclipse had cleared. The Prophet ﷺ then said, "The sun and the moon are two signs among the signs of Allāh, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allāh [offer the eclipse *Salāt* (prayer)]." They (the people) said, "O Allāh's Messenger! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never, seen such a horrible sight as that before, and I saw that the majority of its dwellers were women." The people asked, "O Allāh's Messenger! What is the reason for that?" He replies, "Because of their disbelief (ungratefulness)." It was said. "Do they disbelieve in Allāh (are they ungrateful to Allāh)?" He replied, "They are ungrateful to their husbands and ungrateful to *Al-Ihsān* (good favours done to them). Even if you do good to one of them all your life, when she

رَسُولُ اللهِ ﷺ، فَصَلَّى رَسُولُ اللهِ ﷺ
وَالنَّاسُ مَعَهُ فَقَامَ قِيَامًا طَوِيلًا نَحْوًا
مِنْ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ رُكُوعًا
طَوِيلًا. ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا
وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا
طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ
رَفَعَ ثُمَّ سَجَدَ. ثُمَّ قَامَ فَقَامَ قِيَامًا
طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ
رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ
الْأَوَّلِ. ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا
وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ. ثُمَّ رَكَعَ
رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ
الْأَوَّلِ. ثُمَّ رَفَعَ ثُمَّ سَجَدَ. ثُمَّ
اَنْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ:
«إِنَّ الشَّمْسَ وَالقَمَرَ آيَاتٍ مِنْ آيَاتِ
اللهِ، لَا يَخْسِفُانِ لِمَوْتِ أَحَدٍ وَلَا
لِحَيَاةِهِ. فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا
اللهَ». قَالُوا: يَا رَسُولَ اللهِ، رَأَيْنَاكَ
تَنَوَّلْتَ شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ
رَأَيْنَاكَ تَكْعِنْعَتَ. فَقَالَ: «إِنِّي رَأَيْتُ
الجَنَّةَ - أَوْ أُرِيَتُ الْجَنَّةَ - فَتَنَوَّلْتُ
مِنْهَا عَنْقُودًا وَلَوْ أَخَذْتُهُ لَأَكْلَمْ مِنْهُ مَا
بَقِيَتِ الدُّنْيَا. وَرَأَيْتُ النَّارَ فَلَمْ أَرِ
كَالِيْمَ مَنْظَرًا قَطُّ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا
السَّيْئَةَ». قَالُوا: لِمَ يَا رَسُولَ اللهِ؟
قَالَ: «بِكُفْرِهِنَّ». قَيْلَ: «يَكُفْرُنَّ بِاللهِ؟»
قَالَ: يَكُفْرُنَّ العَشِيرَةَ، وَيَكُفْرُنَّ
الإِحْسَانَ. لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ

sees something (not of her liking) from you, she will say, "I have never seen any good from you'."

5198. Narrated Imrān: The Prophet ﷺ said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

(90) CHAPTER. Your wife has a right over you.

This has been narrated by Abū Juhaifa on the authority of the Prophet ﷺ.

5199. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ: Allāh’s Messenger ﷺ said, "O ‘Abdullāh! Have I not been informed that you fast all the day and stand in Ṣalāt (prayer) all night?" I said, "Yes, O Allāh’s Messenger!" He said, "Do not do that! Observe the Saum (fast) sometimes and also leave them (the fast) at other times; stand up for the Ṣalāt (prayer) at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you."

(91) CHAPTER. The woman is a guardian in her husband’s house.

5200. Narrated Ibn ‘Umar: The Prophet ﷺ said, "All of you are

الدَّهْرَ ثُمَّ رَأَتِ مِنْكُ شَيْئاً قَالَتْ: مَا رَأَيْتِ مِنْكَ خَيْرًا قَطُّ".

٥١٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثِمِ: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي رَجَاءِ، عَنْ عِمْرَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «اَظَلَّغْتُ فِي الْجَنَّةِ فَرَأَيْتُ اَكْثَرَ اَهْلِهَا الْفُقَرَاءِ. وَاَظَلَّغْتُ فِي النَّارِ فَرَأَيْتُ اَكْثَرَ اَهْلِهَا النِّسَاءِ». تَابَعَهُ اِيُوبُ وَسَلْمُ بْنُ زَرِيرٍ. [راجع: ٣٢٤١]

(٩٠) بَابُ لِزَوْجِكَ عَلَيْكَ حَقٌّ، قَالَهُ أَبُو جُحَيْفَةَ عَنِ النَّبِيِّ ﷺ.

٥١٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَبِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرُو بْنِ العاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ، أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيلَ؟» قُلْتُ: بَلِّي يَا رَسُولَ اللَّهِ، قَالَ: «فَلَا تَفْعَلْ. ضُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ. فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًا، وَإِنَّ لِعَيْنَكَ عَلَيْكَ حَقًا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًا». [راجع: ١١٣١]

(٩١) بَابُ: الْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا

٥٢٠٠ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا

guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards."

عَبْدُ اللَّهِ: أَخْبَرَنَا مُوسَى بْنُ عَقبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيهِ، وَالْأَمِيرُ رَاعٍ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ. فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَتِهِ». [راجع: ٨٩٣]

(٩٢) بَابُ قَوْلِ اللَّهِ تَعَالَى: «اَرْجَأْلَ قَوَّاتُكُنَّ عَلَى النِّسَاءِ» [النساء: ٣٤].

(92) CHAPTER. The Statement of Allāh

تعالى:

"Men are protectors and maintainers of women." (V.4:34)

5201. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ took an oath that he would not visit his wives for one month, and he sat in an upper room belonging to him. Then, on the twenty-ninth day he came down. It was said, "O Allāh's Messenger! You had taken an oath not to visit your wives for one month." He said, "The (present) month is of twenty-nine days."

٥٢٠١ - حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي حُمَيْدٌ، عَنْ أَسِئْلَةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مِنْ نِسَائِهِ شَهْرًا وَقَعْدَةً فِي مَشْرُورَةٍ لَهُ فَنَزَلَ لِتِسْعَ وَعِشْرِينَ، فَقَيْلَ: يَا رَسُولَ اللَّهِ، إِنَّكَ أَلْيَتَ شَهْرًا، قَالَ: «إِنَّ الشَّهْرَ تِسْعَ وَعِشْرُونَ». [راجع: ٣٧٨]

(٩٣) بَابُ هِجْرَةِ النَّبِيِّ ﷺ نِسَاءً فِي غَيْرِ بُيُوتِهِ، وَيَذَكُرُ عَنْ مُعَاوِيَةَ بْنِ حَمْدَةَ رَفَعَهُ: «وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ»، وَالْأَوْلَ أَصْحَحُ.

(93) CHAPTER. The decision of the Prophet ﷺ not to share the beds with his wives and to stay away from their houses.

Mu'awiyah bin Haida said that the Prophet ﷺ said, "When you desert your wife (abstain from sleeping with her) you should stay (with her) at home." But the first verdict is more correct.⁽¹⁾

٥٢٠٢ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ خَرْجَجٍ. وَحَدَّثَنِي مُحَمَّدُ بْنُ

5202. Narrated Umm Salama: رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ took an oath that he would

(1) (Chap. 93) It is permissible anyhow, to stay at home or somewhere else on abstaining from sleeping with one's wife.

not enter upon some of his wives for one month. But when twenty-nine days had elapsed, he went to them in the morning or evening. It was said to him, "O Allāh's Prophet! You had taken an oath that you would not enter upon them for one month." He replied, "The month can be of twenty-nine days."

مُقاتِلٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي يَحْمَى بْنُ عَبْدِ اللَّهِ بْنُ صَيْفِي: أَنَّ عِكْرَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ الْحَارِثِ أَخْبَرَهُ: أَنَّ أُمَّ سَلَمَةَ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ حَلَفَ لَا يَدْخُلُ عَلَى بَعْضِ نِسَائِهِ شَهْرًا. فَلَمَّا مَضَى تِسْعَةُ وَعَشْرُونَ يَوْمًا غَدَا عَلَيْهِنَّ أَوْ رَاحَ فَقَبِيلَ لَهُ: يَا نَبِيَّ اللَّهِ، حَلَفْتَ أَنْ لَا تَدْخُلَ عَلَيْهِنَّ شَهْرًا. قَالَ: إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعَشْرِينَ يَوْمًا». [راجع: ١٩١٠]

5203. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: One morning we saw the wives of the Prophet ﷺ weeping, and everyone of them had her family with her, I went to the mosque and found that it was crowded with people. Then 'Umar bin Al-Khaṭṭāb came and went up to the Prophet ﷺ who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. Then the gatekeeper called him and he entered upon the Prophet ﷺ, and asked, "Have you divorced your wives?" The Prophet ﷺ said, "No, but I have taken an oath not to go to them for one month." So the Prophet ﷺ stayed away (from his wives) for twenty-nine days and then entered upon them.

٥٢٠٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَرْوَانُ بْنُ مُعاوِيَةَ: حَدَّثَنَا أَبُو يَعْفُورٍ قَالَ: تَدَاكَرْنَا عِنْدَ أَبِي الصُّحَيْفَى فَقَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: أَصْبَحْنَا يَوْمًا وَنِسَاءُ النَّبِيِّ ﷺ يَبْكِينَ، عِنْدَ كُلِّ امْرَأٍ مِنْهُنَّ أَهْلُهَا، فَحَرَجْتُ إِلَى الْمَسْجِدِ إِذَا هُوَ مَلَآنُ مِنَ النَّاسِ. فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَصَعِدَ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي غُرْفَةِ لَهُ فَسَلَمَ فَلَمْ يُجْهِهُ أَحَدٌ، ثُمَّ سَلَمَ فَلَمْ يُجْهِهُ أَحَدٌ، ثُمَّ سَلَمَ فَلَمْ يُجْهِهُ أَحَدٌ. فَنَادَاهُ فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَقَالَ: أَطَلَّقْتَ نِسَاءَكَ؟ فَقَالَ: «لَا، وَلِكُنَّ أَلَيْتُ مِنْهُنَّ شَهْرًا». فَمَكَثَ تِسْعَاً وَعَشْرِينَ ثُمَّ دَخَلَ عَلَى نِسَائِهِ. (٩٤) **بَابُ** مَا يُكْرَهُ مِنْ ضَرْبِ النِّسَاءِ،

“Beat them (lightly your wives, if it is useful) [i.e., without causing them severe pain.]” (V.4:34)

5204. Narrated ‘Abdullāh bin Zam‘a : The Prophet ﷺ said, “None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day.”

(95) CHAPTER. A woman should not obey her husband if he orders her to do something sinful.

5205. Narrated ‘Aishah رضي الله عنها : An *Anṣārī* woman gave her daughter in marriage and the hair of the latter started falling out. The *Anṣārī* women came to the Prophet ﷺ and mentioned that to him and said, “Her (my daughter’s) husband suggested that I should let her wear false hair.” The Prophet ﷺ said, “No, (don’t do that) for Allāh sends His curses upon such ladies who lengthen their hair artificially (by wearing false hair).”

(96) CHAPTER. “If a woman fears cruelty or desertion on her husband’s part...” (V.4:128)

5206. Narrated ‘A’ishah رضي الله عنها (regarding the Verse) –

“If a woman fears cruelty or desertion on her husband’s part...” (V.4-128):

It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: “Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.” This is indicated

وَقَوْلُ اللَّهِ تَعَالَى : ﴿ وَأَصْبِرُوهُنَّ ۚ ﴾
[النساء: ٣٤] أَيْ ضَرْبًا غَيْرَ مُبِيرٍ .

٥٢٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ زَمْعَةَ عَنِ النَّبِيِّ ﷺ قَالَ : « لَا يَجِدُ أَحَدُكُمْ امْرَأَتَهُ جَلْدَ الْعَبْدِ ثُمَّ يُجَاهِعُهَا فِي أَخْرِ الْيَوْمِ ». [راجع : ٣٣٧٧]

(٩٥) بَابٌ : لَا تُطِيعِي الْمَرْأَةَ زَوْجَهَا
فِي مَعْصِيَةِ

٥٢٠٥ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى : حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ هُوَ ابْنُ مُسْلِمٍ، عَنْ صَفِيَّةَ، عَنْ عَائِشَةَ : أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ زَوَّجَتْ ابْنَتَهَا فَمَعَطَّ شَعْرُ رَأْسِهَا، فَجَاءَتْ إِلَى النَّبِيِّ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَتْ : إِنَّ زَوْجَهَا أَمْرَنِي أَنْ أَصِلَّ فِي شَعْرِهَا . فَقَالَ : « لَا، إِنَّهُ قَدْ لَعِنَ الْمُوَاصِلَاتُ ». [انظر : ٥٩٣٤]

(٩٦) بَابٌ : ﴿ وَإِنْ امْرَأَهُ خَافَتْ مِنْ بَعْلِهَا شُوْرًا أَوْ إِعْرَاضًا ﴾ [النساء: ١٢٨]

٥٢٠٦ - حَدَّثَنَا ابْنُ سَلَامٍ : أَخْبَرَنَا أَبُو مَعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ﴿ وَإِنْ امْرَأَهُ خَافَتْ مِنْ بَعْلِهَا شُوْرًا أَوْ إِعْرَاضًا ﴾ قَالَتْ : هِيَ الْمَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ لَا يَسْتَئْشِرُ مِنْهَا فَيُرِيدُ ظَلَاقَهَا وَيَتَرَوْجُ غَيْرَهَا، تَقُولُ لَهُ : أَمْسِكْنِي وَلَا

by the Statement of Allāh :

“There is no sin on them both if they make terms of peace between themselves and making peace is better.” (V.4:128)

تُلْقِنِي، ثُمَّ تَرْوَجْ عَيْرِي، فَأَنْتَ فِي
حِلٍّ مِنَ النَّفَقَةِ عَلَيَّ وَالْقُسْمَةِ لِي.
فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿فَلَا جُنَاحَ عَلَيْهِمَا
أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾.

[راجع: ٢٤٥٠]

(97) CHAPTER. The coitus interruptus.

5207. Narrated Jābir : We used to practise coitus interruptus during the lifetime of Allāh's Messenger ﷺ.

٥٢٠٧ - حَدَثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى ابْنُ سَعِيدٍ، عَنْ أَبِي جُرْيَجَ،
عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْزِلُ
عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. [انظر:
٥٢٠٩، ٥٢٠٨]

5208. Narrated Jābir : We used to practise coitus interruptus while the Qur'ān was being revealed.

٥٢٠٨ - حَدَثَنَا عَلَيُّ بْنُ عَيْدٍ
اللهٌ: حَدَثَنَا سُفْيَانُ قَالَ: قَالَ عَمْرُ
أَخْبَرَنِي عَطَاءً أَنَّهُ سَمِعَ جَابِرًا يَشْوِي
اللهُ عَنْهُ يَقُولُ: كُنَّا نَعْزِلُ
إِنْتَزُلُ. [راجع: ٥٢٠٧]

5209. Jābir added: We used to practise coitus interruptus during the lifetime of Allāh's Messenger ﷺ while the Qur'ān "as being revealed".⁽¹⁾

٥٢٠٩ - وَعَنْ عَطَاءٍ عَنْ
عَطَاءٍ، عَنْ جَابِرٍ: كُنَّا
نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَالْأَنْتَزُلُ
إِنْتَزُلُ. [راجع: ٥٢٠٧]

5210. Narrated Abū Sa'īd Al-Khu'āi: We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allāh's Messenger ﷺ about it and he said, “Do you really do that?” repeating the question thrice, “There is no person that is destined to exist but will come into existence, till the Day of Resurrection.”

٥٢١٠ - حَدَثَنَا عَبْدُ اللَّهِ
مُحَمَّدٌ ابْنُ أَسْمَاءَ: حَدَثَنَا جُوَيْرَيَةُ،
عَنْ مَالِكٍ بْنِ أَنَّيْ، عَنْ الرُّهْبَرِيِّ،
عَنْ أَبِي مُحَيْرَيْزٍ، عَنْ أَبِي سَعِيدٍ
الْحَدَّرِيِّ قَالَ: أَصَبَّنَا سَبَيْنَا فَكُنَّا
نَعْزِلُ، فَسَأَلْنَا رَسُولَ اللَّهِ ﷺ قَالَ:
«أَوْ إِنَّكُمْ لَكَفَلُونَ؟» - قَالُوهُمْ ثَلَاثَةٌ -

(1) (H. 5209) Though the Qur'ān was still being revealed, our practice of coitus interruptus was not prohibited by

ما من نسمة كائنة إلى يوم القيمة إلا
هي كائنة». [راجع: ٢٢٢٩]

(٩٨) باب القرعة بين النساء إذا أراد سفراً

٥٢١١ - حَدَّثَنَا أَبُو ثُعْبَانُ : حَدَّثَنَا
عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ قَالَ: حَدَّثَنِي أَبْنُ
أَبِي مُلِينَكَةَ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ: أَنَّ
الَّتِي كَانَتْ كَانَ إِذَا أَرَادَ سَفَرًا أَفْرَغَ بَيْنَ
نِسَاءِهِ فَطَارَتِ الْقَرْعَةُ لِعَائِشَةَ وَحْصَةً،
وَكَانَ الَّتِي كَانَتْ كَانَ إِذَا كَانَ بِاللَّيْلِ سَارَ
مَعَ عَائِشَةَ يَتَحَدَّثُ فَقَالَتْ حَفْصَةُ: أَلَا
تَرْكِيَنَ اللَّيْلَةَ بِعِيرِكِيْ وَأَرْكِبُ
تَنْطُرِينَ وَأَنْطُرُ؟ فَقَالَتْ: بَلِي، فَرَكِبْتُ
فَجَاءَ الَّتِي كَانَتْ إِلَى جَمِيلِ عَائِشَةَ وَعَلَيْهِ
حَفْصَةُ فَسَلَّمَ عَلَيْهَا ثُمَّ سَارَ حَتَّى نَزَلُوا
وَافْتَقَدْتُهُ عَائِشَةُ، فَلَمَّا نَزَلُوا جَعَلَتْ
رِجْلَيْهَا بَيْنَ الْإِذْخِرِ وَتَقَوَّلَ: رَبِّ سَلْطُ
عَلَيَّ عَقْرَبًا أَوْ حَيَّةَ تَلَدَّعْنِي وَلَا
أَسْتَطِعُ أَنْ أَقُولَ لَهُ شَيْئًا.

(٩٩) باب المرأة تهب يومها من زوجها لضررها، وكيف يقسم ذلك؟

٥٢١٢ - حَدَّثَنَا مَالِكُ بْنُ
إِسْمَاعِيلَ : حَدَّثَنَا رُهَيْرٌ، عَنْ هِشَامِ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ سَوْدَةَ بْنَتْ
رَمْعَةَ وَهَبَتْ يَوْمَهَا لِعَائِشَةَ، وَكَانَ
الَّتِي كَانَتْ يَقْسِمُ لِعَائِشَةَ بِيَوْمِهَا وَيَوْمِ
سَوْدَةَ. [راجع: ٢٥٩٣]

(100) CHAPTER. To deal justly between the women (one's wives), and Allāh says :

“You will never be able to do perfect justice between your wives... (up to)... And Allāh is ever All-Sufficient for His creatures needs, All-Wise.” (V.4:129 ,130)

(101) CHAPTER. If somebody marries a virgin and he has already a matron wife (with him).

5213. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ (legal way of the Prophet ﷺ) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days (and then by turns); and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days (and then by turns).

(102) CHAPTER. If someone marries a matron and he has already a virgin wife (with him).

5214. Narrated Anas: It is from As-Sunna (legal ways of the Prophet ﷺ) that if someone marries a virgin and he has already a matron wife, then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he has already a virgin wife, then he should stay with her (the matron) for three days, and then by turns.

(١٠٠) بَابُ الْعَدْلِ بَيْنَ النِّسَاءِ ﴿وَنَسْتَطِيعُوا أَنْ تَقْدِلُوا بَيْنَ النِّسَاءِ﴾ إِلَى قَوْلِهِ: «وَاسْعَا حَكِيمًا» [النساء: ١٢٩ - ١٣٠]

(١٠١) بَابٌ: إِذَا تَزَوَّجَ الْبَرُّ عَلَى الْمُؤْمِنَةِ

٥٢١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَثْرَةُ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَّابَةَ، عَنْ أَنَّسٍ وَلَوْ شِئْتُ أَنْ أَقُولَ قَالَ الشَّيْءُ ﷺ وَلَكُنْ قَالَ: إِنَّ اللَّهَ إِذَا تَزَوَّجَ الْبَرُّ أَقَامَ عِنْهَا سَبْعًا، وَإِذَا تَزَوَّجَ الشَّيْءُ أَقَامَ عِنْهَا ثَلَاثًا. [انظر:]

[٥٢١٤]

(١٠٢) بَابٌ: إِذَا تَزَوَّجَ الشَّيْءُ عَلَى الْبَرِّ

٥٢١٤ - حَدَّثَنَا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُفِّيَانَ: حَدَّثَنَا أَيُوبُ وَخَالِدٌ، عَنْ أَبِي قِلَّابَةَ، عَنْ أَنَّسٍ قَالَ: مِنَ السَّيْئَاتِ إِذَا تَزَوَّجَ الرَّجُلُ الْبَرُّ عَلَى الشَّيْءِ أَقَامَ عِنْهَا سَبْعًا وَقَسْمًا. وَإِذَا تَزَوَّجَ الشَّيْءُ عَلَى الْبَرِّ أَقَامَ عِنْهَا ثَلَاثًا ثُمَّ قَسْمًا. قَالَ أَبُو قِلَّابَةَ: وَلَوْ شِئْتُ لَقُلْتُ: إِنَّ أَنَّسًا رَفَعَهُ إِلَى الشَّيْءِ ﷺ. وَقَالَ عَبْدُ الرَّزَاقَ: أَخْبَرَنَا سُفِّيَانُ، عَنْ أَيُوبَ وَخَالِدٍ، قَالَ خَالِدٌ: وَلَوْ شِئْتُ لَقُلْتُ: رَفَعَهُ إِلَى الشَّيْءِ ﷺ.

[راجعاً: ٥٢١٣]

(103) CHAPTER. Whoever had sexual intercourse with all his wives and then took one bath only.

5215. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

(104) CHAPTER. If a man goes to all his wives (have sexual relations with them) in one day.

5216. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Whenever Allāh’s Messenger ﷺ finished his ‘Aṣr prayer, he would enter upon his wives and stay with one of them. One day he went to Hafṣa and stayed with her longer than usual.

(105) CHAPTER. If a man takes the permission of his wives so as to stay in the house of one of them to be treated (during his ailment) and he is allowed by them (those wives will have no right to claim their lost turns).

5217. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا that during his fatal ailment, Allāh’s Messenger ﷺ used to ask his wives, “Where shall I stay tomorrow? Where shall I stay tomorrow?” He was looking forward to ‘Āishah’s turn. So all his wives allowed him to stay where he wished, and he stayed at ‘Āishah’s house till he died there. ‘Āishah رَضِيَ اللَّهُ عَنْهَا added: He died on the day of my usual turn at my house.

(١٠٣) بَابُ مَنْ طَافَ عَلَى نِسَائِهِ فِي غُشْلٍ وَاحِدٍ

٥٢١٥ - حَدَّثَنَا عَبْدُ الْأَغْلَى بْنُ حَمَادَ: حَدَّثَنَا يَزِيدُ بْنُ رُزِيعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: أَنَّ أَنَّسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ رَبِيعَ اللَّهِ كَانَ يَطْوُفُ عَلَى نِسَائِهِ فِي اللَّيْلَةِ الْوَاحِدَةِ وَلَهُ يَوْمَئِذٍ تِسْعَ نِسْوَةً. [رَاجِع: ٢٦٨]

(١٠٤) بَابُ دُخُولِ الرَّجُلِ عَلَى نِسَائِهِ فِي الْيَوْمِ

٥٢١٦ - حَدَّثَنَا فَرُوقٌ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ كَانَ إِذَا انْصَرَفَ مِنَ الْعَصْرِ دَخَلَ عَلَى نِسَائِهِ فَيَدْعُونَهُ مِنْ إِحْدَاهُنَّ. فَدَخَلَ عَلَى حَفْصَةَ فَاحْتَبَسَ أَكْثَرَ مَا كَانَ يَحْتَبِسُ.

[رَاجِع: ٤٩١٢]

(١٠٥) بَابٌ: إِذَا اسْتَأْذَنَ الرَّجُلُ نِسَاءً فِي أَنْ يُمْرَضَ فِي بَيْتِ بَعْضِهِنَّ فَأَذِنْ لَهُ

٥٢١٧ - حَدَّثَنَا إِسْمَاعِيلُ فَالِ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: قَالَ هِشَامٌ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ كَانَ يَسْأَلُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: «أَيْنَ أَنَا غَدًا؟ أَيْنَ أَنَا غَدًا؟» يُرِيدُ

Allāh took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva.⁽¹⁾

يَوْمَ عَاشَةً. فَأَذِنَ لَهُ أَزْوَاجُهُ يَكُونُ حَيْثُ شاءَ، فَكَانَ فِي بَيْتِ عَاشَةَ حَتَّى ماتَ عِنْدَهَا. قَالَتْ عَاشَةُ: فَمَا تَفِيدُ فِي الْيَوْمِ الَّذِي كَانَ يَدْوُرُ عَلَيْهِ فِي بَيْتِي، فَقَبَضَهُ اللَّهُ وَإِنَّ رَأْسَهُ لَيَبْيَنَ نَحْرِي وَسَحْرِي، وَخَالَطَ رِيقُهُ رِيقِي. [٨٩٠]

(106) CHAPTER. If a man loves some of his wives more than the others.

5218. Narrated Ibn ‘Abbās that ‘Umar entered upon Hafṣa and said, “O my daughter! Do not be misled by the manners of her who is proud of her beauty because of the love of Allāh’s Messenger ﷺ for her.” By ‘her’ he meant ‘Āishah رَضِيَ اللَّهُ عَنْهَا’. ‘Umar added, “Then I told that to Allāh’s Messenger ﷺ and he smiled (on hearing that).”

(١٠٦) بَابُ حُبِّ الرَّجُلِ بَعْضِ نِسَائِهِ أَفْضَلُ مِنْ بَعْضِ

٥٢١٨ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنَ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى، عَنْ عَبْيَدِ بْنِ حُتَّى: سَمِيعُ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ: دَخَلَ عَلَى حَفْصَةَ قَوْلَ: يَا بُنْيَةَ، لَا يَغْرِنَكِ هَذِهِ الَّتِي أَعْجَبَهَا حُسْنُهَا، حُبُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهَا، يُرِيدُ عَاشَةً. فَقَصَصَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[٨٩]

(107) CHAPTER. (It is not recommended for) one to claim that one has more things or better qualities than one really has.

And what is forbidden as regards the pride of a lady over the other wives of her husband.

5219. Narrated Asmā’: A lady said, “O Allāh’s Messenger ﷺ! My husband has another wife, so is it sinful of me to claim that he has given me what he has not given me (in order to tease her)?” Allāh’s Messenger ﷺ said, “The one who pretends that he has been given what he has not been given, is just like the (false) one who

٥٢١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَّى: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ:

(1) (H. 5217) i.e., She chewed a green Siwāk and gave it to the Prophet ﷺ.

wears two garments of falsehood.”⁽¹⁾

حدَّثَنِي فاطمَةُ، عَنْ أَسْمَاءَ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي لِي ضَرَّةٌ فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِنِي؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطِ كَلَّا إِنْ تَوَبَّيْ زُورُ». (١٠٨)

(108) CHAPTER. *Al-Ghaira* (i.e. honour, prestige or self-respect)

Sa'd bin 'Ubāda said: “If I saw a man with my wife, I would strike him with the sharp edge of the sword.” The Prophet ﷺ said (to his Companions), “Are you astonished by Sa'd's (*Ghaira*) sense of honour? (By Allāh) I have a greater sense of *Ghaira* than he has, and Allāh has still more greater sense of *Ghaira* than I have.”

5220. Narrated 'Abdullāh bin Mas'ūd: The Prophet ﷺ said, “There is none having a greater sense of *Ghaira* (honour or self-respect etc) than Allāh. And for that He has forbidden the doing of evil actions (illegal sexual intercourse etc). There is none who likes to be praised more than Allāh does.”

وَقَالَ وَرَادٌ، عَنِ الْمُغِيرَةِ: قَالَ سَعْدُ ابْنِ عَبَادَةَ لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لِضَرَّتِهِ بِالسَّيْفِ، غَيْرَ مُضْفِحٍ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَتَعْجَبُونَ مِنْ غَيْرِ سَعْدٍ؟ لَأَنَا أَعْجَبُ مِنْهُ، وَاللَّهُ أَعْجَبُ مِنِّي». (٥٢٢٠)

5221. - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ أَحَدٍ أَعْجَبُ مِنَ اللَّهِ، مِنْ أَجْلٍ ذَلِكَ حَرَمُ الْفَوَاحِشِ. وَمَا أَحَدٌ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ».

[راجع: ٤٦٣٤]

5221. - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَا أُمَّةَ مُحَمَّدٍ، مَا أَحَدٌ أَعْجَبُ مِنَ اللَّهِ أَنْ يَزْنِي عَبْدَهُ أَوْ أَمْمَهُ تَزْنِي. يَا أُمَّةَ مُحَمَّدٍ، لَوْ تَعْلَمُونَ

5221. Narrated 'Āishah: رَضِيَ اللَّهُ عَنْهَا Allāh's Messenger ﷺ said, “O followers of Muḥammad! There is none, who has a greater sense of *Ghaira* (honour or self-respect etc.) than Allāh, so He has forbidden that His slave commits illegal sexual intercourse or His slave-girl commits illegal sexual intercourse. O followers of Muḥammad! If you but knew what I know,

(1) (H. 5219) This means that a false witness may borrow and wear two fine garments so that people may be deceived by his elegant appearance and believe his witness.

you would laugh little and weep much!” [See *Hadīth* No.1044, Vol.2].

5222. Narrated Asmā': I heard Allāh's Messenger ﷺ saying, “There is nothing (none) having a greater sense of *Ghaīra* (self-respect) than Allāh.”

And narrated Abū Hurairah that he heard the Prophet ﷺ (saying the same).

5223. Narrated Abū Hurairah رضي الله عنه that the Prophet ﷺ said, “Allāh has a sense of *Ghaīra*, and Allāh's Sense of *Ghaīra* is provoked when a believer does something which Allāh has prohibited.

5224. Narrated Asmā' bint Abū Bakr رضي الله عنها : When Az-Zubair married رضي الله عنها : he had no property or any slave or anything else, except a camel which drew water from the well, and his horse . I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our *Anṣārī* neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date-stones on my head from Zubair's land given to him by Allāh's Messenger ﷺ and this land was two-third *Farsakh* (about two miles) from my house. One day, while I was coming with the date-stones on my head, I met Allāh's Messenger ﷺ along with some *Anṣārī* people. He called me and then, (directing

ما أَغْلَمُ لِضَحْكُتُمْ قَلِيلًا وَلَبَكِثُرًا
كَثِيرًا». [راجع: ١٠٤٤]

٥٢٢٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَامٌ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ أَنَّ عُرْوَةَ بْنَ الرَّبِيعِ حَدَّثَهُ، عَنْ أُمِّهِ أَسْمَاءَ: أَنَّهَا سَعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا شَيْءٌ أَعْبُرُ مِنَ اللَّهِ».

٥٢٢٣ - وَعَنْ يَحْيَىٰ: أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ.

حَدَّثَنَا أَبُو نُعِيمَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ اللَّهَ يَعْلَمُ، وَغَيْرُهُ اللَّهُ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَمَ اللَّهُ».

٥٢٤ - حَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنِي أَبِي عَنْ أَسْمَاءَ بِنْتِ أَبِي بُكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: تَزَوَّجَنِي الرَّبِيعُ وَمَا لَهُ فِي الْأَرْضِ مِنْ مَالٍ وَلَا مَمْلُوكٍ وَلَا شَيْءٌ غَيْرِ نَاضِحٍ وَغَيْرِ فَرَسِيهِ فَكُنْتُ أَعْلِفُ فَرَسَهُ وَأَسْتَقِي المَاءَ وَأَخْرُزُ عَرْبَهُ وَأَعْجِنُ، وَلَمْ أَكُنْ أَحْسِنُ أَخْرِزً، فَكَانَ يَخْرُجُ جَارَاتٌ لِي مِنَ الْأَنْصَارِ، وَكُنَّ نِسْوَةً صِدْقٍ، وَكُنْتُ أَقْلُلُ النَّوَى مِنْ أُرْضِ الرَّبِيعِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ ﷺ عَلَى رَأْسِي

his camel to kneel down) said, "*Ikh! Ikh!*" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of *Ghaīra*, as he was one of those people who had the greatest sense of *Ghaīra*. Allāh's Messenger ﷺ noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allāh's Messenger ﷺ while I was carrying a load of date-stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of *Ghaīra* (See H. 5220 and its Chap. 108). On that Az-Zubair said, "By Allāh, your carrying the date-stones (and you being seen by the Prophet ﷺ in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abū Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free (manumitted me).

5225. Narrated Anas: While the Prophet ﷺ was in the house of one of his wives, one of the Mothers of the believers⁽¹⁾ sent a meal in a dish. The wife at whose house the Prophet ﷺ was, struck the hand of the servant, causing the dish to fall and break. The Prophet ﷺ gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken.

وَهِيَ مِنِّي عَلَى ثُلْثَيْ فَرَسَخَ . فَجِئْتُ يَوْمًا وَالَّتَّوَى عَلَى رَأْسِي ، فَلَقِيَتِ رَسُولَ اللَّهِ ﷺ وَمَعَهُ نَفَرٌ مِنَ الْأَنْصَارِ فَدَعَانِي ثُمَّ قَالَ : «إِخْ، إِخْ» ، لِيَحْمِلَنِي خَلْفَهُ ، فَاسْتَحْيَيْتُ أَنْ أُسِيرَ مَعَ الرِّجَالِ ، وَذَكَرْتُ الرَّبِيعَ وَغَيْرَتَهُ وَكَانَ أَغْيَرَ النَّاسِ . فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنِّي قَدْ اسْتَحْيَيْتُ فَمَضَى ، فَجِئْتُ الرَّبِيعَ فَقُلْتُ : لَقِيَنِي رَسُولُ اللَّهِ ﷺ وَعَلَى رَأْسِي النَّوَى وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ فَأَنَا حَلَّ لِأَرْكَبَ فَاسْتَحْيَيْتُ مِنْهُ وَعَرَفْتُ غَيْرَتَكَ ، فَقَالَ : وَاللَّهِ لَحَمْلُكَ الَّتَّوَى كَانَ أَشَدَّ عَلَيَّ مِنْ رُكُوبِكَ مَعَهُ . قَالَتْ : حَتَّى أَرْسَلَ إِلَيَّ أَبُوكَ بَعْدَ ذَلِكَ بِخَادِمٍ تَكْفِينِي سِيَاسَةً الْفَرِسِ فَكَانَمَا أَعْتَقَنِي . [راجع: ٣١٥١]

٥٢٢٥ - حَدَّثَنَا عَلَيُّ : حَدَّثَنَا ابْنُ عَلَيَّةَ ، عَنْ حُمَيْدٍ ، عَنْ أَسِيسٍ قَالَ : كَانَ النَّبِيُّ ﷺ عِنْدَهُ عِنْدَ بَعْضِ نَسَائِهِ ، فَأَرْسَلَتْ إِلَيْهِ أُمَّهَاتُ الْمُؤْمِنِينَ بِصَحْفَةٍ فِيهَا طَعَامٌ . فَضَرَبَتِ النَّبِيُّ ﷺ فِي بَيْتِهَا يَدَ الْخَادِمِ فَسَقَطَتِ الصَّحْفَةُ فَانْفَلَقَتْ . فَجَمَعَ النَّبِيُّ ﷺ فَلَقَ الصَّحْفَةَ ثُمَّ جَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ الَّذِي كَانَ فِي الصَّحْفَةِ وَيَقُولُ : «غَارَتْ أُمُّكُمْ» ، ثُمَّ حَبَسَ الْخَادِمَ حَتَّى أُتَيَ بِصَحْفَةٍ مِنْ عِنْدِ

(1) (H. 5225) The wives of the Prophet ﷺ were called 'The Mothers of the believers'.

التي هو في بيتهما، فدفع الصحفة
الصحيحة إلى التي كسرت صحفتها.
وأنسَك المكسورة في بيت التي
كسرت فيه. [راجع: ٢٤٨١]

5226. Narrated Jābir bin Abdullah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "I entered Paradise and saw a palace and asked whose palace is this? They said, 'This palace belongs to 'Umar bin Al-Khattāb.' I intended to enter it, and nothing stopped me except my knowledge about your sense of *Ghaira* (honour, self-respect etc.) (O 'Umar)." 'Umar said, "O Allāh's Prophet! How dare I think of my *Ghaira* (honour, self-respect etc.) being offended by you?"

٥٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ - أَوْ أَئْتُ الْجَنَّةَ - فَأَبْصَرْتُ قَضْرًا فَقُلْتُ: لِمَنْ هَذَا؟ قَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ، فَأَرَدْتُ أَنْ أَدْخُلَهُ فَلَمْ يَمْنَعْنِي إِلَّا عَلِمْتُ بِغَيْرِكَ»، قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ، يَا أَبِي أَنْتَ وَأُمِّي يَا نَبِيَّ اللَّهِ، أَوْ عَلَيْكَ أَغْارِ؟. [راجع: ٣٦٧٩]

5227. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: While we were sitting with Allāh's Messenger ﷺ, (he) Allāh's Messenger ﷺ said, "While I was sleeping, I saw myself in Paradise and suddenly (I saw) a woman performing ablution beside a palace. I asked, 'Whose palace is this?' It was said, 'This palace belongs to 'Umar.' Then I remembered his sense of *Ghaira* and returned." On that 'Umar started weeping in that gathering and said, "O Allāh's Messenger! How dare I think of my *Ghaira* (self-respect) being offended by you?"

٥٢٢٧ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي ابْنُ الْمُسِيَّبُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: يَبْتَسِمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ جُلُوسًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَيْمَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأً تَوَضَّأَ إِلَى جَانِبِ قَضِيرٍ، فَقُلْتُ: لِمَنْ هَذَا؟ قَالَ: هَذَا لِعُمَرَ، فَذَكَرْتُ غَيْرَهُ فَوَلَّتُ مُذِبِّرًا». فَبَكَى عُمَرُ وَهُوَ فِي الْمَجْلِسِ ثُمَّ قَالَ: أَوْ عَلَيْكَ يَا رَسُولَ اللَّهِ أَغْارِ؟. [راجع: ٣٢٤٢]

(١٠٩) بَابُ غَيْرَةِ النِّسَاءِ وَوَجْدَهُنَّ

5228. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا that Allāh’s Messenger ﷺ said to her, “I know when you are pleased with me or angry with me.” I said, “Whence do you know that?” He said, “When you are pleased with me, you say, ‘No, by the Lord of Muhammad,’ but when you are angry with me, then you say, ‘No, by the Lord of Abraham.’” Thereupon I said, “Yes (you are right), but by Allāh, O Allāh’s Messenger, I leave nothing but your name.”⁽¹⁾

٥٢٢٨ - حَدَّثَنَا عَبْيُودُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْلَمُ إِذَا كُنْتَ عَنِي رَاضِيَةً، وَإِذَا كُنْتِ عَلَيَّ غَضِيبًا». قَالَتْ: قُلْتُ: مِنْ أَيْنَ تَعْرِفُ ذَلِكَ؟ فَقَالَ: «أَمَّا إِذَا كُنْتِ عَنِي رَاضِيَةً فَإِنَّكِ تَقُولِينَ: لَا وَرَبِّ مُحَمَّدٍ. وَإِذَا كُنْتِ غَضِيبَى قُلْتِ: لَا وَرَبِّ إِبْرَاهِيمَ». قَالَتْ: قُلْتُ: أَجَلُ، وَاللَّهُ يَا رَسُولَ اللَّهِ مَا أَهْجُرُ إِلَّا اسْمَكَ.

[انظر: ٦٠٧٨]

5229. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: I never felt so jealous of any wife of Allāh’s Messenger ﷺ as I did of Khadija because Allāh’s Messenger ﷺ used to remember and praise her too often and because it was revealed to Allāh’s Messenger ﷺ that he should give her (Khadija) the glad tidings of her having a palace of *Qasab*⁽²⁾ in Paradise. (See H. 3816)

٥٢٢٩ - حَدَّثَنِي أَخْمَدُ بْنُ أَبِي رَجَاءِ: حَدَّثَنَا التَّنْصُرُ، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِيهِ، عَنْ عَاشَةَ أَنَّهَا قَالَتْ: مَا غَرَّتْ عَلَى امْرأَةٍ لِرَسُولِ اللَّهِ ﷺ كَمَا غَرَّتْ عَلَى خَدِيجَةَ لِكَثْرَةِ ذِكْرِ رَسُولِ اللَّهِ ﷺ إِيَاهَا وَتَنَاهِ عَلَيْهَا، وَقَدْ أُوحِيَ إِلَى رَسُولِ اللَّهِ ﷺ أَنْ يُشَرِّهَا بَيْتَ لَهَا فِي الْجَنَّةِ مِنْ فَصِّبِّ. [راجع: ٣٨١٦، ٢٦٤٤]

(١١٠) **بَابُ ذَبَّ الرَّجُلِ عَنْ ابْنَتِهِ فِي الغَيْرَةِ وَالْإِنْصَافِ**

(110) CHAPTER. The man’s attempt to prevent what may arouse his daughter’s jealousy, and his demand that she should be treated justly.

5230. Narrated Al-Miswar bin

٥٢٣٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا

(1) (H. 5228) She does not feel less affectionate at the time of her anger. The only consequence of her anger is not to mention his name.

(2) (H. 5229) *Qasab*, see the glossary.

Makhrama: I heard Allāh's Messenger ﷺ who was on the pulpit, saying, "Banu-Hishām bin Al-Mughīra have requested me to allow them to marry their daughter to 'Alī bin Abī Ṭalib, but I don't give permission, and will not give permission unless 'Alī bin Abī Ṭalib divorces my daughter in order to marry their daughter, because Fāṭimah is a part of my body, and I hate what she hates to see, and what annoys her, annoys me."

اللَّيْثُ، عَنْ ابْنِ أَبِي مُنْيَكَةَ، عَنْ الْمُسْوَرِ بْنِ مَخْرَمَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ وَهُوَ عَلَى الْمُبَرِّ: إِنَّ بَنِي هِشَامَ ابْنَ الْمُغَبِّرَةِ اسْتَأْذَنُوا فِي أَنْ يُنِكِّحُوا ابْنَتَهُمْ عَلَيَّ بْنَ أَبِي طَالِبٍ، فَلَا آذِنُ، ثُمَّ لَا آذِنُ، ثُمَّ لَا آذِنُ إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطْلِقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ، فَإِنَّمَا هِيَ بَضْعَةً مِنِّي، يُرِيدُنِي مَا أَرَاهَا، وَيُؤْذِنِنِي مَا آذَاهَا».

(١١١) **بَابٌ:** يَقُلُ الرَّجُالُ وَيَكْثُرُ النِّسَاءُ،

(111) CHAPTER. Men will decrease and women will increase.

And Abū Mūsā said : The Prophet ﷺ said , "You will see (in future) one man followed by forty women taking refuge with him and appealing for help because of the scarcity of men and the great number of women."

5231. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ I will narrate to you a *Hadīth* I heard from Allāh's Messenger ﷺ and none other than I will tell you of it. I heard Allāh's Messenger ﷺ saying, "From among the portents of the Hour are the following: (1) Religious knowledge will be taken away; (2) General ignorance (in religious matters) will increase; (3) Illegal sexual intercourse will prevail; (4) Drinking of alcoholic drinks will be in plenty. (5) Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man." [See H. No. 81, Vol. I].

(112) CHAPTER. A man should not stay with a woman in seclusion unless he is a

وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ: «وَتَرَى الرَّجُلَ الْوَاحِدَ يَتَبَعُهُ أَرْبَعُونَ نِسْوَةً يَلْذَنُ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ».

٥٢٣١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الْحَوَضِيُّ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَا حَدَّثْنَاكُمْ حَدَّثَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَا يُحَدَّثُكُمْ بِهِ أَحَدٌ غَيْرِي. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَكْثُرَ الْجَهْلُ، وَيَكْثُرَ الزِّنَا، وَيَكْثُرَ شُرُبُ الْخَمْرِ، وَيَقُلُ الرَّجُالُ، وَيَكْثُرُ النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيْمَمُ الْوَاحِدُ».

[راجع: ٨٠] (١١٢) **بَابٌ** لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ

Dhu-Mahram (a person who is legally not allowed to marry that woman, e.g. her father or brother, etc.). (And it is unlawful for one) to enter upon a woman whose husband is absent.

5232. Narrated ‘Uqba bin ‘Amir رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Beware of entering upon the ladies.” A man from the *Ansār* said, “Allāh’s Messenger! What about *Al-Hamū*⁽¹⁾ (the in-laws of the wife) (the brothers of her husband or his nephews, etc.)?” The Prophet ﷺ replied: The in-laws (*Al-Hamū*) of the wife are death itself⁽²⁾.

5233. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُما said: The Prophet ﷺ said, “No man should stay with a lady in seclusion except in the presence of a *Dhū-Mahram*.” A man stood up and said, “O Allāh’s Messenger! My wife has gone out intending to perform the *Hajj* and I have been enrolled (in the army) for such and such campaign.” The Prophet ﷺ said, “Return and perform the *Hajj* with your wife.”

(113) CHAPTER. What is allowed (as regards) a private meeting between a man and a woman when they are not secluded from the people.

5234. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ:

إِلَّا ذُو مَحْرَمٍ، وَالدُّخُولُ عَلَى الْمُغَيْبَةِ

٥٢٣٢ - حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالدُّخُولُ عَلَى النِّسَاءِ»، فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ الْحَمْوَ؟ قَالَ: «الْحَمْوُ: الْمَرْتُ».

٥٢٣٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا عَمْرُو، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ قَالَ: «لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ» . فَقَامَ رَجُلٌ حَاجَةً وَانْكَسَّتْ فِي غَرْوَةٍ كَذَا وَكَذَا، قَالَ: «اْرْجِعْ فَعُجَّ مَعَ امْرَأِكَ» .

[راجع: ١٨٦٢]

(113) بَابُ مَا يَجُوزُ أَنْ يَخْلُونَ الرَّجُلُ بِالمرْأَةِ عِنْدَ النَّاسِ

٥٢٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

- (1) (H. 5232) It is mainly the brothers of the husband or the in-laws of the wife who are meant here and these are only those who could have married that woman if she had not been married.
- (2) (H. 5232) The stay of a relative of a married woman in seclusion with her may cause great disadvantage and lead to illegal sexual intercourse that would ruin the family. Therefore the Prophet ﷺ compared the brother-in-law of a wife to death if he stays in seclusion with her.

An *Ansārī* woman came to the Prophet ﷺ and he took her aside and said (to her) “By Allāh, you (*Ansār*) are the most beloved people to me.”

حدَّثَنَا عُنْدَرٌ: حدَّثَنَا شُبَّابٌ، عَنْ هِشَامِ
قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكَ رَضِيَ
اللَّهُ عَنْهُ قَالَ: جَاءَتِ امْرَأَةٌ مِنَ
الْأَنْصَارِ إِلَى النَّبِيِّ ﷺ فَخَلَّا بَيْنِهِ
فَقَالَ: «وَاللَّهِ إِنَّكُمْ لَأَحَبُّ النَّاسِ
إِلَيَّ». [راجٍ: ٣٧٨٦]

(114) CHAPTER. It is forbidden that effeminate men should enter upon women.

5235. Narrated Umm Salama that while the Prophet ﷺ was with her, there was an effeminate man in the house. The effeminate man said to Umm Salama's brother, 'Abdullāh bin Abī Umāriyya, “If Allāh should make you conquer At-Tā'if tomorrow, I recommend that you take the daughter of Ghailān (in marriage) for (she is so fat) that she shows four folds of flesh when facing you and eight when she turns her back.” Thereupon the Prophet ﷺ said (to us), “This (effeminate man) should never enter upon you (O women).” (See H. 4324)

٥٢٣٥ - حدَّثَنَا عُثْمَانَ بْنَ أَبِي
شَيْءَةً: حدَّثَنَا عَبْدَةً عَنْ هِشَامِ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بْنَتِ أُمِّ
سَلَمَةَ: عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ
كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُحَكَّثًا فَقَالَ
الْمُحَكَّثُ لِأَخِي أُمِّ سَلَمَةَ عَبْدُ اللَّهِ بْنِ
أَبِي أُمِّيَّةَ: إِنَّ فَتَحَ اللَّهِ لَكُمُ الطَّافَّ
غَدَاءً أَذْلُكُ عَلَى ابْنَةِ عَيْلَانَ فَإِنَّهَا
تُقْبَلُ بِأَرْبَعِ وَتُنْدِيرُ بِشَمَانِيَّ. فَقَالَ النَّبِيُّ
ﷺ: «لَا يَدْخُلُنَّ هَذَا عَلَيْكُمْ».

[راجٍ: ٤٣٢٤]

(115) CHAPTER. The looking of a woman at the Ethiopians and the like (is permissible) if it does not lead to bad consequences.

5236. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ was screening me with his *Ridā'* (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect. (See H.454)

٥٢٣٦ - حدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ الْحَنْظَلِيِّ، عَنْ عَيْسَى، عَنْ
الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:
رَأَيْتُ النَّبِيَّ ﷺ يَسْتُرُنِي بِرِدَائِهِ، وَأَنَا
أَنْظُرُ إِلَى الْجَبَشَةِ يَلْعَبُونَ فِي الْمَسْجِدِ
حَتَّى أَكُونَ أَنَا الَّذِي أَسَأُمُّ، فَفَدَرُوا

فَدْرُ الْجَارِيَّةِ الْحَدِيثَةِ السِّنْ الْحَرِيْصَةِ
عَلَى اللَّهِ. [راجع: ٤٥٤]
(١١٦) بَابُ خُرُوجِ النِّسَاءِ
لِحَوَائِجِهِنَّ

**(116) CHAPTER. The going out of women
for their needs.**

5237. Narrated ‘Āishah : Once Sauda bint Zam’ā went out at night for some need, and ‘Umar saw her, and recognizing her, he said (to her), “By Allāh, O Sauda! You cannot hide yourself from us.” So she returned to the Prophet ﷺ and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Revelation was revealed to him and when that state was over, he (the Prophet ﷺ) was saying: “O women! You have been allowed by Allāh to go out for your needs.”

٥٢٣٧ - حَدَّثَنَا فَرَوْهُ بْنُ أَبِي
الْمَغْرَاءِ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ:
خَرَجَتْ سَوْدَةُ بْنَتْ رَمْعَةَ يَلَّا فَرَآهَا
عُمَرُ فَعَرَفَهَا فَقَالَ: إِنَّكَ وَاللَّهِ يَا سَوْدَةَ
مَا تَخْفِينَ عَلَيْنَا. فَرَجَعَتْ إِلَى الْبَيْ
تِلِيَّةِ فَذَكَرَتْ ذَلِكَ لَهُ وَهُوَ فِي حُجْرَتِي
يَتَعَشَّى، وَإِنَّ فِي يَدِهِ لَعْرَقًا. فَأَنْزَلَ
عَلَيْهِ قَرْفَعَ عَنْهُ وَهُوَ يَقُولُ: «فَدَأْذَنَ
اللَّهُ لَكُنَّ أَنْ تَخْرُجَنَ لِحَوَائِجِكُنَّ».

[راجع: ١٤٦]

(١١٧) بَابُ اسْتِئْذَانِ الْمَرْأَةِ زَوْجَهَا
فِي الْخُرُوجِ إِلَى الْمَسْجِدِ وَغَيْرِهِ

٥٢٣٨ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا الرُّهْمَرِيُّ،
عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنْ النَّبِيِّ ﷺ:
«إِذَا اسْتَأْذَنْتَ امْرَأَةً أَحَدُكُمْ إِلَى
الْمَسْجِدِ فَلَا يَمْنَعُهَا». [راجع: ٨٦٥]

(١١٨) بَابُ مَا يَحِلُّ مِنَ الدُّخُولِ
وَالنَّظَرِ إِلَى النِّسَاءِ فِي الرَّضَاعِ

٥٢٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ هِشَامٍ
بْنِ عُزْرَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: جَاءَ عَمِي مِنَ

**(117) CHAPTER. The permission taken by a
woman from her husband to go to the
mosque.**

5238. Narrated Sālim’s father: The Prophet ﷺ said, “If the wife of anyone of you asks permission to go to the mosque, he should not forbid her.”

**(118) CHAPTER. What is lawful as regards
visiting or looking at those women who have
foster suckling relations with you.**

5239. Narrated ‘Āishah : My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allāh’s Messenger ﷺ about that. He said, “He is your uncle, so allow him to come in.” I said, “O Allāh’s Messenger! I have been

suckled by a woman and not by a man.” Allāh’s Messenger ﷺ said, “He is your uncle, so let him enter upon you.” And that happened after the order of *Al-Hijāb* (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

الرَّضَاعَةُ فَاسْتَأْذَنَ عَلَيَّ فَأَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَجاءَ رَسُولُ اللَّهِ ﷺ فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ: «إِنَّهُ عَمُّكَ فَأَذْنِي لَهُ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا أَرْضَعْتِنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ عَمُّكَ فَلَيَلْعَبْ عَلَيْكِ». قَالَتْ عَاشَةُ: وَذَلِكَ بَعْدَ أَنْ ضُرِبَ عَلَيْنَا الْحِجَابُ. قَالَتْ عَاشَةُ: يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ.

(١١٩) بَابٌ: لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ فَتَنْتَهَتْ لِزَوْجِهَا

٥٢٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ فَتَنْتَهَتْ لِزَوْجِهَا كَائِنَةً يَنْظُرُ إِلَيْهَا». [انظر: ٥٢٤١]

٥٢٤١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غَيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي شَفِيقٌ قَالَ: سَمِعْتَ عَبْدَ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ فَتَنْتَهَتْ لِزَوْجِهَا كَائِنَةً يَنْظُرُ إِلَيْهَا». [راجع: ٥٢٤٠]

(١٢٠) بَابٌ قَوْلِ الرَّجُلِ: لَأُطْوَفَنَ اللَّيْلَةَ عَلَى نِسَائِي

(119) CHAPTER. A woman should not look at or touch the body of another woman to describe her to her husband.

5240. Narrated ‘Abdullāh bin Mas’ūd رضي الله عنه: The Prophet ﷺ said, “A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.”

5241. Narrated ‘Abdullāh رضي الله عنه: The Prophet ﷺ said, “A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.”

(120) CHAPTER. The saying of a man: “I will go round (i.e. have sexual relations with) all my wives tonight.”

5242. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ (The Prophet) Sulaiman (Solomon), son of (the Prophet) Dāwud (David), عليهما السلام, said, “Tonight I will go round (i.e. have sexual relations with) one hundred women

wives), everyone of whom will give birth to a male child who will fight in Allāh’s Cause.” On that an angel said to him, “Say: ‘If Allāh will’.” But Sulaiman (Solomon) did not say it and forgot to say it. Then he had sexual relations with them but none of them gave birth to any child except one who gave birth to a half person. The Prophet ﷺ said, “If Sulaiman (Solomon) had said: ‘If Allāh will,’ Allāh would have fulfilled his (above) desire and that saying would have made him more hopeful.” (See H. 2819)

(121) CHAPTER. If a man is away or absent from his family for a long time, then on returning home, he should not enter his house at night, lest he should find something which might arouse his suspicion as regards his family, or lest he should discover their defects .

5243. Narrated Jābir bin ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ disliked that one should go to one’s family at night (on returning from a journey).

5244. Narrated Jābir bin ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُمَا Allāh’s Messenger ﷺ said, “When anyone of you is away from his house for a long time , he should not return to his family at night.”

٥٢٤٢ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ : (قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ : لَا طُوفَنَّ اللَّيْلَةَ بِمِائَةِ امْرَأَةٍ، تَلَدُّ كُلُّ امْرَأَةٍ غُلَامًا يُقاتِلُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ الْمَلَكُ : قُلْ : إِنْ شَاءَ اللَّهُ فَلَمْ يَقُلْ وَنَسِيَ . فَأَطَافَ بِهِنَّ، وَلَمْ تَلَدْ مِنْهُنَّ إِلَّا امْرَأَةٌ نَصْفَ إِنْسَانٍ). قَالَ النَّبِيُّ ﷺ : (لَوْ قَالَ إِنْ شَاءَ اللَّهُ، لَمْ يَحْتَنْ، وَكَانَ أَرْجَئَ لِحَاجَتِهِ).

(١٢١) بَابٌ: لَا يَطْرُقُ أَهْلَهُ لَيْلًا إِذَا أَطَالَ الغَيَّبَةَ مَخَافَةً أَنْ يُحَوِّلُهُمْ أَوْ يَلْتَمِسَ عَثَارَهُمْ

٥٢٤٣ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شَعْبَةُ : حَدَّثَنَا مُحَارِبُ بْنُ دَيْارٍ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ النَّبِيُّ ﷺ يَكْرَهُ أَنْ يَأْتِي الرَّجُلُ أَهْلَهُ ظُرُوفًا .

[راجع: ٤٤٣]

٥٢٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاوِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا عَاصِمُ بْنُ سُلَيْمَانَ، عَنْ الشَّعْبِيِّ : أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : إِذَا أَطَالَ أَحَدُكُمْ

الغيبة فَلَا يَطْرُقُ أَهْلَهُ لَيْلًا».

[راجع: ٤٤٧]

(122) CHAPTER. Seeking to beget children.

5245. Narrated Jābir: I was with Allāh's Messenger ﷺ in a *Ghazwa*, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allāh's Messenger ﷺ. He said (to me), "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He said, "Why didn't you marry a young girl with whom you would have played and she would have played with you?" Then when we approached (Al-Madina) and were going to enter (it), the Prophet ﷺ said, "Wait till you enter (your homes) in the night i.e., at the time of '*Ishā'* (prayer) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair." (The subnarrator, Hashim said: A reliable narrator told me that the Prophet ﷺ added in this *Hadīth*: "(Seek to beget) children! children, O Jābir!).

5246. Narrated Jābir bin 'Abdullāh رضي الله عنهما: The Prophet ﷺ said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair." Allāh's Messenger ﷺ further said, "(O Jābir!) Seek to have offspring, seek to have offspring!".

(١٢٢) باب طلب الولد

٥٢٤٥ - حدثنا مسدد، عن هشيم، عن سعيد، عن الشعبي، عن جابر قال: كنتم مع رسول الله ﷺ في غزوة فلما فقلنا تراجعت على بعير قطوف فلحقني راكب من خلفي فالتفت فإذا أنا برسول الله ﷺ قال: ما يفعلك؟ قلت: إني حديث عهد بعرين، قال: فبكرا تزوجت أم شيئاً؟ قلت: بل شيئاً، قال: فهلا جاريها تلاعبها وتلابعك؟ قال: فلما قدمنا ذهناً لتدخل ف قال: أمهلوا حتى تدخلوا ليلاً - أني عشاء - لكي تمشي الشعنة وتسجد المغيبة. قال: وحدثني الثقة أنه قال في هذا الحديث: «الكيس الكيس يا جابر»، يعني الولد. [راجع: ٤٤٣]

٥٢٤٦ - حدثنا محمد بن الوليد: حدثنا محمد بن جعفر: حدثنا شعبة، عن سعيد، عن الشعبي، عن جابر بن عبد الله رضي الله عنهما: أن النبي ﷺ قال: «إذا دخلت ليلاً فلا تدخل على أهلك حتى تسجد المغيبة وتشفي الشعنة»، قال: قال رسول الله ﷺ: «فعلئك بالكيس الكيس». [راجع: ٤٤٣]

تابعة عبيد الله، عن وهب، عن
جابر عن النبي ﷺ في «الكيس».
(١٢٣) **بابٌ**: تُسْتَحِدُ الْمُغَيْبَةُ
وَتَمْتَشِطُ الشَّعْنَةُ

(123) CHAPTER. The woman (whose husband is absent for a long time) should shave her pubic hair, and those whose hair is unkempt should comb their hair.

5247. Narrated Jābir bin ‘Abdullāh رضي الله عنهما : We were with the Prophet ﷺ in a Ghazwa, and when we returned and approached Al-Madina, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was Allāh's Messenger ﷺ. I said, "O Allāh's Messenger! I am newly married." He asked, "Have you got married?" I replied, "Yes." He said, "A virgin or a matron?" I replied, "(Not a virgin) but a matron." He said, "Why didn't you marry a young girl so that you would have played with her and she with you?" When we reached (near Al-Madīna) and were going to enter it, the Prophet ﷺ said, "Wait till you enter your home in the night i.e. at the time of 'Isha (prayer) so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair."

٥٢٤٧ - حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَارٌ، عَنِ السَّعْبِيِّ، عَنْ جَابِرٍ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَرْوَةٍ، فَلَمَّا قَفَلْنَا كُنَّا قَرِيبًا مِنَ الْمَدِينَةِ تَعَجَّلْتُ عَلَى بَعِيرِي لِي قَطَوْفِ فَلَحْقَنِي رَاكِبٌ مِنْ خَلْفِي فَنَخَسَ بَعِيرِي بَعْزَرَةً كَانَتْ رَاءَ مِنَ الْإِبَلِ، فَلَتَقَثَّ فَإِذَا أَنَا بِرَسُولِ اللهِ ﷺ فَقَلَّتْ: يَا رَسُولَ اللهِ، إِنِّي حَدِيثُ عَهْدِ بَعْرِسٍ، قَالَ: «أَتَرَوْجَحُ؟» قَلَّتْ: نَعَمْ، قَالَ: «أَبْكِرَا أَمْ تَبِيَا؟» قَالَ: بَلْ تَبِيَا، قَالَ: «فَهَلَّا بِكْرَا تُلَاعِبُهَا وَتُلَاعِبُكَ؟» قَالَ: فَلَمَّا قَدِمْنَا ذَهَبْنَا لِنَدْخُلَ فَقَالَ: «أَمْهَلُوا حَتَّى تَدْخُلُوا لَيْلًا - أَيُّ عِشَاءَ - لِكَنِّي تَمْتَشِطُ الشَّعْنَةَ، وَتُسْتَحِدُ الْمُغَيْبَةَ». [راجع: ٤٤٣]

(١٢٤) **بابٌ**: «وَلَا يُدْبِرُ زَيْنَتَهُنَّ إِلَّا لِمُؤْتَهُنَّ» [النور: ٣١]

٥٢٤٨ - حَدَّثَنَا قَتْبِيَّةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ قَالَ: اخْتَلَفَ النَّاسُ بِأَيِّ شَيْءٍ دُوْرِي جُرْحُ

(124) CHAPTER. “And not to reveal their adornments except to their husbands, ...” (V.24:31)

5248. Narrated Abū Ḥāzim: The people differed as to with which thing Allāh's Messenger ﷺ was treated on the day (of the battle) of Uhud. So they asked Sahl bin Sa'd As-Sā'iði who was the only surviving

Companion (of the Prophet ﷺ) at Al-Madina. He replied, "Nobody is left at Al-Madina who knows it better than I. Fātīma was washing the blood off his face and 'Ali رَضِيَ اللَّهُ عَنْهُ was bringing water in his shield, and then a mat of date-palm leaves was burnt and (the ash) was inserted into the wound."

(125) CHAPTER. "And those among you who have not come to the age of puberty." (V.24:58)

5249. Narrated 'Abdur-Rahmān bin 'Ābis: I heard Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُما answering a man who asked him, "Did you attend the *Salāt* (prayer) of 'Eid-ul-Adhā or 'Eid-ul-Fitr with Allāh's Messenger ﷺ?" Ibn 'Abbās replied, "Yes, and had it not been for my close relationship with him, I could not have offered it." (That was because of his young age). Ibn 'Abbās further said, Allāh's Messenger ﷺ went out and offered the 'Eid *Salāt* (prayer) and then delivered the *Khutba*." Ibn 'Abbās did not mention the *Ādhān* (the call for *Salāt* (prayer)) or the *Iqāma*. He added, "Then the Prophet ﷺ went to the women and instructed them and gave them religious advice and ordered them to give alms and I saw them reaching out (their hands to) their ears and necks (to take off the ear-rings and necklaces, etc.) and throwing (it) towards Bilāl. Then the Prophet ﷺ returned with Bilāl to his house."

(126) CHAPTER. The man's poking his daughter in the flank while admonishing her.

5250. Narrated Abū Bakr رَضِيَ اللَّهُ عَنْهُ: 'Aishah رَضِيَ اللَّهُ عَنْهَا admonished me and poked me with his hands in the flank, and nothing

رَسُولُ اللهِ ﷺ يَوْمَ أُحْدِي، فَسَأَلُوا سَهْلَ ابْنَ سَعْدٍ السَّاعِدِيَّ وَكَانَ مِنْ آخِرِ مَنْ بَقَى مِنْ أَصْحَابِ الرَّبِيعِ الْجَلِيلِ بِالْمَدِينَةِ قَالَ: وَمَا بَقَى لِلنَّاسِ أَحَدٌ أَعْلَمُ بِهِ مَنِّي، كَانَتْ فِطْمَةُ عَلَيْهَا السَّلَامُ تَفْسِيلُ الدَّمَ عَنْ وَجْهِهِ، وَعَلَيْهِ يَأْتِي بِالْمَاءِ عَلَى ثُرُسِهِ، فَأَخْذَ حَصِيرٌ فَحُرِقَ فَحُشِيَّ بِهِ جُرْحُهُ. [راجع: ٢٤٣] (١٢٥) بَابٌ : «وَالَّذِينَ لَمْ يَلْتَفِعُوا بِالْحَلْمِ»

[النور: ٥٨]

٥٢٤٩ - حَدَّثَنَا أَخْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا سُفِيَّاً، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ: سَمِعْتُ ابْنَ عَابِسٍ رَضِيَ اللَّهُ عَنْهُمَا سَأَلَهُ رَجُلٌ: شَهَدْتَ مَعَ رَسُولِ اللهِ ﷺ العِيدَ أَضْحَى أَوْ فِطْرًا؟ قَالَ: نَعَمْ، وَلَوْلَا مَكَانِي مِنْهُ مَا شَهَدْتُهُ، يَعْنِي مِنْ صِغْرِهِ، قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ فَصَلَّى ثُمَّ خَطَبَ - وَلَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً - ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَرَهُنَّ وَأَمْرَهُنَّ بِالصَّدَقَةِ، فَرَأَيْهُنَّ يَهْوِيْنَ إِلَى آذَانِهِنَّ وَمُلْوَقِهِنَّ يَدْعُفُنَّ إِلَى بِلَالِ، ثُمَّ ارْتَفَعَ هُوَ وَبِلَالُ إِلَى بَيْتِهِ. [راجع: ٩٨]

(١٢٦) بَابٌ وَطَعَنَ الرَّجُلِ ابْنَتَهُ فِي الْخَاصِرَةِ عِنْدَ الْعِتَابِ

٥٢٥٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكَ، عَنْ عَبْدِ

stopped me from moving at that time except the position of Allāh's Messenger ﷺ whose head was on my thigh. (See H. 334)

الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: عَاتَّيَنِي أَبُو بَكْرٍ وَجَعَلَ بَطْعَتِنِي بِكِيرٍ فِي خَاصِرَتِي فَلَا يَمْنَعُنِي مِنَ التَّحْرُكِ إِلَّا مَكَانٌ رَسُولُ اللَّهِ ﷺ وَرَأْسُهُ عَلَى فَخْذِي. [راجع: ٣٣٤]

68 – THE BOOK OF DIVORCE

٦٨ - كتاب الطلاق

(1) CHAPTER. The Statement of Allāh تَعَالَى : “O Prophet! When you divorce women, divorce them at their ‘Iddah’ (prescribed periods) and count (accurately) their ‘Iddah (prescribed periods).” (V.65:1)

The divorce according to *As-Sunna* (the Prophet’s legal way) is that one should divorce his wife when she is clean from her periods and he has not had sexual intercourse with her (after her period) and there should be two witnesses for the divorce.

5251. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allāh’s Messenger ﷺ. ‘Umar bin Al-Khaṭṭāb asked Allāh’s Messenger ﷺ about that. Allāh’s Messenger ﷺ said, “Order him (your son) to take her back and keep her, till she is clean from her menses and then to wait till she gets her next period (menses) and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the ‘Iddah (prescribed period) which Allāh has fixed for the women meant to be divorced.”

(2) CHAPTER. If a woman is divorced during her menses, then that divorce is counted as one legal divorce.

5252. Narrated Anas bin Sīrīn: Ibn ‘Umar said: I divorced my wife while she was menstruating. ‘Umar mentioned that to the Prophet ﷺ. The Prophet ﷺ said, (to my father), “Let your son take her back.” I asked (Ibn ‘Umar), “Is such a divorce

(1) بَابٌ وَقُولُّ اللَّهِ تَعَالَى : ﴿كَانُوكُمْ أَنْتُمْ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلَقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُرُوا الْعِدَّةَ﴾ [الطلاق: ١] **﴿أَحْصَيْتُهُ﴾** [يس: ١٢] : حَفِظْنَا وَعَدَدْنَا. **وَطَلَاقُ الشَّهْرَةِ أَنْ يُطْلَقَهَا طَاهِرًا مِنْ غَيْرِ جَمَاعٍ وَيُشَهِّدَ شَاهِدَيْنِ.**

٥٢٥١ - حدثنا إسماعيل بن عبد الله قال: حدثني مالك، عن نافع، عن عبد الله ابن عمر رضي الله عنهما: أنه طلق امرأة وهي حاضنة على عهد رسول الله ﷺ، فسأل عمر بن الخطاب رسول الله ﷺ عن ذلك، فقال رسول الله ﷺ: «مرة فليراجعها، ثم ليمسكها حتى تظهر ثم تحيض ثم تظهر، ثم إن شاء أمسك بعد، وإن شاء طلق قبل أن يمس، فقلت العدة التي أمر الله أن يطلق لها النساء». [راجع: ٤٩٠٨]

(٢) بَابٌ : إذا طلقت الحائض تعتذر بذلك الطلاق

٥٢٥٢ - حدثنا سليمان بن حرب: حدثنا شعبة، عن أبي سعيد بن سيرين قال: سمعت ابن عمر قال: طلق ابن عمر امرأة وهي حاضنة،

counted (i.e., as one legal divorce)?” Ibn ‘Umar said, “Of course.”

Narrated Yunus bin Jubair: Ibn ‘Umar said, “The Prophet ﷺ said to ‘Umar, ‘Order him (Ibn ‘Umar) to take her back.’ I asked, “Is such a divorce counted (as one legal divorce)?” Ibn ‘Umar said, “What do you think if someone becomes helpless and foolish?”⁽¹⁾

5253. Narrated Ibn ‘Umar: (The divorcing of my wife during her menses) was counted as one legal divorce.⁽²⁾

(3) CHAPTER. Whoever divorced (his wife), and should a man tell his wife face to face that she is divorced.

5254. Narrated Al-Awzā’ī: I asked Az-Zuhri, “Which of the wives of the Prophet ﷺ sought refuge with Allāh from him?” He said, “I was told by ‘Urwa that ‘Aishah رَضِيَ اللَّهُ عَنْهَا said, ‘When the daughter of Al-Jaun was brought to Allāh’s Messenger ﷺ (as his bride) and he went near her, she said, “I seek refuge with Allāh from you.” He said, “You have sought refuge with the Most Great; return to your family’.”⁽³⁾

5255. Narrated Abū Usaïd: We رَضِيَ اللَّهُ عَنْهُ

فَذَكَرَ عُمَرُ لِلنَّبِيِّ ﷺ فَقَالَ:
«لِيُرَاجِعُهَا»، قُلْتُ: تُحْسَبُ؟ قَالَ:
فَمَهُ؟ . [راجع: ٤٩٠٨]

وَعَنْ قَتَادَةَ، عَنْ يُونَسَ بْنِ جُبَيْرٍ،
عَنْ ابْنِ عُمَرَ قَالَ: «مُرْهُ فَلِيُرَاجِعُهَا»،
قُلْتُ: تُحْسَبُ؟ قَالَ: «أَرَأَيْتُ إِنْ
عَجَزَ وَاسْتَحْمَقَ؟»

٥٢٥٣ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ
سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ قَالَ:
حُسْبَيْتُ عَلَيَّ بِتَطْلِيقَةٍ. [راجع: ٤٩٠٨]

(٣) بَابُ مَنْ طَلَقَ، وَهُلْ يُوَاجِهُ
الرَّجُلُ امْرَأَهُ بِالظِّلَاقِ

٥٢٥٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا
الْوَلِيدُ: حَدَّثَنَا الْأَوْرَاعِيُّ قَالَ: سَأَلْتُ
الرَّهْبَرِيَّ: أَيُّ أَزْوَاجِ النَّبِيِّ ﷺ
إِسْتَعَاذَتْ مِنْهُ؟ قَالَ: أَخْرَنِي عَرْوَةً
عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ ابْنَهُ
الْجَوْنِ لَمَّا أَدْخَلْتُ عَلَى رَسُولِ اللَّهِ
بِكَلَّةٍ وَدَنَّا مِنْهَا قَالَتْ: أَعُوذُ بِاللَّهِ
مِنْكَ، قَالَ لَهَا: «لَقَدْ عَذْتَ بِعَظِيمٍ
الْحَقِيقِيِّ بِأَهْلِكِكَ».

قَالَ أَبُو عَبْدِ اللَّهِ: رَوَاهُ حَجَاجُ بْنُ
أَبِي مَنْعِعٍ، عَنْ جَدِّهِ، عَنِ الرَّهْبَرِيِّ:
أَنَّ عَرْوَةَ أَخْبَرَهُ، أَنَّ عَاشَةَ قَاتَلَتْ.

٥٢٥٥ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا

(1) (H. 5252) If, out of foolishness somebody divorces his wife while she is menstruating, the divorce is valid. (*Fatḥ Al-Bārī*).

(2) (H. 5253) i.e., one of the three divorces.

(3) (H. 5254) “Return to your family” is an indirect way of saying: “You are divorced.”

went out with the Prophet ﷺ to a garden called Ash-Shauṭ till we reached two walls between which we sat down. The Prophet ﷺ said, "Sit here," and went in (the garden). Al-Jauniya (a lady from Banī Jaun) had been brought (as a bride for the Prophet ﷺ) and lodged in a house in a date-palm garden in the home of Umayma bint An-Nū'mān bin Sharāḥil, and her wet nurse was with her. When the Prophet ﷺ entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet ﷺ raised his hand to pat her so that she might become tranquil (as she did not know that he is Allāh's Messenger). She said, "I seek refuge with Allāh from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet ﷺ came out to us and said, "O Abū Usaid! Give her two white linen dresses to wear and let her go back to her family (i.e. she is divorced)."

عَبْدُ الرَّحْمَنِ بْنُ عَسَيْلٍ، عَنْ حَمْرَةَ
بْنِ أَبِي أَسِيدٍ، عَنْ أَبِي أَسِيدٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ: حَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حَتَّى انْظَلْنَا إِلَى حَاطِطٍ يُقَالُ لَهُ:
الشَّوْطُ، حَتَّى اتَّهَنَا إِلَى حَاطِطِينَ
فَجَلَسْنَا بَيْنَهُمَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
اْجْلِسُوا هَا هُنَا» وَدَخَلَ. وَقَدْ أَتَيَ
بِالْجَوْنَيَّةِ، فَأَنْزَلَتْ فِي بَيْتِ فِي نَخْلٍ
فِي بَيْتِ أُمِيمَةَ بِنْتِ النَّعْمَانِ بْنِ
شَرَاجِيلَ وَمَعَهَا دَائِتُهَا حَاضِنَةً لَهَا،
فَلَمَّا دَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«هَبِي نَفْسِكِ لِي»، قَالَتْ: وَهَلْ تَهْبُ
الْمَلَكَةَ نَفْسَهَا لِلْسُّوقَةِ؟ قَالَ: فَأَهُوَ
يَدِيهِ يَصْبَعُ يَدَهُ عَلَيْهَا لِتُسْكُنَ، فَقَالَتْ:
أَعُودُ بِاللَّهِ مِنْكَ، فَقَالَ: «قَدْ عَذَّتِ
بِعَادِي»، ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: «يَا أَبَا
أَسِيدٍ، اكْسُهَا رَازِيقَيْنِ، وَالْحَقْهَاهَا
بِأَهْلِهَا». [انظر: ٥٢٥٧]

5256, 5257. Narrated Sahl and Abū Usaid: The Prophet ﷺ married Umayma bint Sharāḥil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ﷺ ordered Abū Usaid to prepare her and dress her with two white linen dresses [and let her go back to her family (i.e. she is divorced)]. (See *Hadīth* No.5637).

٥٢٥٦ - وَقَالَ الْحَسَيْنُ
بْنُ الْوَلِيدِ النَّيْسَابُورِيِّ، عَنْ عَبْدِ
الرَّحْمَنِ، عَنْ عَبَّاسِ ابْنِ سَهْلٍ، عَنْ
أَبِيهِ وَأَبِي أَسِيدٍ قَالَا: تَرَوْجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أُمِيمَةَ بِنْتَ شَرَاجِيلَ، فَلَمَّا دَخَلَتْ
عَلَيْهِ سَبَطَ يَدَهُ إِلَيْهَا، فَكَانَهَا كَرِهَتْ
ذَلِكَ، فَأَمَرَ أَبَا أَسِيدٍ أَنْ يُجَهِّزَهَا
وَيَكْسُوَهَا ثَوَبَيْنِ رَازِيقَيْنِ. [راجع:
٥٢٥٥]

حدَثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حدَثَنَا

إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ حَمْزَةَ، عَنْ أَبِيهِ، وَعَنْ عَبَّاسِ بْنِ سَهْلٍ بْنِ سَعْدٍ عَنْ أَبِيهِ بِهَذَا. [انظر: ٥٦٣٧]

5258. Narrated Abū Ghallāb Yūnus bin Jubair: I asked Ibn ‘Umar, “(What is said regarding) a man divorces his wife during her period?” He said, “Do you know Ibn ‘Umar? Ibn ‘Umar divorced his wife while she was menstruating. ‘Umar then went to the Prophet ﷺ and mentioned that to him. The Prophet ﷺ ordered him to take her back and when she becomes clean, he could divorce her if he wanted.” I asked (Ibn ‘Umar), “Was that divorce counted as one legal divorce?”⁽¹⁾ He said, “If one becomes helpless and foolish (will he be excused? Of course not).”

٥٢٥٨ - حَدَّثَنَا حَجَاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَامُ بْنُ يَحْيَى، عَنْ قَنَادَةَ، عَنْ أَبِي عَلَابٍ يُونُسَ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ طَلَقَ امْرَأَةً وَهِيَ حَائِضٌ؟ فَقَالَ: أَتَعْرَفُ ابْنَ عُمَرَ؟ إِنَّ ابْنَ عُمَرَ طَلَقَ امْرَأَةً وَهِيَ حَائِضٌ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَأَمْرَهُ أَنْ يُرَاجِعَهَا فَإِذَا ظَهَرَتْ فَأَرَادَ أَنْ يُطْلَقُهَا فَلَمْ يُطْلَقْهَا. قُلْتُ: فَهَلْ عَدَ ذَلِكَ طَلَاقًا؟ قَالَ: أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟. [راجع: ٤٩٠٨]

(٤) بَابُ مَنْ حَوَرَ الطَّلاقَ الْثَّلَاثَ.
لِقَوْلِ اللَّهِ تَعَالَى: «أَطْلَقَ مَرْتَابَ فِيمَا سَأَلَ مِنْهُ مُعْرُوفٌ أَوْ شَرِيفٌ يُؤْخَذُ بِهِ»
[البقرة: ٢٢٩]

وَقَالَ ابْنُ الْوَزِيرِ فِي مَرِيضِ طَلَقَ: لَا أَرَى أَنْ تَرِثَ مَبْتُوْتَةً. وَقَالَ الشَّعْبِيُّ: تَرِثُهُ. وَقَالَ ابْنُ شُبْرَمَةَ: تَرِثُهُ إِذَا انْقَضَتِ الْعِدَّةُ؟ قَالَ: نَعَمْ، قَالَ: أَرَأَيْتَ إِنْ ماتَ الزَّوْجُ الْآخَرُ؟ فَرَجَعَ عَنْ ذَلِكَ.

(4) CHAPTER. Whoever thinks it permissible to divorce one's wife thrice (at a time), depending on the Statement of Allāh: تعالى:
“The divorce is twice; after that either you retain her on reasonable terms or release her with kindness.” (V.2 :229)

Ibn Az-Zubair said regarding a patient divorcing his wife: I am not of the opinion that his irrevocably divorced wife will be his heir.

Ash-Sha'bī said: I think she will be his heir. Ibn Shubrūma said: If the prescribed period (*Iddah* – legal period after the divorce) is over, can she marry? Ash-Sha'bī said: Yes. Ibn Shubrūma said: If her second husband

(1) (H. 5258) i.e., one of the three divorces? (See *Fath Al-Bārī*).

should die too (would she be the heir of two husbands)? On that Ash-Sha'bī withdrew his verdict.

5259. Narrated Sahl bin Sa'd As-Sā'idi: 'Uwaimir Al-'Ajlānī came to 'Āsim bin Adī Al-Anṣārī and asked, "O 'Āsim! Tell me, if a man sees his wife with another man, should he kill him, whereupon you would kill him in *Qisās*⁽¹⁾, or what should he do? O 'Āsim! Please ask Allāh's Messenger ﷺ about that." 'Āsim asked Allāh's Messenger ﷺ about that. Allāh's Messenger ﷺ disliked that question and considered it disgraceful. What 'Āsim heard from Allāh's Messenger ﷺ was hard on him. When he returned to his family, 'Uwaimir came to him and said, "O 'Āsim! What did Allāh's Messenger ﷺ say to you?" 'Āsim said, "You never bring me any good. Allāh's Messenger ﷺ disliked to hear the problem which I asked him about." 'Uwaimir said, "By Allāh, I will not leave the matter till I ask him about it." So 'Uwaimir proceeded till he came to Allāh's Messenger ﷺ who was in the midst of the people and said, "O Allāh's Messenger! If a man finds with his wife another man, should he kill him, whereupon you would kill him (in *Qisās*): or otherwise, what should he do?" Allāh's Messenger ﷺ said, "Allāh has revealed something concerning the question of you and your wife. Go and bring her here." So they both carried out the judgement of *Li'an*, while I was present among the people (as a witness). When both of them had finished, 'Uwaimir said, "O Allāh's Messenger! If I should now keep my wife with me, then I have told a lie". Then he pronounced his decision to divorce her thrice, before Allāh's Messenger ﷺ ordered him to do so. (Ibn Shihāb said, "That was the

يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ، أَنَّ سَهْلَ ابْنَ سَعْدِ السَّاعِدِيِّ أَخْبَرَهُ: أَنَّ عُوَيْمِرًا الْعَجْلَانِيَّ جَاءَ إِلَيْهِ أَصْصِمَ بْنَ عَدِيَّ الْأَنْصَارِيَّ، فَقَالَ لَهُ: يَا عَاصِمُ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأِيهِ رَجُلًا، أَيْقُنْتُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعُلُ؟ سَلَّ لَيْ يَا عَاصِمُ عَنْ ذَلِكَ رَسُولُ اللَّهِ ﷺ. فَسَأَلَ عَاصِمٌ عَنْ ذَلِكَ رَسُولِ اللَّهِ ﷺ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ وَعَابَهَا. حَتَّى كَبَرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَ عُوَيْمِرًا فَقَالَ: يَا عَاصِمُ، مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ عَاصِمٌ: لِمَ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ الَّتِي سَأَلْتُهُ عَنْهَا. قَالَ عُوَيْمِرًا: وَاللَّهِ لَا أَنْهِي حَتَّى أَسْأَلَهُ عَنْهَا، فَأَقْبَلَ عُوَيْمِرًا حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ وَسَطَ النَّاسِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأِيهِ رَجُلًا، أَيْقُنْتُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعُلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: قَدْ أَنْزَلَ اللَّهُ فِيكَ وَفِي صَاحِبِكَ فَإِذْهَبْ فَأَتِ بِهَا». قَالَ سَهْلٌ:

(1) (H. 5259) See the glossary.

tradition for all those who are involved in a case of *Li'ān*.⁽¹⁾

فَتَلَاعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا فَرَغَ عَنْ قَالَ عُوَيْمَرٌ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا، فَطَلَقَهَا ثَلَاثَةَ قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ.

قال ابن شهاب: فَكَانَتْ تِلْكَ سُنَّةَ الْمُتَلَاعِنِينَ. [راجع: ٤٢٣]

5260. Narrated 'Āishah: The wife of Rifā'a Al-Quražī came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Rifā'a divorced me irrevocably. After him I married 'Abdur-Rahmān bin Az-Zubair Al-Qurāzī who proved to be impotent." Allāh's Messenger ﷺ said to her, "Perhaps you want to return to Rifā'a? Nay (you cannot return to Rifā'a) until you enjoy the sexual relation (consummate your marriage) with Abdur-Rahmān and he with you."

٥٢٦٠ - حَدَّثَنَا سَعِيدُ بْنُ عَفَيْرٍ قَالَ: حَدَّثَنِي الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِّيرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ امْرَأَةَ رِفَاعَةَ الْقَرْظَى جَاءَتْ إِلَيْ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ رِفَاعَةَ طَلَقَنِي فَبَتَ طَلَاقِي، وَإِنِّي نَكْحَثُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الرَّبِّيرِ الْقَرْظَى، وَإِنَّمَا مَعَهُ مِثْلُ الْهَدْبَةِ. قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَلَكُ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا، حَتَّى يَذُوقَ عُسَيْلَاتِكَ وَتَذُوقَيْ عُسَيْلَتَهُ». [راجع: ٢٦٣٩]

5261. Narrated 'Āishah: A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet ﷺ was asked if she could legally marry the first husband (or not). The Prophet ﷺ replied, "No, she cannot marry the first husband unless the second husband enjoys the sexual relation (consummate his marriage) with her, just as the first husband had done."

٥٢٦١ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى، عَنْ عَبْيَدِ اللَّهِ قَالَ: حَدَّثَنِي الْقَاسِمُ ابْنُ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا طَلَقَ امْرَأَهُ ثَلَاثَةَ، فَتَرَوَّحَتْ فَطَلَقَ، فَسُئِلَ النَّبِيُّ ﷺ: أَتَحُلُّ لِلأَوَّلِ؟ قَالَ: «لَا، حَتَّى يَذُوقَ عُسَيْلَاتَهَا كَمَا ذَاقَ الْأَوَّلُ». [راجع: ٢٦٣٩]

(1) (H. 5259) See the glossary for '*Li'ān*'.

(5) CHAPTER. Whoever gave option to his wives . And the Statement of Allāh تَعَالَى :

“O Prophet (Muhammad ﷺ)! Say to your wives : If you desire the life of this world and its glitter, – then come! I will make a provision for you and set you free in a handsome manner (divorce)”. (V.33:28)

5262. Narrated ‘Āishah عنها رضي الله عنها: Allāh’s Messenger ﷺ gave us the option (to remain with him or to be divorced), and we selected Allāh and His Messenger ﷺ. So, giving us that option was not regarded as divorce .

5263. Narrated Masrūq: I asked ‘Āishah about the option : She said, “The Prophet ﷺ gave us the option. Do you think that that option was considered as a divorce?” I said, “It matters little to me if I give my wife the option once or a hundred times after she has chosen me.”

(6) CHAPTER. If a man says (to his wife) : “I have parted with you,” or “I have released you,” or any other expression which may indicate divorce, then the real meaning of what he says depends on his intention .

The Statement of Allāh عَزَّ وَجَلَّ :

“And set them free (divorce them) in a handsome manner .” (V.33:49)

“And set you free in a handsome manner (divorce)”. (V.33:28)

(The divorce is twice) “After that, either you retain her on reasonable terms or release her with kindness.” (V.2:229)

“Or part with them in a good manner.” (V.65:2)

(٥) بَابُ مَنْ خَيَرَ أَرْوَاجَهُ وَقَوْلُ اللَّهِ تَعَالَى : «فَلْ لَا يَرْتَجِعَ إِنْ كُنْتَ تُرِدُكَ الْحَمَّةَ الدُّنْيَا وَرِبْنَهَا فَنَعَالَكَ أَمْتَعَكَ وَأَسْرِيَكَ سَرَّاً حِيلَّاً» [الأحزاب : ٢٨]

٥٢٦٢ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : خَيْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاخْتَرْنَا اللَّهَ وَرَسُولَهُ فَلَمْ يَعْدَ ذَلِكَ عَلَيْنَا شَيْئًا . [انظر : ٥٢٦٣]

٥٢٦٣ - حَدَّثَنَا مَسْدَدٌ : حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ : حَدَّثَنَا عَامِرٌ، عَنْ مَسْرُوقٍ قَالَ : سَأْلْتُ عَائِشَةَ عَنِ الْخِيرَةِ فَقَالَتْ : خَيْرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَفَكَانَ طَلاقًا؟ قَالَ مَسْرُوقٌ : لَا أَبَالِي أَخْيَرُهَا وَاجْدَةً أَوْ مَائَةً بَعْدَ أَنْ تَخْتَارَنِي . [راجع : ٥٢٦٢]

(٦) بَابٌ : إِذَا قَالَ : فَارْتَكْتِ، أَوْ سَرَحْتِكِ، أَوِ الْحَلَيْهِ، أَوِ الْبَرَيْهِ، أَوْ مَا عَنِي بِهِ الطَّلاقُ فَهُوَ عَلَى نِيَّتِهِ، وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ : «وَسَرِحُوهُنَّ سَرَّاً حِيلَّاً» [الأحزاب : ٤٩] وَقَالَ : «وَأَسْرِيَكُنَّ سَرَّاً حِيلَّاً» [الأحزاب : ٢٨] وَقَالَ تَعَالَى : «فَإِنْسَاكُ بِمَعْرُوفٍ أَوْ شَرِيفٍ يُؤْخِسِنُ» [البقرة : ٢٢٩] وَقَالَ : «أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ» [الطلاق : ٢] وَقَالَتْ عَائِشَةُ : قَدْ عَلِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ

أبوي لم يكونا يأمراني بفراقه.

(٧) بابٌ مِنْ قَالَ لِامْرَأَتِهِ: أَنْتِ عَلَيْ
حَرَامٍ

وَقَالَ الْحَسَنُ: يَئِثُّ، وَقَالَ أَهْلُ
الْعِلْمِ: إِذَا طَلَقَ ثَلَاثًا فَقَدْ حَرُمَتْ
عَلَيْهِ فَسَمَوْهُ حَرَامًا بِالظَّلَاقِ
وَالفِرَاقِ. وَلَيْسَ هَذَا كَالَّذِي يُحَرِّمُ
الطَّعَامَ لِأَنَّهُ لَا يُقَاتَلُ لِلطَّعَامِ الْجَلِّ
حَرَامٌ، وَيُقَاتَلُ لِلْمُطَلَّقَةِ: حَرَامٌ. وَقَالَ
فِي الظَّلَاقِ ثَلَاثًا: لَا تَحْلُّ لَهُ مِنْ بَعْدِ
حَتَّى تُنْكِحَ زَوْجًا غَيْرَهُ.

٥٢٦٤ - وَقَالَ الْبَيْثُ عنْ نَافِعٍ
قَالَ: كَانَ ابْنُ عُمَرَ إِذَا سُلِّمَ عَمَّنْ
طَلَقَ ثَلَاثًا قَالَ: لَوْ طَلَقْتَ مَرَّةً أُو
مَرَّتَينِ، فَإِنَّ الَّذِي يَعْلَمُ أَمْرَنِي بِهَذَا،
فَإِنْ طَلَقْتَهَا ثَلَاثًا حَرُمَتْ عَلَيْكَ حَتَّى
تُنْكِحَ زَوْجًا غَيْرَكَ. [راجع: ٤٩٠٨]

٥٢٦٥ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا
أَبُو مُعاوِيَةَ: حَدَّثَنَا هَشَّامُ بْنُ عُرْوَةَ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: طَلَقَ
رَجُلٌ امْرَأَتَهُ فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ
فَطَلَقَهَا وَكَانَتْ مَعَهُ مِثْلُ الْهَدْبَةِ فَلَمْ
تَصِلْ مِنْهُ إِلَى شَيْءٍ ثُرِيدَهُ، فَلَمْ يَلْبَثْ
أَنْ طَلَقَهَا فَأَتَتِ الَّذِي يَعْلَمُ أَمْرَنِي بِهَذَا قَالَتْ: يَا
رَسُولَ اللهِ، إِنَّ زَوْجِي طَلَقَنِي، وَلَيْسَ

And ‘Āishah said: The Prophet ﷺ knew that my parents would never order me to part with him.

(7) CHAPTER. Whoever said to his wife: “You are *Harām* (unlawful) for me.”

And Al-Hasan said: Its meaning depends on his intention.

And a religious learned man said: If somebody divorces (his wife) thrice then she becomes unlawful for him. So it is called ‘*Harām*’ (unlawful) by virtue of divorce and separation. This is not like the one who bans certain food for himself because one cannot call lawful food unlawful, but a divorced lady can be called unlawful.

And some (learned men) said regarding a woman divorced thrice: She will not be lawful for that husband till she marries somebody else (and her new husband divorces her).

5264. Nāfi‘ said: When Ibn ‘Umar was asked about a person who had given three divorces, he said, “Would that you gave one or two divorces, for the Prophet ﷺ ordered me to do so. If you give three divorces then she cannot be lawful for you until she has married another husband (and is divorced by him).”

5265. Narrated ‘Āishah رضي الله عنها: A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet ﷺ and said, “O Allāh’s Messenger! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from

me. Can I re-marry my first husband in this case?" Allah's Messenger ﷺ said, "It is unlawful to marry your first husband till the other husband consummates his marriage with you."

تَرَوَجْتُ زَوْجًا غَيْرَهُ فَدَخَلَ بِي وَلَمْ
يَكُنْ مَعَهُ إِلَّا مِثْلُ الْهُدْبَيْهِ فَلَمْ يَقْرَئْنِي
إِلَّا هَنَّهُ وَاحِدَهُ لَمْ يَصْلُ مِنِّي إِلَى
شَيْءٍ، أَفَأَحِلُّ لِزَوْجِي الْأُولَى؟ فَقَالَ
رَسُولُ اللَّهِ ﷺ: «لَا تَحْلِينَ لِزَوْجِكَ
الْأُولَى حَتَّى يَذُوقَ الْآخَرَ عُسَيْنَتِكَ
وَتَدُوْقِي عُسَيْنَتَهُ». [راجع: ٢٦٣٩]

(٨) بَابٌ: **هُولَدْ شَعِيرٌ مَا أَهَلَ اللَّهُ لَكَ**

[التحرير: ١]

(8) CHAPTER. "O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you...?" (V.66:1)

5266. Narrated Sa‘id bin Jubair that he heard Ibn ‘Abbas saying, “If a man makes his wife unlawful for him,⁽¹⁾ it does not mean that she is divorced.” He added, “Indeed in the Messenger of Allah (Muhammad ﷺ), you have a good example to follow...” (V.33:21)

٥٢٦٦ - حَدَّثَنِي الْحَسَنُ بْنُ
الصَّبَّاحِ: سَمِعَ الرَّبِيعَ بْنَ نَافِعَ:
حَدَّثَنَا مَعَاوِيَةُ، عَنْ يَحْيَى بْنِ أَبِي
كَثِيرٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ: أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ
عَبَّاسٍ يَقُولُ: إِذَا حَرَمَ امْرَأَهُ لَيْسَ
بِشَيْءٍ. وَقَالَ: لَقَدْ كَانَ لَكُمْ فِي
رَسُولِ اللَّهِ أُسْوَةً حَسَنَةً. [راجع:
٤٩١١]

5267. Narrated ‘Ubaid bin ‘Umair: I heard ‘Aishah رضي الله عنها saying, “The Prophet ﷺ used to stay for a long while with Zainab bint Jahsh and drink honey at her house. So Hafsa and I decided that if the Prophet ﷺ came to any one of us, she should say to him, ‘I detect the smell of *Magħafir* (a nasty smelling gum) in you. Have you eaten *Magħafir*? So the Prophet ﷺ visited one of them and she said to him similarly. The Prophet ﷺ said, ‘Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore.’ So there was revealed: ‘O Prophet! Why do

٥٢٦٧ - حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ
ابْنَ الصَّبَّاحِ: حَدَّثَنَا حَجَاجٌ، عَنْ ابْنِ
جُرَيْجٍ قَالَ: رَعَمْ عَطَاءً: أَنَّهُ سَمِعَ
عُسَيْدَ ابْنَ عُمَيْرٍ يَقُولُ: سَمِعْتُ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ
يَمْكُثُ عِنْدَ زَوْجِ ابْنَتِهِ حَجْشَيْنَ وَيَسْرَبُ
عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفَصَةُ:
أَنَّ أَيْتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلَتَقْلُ:
إِنِّي لَأَجِدُ مِنْكَ رِيحَ مَغَافِرَ، أَكُلُّ

(1) (H. 5266) By saying to her, “You are unlawful for me.”

you forbid (for yourself) that which Allāh has allowed to you... (up to)... If you two (wives of Prophet ﷺ) turn in repentance to Allāh,' (V.66:1-4) addressing 'Aishah and Hafṣa. 'When the Prophet ﷺ disclosed a matter in confidence to one of his wives (Hafṣa).' (V.66:3) namely his saying: 'But I have taken some honey'."

مَغَافِرَ؟ فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ لَهُ ذَلِكَ، فَقَالَ: «لَا بَأْسَ، شَرِبْتُ عَسَلًا، عِنْدَ رَبِّيْبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ»، فَتَرَكَتْ ﴿يَائِيْهَا الَّتِي لَدَيْهِ شَرِبْمٌ مَا أَهَلَ اللَّهُ لَكُمْ﴾ إِلَى ﴿إِنْ تُؤْتَمَا إِلَيْهِ اللَّهُ﴾ لِعَاشَةً وَحَفْصَةً ﴿وَلَذَّ أَسَرَ الَّتِي إِلَيْكُمْ بَعْضَ أَرْوَاحِهِ مَوِيْنَا﴾ لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلًا». [راجع: ٤٩١٢]

٥٢٦٨ - حَدَثَنَا فَرَوْهُ بْنُ أَبِي المُعْرَاءِ: حَدَثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُبَيِّحُ الْعَسَلَ وَالْحَلْوَى، وَكَانَ إِذَا اتَّصَرَفَ مِنَ الْعَصْرِ دَخَلَ عَلَى نِسَائِهِ، فَيَدْنُو مِنْ إِحْدَاهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ بِنْتِ عُمَرَ، فَاحْبَسَ أَكْثَرَ مَا كَانَ يَحْتَسِ فِيْرَتُ فَسَأَلَتْ عَنْ ذَلِكَ، فَقَلَّ لِي: أَهَدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةً عَسَلٌ فَسَقَتِ النَّبَيَّ ﷺ مِنْهُ شَرِبَةً، فَقُلْتُ: أَمَا وَاللَّهِ لَتَخْتَالَنَّ لَهُ: فَقُلْتُ لَسْوَدَةَ بِنْتِ رَمْعَةَ: إِنَّهُ سَيَدْنُونِي مِنْكِ، فَإِذَا دَنَا مِنِّي فَقُولِي: أَكَلْتَ مَغَافِرَ؟ فَإِنَّهُ سَيَقُولُ لَكَ: لَا. فَقُولِي لَهُ: مَا هَذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكِ؟ فَإِنَّهُ سَيَقُولُ لَكِ: سَقَنَتِي حَفْصَةُ شَرِبَةً عَسَلٌ، فَقُولِي لَهُ: جَرَسْتَ نَخْلَهُ الْعُرْفَطَ، وَسَاقْوْلُ ذَلِكَ. وَقُولِي أَنْتِ

5268. Narrated 'Aishah رضي الله عنها: 'Aishah's Messenger ﷺ was fond of honey and sweet edible things and (it was his habit) that after finishing the 'Asr prayer he would visit his wives and stay with one of them at that time. Once he went to Hafṣa, the daughter of 'Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet ﷺ to drink (and that was the reason for the delay). I said, "By Allāh, we will play a trick on him (to prevent him from doing so)." So I said to Sauda bint Zam'a, "The Prophet ﷺ will approach you, and when he comes near you, say: 'Have you taken *Magħafir* (a bad-smelling gum)?' He will say, 'No.' Then say to him: 'Then what is this bad smell which I smell from you?' He will say to you, 'Hafṣa made me drink honey syrup.' Then say: 'Perhaps the bees of that honey had sucked the juice of the tree of *Al-Urfut*.'⁽¹⁾ I shall also say the same. O you, Safiyya, say the same." Later Sauda said, "By Allāh, as soon as he (the Prophet ﷺ) stood at the door, I was about to say to him what you had ordered me to say because I

(1) (H. 5268) *Al-Urfut* is the tree which produces *Magħafir*.

was afraid of you." So when the Prophet ﷺ came near Sauda, she said to him, "O Allāh's Messenger! Have you taken *Magħafir*?" He said, "No." She said, "Then what is this bad smell which I detect on you?" He said, "Hafṣa made me drink honey syrup." She said, "Perhaps its bees had sucked the juice of *Al-Urfut* tree." When he came to me, I also said the same, and when he went to Ṣafiyya, she also said the same. And when the Prophet ﷺ again went to Ḥafṣa, she said, "O Allāh's Messenger! Shall I give you more of that drink?" He said, "I am not in need of it." Sauda said, "By Allāh, we deprived him (of it)." I said to her, "Keep quiet."

يا صَفِيَّةُ ذَلِكَ، قَالَتْ: تَقُولُ سَوْدَةُ: فَوَاللهِ مَا هُوَ إِلَّا أَنْ قَامَ عَلَى الْبَابِ فَأَرْدَثَتْ أَنْ أَبْادِئَهُ بِمَا أَمْرَتِي بِهِ فَرَقَّا مِنْكَ، فَلَمَّا دَنَا مِنْهَا قَالَتْ لَهُ سَوْدَةُ: يَا رَسُولَ اللهِ، أَكَلْتَ مَغَايِرَ؟ قَالَ: «لَا»، قَالَتْ: فَمَا هَذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكَ؟ قَالَ: «سَقَنْتِي حَفَصَةُ شَرِيَّةَ عَسلٍ»، فَقَالَتْ: جَرَسْتَ نَحْلَهُ الْعُرْفُطَ. فَلَمَّا دَارَ إِلَيَّ قُلْتُ لَهُ نَحْوَ ذَلِكَ، فَلَمَّا دَارَ إِلَى صَفِيَّةَ قَالَتْ لَهُ مِثْلَ ذَلِكَ. فَلَمَّا دَارَ إِلَى حَفَصَةَ قَالَتْ: يَا رَسُولَ اللهِ، أَلَا أُسْقِيكَ مِنْهُ؟ قَالَ: «لَا حَاجَةَ لِي فِيهِ». قَالَتْ: تَقُولُ سَوْدَةُ: وَاللهِ لَقَدْ حَرَمْنَاهُ، قُلْتُ لَهَا: اسْكُنْتِي.

[راجع: ٤٩١٢]

(9) CHAPTER. There is no divorce before marriage. And the Statement of Allāh:

"O you who believe! When you marry believing women and then divorce them before you have sexual intercourse with them, no *Idda* [divorce prescribed period (V.65:4)] have you to count in respect of them. So give them a present and set them free i.e. divorce in handsome manner." (V.33:49)

Ibn 'Abbās said: Allāh has mentioned the divorce after the wedding. It is reported that 'Ali, Sa'īd bin Al-Musaiyab, 'Urwa bin Az-Zubair, and many others said that a woman cannot be divorced before being married.⁽¹⁾

(٩) بَابٌ: لا طلاقَ قَبْلَ نَكَاحٍ، وَقُولِ اللهِ تَعَالَى: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَسْوُهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعَدُّهُنَّا فَمَتَّعُوهُنَّ وَسَرَّهُونَ سَرَّا جَيْلَانًا﴾ [الأحزاب: ٤٩]

وَقَالَ ابْنُ عَبَّاسٍ: جَعَلَ اللهُ الطَّلاقَ بَعْدَ النَّكَاحِ. وَيُرَوَى فِي ذَلِكَ عَنْ عَلَيِّ وَسَعِيدِ ابْنِ الْمُسَيْبِ وَعُرْوَةَ بْنِ الزُّبَيرِ وَأَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ وَعَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُثْمَةَ وَأَبَانَ

(1) (Ch. 9) i.e., If one says: "If I marry so-and-so, she will be divorced," his saying will not be of any effect if he marries her.

ابن عُثْمَانَ وَعَلَيَّ ابْنُ حُسَيْنٍ وَشَرِيفٍ
وَسَعِيدٍ بْنَ جُبَيرٍ وَالقَاسِمِ وَسَالِمِ
وَطَاؤِينَ وَالْحَسَنِ وَعِكْرِمَةَ وَعَطَاءَ
وَعَامِرَ بْنَ سَعْدٍ وَجَاهِيرَ ابْنَ زَيْدٍ وَنَافِعَ
بْنَ جُبَيرٍ وَمُحَمَّدَ بْنَ كَعْبٍ وَسُلَيْمَانَ
ابْنَ يَسَارٍ وَمُجَاهِدَ وَالْقَاسِمِ بْنَ عَبْدِ
الرَّحْمَنِ وَعَمْرُو بْنَ هَرِيمَ وَالشَّعْبِيَّ:
أَنَّهَا لَا تَظُلُّ.

(١٠) **بَابٌ**: إِذَا قَالَ لِامْرَأَتِهِ وَهُوَ
مُكْرِهٌ: هَذِهِ أُخْتِي، فَلَا شَيْءٌ عَلَيْهِ،
قَالَ النَّبِيُّ ﷺ: «قَالَ إِبْرَاهِيمُ
لِسَارَةَ: هَذِهِ أُخْتِي، وَذَلِكَ فِي دَاتِ
اللهِ عَزَّ وَجَلَّ».

(١١) **بَابُ الطَّلاقِ** فِي الإِغْلَاقِ،
وَالْكُرْهِ، وَالسَّكْرَانِ، وَالْمَجْنُونِ،
وَأَمْرِهِمَا، وَالغَلَطِ، وَالنِّسَيَانِ فِي
الظَّلَاقِ وَالشُّرُكِ وَغَيْرِهِ، لِقَوْلِ النَّبِيِّ
ﷺ: «الْأَعْمَالُ بِالنِّتَّيَةِ وَلِكُلِّ أَمْرٍ مَا
نَوَى»

وَتَلَّ الشَّعْبِيُّ «لَا تُؤَاخِذنَا إِنَّ
نَسِينَا أَوْ أَخْطَأْنَا» [البقرة: ٢٨٦]
وَمَا لَا يَجْحُرُ مِنْ إِفْرَارِ
الْمُؤْسِسِ.

(وَقَالَ النَّبِيُّ ﷺ لِلَّذِي أَفَرَّ عَلَى
نَفْسِهِ: «أَبِكَ جُنُونٌ؟» وَقَالَ عَلَيُّ: بَقَرَ
حَمْرَةً خَوَاصِرَ شَارِفَيَّ فَطَفِيقَ النَّبِيِّ ﷺ
يَلْتُومُ حَمْرَةً، فَإِذَا حَمْرَةً قَدْ تَمَلَّ مُحَمَّرَةً
عَيْنَاهُ. ثُمَّ قَالَ حَمْرَةً: وَهَلْ أَنْتُمْ إِلَّا

(10) CHAPTER. If, under compulsion somebody says about his wife, "She is my sister," there is no blame on him.

The Prophet ﷺ said: "Prophet Abraham said about his wife Sārah: 'She is my sister'. He meant his sister in Allāh's religion."

(11) CHAPTER. (What is said regarding) a divorce given in a state of anger, under compulsion or under the effect of intoxicants or insanity. And what is the verdict about them. And what if one ascribes partners to Allāh or divorces his wife or does other things by mistake or through forgetfulness. We may refer to the saying of the Prophet ﷺ: "The deeds are evaluated according to one's intentions, and everybody will receive the reward of what he has intended."

Ash-Sha'bī recited:

"(Our Lord)! Punish us not if we forget or fall into error." (V.2:286)

And what is not valid of the confession of a person suffering from whispers in his heart.

And the Prophet ﷺ said to the man who confessed against himself: "Are you mad?"

And 'Alī said: Hamza cut open the flanks of my two she-camels and then the Prophet ﷺ started admonishing Hamza. But behold, Hamza was heavily drunk and his eyes were red. Hamza then said: "Are not all of you

but the slaves of my father?" Thereupon the Prophet ﷺ realized that Hamza was not in his senses, so he came out and we too, came out along with him.

'Uthmān said: A divorce given by an insane man or a drunk is not valid.

Ibn 'Abbās said: A divorce given by a drunk or given under compulsion is not valid.

And 'Uqba bin 'Amir said: A divorce meditated by a man because of the whisperings of his heart is not valid.

And 'Atā said: If some started with (the word of) divorce only then there is its conditions (otherwise not).

And Nāfi' said: A man declared that if his wife went out of her house, she would be irrevocably divorced.

Ibn 'Umar said (regarding the above case): If she went out, her divorce would be irrevocable, but if she did not go out, nothing would happen to her.

Regarding a man saying: "If I do such-and-such a thing, then my wife is divorced thrice." Az-Zuhri said: Such a man is to be asked as to what he had said, and what he had really intended in his mind while swearing the above oath. If he had mentioned a fixed time and he had really intended what he said when he took the oath, then his statement would be taken into account and would be considered as his religion and his honesty.

And Ibrāhīm said: If someone says (to his wife), "I am not in need of you, then the verdict is to be given according to his intention. And a divorce is valid when expressed in the language of the nation to which the person belongs.

And Qatāda said: If someone says (to his wife), "If you become pregnant, then you are divorced thrice," he should have sexual intercourse with her once only every time

عَيْدَ لَأَبِي؟ فَعَرَفَ النَّبِيُّ ﷺ أَنَّهُ قَدْ تَمَلَّ. فَخَرَجَ وَخَرَجْنَا مَعَهُ.

وَقَالَ عُثْمَانُ: لَيْسَ لِمَجْنُونٍ وَلَا لِسُكْرَانَ طَلاقٌ. وَقَالَ ابْنُ عَبَّاسٍ:

طَلاقُ السُّكْرَانَ وَالْمُسْتَكْرَهِ لَيْسَ بِجَائزٍ. وَقَالَ عُقْبَةُ بْنُ عَامِرٍ: لَا يُحْوَزُ طَلاقُ الْمُؤْسُوسِ. وَقَالَ

عَطَاءُ: إِذَا بَدَأَ بِالظَّلَاقِ فَلَهُ شَرْطُهُ.

وَقَالَ نَافِعٌ: طَلَقَ رَجُلٌ امْرَأَتَهُ إِنْ خَرَجَتْ، فَقَالَ ابْنُ عُمَرَ: إِنْ خَرَجَتْ

فَقَدْ بَثَثْتُ مِنْهُ، وَإِنْ لَمْ تَخْرُجْ فَلَيْسَ بِشَيْءٍ. وَقَالَ الرُّهْرِيُّ - فِيمَنْ قَالَ:

إِنْ لَمْ أَفْعُلْ كَذَّا وَكَذَّا فَامْرَأُتِي طَالِقٌ ثَلَاثًا - : يُسَأَلُ عَمَّا قَالَ وَعَقَدَ عَلَيْهِ

قُلْبُهُ حِينَ حَلَفَ بِيَنَكَ الْيَمِينَ، فَإِنْ سَمِّيَ أَجَلًا أَرَادَهُ وَعَقَدَ عَلَيْهِ قُلْبُهُ

حِينَ حَلَفَ جَعَلَ ذَلِكَ فِي دِينِهِ وَأَمَانَتِهِ. وَقَالَ إِبْرَاهِيمُ: إِنْ قَالَ: لَا

حَاجَةٌ لِي فِيهِ، نَيْتُهُ، وَطَلاقٌ كُلُّ قَوْمٍ بِلِسَانِهِمْ. وَقَالَ قَتَادَةُ: إِذَا قَالَ:

إِذَا حَمَلْتَ فَأَنْتَ طَالِقٌ ثَلَاثًا، يَعْشَاهَا عِنْدَ كُلِّ ظُهُورٍ مَرَّةً، فَإِنْ اسْتَبَانَ حَمَلُهَا

فَقَدْ بَانَتْ مِنْهُ. وَقَالَ الْحَسَنُ: إِذَا قَالَ: الْحَقِيقِيُّ بِأَهْلِكَ، نَيْتُهُ. وَقَالَ ابْنُ

عَبَّاسٍ: الطَّلاقُ عَنْ وَطَرِ، وَالْعَنَاقُ مَا أُرِيدَ بِهِ وَجْهُ اللَّهِ. وَقَالَ الرُّهْرِيُّ:

إِنْ قَالَ: مَا أَنْتَ بِامْرَأَتِي، نَيْتُهُ. وَإِنْ تَوَى طَلاقًا فَهُوَ مَا تَوَى. قَالَ عَلَيْهِ:

she becomes clean after her menstruation, and if her pregnancy becomes apparent, she will be regarded as divorced irrevocably.

And Al-Hasan said: If a man says to his wife, "Go to your family," then his intention is to be taken into consideration.

And Ibn 'Abbās said: Divorce is only to be resorted to when it is very essential. But the manumission of slaves is recommended whenever it is meant for Allāh's sake.

And Az-Zuhri said: If a man says (to his wife), "You are not my wife," then the verdict is to be given according to his intention, i.e. if he has intended a divorce, then it will be according to what he has intended.

And 'Ali said: Don't you know that the pen is raised from three (are exempted from the accounts): – an insane person till he becomes sane; a child till he reaches the age of puberty; and a sleeping person till he wakes up? 'Ali also said: All divorces are legally valid except that of a person who has no intelligence (e.g., insane or drunk).

5269. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Allāh has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered."

And Qatāda said: If someone divorces his wife just in his mind, such an unuttered divorce has no effect.

5270. Narrated Jābir: A man from the tribe of Banī Aslam came to the Prophet ﷺ while he was in the mosque and said, "I have committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side. The man turned towards the side towards

أَلَمْ تَعْلَمْ أَنَّ الْقَلْمَنْ رُفَعَ عَنْ ثَلَاثَةِ:
عَنِ الْمَجْنُونِ حَتَّى يُفِيقَ، وَعَنِ الصَّبِيِّ
حَتَّى يُدْرِكَ، وَعَنِ النَّاَمِ حَتَّى
يَسْتَقِظَ. وَقَالَ عَلَيْهِ: وَكُلُّ طَلاقٍ
جَائزٌ، إِلَّا طَلاقَ الْمَعْتُورِ.

٥٢٦٩ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا
هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ بْنِ
أُوفِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ تَجَازَّ
عَنْ أُمَّتِي مَا حَدَثَتْ بِهِ أَنفُسُهَا مَا لَمْ
تَعْمَلْ أَوْ تَكَلَّمْ.

وَقَالَ قَتَادَةُ: إِذَا طَلَقَ فِي نَفْسِهِ
فَلَيْسَ بِشَيْءٍ. [راجع: ٢٥٢٨]

٥٢٧٠ - حَدَّثَنَا أَصْبَحُ: أَخْبَرَنِي
ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ
شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنَ
عَبْدِ الرَّحْمَنِ، عَنْ جَابِرٍ: أَنَّ رَجُلًا

which the Prophet ﷺ had turned his face, and gave four witnesses against himself. On that the Prophet ﷺ called him and said, "Are you insane?" (He added), "Are you married?" The man said, "Yes." On that the Prophet ﷺ ordered him to be stoned to the death in the *Muṣallā*. When the stones hit him with their sharp edges, he fled, but he was caught at Al-Harra and then killed.

مِنْ أَسْلَمَ أَتَى النَّبِيَّ ﷺ وَهُوَ فِي
الْمَسْجِدِ فَقَالَ إِنَّهُ قَدْ زَانِي، فَأَعْرَضَ
عَنْهُ، فَتَنَحَّى لِشَقِّهِ الَّذِي أَغْرَضَ فَشَهَدَ
عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ. فَدَعَاهُ
فَقَالَ: «هَلْ يُكَلُّ جُنُونٌ؟...»، هَلْ
أَخْصِنَتْ؟» قَالَ: نَعَمْ، فَأَمَرَ بِهِ أَنْ
يُرْجَمَ بِالْمُصَلَّى. فَلَمَّا أَذْلَقَهُ الْحِجَارَةُ
جَمَرَ حَتَّى أُدْرِكَ بِالْحَرَّةِ فُقِيلَ. [انظر:
٦٨٢٦، ٦٨١٦، ٦٨١٤، ٦٨٢٠، ٥٢٧٢]

[٧١٦٨]

٥٢٧١ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ
وَسَعِيدُ بْنُ الْمُسَيَّبٍ: أَنَّ أَبَا هُرَيْرَةَ
قَالَ: أَتَى رَجُلٌ مِنْ أَسْلَمَ رَسُولَ اللَّهِ
ﷺ وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ، فَقَالَ:
يَا رَسُولَ اللَّهِ، إِنَّ الْآخِرَ قَدْ زَانِي،
يَعْنِي نَفْسِهِ. فَأَعْرَضَ عَنْهُ، فَتَنَحَّى
لِشَقِّ وَجْهِهِ الَّذِي أَغْرَضَ قِيلَهُ، فَقَالَ:
يَا رَسُولَ اللَّهِ، إِنَّ الْآخِرَ قَدْ زَانِي،
فَأَعْرَضَ عَنْهُ. فَتَنَحَّى لِشَقِّ وَجْهِهِ
الَّذِي أَغْرَضَ قِيلَهُ فَقَالَ لَهُ ذَلِكَ.
فَأَعْرَضَ عَنْهُ فَتَنَحَّى لَهُ الرَّابِعَةُ. فَلَمَّا
شَهَدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ
فَقَالَ: «هَلْ يُكَلُّ جُنُونٌ؟» قَالَ: لَا،
فَقَالَ النَّبِيُّ ﷺ: «اَدْهَبُوا بِهِ
فَارْجُمُوهُ»، وَكَانَ قَدْ أَخْصَنَّ. [انظر:

[٧١٦٧، ٦٨٢٥، ٦٨٢٦]

5272. Jābir bin ‘Abdullāh Al-Anṣārī added: I was one of those who stoned him. We stoned him at the *Muṣalla* in Al-Madīna. When the stones hit him with their sharp edges, he fled, but we caught him at Al-Harra and stoned him till he died. (See H. 5270)

٥٢٧٢ - وَعَنِ الزُّهْرِيِّ قَالَ: فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ: كُنْتُ فِيمَنْ رَجَمْهُ فَرَجَمْنَاهُ بِالْمُصَلَّى بِالْمَدِينَةِ، فَلَمَّا أَذْلَقْنَاهُ الْحِجَارَةَ جَمَزَ حَتَّى أَدْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ حَتَّى مَاتَ. [راجع: ٥٢٧٠]

(12) CHAPTER. *Al-Khul'*⁽¹⁾ and how a divorce is given according to it.

And the Statement of Allāh : عَزَّ وَجَلَّ : “It is not lawful for you (men) to take back (from your wives) any of your *Mahr*, which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh.” (V.2:229)

‘Umar allowed *Al-Khul'* even without taking the permission of the authorities. And ‘Uthmān permitted the husband in the case of *Khul'* to take from his wife everything other than the ribbon of her hair.

Regarding the Verse :

“Except when both parties fear that they would be unable to keep the limits ordained by Allāh.” (V.2:229)

Tāwūs said: That is what Allāh has ordained to be the right of each of them on the other regarding their family relationship and friendly companionship. And Tāwūs did not say as the ignorant people say: *Al-Khul'* is not permissible unless the woman says to her husband, “I will not clean myself from *Janāba* (i.e. I will not have sexual relations with you).”

5273. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : The wife of Thābit bin Qais came to the

(١٢) بَابُ الْخُلْعِ وَكِفَافِ الطَّلاقِ فِيهِ. وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا أَنْتُمُ تُوهَنَ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَا يُقِيمَا حُدُودَ اللَّهِ﴾ [البقرة: ٢٢٩]

وأجاز عمر السُّخْلَعَ دون السلطان، وأجاز عثمان السُّخْلَعَ دون عاصيص رأسها. وقال طاوس : إِلَّا أَنْ يَخَافَا أَلَا يُقِيمَا حُدُودَ اللَّهِ فيما افترض لُكْلَ وَاجِدٌ مِنْهُمَا عَلَى صَاحِبِهِ في العِشْرَةِ وَالصُّحْبَةِ، وَلَمْ يَقُلْ قَوْلَ السُّمَاءِ: لَا يَحِلُّ لَهُ تَقُولَ: لَا أُغْتَسِلُ لَكَ مِنْ جَنَابَةِ .

٥٢٧٣ - حَدَّثَنَا أَزْهَرُ بْنُ جَمِيلٍ: حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ: حَدَّثَنَا

(1) (Chap. 12) '*Al-Khul'* means the parting of a wife from her husband by giving him a certain compensation.

Prophet ﷺ said, "O Allāh's Messenger! I do not blame Thābit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islāmic manner (if I remain with him)." On that Allāh's Messenger ﷺ said (to her), "Will you give back the garden which your husband has given you (as *Mahr*)?" She said, "Yes." Then the Prophet ﷺ said to Thābit, "O Thābit! Accept your garden, and divorce her once."

خالد، عن عكرمة، عن ابن عباس: أنّ امرأة ثابت بن قيس أتت النبي ﷺ فقالت: يا رسول الله، ثابت بن قيس ما أُغبِّ علىه في خلق ولا دين، ولكنني أكره الكفر في الإسلام، فقال رسول الله ﷺ: «ترددين عليه حديقته؟» قالت: نعم، قال رسول الله ﷺ: «أفلحها تطليقة». قال أبو عبد الله: لا يتابع فيو عن ابن عباس. [انظر: ٥٢٧٧، ٥٢٧٦، ٥٢٧٥]

٥٢٧٤ - حَدَّثَنِي إِسْحَاقُ الْوَاسِطيُّ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ عِكْرِمَةَ: أَنَّ أُخْتَ عَبْدِ اللَّهِ بْنِ أُبْيَ بِهَا. وَقَالَ: «تَرُدَّدَتِ حَدِيقَتَهُ؟» قَالَتْ: نَعَمْ، فَرَدَّهَا وَأَمْرَهُ بِطَلَقِهَا.

وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ عَنِ الْبَيْهِيِّنِ: «وَطَلَقَهَا». [راجع: ٥٢٧٣]

٥٢٧٥ - وَعَنْ أَبِي بَنِ أَبِي تَمِيمَةَ، عَنْ عِكْرِمَةَ، عَنْ ابن عَبَّاسِ أَنَّهُ قَالَ: جَاءَتِ امْرَأَةٌ ثَابِتٌ بْنِ قَيْسٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يا رسول الله، إِنِّي لَا أُغبِّ عَلَى ثَابِتٍ فِي دِينٍ وَلَا خُلُقٍ، وَلَكِنِّي لَا أُطِيقُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتَرُدَّدَتِ عَلَيْهِ حَدِيقَتَهُ؟» قَالَتْ: نَعَمْ. [راجع: ٥٢٧٣]

5274. Narrated 'Ikrima: The sister of 'Abdullāh bin Ubayy narrated (the above narration, 5273) with the addition that the Prophet ﷺ said to Thābit's wife, "Will you return his garden?" She said, "Yes," and returned it, and (then) the Prophet ﷺ ordered Thābit to divorce her.

5275. Narrated Ibn 'Abbās: The wife of Thābit bin Qais came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I do not blame Thābit for any defects in his character or his religion, but I cannot endure to live with him." On that Allāh's Messenger ﷺ said, "Will you return his garden to him?" She said, "Yes."

5276. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : The wife of Thābit bin Qais bin Shammās came to the Prophet ﷺ and said, “O Allāh’s Messenger! I do not blame Thābit for any defects in his character or his religion, but I am afraid that I (being a Muslim) may become unthankful for Allāh’s Blessings.” On that Allāh’s Messenger ﷺ said (to her), “Will you return his garden to him?” She said, “Yes.” So she returned his garden to him and the Prophet ﷺ told him to divorce her.

5277. Narrated ‘Ikrima that Jamīla... Then he related the whole *Hadīth*, (i.e. 5276).

(13) CHAPTER. *Ash-Shiqāq* (the breach between the man and his wife). Is *Khul'* to be recommended if necessary?

And the Statement of Allāh تَعَالَى :

“If you fear breach between them twain (the man and his wife)...” (V.4:35)

5278. Narrated Al-Miswar bin Makhrama Az-Zuhri : I heard the Prophet ﷺ saying, “Banū Al-Mughīra have asked my leave to let ‘Ali marry their daughter, but I give no leave to this effect.”

(14) CHAPTER. Selling a female slave does not necessarily lead to her divorce.

5279. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا , the wife of the Prophet ﷺ : Three traditions were

٥٢٧٦ - حدثنا محمد بن عبد الله ابن المبارك المخرمي: حدثنا قراؤد أبو نوح: حدثنا جرير بن حازم، عن أيوب، عن عكرمة، عن ابن عباس رضي الله عنهم قال: جاءت امرأة ثابت ابن قيس بن شماس إلى النبي ﷺ فقالت: يا رسول الله، ما أقلم على ثابت في دين ولا خلق، إلا أني أخاف الكفر، فقال رسول الله ﷺ: «فتردين عليه حديقته؟» قالت: نعم، فرددت عليه وأمره ففارقاها. [راجع: ٥٢٧٣]

٥٢٧٧ - حدثنا سليمان: حدثنا حماد، عن أيوب، عن عكرمة: أن جميلة، فذكر الحديث. [راجع: ٥٢٧٣] (١٣) باب الشقاق، وهل يشير بالخلع عند الضرورة؟ وقوله تعالى: «وإن خفتم شقاق بينهم» الآية [النساء: ٣٥]

٥٢٧٨ - حدثنا أبو الوليد: حدثنا الليث، عن ابن أبي مليكة، عن المسور ابن مخرمة (الزهري) قال: سمعت النبي ﷺ يقول: «إن بني المغيرة استأذنوا في أن ينكح على ابنتهما، فلا آذن». (١٤) باب: لا يكون بيع الأمة طلاقا

٥٢٧٩ - حدثنا إسماعيل بن عبد

established concerning that in which Barīra was involved: When she was manumitted, she was given the option to keep her husband or leave him; Allāh's Messenger ﷺ said, "Al-Walā"⁽¹⁾ is for the one who manumits." Once Allāh's Messenger ﷺ entered the house while some meat was being cooked in a pot, but only bread and some soup of the house were placed before him. He said, "Don't I see the pot containing meat?" They said, "Yes, but that meat was given to Barīra in charity (by someone), and you do not eat what is given in charity." The Prophet ﷺ said, "That meat is a charity for her, but for us it is a present." (See H. 5430)

الله قال: حدثني مالك، عن ربيعة بن أبي عبد الرحمن، عن القاسم بن محمد، عن عائشة رضي الله عنها زوج النبي ﷺ قال: كان في بريرة ثلاث سُنن، إحدى السنن: أنها أعنقت فحيرت في زوجها. وقال رسول الله ﷺ: «الولاء لمَنْ أعنق». ودخل رسول الله ﷺ والبرمة تُشَوَّرُ بلحم فقرَبَ إليه خبز وأدْمَ من أدمَ البيت فقال: «ألم أر البرمة فيها لحم؟» قالوا: بلى، ولِكُنْ ذاك لحم تُصدق به على بريرة، وأنْتَ لا تأكل الصدقة. قال: «عليها صدقة ولنا هدية». [راجع: ٤٥٦]

(١٥) باب حِيَارِ الْأَمْةِ تَحْتَ الْعَبْدِ

(15) CHAPTER. A female slave, whose husband is a slave, has the option to keep him or leave him (when she is manumitted).

5280. Narrated Ibn 'Abbās رضي الله عنهما: I saw him as a slave, (namely, Barīra's husband).

٥٢٨٠ - حدثنا أبو الوليد: حدثنا شعبة وهمام، عن قتادة، عن عكرمة، عن ابن عباس قال: رأيته عبداً، يعني زوج بريرة. [انظر: ٥٢٨٣، ٥٢٨٢، ٥٢٨١]

٥٢٨١ - حدثنا عبد الأعلى بن حماد: حدثنا وهيب: حدثنا أيوب، عن عكرمة، عن ابن عباس قال: ذاك مُعيث عبد بن فلان - يعني زوج بريرة - كاني أنظر إليه يتبعها في سكك المدينة ينكي عليها.

[راجع: ٥٢٨٠]

(1) (H. 5279) *Wala'*: See the glossary.

5282. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا Barīra’s husband was a black slave called Mughīth, the slave of Banī so-and-so - as if I am seeing him now, walking behind her along the streets of Al-Madīna.

٥٢٨٢ - حَدَّثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَيُوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ زَوْجُ بَرِيرَةَ عَبْدًا أَسْوَدَ، يُقَالُ لَهُ: مُغِيثُ، عَبْدًا لِبَنِي فُلَانٍ، كَائِنَ أَنْظَرُ إِلَيْهِ يَطُوفُ وَرَاءَهَا فِي سِكَّ الْمَدِينَةِ. [راجع: ٥٢٨٠]

(١٦) بَابُ شَفاعةِ النَّبِيِّ ﷺ فِي زَوْجِ بَرِيرَةَ

(16) CHAPTER. The intercession of the Prophet ﷺ for Barīra's husband.

5283. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا Barīra’s husband was a slave called Mughīth - as if I am seeing him now, going behind Barīra and weeping with his tears flowing down his beard. The Prophet ﷺ said to ‘Abbās, “O ‘Abbās! are you not astonished at the love of Mughīth for Barīra and the hatred of Barīra for Mughīth?” The Prophet ﷺ then said to Barīra, “Why don’t you return to him?” She said, “O Allāh’s Messenger! Do you order me to do so?” He said, “No, I only intercede for him.” She said, “I am not in need of him.”

٥٢٨٣ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا يُقَالُ لَهُ: مُغِيثُ، كَائِنَ أَنْظَرُ إِلَيْهِ يَطُوفُ حَلْفَهَا وَدُمُوغُهُ تَسِيلُ عَلَى لِعْنَتِهِ. فَقَالَ النَّبِيُّ ﷺ لِعَبَّاسٍ: يَا عَبَّاسُ، أَلَا تَعْجَبُ مِنْ حُبِّ مُغِيثِ بَرِيرَةَ، وَمِنْ بُعْضِ بَرِيرَةَ مُغِيثًا؟» فَقَالَ النَّبِيُّ ﷺ: «لَوْ رَاجَعْتَهُ؟» قَالَتْ: يَا رَسُولَ اللَّهِ، تَأْمُرُنِي؟ قَالَ: «إِنَّمَا أَنَا أَشْفَعُ»، قَالَتْ: فَلَا حَاجَةَ لِي فِيهِ.

[راجع: ٥٢٨٠]

(١٧) بَابُ :

(17) CHAPTER:

5284. Narrated Al-Aswad: ‘Āishah رَضِيَ اللَّهُ عَنْهَا intended to buy Barīra, but her masters stipulated that her *Walā*⁽¹⁾ would be for them. ‘Āishah mentioned that to the Prophet ﷺ who said (to ‘Āishah), “Buy and manumit her, for *Al-Walā* is for the one

٥٢٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ: أَنَّ عَائِشَةَ أَرَادَتْ أَنْ تُشْرِي بَرِيرَةَ، فَأَنِي مَوَالِيهَا

(1) (H. 5284) *Walā*: See the glossary.

who manumits.” Once some meat was brought to the Prophet ﷺ and it was said, “This meat was given in charity to Barīra.” The Prophet ﷺ said, “It is an object of charity for Barīra and a present for us.”

Narrated Ādām: Shu'ba related the same *Hadīth* and added: Barīra was given the option regarding her husband. (See H. 5430)

إِلَّا أَن يَسْتَرْطُوا الْوَلَاءَ. فَذَكَرَتْ ذَلِكُ لِلنَّبِيِّ ﷺ، فَقَالَ: «اشْتَرَيْهَا وَأَعْتَقُهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْنَتْ». وَأَتَيَ الرَّبِيعِ بِالْحُمْرَةِ: فَقَيْلَ: إِنَّ هَذَا مَا تُصْدِقُ عَلَى بَرِيرَةَ، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». [راجع: ٤٥٦]

حدَثَنَا آدُمُ: حدَثَنَا شُعْبَةُ، وَزَادَ: فُحَيْرَةُ مِنْ زَوْجِهَا.

(18) CHAPTER. The Statement of Allāh : تعالى Do not marry *Al-Mushrikāt* (idolatresses) till they believe (i.e. worship Allāh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress) even though she pleases you.” (V.2:221)

5285. Narrated Nāfi': Whenever Ibn 'Umar was asked about marrying a Christian lady or a Jewess, he would say: “Allāh has made it unlawful for the believers to marry *Al-Mushrikāt* (ladies who ascribe partners in worship to Allāh), and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allāh, than that a lady should say that Jesus is her Lord although he is just a slave from the slaves of Allāh”.

(19) CHAPTER. Marrying *Al-Mushrikāt* (pagan ladies) who had embraced Islām; and their 'Iddā .

5286. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا *Al-Mushrikūn*⁽¹⁾ were of two kinds as regards their relationship to the Prophet ﷺ and the believers. Some of them were those with whom the Prophet ﷺ was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet ﷺ

(١٨) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَلَا تَنكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنْنَ وَلَا مَمْؤُنَّةً خَيْرٌ مِنْ مُشْرِكَاتِهِنَّ وَلَا أَعْجَبَنَّكُمْ» [البقرة: ٢٢١]

٥٢٨٥ - حدَثَنَا فُطِيَّبَةُ: حدَثَنَا الْلَّيْثُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ إِذَا سُئِلَ عَنْ نِكَاحِ النَّصْرَانِيَّةِ وَالْيَهُودِيَّةِ قَالَ: إِنَّ اللَّهَ حَرَمَ الْمُشْرِكَاتِ عَلَى الْمُؤْمِنِينَ، وَلَا أَعْلَمُ مِنْ الإِشْرَاكِ شَيْئًا أَكْبَرَ مِنْ أَنْ تَقُولَ الْمَرْأَةُ رَبُّهَا عِيسَى، وَهُوَ عَبْدٌ مِنْ عِبَادِ اللَّهِ.

(١٩) بَابُ نِكَاحِ مَنْ أَسْلَمَ مِنَ الْمُشْرِكَاتِ وَعَدَتْهُنَّ

٥٢٨٦ - حدَثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَنْبَأَنَا هِشَامٌ، عَنْ ابْنِ جُرَيْجٍ. وَقَالَ عَطَاءُ، عَنْ ابْنِ عَبَّاسٍ: كَانَ الْمُشْرِكُونَ عَلَى مَتْرُوكَيْنِ مِنْ النَّبِيِّ ﷺ وَالْمُؤْمِنِينَ: كَانُوا مُشْرِكِي أَهْلِ

(1) (H. 5286) *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

had a treaty, and neither did the Prophet ﷺ fight them, nor did they fight him. If a lady from the first group of *Al-Mushrikūn*⁽¹⁾ emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about *Al-Mushrikūn*⁽¹⁾ involved with the Muslims in a treaty, the same as occurs in Mujāhid's narration. If a male slave or a female slave emigrated from such *Al-Mushrikūn*⁽¹⁾ as had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to *Al-Mushrikūn*⁽¹⁾).

5287. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : Qarība, the daughter of Abī Umayya, was the wife of ‘Umar bin Al-Khaṭṭāb. ‘Umar divorced her and then Mu‘āwiya bin Abī Sufyān married her. Similarly, Umm Al-Ḥakam, the daughter of Abī Sufyān was the wife of ‘Iyād bin Ghanm Al-Fihri. He divorced her and then ‘Abdullāh bin ‘Uthmān Ath-Thaqafi married her.

(20) CHAPTER. (What) if an idolatress (*Al-Mushrikah*) or a Christian woman becomes a Muslim while she is the wife of a *Dhimmi* (i.e., a non-Muslim under the protection of a Muslim government), or a *Mushrik* at war with the Muslims?

Ibn ‘Abbās رضي الله عنهما said : If a Christian

حربٍ يُقاتِلُهُمْ وَيُقَاتَلُونَهُ . وَمُشْرِكِي أَهْلِ عَهْدٍ لَا يُقاتِلُهُمْ وَلَا يُقَاتَلُونَهُ ، فَكَانَ إِذَا هَاجَرَتِ امْرَأَةٌ مِّنْ أَهْلِ الْحَرْبِ لَمْ تُخْطَبْ حَتَّى تَحِيطَ بِوَتْهُرَهُ . فَإِذَا طَهُرَتْ حَلَّ لَهَا النَّكَاحُ . إِنَّ هَاجَرَ زَوْجُهَا قَبْلَ أَنْ تَنْكِحَ رُدَّتْ إِلَيْهِ . وَإِنْ هَاجَرَ عَبْدٌ مِّنْهُمْ أَوْ أَمْمَةً ، فَهُمَا حُرَّانٌ ، وَلَهُمَا مَا لِلْمُهَاجِرِينَ - ثُمَّ ذَكَرَ مِنْ أَهْلِ الْعَهْدِ مثْلَ حَدِيثِ مُجَاهِدٍ - وَإِنْ هَاجَرَ عَبْدٌ أَوْ أَمْمَةً اللَّمُشْرِكِينَ أَهْلِ الْعَهْدِ لَمْ يُرْدُوا ، وَرُدَّتْ أَثْمَانُهُمْ .

٥٢٨٧ - وقال عطاءً عن ابن عباس : كانت قريبة ابنة أبي أمية عند عمر بن الخطاب ، فطلّقها فتزوجها معاوية بن أبي سفيان ، وكانت أم الحكم بنت أبي سفيان تخت عياض بن عمّن الفهري ، فطلّقها فتزوجها عبد الله بن عثمان الشقيري .
(٢٠) باب : إذا أسلمت المشركة أو النصرانية تخت الذمي أو الحرمي ،

وقال عبد الوارث، عن خالد،

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woman embraces Islām before her husband by a short while, she will by no means remain as his wife legally.

‘Atā was asked about a woman from *Al-Mushrikūn* who had a treaty with the Muslims: She embraced Islām, and during her *Iddah*, her husband embraced Islām too? Could he retain her as his wife? ‘Atā said: No, unless she is willing to re-marry him with a new marriage and a new *Mahr*.

Mujāhid said: If the husband embraces Islām during the *Iddah* (of his wife), he can marry her.

And Allāh said:

“They are not lawful (wives) for the disbelievers, nor are the disbelievers lawful (husbands) for them.” (V.60:10)

Al-Hasan and Qatāda said regarding a Magian couple who embraced Islām: Their marriage remains valid, but if one of them becomes a Muslim and the other refuses to become a Muslim, the wife is regarded as divorced, and the husband has no right to keep her as a wife.

Ibn Juraij said: I asked ‘Atā, “If a *Mushrikah* comes to the Muslims (i.e., embraces Islām), will the husband be compensated for losing her as is indicated by the Statement of Allāh:

‘But give the disbelievers that (amount of money) which they have spent (as their *Mahr*)?’” (V.60:10)

‘Atā replied, “No, for this was valid only between the Prophet ﷺ and those *Al-Mushrikūn* who made a treaty with him.” And Mujāhid said: All this was valid in a treaty between the Prophet ﷺ and the Quraish.

5288. Narrated ‘Aishah رضي الله عنها, the wife of the Prophet ﷺ: Whenever believing women came to the Prophet ﷺ as emigrants, he used to test them in accordance with the Order of Allāh تعالى:

عن عَمْرَةَ، عَنْ أَبْنَى بْنَ عَبَّاسٍ: إِذَا أَسْلَمَتِ النَّصَارَى قَبْلَ زَوْجِهَا بِسَاعَةٍ حَرُمَتْ عَلَيْهِ. وَقَالَ دَاؤُدُّ عَنْ إِبْرَاهِيمَ الصَّانِفِ: سُئِلَ عَطَاءً عَنْ امْرَأَةٍ مِنْ أَهْلِ الْعَهْدِ أَسْلَمَتْ ثُمَّ أَسْلَمَ زَوْجَهَا فِي الْعِدَّةِ، أَهِيَّ امْرَأَةٌ؟ قَالَ: لَا، إِلَّا أَنْ تَشَاءَ هِيَ يَنْكَاحُ جَدِيدًا وَصَدَاقًا. وَقَالَ مُجَاهِدٌ: إِذَا أَسْلَمَ فِي الْعِدَّةِ يَتَزَوَّجُهَا، وَقَالَ اللَّهُ تَعَالَى: ﴿لَا هُنَّ جُلُّهُمْ وَلَا هُمْ يَحْلُونَ لَهُنَّ﴾ [المتحنة: ١٠].

وقال الحَسَنُ وَقَتَادَةُ فِي مَجَوسِيَّنِ أَسْلَمَا: هُمَا عَلَى نِكَاحِهِمَا، فَإِذَا سَبَقَ أَحَدُهُمَا صَاحِبَةً وَأَبِي الْآخَرِ بَاتْ، لَا سَبِيلَ لَهُ عَلَيْهَا. وَقَالَ أَبْنُ جُرَيْجَ: قُلْتُ لِعَطَاءَ: امْرَأَةٌ مِنَ الْمُشْرِكِينَ جَاءَتْ إِلَى الْمُسْلِمِينَ، أَيُعَاوَضُ زَوْجُهَا مِنْهَا لِقُولِهِ تَعَالَى ﴿وَمَا تُؤْمِنُ مَا آنَفَوْا﴾ [المتحنة: ٩]. قَالَ: لَا، إِنَّمَا كَانَ ذَلِكَ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ أَهْلِ الْعَهْدِ. وَقَالَ مُجَاهِدٌ: هَذَا كُلُّهُ فِي صُلْحٍ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ قُرَيْشَيْنَ.

٥٢٨٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْأَئْمَةُ، عَنْ عُقَيْلٍ، عَنْ أَبْنَى شَهَابٍ، وَقَالَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ:

"O you who believe! When believing women come to you as emigrants, examine them..." (V.60:10)

So if anyone of those believing women accepted the above mentioned conditions, she accepted the conditions of Faith. When they agreed on those conditions and confessed that with their tongues, Allāh's Messenger ﷺ would say to them, "Go, I have accepted your *Bai'a* (pledge) (for Islām)." 'Aishah added: By Allāh, the hand of Allāh's Messenger ﷺ never touched the hand of any woman, but he only used to take their *Bai'a* (pledge) orally. By Allāh, Allāh's Messenger ﷺ did not take the *Bai'a* (pledge) of the women except in accordance with what Allāh had ordered him. When he accepted their *Bai'a* (pledge) he would say to them. "I have accepted your *Bai'a* (pledge)." (See H.2713)

حدَّثَنِي أَبْنُ وَهْبٍ: حَدَّثَنِي يُوْسُفُ:
 قالَ أَبْنُ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ
 الرُّبِّيرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
 رَفَحَ النَّبِيَّ ﷺ قَالَتْ: كَانَتِ
 الْمُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى النَّبِيِّ ﷺ
 يَمْتَحِنْهُنَّ بَقَوْلِ اللَّهِ تَعَالَى: ﴿يَأَيُّهَا
 الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ
 مُهَاجِرَاتٍ فَاتَّحُوهُنَّ﴾ إِلَى آخرِ الْآيَةِ.
 قَالَتْ عَائِشَةُ: فَمَنْ أَفَرَّ بِهِذَا الشَّرْطِ
 مِنَ الْمُؤْمِنَاتِ فَقَدْ أَفَرَّ بِالْمِحْنَةِ. فَكَانَ
 رَسُولُ اللَّهِ ﷺ إِذَا أَفَرَرَنَّ بِذَلِكَ مِنْ
 قَوْلِهِنَّ قَالَ لَهُنَّ رَسُولُ اللَّهِ ﷺ:
 «اَنْتَلِقْنَ فَقَدْ بَأْيَعْتُكُنَّ»، لَا وَاللَّهِ مَا
 مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدُ اِمْرَأَةٍ
 قَطُّ، غَيْرَ أَنَّهُ بِأَيْمَانِهِنَّ بِالْكَلَامِ، وَاللَّهُ
 مَا أَخَذَ رَسُولُ اللَّهِ ﷺ عَلَى السَّاءِ
 إِلَّا بِمَا أَمْرَهُ اللَّهُ، يَقُولُ لَهُنَّ إِذَا أَخَذَ
 عَلَيْهِنَّ: «فَقَدْ بَأْيَعْتُكُنَّ»، كَلَامًا.

[راجع: ٢٧١٣]

(٢١) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿لَتَرَى
 يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصًا أَرْبَعَةَ أَشْهِرٍ﴾
 [آل بَرَّةٍ: ٢٢٦]

(21) CHAPTER. The Statement of Allāh
 عَنْ مَالِكٍ:
 "Those who take an oath, not to have sexual
 relations with their wives, must wait four
 months." (V.2:226)

5289. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ took an oath that he would abstain from his wives, and at that time his leg had been sprained (dislocated). So he stayed in the *Mashruba* (an attic room) of his for 29 days. Then he came down, and they (the people) said, "O Allāh's Messenger! You took an oath to abstain

٥٢٨٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي
 أَوَيْنِ، عَنْ أَجْيَهِ، عَنْ سُلَيْمَانَ، عَنْ
 حَمْيِدِ الطَّوَّبِ: أَنَّهُ سَمَعَ أَنَّ بْنَ
 مَالِكَ يَقُولُ: أَكَيْ رَسُولُ اللَّهِ ﷺ مِنْ
 نِسَائِهِ وَكَانَتِ افْنَكَتْ رِجْلُهُ، فَاقْفَأَ فِي

from your wives for one month.” He said, “The month is of twenty-nine days.”

مشروءة له تسعًا وعشرين. ثم نزل
قالوا: يا رسول الله، أليت شهراً،
فقال: «الشهر تسع وعشرون».

[راجع: ٣٧٨]

5290. Narrated Nâfi': Ibn 'Umar used to say about *Al-'Ila'*⁽¹⁾ which Allâh defined (in the Qur'ân), “If the period of 'Ila' expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allâh has ordered.”

اللَّيْتَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ فِي الْإِلَاءِ الَّذِي سَمِّيَ اللَّهُ تَعَالَى: لَا يَجِدُ لَأَحَدٍ بَعْدَ الأَجْلِ إِلَّا أَنْ يُمْسِكَ بِالْمَعْرُوفِ أَوْ يَعْزِمَ بِالظَّلَاقِ كَمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ.

5291. - وَقَالَ لِي إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ يُوقَفُ حَتَّى يُطْلَقَ وَلَا يَقْعُدُ عَلَيْهِ الطَّلاقُ حَتَّى يُطْلَقَ. وَيُذَكَّرُ ذَلِكَ عَنْ عُثْمَانَ وَعَلَيَّ وَأَبِي الدَّرْدَاءِ وَعَائِشَةَ وَأَنَّى عَشَرَ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

(٢٢) بَابُ حُكْمِ الْمَفْقُودِ في أهله،
وماله،

وَقَالَ ابْنُ الْمُسَيَّبِ: إِذَا فُقِدَ فِي الصَّفَّ عِنْدَ الْقِتَالِ تَرَبَّصُ امْرَأَتُهُ سَنَةً. وَاشترى ابْنُ مَسْعُودٍ جَارِيَةً فَاتَّمَ صَاحِبَهَا سَنَةً فَلَمْ يَجِدْهُ وَفُقِدَ فَأَخَذَ يُعْطِي الدَّرْهَمَ وَالدَّرْهَمَيْنِ، قَالَ: اللَّهُمَّ عَنْ فُلَانٍ فَإِنْ أَتَى فُلَانٍ فَلِي وَعْلَيَّ، وَقَالَ: هَكَذَا فَأَعْلَمُوا بِاللُّقْطَةِ. وَقَالَ ابْنُ عَبَّاسٍ نَحْوَهُ.

(22) CHAPTER. What are the regulations concerning the property and the family of a lost person?

Ibn Al-Musaiyah said: If a person is lost from a file in a battle, his wife should wait for one year (before she re-marries).

Ibn Mas'ûd bought a slave-girl and searched for her owner for one year (in order to give him her price) but he could not find him for he was lost. So Ibn Mas'ûd started giving one or two Dirhams (to poor people), and said, “O Allâh! Accept this (alms) on behalf of such-and-such person; and if he returns, the reward for this giving

(1) (H. 5290) *Ila'* means the oath taken by a husband that he would not approach his wife for a certain period.

will come to me, and I shall pay that person the price of the slave-girl.” Ibn Mas’ud further said: “You should do so with a *Luqata* (something found).” Ibn ‘Abbās narrated similarly.

Az-Zuhri said regarding a captive whose place (of stay) is known: His wife should not re-marry, nor should his property be distributed, but when news about him ceases to come, then his case is to be treated as the case of a lost person.

5292. Narrated Yazid, the *Maula* of Munba’ith: The Prophet ﷺ was asked regarding the case of a lost sheep. He said, “You should take it, because it is for you, or for your brother, or for the wolf.” Then he was asked about a lost camel. He got angry and his face became red and he said (to the questioner), “You have nothing to do with it; it has its feet and its water container with it; it can go on drinking water and eating trees till its owner meets it.” And then the Prophet ﷺ was asked about a *Luqata* (money found by somebody). He said, “Remember and recognize its tying material and its container, and make public announcement about it for one year. If somebody comes and identifies it (then give it to him), otherwise add it to your property.”

وَقَالَ الزُّهْرِيُّ فِي الْأَسِيرِ يُعْلَمُ مَكَانُهُ
لَا تَنْزَوْجُ امْرَأَهُ وَلَا يُقْسَمُ مَالُهُ، فَإِذَا
انْفَطَعَ حَبْرُهُ فَسُتْهَةُ سُنَّةِ الْمَفْقُودِ.

٥٢٩٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ
سَعِيدٍ، عَنْ يَزِيدَ مَوْلَى الْمُبْيَثِ: أَنَّ
النَّبِيَّ ﷺ سُتَّلَ عَنْ ضَالَّةِ الْغَنَمِ،
فَقَالَ: «خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ
لِأَخِيكَ أَوْ لِلَّدُنْثِ». وَسُتَّلَ عَنْ ضَالَّةِ
الْإِبْلِ، فَغَضِيبَ وَاحْمَرَّتْ وَجْنَاهَا،
وَقَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا الْجَنَاءُ
وَالسَّقَاءُ، تَشَرَّبُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ
حَتَّى يَلْقَاهَا رِبُّهَا». وَسُتَّلَ عَنْ
اللُّقْطَةِ، فَقَالَ: «اعْرِفْ وِكَائِهَا
وَعِصَاصِهَا، وَعَرِّفْهَا سَنَةً، فَإِنْ جَاءَ
مَنْ يَعْرِفُهَا، وَإِلَّا فَاخْلِطُهَا بِمَالِكِ».
قَالَ سُفْيَانُ: فَأَقْبَلَتْ رَبِيعَةُ بْنَ أَبِي عَبْدِ
الرَّحْمَنِ وَلَمْ أَحْفَظْ عَنْهُ شَيْئًا غَيْرَ هَذَا
فَقَلَّتْ: أَرَأَيْتَ حَدِيثَ يَزِيدَ مَوْلَى
الْمُبْيَثِ فِي أَمْرِ الضَّالَّةِ هُوَ عَنْ زَيْدِ
بْنِ خَالِدٍ؟ قَالَ: نَعَمْ، قَالَ يَحْيَى:
وَيَقُولُ رَبِيعَةُ عَنْ يَزِيدَ مَوْلَى
الْمُبْيَثِ، عَنْ زَيْدِ بْنِ خَالِدٍ، قَالَ

سُفِيَانُ: فَلَقِيْتُ رَبِيعَةَ فَقُلْتُ لَهُ.

[راجع: ٩١]

(23) CHAPTER. *Az-Zihār*.^(١)

And the Statement of Allāh : تعالى

“Indeed Allāh has heard the statement of her (Khaula bint Tha’laba) that disputes with you (O Muḥammad ﷺ) concerning her husband (Aus bin Aṣ-Ṣāmit)… (up to)... and for him who is unable to do so, he should feed sixty of the poor.” (V.58:1-4)

Narrated Mālik that he asked Ibn Shihāb about *Az-Zihār* of a slave. He said, “It is like *Az-Zihār* of a free man.” Mālik said: The fasting of a slave (in the above case) is two months.

And Al-Hasan bin Al-Hurr said: *Az-Zihār* of a free man or a slave towards a free lady or a slave lady is the same.

Ikrima said: If someone declares *Zihār* towards his slave girl, it has no significance, for *Zihār* is only valid in cases involving actual wives.

(24) CHAPTER. Using gestures to express the decision of divorcing and other matters.

Narrated Ibn ‘Umar: The Prophet ﷺ said, “Allāh will not punish (people) because of the tears they shed (over the dead) but He will punish (them) because of this,” pointing to his tongue.

Ka'b bin Mālik said: The Prophet ﷺ gestured to me with his hand, ordering me to take half (my due).

Asmā' said: Once the Prophet ﷺ offered the eclipse *Ṣalāt* (prayer). I asked ‘Āishah while she was offering the *Ṣalāt* (prayer),

(٢٣) **باب الظهار وقول الله تعالى:**

«قد سمع الله قول التي تجدلك في زوجها» إلى قوله: «فمن لم يستطع فلعله سجين مشكيناً» [المجادلة: ٤-١].

وقال لي إسماعيل: حدثني

مالك: أئن سأله ابن شهاب عن ظهار العبد، فقال: نحو ظهار الحر. قال

مالك: وصيام العبد شهرين. وقال

الحسن بن الحر: ظهار الحر والعبد من الحرمة والأمة سواء. وقال

عكرمة: إن ظاهراً من أمته وليس بشيء، إنما الظهار من النساء. وفي

العربيّة: «لما قالوا أي فيما قالوا وفي نقص ما قالوا، وهذا أولى لأن

الله لم يذلل على المُنكر وقول الزور.

(٢٤) **باب الإشارة في الطلاق والأمور**

وقال ابن عمر: قال النبي ﷺ:

«لا يعذب الله بدموع العين ولكن يعذب بهذا»، وأشار إلى لسانه.

وقال كعب بن مالك: أشار النبي ﷺ إلى أن حذر النصف، وقال

أسماء: صلى النبي ﷺ في

الكسوف، فقلت لعاشرة: ما شأن

الناس؟ فأولم برأسها إلى

(1) (Ch. 23) *Az-Zihār* is the saying of a husband to his wife, “You are to me like the back of my mother,” i.e., “you are unlawful for me to approach.”

"What is the matter with the people?" She pointed towards the sun with her head. I asked, "Is there a sign?" She nodded, agreeing.

Anas said: The Prophet ﷺ signalled to Bakr with his hand to lead the Salāt (prayer).

Ibn 'Abbās said: The Prophet ﷺ waved his hand, indicating that there was no harm (in a certain matter).

Abū Qatādah said: The Prophet ﷺ said (to his Companions) regarding hunting by a Muhrim, "Did anyone of you (while in the state of *Iḥrām*) order him (a non-Muhrim) to attack the game, or did anyone of you point at it (to draw his attention)?" They said, "No." On that the Prophet ﷺ said: "Then eat of it."⁽¹⁾

5293. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا أَبُو عَبْدِ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرُو: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ عَلَى بَعِيرٍ وَكَانَ كُلُّمَا أَتَى عَلَى الرُّكْنِ، أَشَارَ إِلَيْهِ وَكَبَرَ . وَقَالَتْ زَيْبُ : قَالَ النَّبِيُّ ﷺ : «فُتحَ مِنْ رَذْمٍ يَأْجُوجَ وَمَاجُوجَ مِثْلُ هَذِهِ وَهَذِهِ»، وَعَقَدَ تَسْعِينَ .

(Zainab said: The Prophet ﷺ said, "An opening has been made in the wall of Gog and Magog like this and this," forming the number 90 (with his thumb and index finger).

الشَّهِيسِ، فَقُلْتُ : أَيْهُ؟ فَأَوْمَأْتُ بِرَأْسِهَا وَهِيَ تَصْلِي أَيْ نَعْمٌ . وَقَالَ أَنَّسُ : أَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ . وَقَالَ أَبْنُ عَبَّاسٍ : أَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ لَا حَرَجَ . وَقَالَ أَبُو قَاتَدَةَ : قَالَ النَّبِيُّ ﷺ فِي الصَّيْدِ لِلْمُحْرِمِ : «أَحَدُ مِنْكُمْ أَمَّةٌ أَنْ يَحْمِلَ عَلَيْهَا، أَوْ أَشَارَ إِلَيْهَا؟» قَالُوا : لَا، قَالَ : «فَكُلُوا» .

5293 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرُو: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ عَلَى بَعِيرٍ وَكَانَ كُلُّمَا أَتَى عَلَى الرُّكْنِ، أَشَارَ إِلَيْهِ وَكَبَرَ . وَقَالَتْ زَيْبُ : قَالَ النَّبِيُّ ﷺ : «فُتحَ مِنْ رَذْمٍ يَأْجُوجَ وَمَاجُوجَ مِثْلُ هَذِهِ وَهَذِهِ»، وَعَقَدَ تَسْعِينَ .

[راجع: ١٦٠٧]

5294 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَشْرُبُرُ ابْنُ الْمُفَضَّلِ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدٍ بْنِ سَيْرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ

5294. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ أَبُولَQāsim (the Prophet ﷺ) said, "There is an hour (or a moment) of particular significance on Friday. If it happens that a Muslim is offering a Salāt (prayer) and

(1) (Chap. 24) This is part of a story where a non-Muhrim had hunted game, and those who were in the state of *Iḥrām* hesitated to eat thereof, so the Prophet ﷺ asked them whether they had participated in its hunting with a word or a gesture. When they denied that, he allowed them to eat of it.

invoking Allāh for some good at that very moment, Allāh will grant him his request.” (The subnarrator placed the top of his finger on the palm of the other hand between the middle finger and the little one). (See H.935)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: «فِي الْجُمُعَةِ سَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ خَيْرًا إِلَّا أَعْطَاهُ»، وَقَالَ يَدِهِ وَوَضَعَ أَنْمُلَتَهُ عَلَى بَطْنِ الْوُسْطَى وَالْخَنْصَرِ، قُلْنَا: يُرْهَدُهَا. [راجع: ٩٣٥]

٥٢٩٥ - قَالَ: وَقَالَ الْأَوَّلِيُّسْ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ شُعْبَةَ بْنِ الْحَجَاجِ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ: عَدَا يَهُودِيٍّ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى جَارِيَةٍ فَأَخَذَ أُوضَاحًا كَانَتْ عَلَيْهَا، وَرَضَخَ رَأْسَهَا، فَأَتَى بِهَا أَهْلُهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ فِي آخِرِ رَمَضَانَ وَقَدْ أَضَمَّتْ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَتَلَكَ؟ فَلَمَّاْن؟» لَعَلِيٌّ الَّذِي قَتَلَهَا، فَأَشَارَتْ بِرَأْسِهَا أَنْ لَا، قَالَ: فَقَالَ لِرَجُلٍ آخَرَ عَيْرِ الَّذِي قَتَلَهَا فَأَشَارَتْ أَنْ لَا، فَقَالَ: «فَلَمَّاْن؟» لَقَاتِلِهَا، فَأَشَارَتْ أَنْ نَعَمْ. فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرُضَخَ رَأْسُهُ بَيْنَ حَجَرَيْنِ. [راجع: ٢٤١٣]

٥٢٩٦ - حَدَّثَنَا قَيْصَرٌ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْفَتْنَةُ مِنْ هَاهُنَا»، وَأَشَارَ إِلَى الْمَسْرِقِ.

[راجع: ٣١٠٤]

٥٢٩٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَرِيرُ بْنُ عَبْدِ الْحَمِيدِ،

5295. Narrated Anas bin Mālik رضي الله عنه: During the lifetime of Allāh's Messenger ﷺ, a Jew attacked a girl and took some silver ornaments she was wearing and crushed her head. Her relatives brought her to the Prophet ﷺ while she was in her last breaths, and she was unable to speak. Allāh's Messenger ﷺ asked her, “Who has hit you? So-and-so?”, mentioning somebody other than her murderer. She moved her head, indicating denial. The Prophet ﷺ mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked, “Was it so-and-so?”, mentioning the name of her killer. She nodded, agreeing. Then Allāh's Messenger ﷺ ordered that the head of that Jew be crushed between two stones. (See H.2413)

5296. Narrated Ibn ‘Umar رضي الله عنهما I heard the Prophet ﷺ saying, “*Al-Fitnah* (trial or affliction) will emerge from here,” pointing towards the East.

5297. Narrated ‘Abdullāh bin Abī Aufā: We were with Allāh's Messenger ﷺ on a journey, and when the sun set, he said to a

man, "Get down and prepare a drink of *Sawiq* for me." The man said, "O Allāh's Messenger! Will you wait till it is evening?" Allāh's Messenger ﷺ again said, "Get down and prepare a drink of *Sawiq*." The man said, "O Allāh's Messenger! Will you wait till it is evening, for it is still daytime." The Prophet ﷺ again said, "Get down and prepare a drink of *Sawiq*." So the third time the man got down and prepared a drink of *Sawiq* for him. Allāh's Messenger ﷺ drank thereof and pointed with his hand towards the East, saying, "When you see the night falling from this side, then a fasting person should break his fast." (See H. 1941)

عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُوفِيِّ قَالَ: كُنَّا فِي سَفَرٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا عَرَّتِ الشَّمْسُ قَالَ لِرَجُلٍ: «إِنِّي فَاجْدَحُ لَيْ»، قَالَ: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَيْتَ، ثُمَّ قَالَ: «إِنِّي فَاجْدَحُ»، قَالَ: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَيْتَ إِنَّ عَلَيْكَ نَهَارًا، ثُمَّ قَالَ: «إِنِّي فَاجْدَحُ»، فَنَزَّلَ فَجَدَحَ لَهُ فِي الثَّالِثَةِ، فَشَرِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ أَوْمَأَ بِيدهِ إِلَى الْمَشْرِقِ فَقَالَ: «إِذَا رَأَيْتُمُ اللَّيلَ قَدْ أَفْبَلَ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ». [راجع: ١٩٤١]

5298. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه : The Prophet ﷺ said, "The call (or the *Ādhān*) of Bilāl should not stop you from taking the *Sahūr*-meals, for Bilāl calls (or pronounces the *Ādhān*) so that the one who is offering the night prayer should take a rest, and it does not indicate the daybreak or dawn." The narrator, Yazid, described (how dawn breaks) by stretching out his hands and then separating them wide apart.

٥٢٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ: حَدَّثَنَا يَرِيدُ بْنُ زُرْبَعَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَمْنَعُ أَحَدًا مِنْكُمْ نِدَاءً بِلَالٍ، أَوْ قَالَ: أَذَانُهُ مِنْ سَحُورِهِ، فَإِنَّمَا يُنَادِي، أَوْ قَالَ: يُؤَذِّنُ لِيَرْجِعَ فَأَنْكِمُ، وَلَيَسَ أَنْ يَقُولَ - كَائِنَهُ يَعْنِي - الصُّبْحُ أَوِ الْفَجْرُ»، وَأَظْهَرَ يَرِيدُ بْنَ دِيَهِ ثُمَّ مَدَ إِحْدَاهُمَا مِنَ الْأُخْرَى. [راجع: ٦٢١]

5299. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, "The example of a miser and a generous person is like that of two persons wearing iron cloaks from the breast up to the neck. When the generous person spends, the iron cloak enlarges and

٥٢٩٩ - وَقَالَ الْلَّيْثُ: حَدَّثَنِي جَعْفَرُ ابْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرَيْمَرَ: سَمِعْتُ أَبَا هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ

spread over his skin so much so that it covers his fingertips and obliterates his tracks. As for the miser, as soon as he thinks of spending, every ring of the iron cloak sticks to its place (against his body) and he tries to expand it, but it does not expand. The Prophet ﷺ pointed with his hand towards his throat.

كَمْثُلْ رَجُلِينِ عَلَيْهِمَا جُبَيْنٌ مِّنْ حَبْدِيدٍ
مِّنْ لَدُنْ ثَنَيْهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا
الْمُفْتَقِنُ فَلَا يُنْفِقُ شَيْئًا إِلَّا مَادِرْتَ عَلَى
جِلْدِهِ حَتَّى تُحِنَّ بَنَانَةً وَتَعْقُرَ أَثْرَهُ،
وَأَمَّا الْبَخِيلُ فَلَا يُرِيدُ يُنْفِقُ إِلَّا لَرْمَتْ
كُلُّ حَلْقَةً مَوْضِعَهَا فَهُوَ يُوسِعُهَا وَلَا
تَسْعُ، وَيُشَيرُ بِإِصْبَاعِهِ إِلَى حَلْقِهِ.

[راجع: ١٤٤٣]

(25) CHAPTER. *Al-Li'ān*.^(١)

The Statement of Allāh تَعَالَى :

“And for those who accuse their wives.. (up to).. if he (her husband) speaks the truth.”
(V.24:6-9)

If a dumb man accuses his wife (of an illegal sexual intercourse) by means of writing, pointing or giving a familiar nod, then he is like the one who can speak, for the Prophet ﷺ has permitted the use of gestures in performing the orders prescribed by Allāh. That is the saying of some people of Hijāz and some learned men.

And Allāh said:

“Then she (Mary) pointed to him (Jesus). They said, ‘How can we talk to one who is a child in the cradle?’ ” (V.19:29)

And Ad-Dahhāk said: ‘*Illā-Ramzā*’ means ‘only with signals’.

Some scholars said: Neither a legal prescribed punishment, nor *Li'ān* (are permissible to be carried out through gestures). Yet he said: If somebody expresses his decision to divorce his wife by means of writing, pointing or nodding, it is permissible. But there is no difference between divorcing and accusing. If that scholar says that accusation can be only through speech, he will be answered that;

(٢٥) **بابُ اللِّعَانِ** وَقَوْلُ اللَّهِ تَعَالَى :
﴿وَالَّذِينَ يَتَوَمَّنُ أَزْوَاجَهُمْ﴾ إِلَى قَوْلِهِ: «إِنْ
كَانَ مِنْ الصَّابِدِينَ﴾

فَإِذَا قَدَّفَ الْأَخْرَسُ امْرَأَةً بِكِتَابَةٍ
أَوْ إِشَارَةً أَوْ إِيمَاءً مَغْرُوفِ، فَهُوَ
كَالْمُتَكَلِّمُ لَأَنَّ السَّيِّدَ ﷺ قَدْ أَجَازَ
الإِشَارَةَ فِي الْفَرَائِضِ، وَهُوَ قَوْلُ
بَعْضِ أَهْلِ الْحِجَارَ وَأَهْلِ الْعِلْمِ.
وَقَالَ اللَّهُ تَعَالَى: «فَأَشَارَتْ إِلَيْهِ فَأَلَوَّ
كَيْفَ نَكَلُّ مِنْ كَاتَ فِي الْمَهْدِ
صَبِيَّاً﴾ [مريم: ٢٩].

وَقَالَ الضَّحَّاكُ «إِلَّا رَمَّاً» [آل
عُمَرَانَ: ٤١]: إِشَارَةً. وَقَالَ بَعْضُ
النَّاسِ: لَا حَدَّ وَلَا لِعَانَ، ثُمَّ زَعَمَ
إِنْ طَلَّقَ بِكِتَابَةً أَوْ إِشَارَةً أَوْ إِيمَاءً
جَازَ، وَلَيْسَ بَيْنَ الطَّلاقِ وَالْقَدْفِ
فَرْقٌ. فَإِنْ قَالَ: الْقَدْفُ لَا يَكُونُ إِلَّا
بِكَلَامٍ، قِيلَ لَهُ: كَذَلِكَ الطَّلاقُ لَا
يَكُونُ إِلَّا بِكَلَامٍ، وَإِلَّا بَطْلَ الطَّلاقِ

(1) (Ch. 25) See the glossary.

similarly, divorce cannot be given except through speech, otherwise both divorce and accusation are invalid. The same is true about the manumission of slaves. A deaf person is permitted to do *Li'an*.

Ash-Sha'bī and **Qatāda** said: If someone says, "You are divorced," and points with his fingers, his gesture is enough to bring about the divorce.

Ibrāhīm said: If a dumb person writes a divorce with his hand, it becomes valid.

And Ḥamād said: If a dumb or a deaf person gives a nod (to indicate something), it is sufficient.

5300. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ نarrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ عن Allāh's Messenger ﷺ said, "Shall I tell you of the best families among the *Ansār*?" They (the people) said, "Yes, O Allāh's Messenger! The Prophet ﷺ said, "The best are Banū An-Najjār, and after them are Banū 'Abd Al-Ash-hal, and after them are Banū Al-Hārith bin Al-Khazraj, and after them are Banū Sā'ida." The Prophet ﷺ then moved his hand by closing his fingers and then opening them like one throwing something, and then said, "Anyhow, there is good in all the families of the *Ansār*."

5301. Narrated Sahl bin Sa'd As-Sā'idi, a Companion of Allāh's Messenger ﷺ: Allāh's Messenger ﷺ, holding out his middle and index fingers, said, "My advent and the Hour's are like this (or like these)," namely, the period between his era and the Hour is like the distance between those two fingers, i.e., very short.

والقذفُ، وكذاك العُثُّ، وكذلك
الأصمُ يُلاعِنُ. وَقَالَ الشَّعَبِيُّ وَقَتَادَةُ:
إِذَا قَالَ: أَنْتَ طَالِقٌ، فَأَشَارَ
بِأَصَابِعِهِ؛ تَبَيَّنَ مِنْهُ بِإِشَارَتِهِ. وَقَالَ
إِبْرَاهِيمُ: الْأَخْرَسُ إِذَا كَتَبَ الطَّلاقَ
بِيَدِهِ لَرِمَّهُ. وَقَالَ حَمَادُ: الْأَخْرَسُ
وَالْأَصْمُ إِنْ قَالَ بِرَأْسِهِ جَازَ.

٥٣٠٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
لَيْثٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ
الْأَنْصَارِيِّ: أَنَّهُ سَمِعَ أَنَّ ابْنَ مَالِكٍ
يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا
أَخْرِكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ؟» قَالُوا:
بَلِّي يَا رَسُولَ اللَّهِ، قَالَ: «بَنُو
النَّجَارِ، ثُمَّ الَّذِينَ يَلُونَهُمْ؛ بَنُو عَبْدِ
الْأَشْهَلِ، ثُمَّ الَّذِينَ يَلُونَهُمْ؛ بَنُو
الْحَارِثِ ابْنَ الْخَرْجَ، ثُمَّ الَّذِينَ
يَلُونَهُمْ بَنُو سَاعِدَةَ»، ثُمَّ قَالَ بِيَدِهِ،
فَقَبَضَ أَصَابِعَهُ، ثُمَّ بَسَطَهُنَّ كَالرَّامِي
بِيَدِهِ، ثُمَّ قَالَ: «وَفِي كُلِّ دُورِ
الْأَنْصَارِ خَيْرٌ».

٥٣٠١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفِيَّانُ: قَالَ أَبُو حَازِمٍ:
سَمِعْتُ مِنْ سَهْلِ ابْنِ سَعِيدِ السَّاعِدِيِّ
صَاحِبِ رَسُولِ اللَّهِ ﷺ يَقُولُ: قَالَ
رَسُولُ اللَّهِ ﷺ: «بَعْتُ أَنَا وَالسَّاعَةُ

كَهْذِهِ مِنْ هَذِهِ، أُوْ كَهَائِينِ»، وَقَرَنَ
بَيْنَ السَّبَابَةِ وَالْوُسْطَىِ . [راجع: ١٤٣٦]
٥٣٠٢ - حَدَّثَنَا آدُمُ: حَدَّثَنَا
شَعْبَةُ: حَدَّثَنَا جَبَلَةُ بْنُ سُحْبَيْمٍ:
سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا»،
يَعْنِي ثَلَاثَيْنَ، ثُمَّ قَالَ: «وَهَكَذَا
وَهَكَذَا وَهَكَذَا»، يَعْنِي تِسْعًا
وَعَشْرِيْنَ. يَقُولُ: مَرَّةً ثَلَاثَيْنَ، وَمَرَّةً
تِسْعًا وَعَشْرِيْنَ . [راجع: ١٩٠٨]

٥٣٠٣ - حَدَّثَنِي مُحَمَّدُ بْنُ
الْمُنْتَهَىِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ
إِسْمَاعِيلَ، عَنْ قَيْمَىْنِ، عَنْ أَبِي
مَسْعُودٍ: قَالَ: وَأَشَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ
نَحْوَ الْيَمَنِ: «الإِيمَانُ هَا هُنَا - مَرَّتَيْنِ
- أَلَا وَإِنَّ الْقَسْوَةَ وَغَلَظَ الْقُلُوبِ فِي
الْمَدَادِيْنَ حَيْثُ يَظْلُمُ قَرْنَا الشَّيْطَانَ:
رَبِيعَةَ وَمُضَرَّ» . [راجع: ٣٣٠٢]

٥٣٠٤ - حَدَّثَنَا عَمْرُو بْنُ زَرَارَةَ:
أَخْبَرَنَا عَبْدُ العَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ
أَبِيهِ، عَنْ سَهْلٍ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«أَنَا وَكَافِلُ الْتَّيْمِ فِي الْجَنَّةِ هَكَذَا»،
وَأَشَارَ بِالْسَّبَابَةِ وَالْوُسْطَىِ وَفَرَّجَ يَيْنِهِمَا
شَيْئًا . [انظر: ٦٠٠٥]

(٢٦) بَابٌ : إِذَا عَرَضَ بَنْفِي الْوَلَدِ

٥٣٠٥ - حَدَّثَنَا يَحْيَى بْنُ فَرَعَةَ:
حَدَّثَنَا مَالِكُ، عَنْ أَبِي شَهَابٍ، عَنْ

5302. Narrated Ibn ‘Umar: The Prophet ﷺ (holding out his ten fingers thrice) said, “The month is thus and thus and thus,” namely thirty days. Then (holding out his ten fingers twice and then nine fingers) he said, “It may be thus and thus and thus,” namely twenty-nine days. He meant once thirty days and once twenty-nine days.

5303. Narrated Abū Mas‘ūd: The Prophet ﷺ pointed with his hand towards Yemen and said twice, “Faith is there,” and then pointed towards the East, and said, “Verily, sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to their religion, from where comes out the two sides of the head of Satan, namely, the tribes of Rabi‘a and Muḍar.”

5304. Narrated Sahl: Allāh’s Messenger ﷺ said, “I and the one who looks after an orphan will be like this in Paradise,” showing his middle and index fingers and separating them.

(26) CHAPTER. If a husband hints that he suspects his paternity to a child.

5305. Narrated Abū Hurairah : A man came to the Prophet ﷺ and said, “O Allāh’s Messenger! A black child has been

born for me.” The Prophet ﷺ asked him, “Have you got camels?” The man said, “Yes.” The Prophet ﷺ asked him, “What colour are they?” The man replied, “Red.” The Prophet ﷺ said, “Is there a grey one among them?” The man replied, “Yes.” The Prophet ﷺ said, “Whence comes that?” He said, “May be it is because of heredity.” The Prophet ﷺ said, “May be your (latest) son has this colour because of heredity.”

سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا أتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ فَقَالَ: يَا رَسُولَ اللَّهِ، وُلْدِي لَيْ غُلَامٌ أَسْوَدُ، فَقَالَ: «هَلْ لَكَ مِنْ إِبْلٍ؟» قَالَ: نَعَمْ، قَالَ: «مَا أُلْوَانُهَا؟» قَالَ: حُمْرٌ، قَالَ: «هَلْ فِيهَا مِنْ أُورَقٍ؟» قَالَ: نَعَمْ، قَالَ: «فَأَنَّى ذَلِكَ؟» قَالَ: لَعَلَّ نَزَعَهُ عِرْقٌ، قَالَ: «فَلَعِلَّ ابْنَكَ هَذَا نَزَعَهُ». [انظر: ٦٨٤٧، ٧٣١٤]

(٢٧) بَابُ إِحْلَافِ الْمُلَاعِنِ

(27) CHAPTER. Commanding those who are involved in a case of *Li'ān*^(١) to take the oath (of *Li'ān*).

5306. Narrated ‘Abdullâh ‘Anṣârî: An *Anṣârî* man accused his wife (of committing illegal sexual intercourse). The Prophet ﷺ made both of them take the oath of *Li'ān*, and separated them from each other (by divorce).

٥٣٠٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ قَدَّفَ امْرَأَةً فَأَخْلَقَهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ ثُمَّ فَرَقَ بَيْنَهُمَا.

[راجع: ٤٧٤٨]

(٢٨) بَابٌ: يَبْدأُ الرَّجُلُ بِالتَّلَاقِ

(28) CHAPTER. The man should start the process of *Li'ān*.

5307. Narrated Ibn ‘Abbâs: Râbi‘ah bint Hilâl bin Umaiyya accused his wife of illegal sexual intercourse and came to the Prophet ﷺ to bear witness (against her), (taking the oath of *Li'ān*). The Prophet ﷺ was saying, “Allâh knows that either of you is a liar. Will anyone of you repent (to Allâh)?” Then the lady got up and gave her witness.

٥٣٠٧ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامِ بْنِ حَسَّانَ: حَدَّثَنَا عِكْرِيَةُ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَدَّفَ امْرَأَهُ فَجَاءَ فَشَهَدَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَقُولُ: «إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟» ثُمَّ قَامَتْ فَشَهَدَتْ. [راجع: ٢٦٧١]

(1) (Chap. 27) *Li'ān*: See the glossary.

(29) CHAPTER. *Al-Li'ān*, and whoever divorced (his wife) after the process of *Li'ān*.

5308. Narrated Sahl bin Sa'd As-Sā'iđī : 'Uwaimir Al-'Ajlānī came to 'Āsim bin Adī Al-Anṣārī and said to him, "O 'Āsim! Suppose a man saw another man with his wife, would he kill him whereupon you would kill him; or what should he do? Please, O 'Āsim, ask about this on my behalf." 'Āsim asked Allāh's Messenger ﷺ about it. Allāh's Messenger ﷺ disliked that question and considered it disgraceful. What 'Āsim heard from Allāh's Messenger ﷺ was hard on him. When 'Āsim returned to his family, 'Uwaimir came to him and said, "O 'Āsim! What did Allāh's Messenger ﷺ say to you?" 'Āsim said to 'Uwaimir, "You never bring me any good. Allāh's Messenger ﷺ disliked the problem which I asked him about." 'Uwaimir said, "By Allāh, I will not give up this matter until I ask the Prophet ﷺ about it." So 'Uwaimir proceeded till he came to Allāh's Messenger ﷺ in the midst of people, and said, "O Allāh's Messenger! If a man sees another man with his wife, would he kill him, whereupon you would kill him, or what should he do?" Allāh's Messenger ﷺ said, "Allāh has revealed some decree as regards you and your wife's case. Go and bring her." So they carried out the process of *Li'ān* while I was present among the people with Allāh's Messenger ﷺ. When they had finished their *Li'ān*, 'Uwaimir said, "O Allāh's Messenger! If I should now keep her with me as a wife, then I have told a lie." So he divorced her thrice prior to being ordered by Allāh's Messenger ﷺ. (Ibn Shihāb said: So divorce was the tradition for all those who were involved in a case of *Li'ān*).

(٢٩) باب اللعان ومن طلق بعد اللعان

٥٣٠٨ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ ابْنِ شِهَابٍ: أَنَّ سَهْلَ ابْنَ سَعْدِ السَّاعِدِيِّ أَخْبَرَ أَنَّ عُوَيْمِرًا الْعَجْلَانِيَّ جَاءَ إِلَى عَاصِمَ بْنَ عَدِيِّ الْأَنْصَارِيِّ فَقَالَ لَهُ: يَا عَاصِمُ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيْقَنْتُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ سَلَّى لَيْ يَا عَاصِمُ عَنْ ذَلِكَ رَسُولُ اللَّهِ، فَسَأَلَ عَاصِمٌ رَسُولَ اللَّهِ عَنْ ذَلِكَ، فَكَرِهَ رَسُولُ اللَّهِ الْمَسَائِلَ وَعَابَهَا حَتَّى كَبَرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ. فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَهُ عُوَيْمِرٌ فَقَالَ: يَا عَاصِمُ، مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ؟ فَقَالَ عَاصِمٌ لِعُوَيْمِرٍ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللَّهِ الْمَسَائِلَ الَّتِي سَأَلْتَهُ عَنْهَا. فَقَالَ عُوَيْمِرٌ: وَاللَّهِ لَا أَنْهِي حَتَّى أَسْأَلَهُ عَنْهَا. فَأَقْبَلَ عُوَيْمِرٌ حَتَّى جَاءَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ وَسَطَ النَّاسَ فَقَالَ: يَا رَسُولُ اللَّهِ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيْقَنْتُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ: «قَدْ أَنْزَلَ اللَّهُ فِيكَ وَفِي صَاحِبِكَ، فَادْهُبْ فَأَنْتَ بِهَا». قَالَ سَهْلٌ: فَتَلَاعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ، فَلَمَّا فَرَغَا مِنْ

تَلَاقُهُمَا قَالَ عُوْنَيْمُرُ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا، فَطَلَقَهَا ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ. قَالَ ابْنُ شَهَابٍ: فَكَانَتْ سُنَّةُ الْمُتَلَاقِينَ.

[راجع: ٤٢٣]

(30) CHAPTER. To carry out *Li'ān*⁽¹⁾ in a mosque.

5309. Narrated Ibn Juraij: Ibn Shihāb informed me about *Li'ān* and the tradition related to it, referring to the narration of Sahl bin Sa'd, the brother of Banu Sā'ida. He said, "An *Anṣārī* man came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! If a man saw another man with his wife, should he kill him, or what should he do?' So Allāh revealed concerning his affair what is mentioned in the Qur'ān about the affair of those involved in a case of *Li'ān*. The Prophet ﷺ said, 'Allāh has given His Verdict regarding you and your wife.' So they carried out *Li'ān* in the mosque while I was present there. When they had finished, the man said, 'O Allāh's Messenger! If I should now keep her with me as a wife then I have told a lie about her.' Then he divorced her thrice without being ordered by Allāh's Messenger ﷺ, when they had finished the *Li'ān* process. So he divorced her in front of the Prophet ﷺ." Ibn Shihāb added, "After their case, it became a tradition that a couple involved in a case of *Li'ān* should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. The tradition concerning their inheritance was that she would be his heir and he would inherit of her property, the share Allāh had prescribed for

٥٣٠٩ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي ابْنُ شَهَابٍ، عَنِ الْمُلَاقِيَّةِ وَعَنِ السُّنَّةِ فِيهَا عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ أَخِي بَنِي سَاعِدَةَ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيْقُنْهُ أَمْ كَيْفَ يَفْعُلُ؟ فَأَنْزَلَ اللَّهُ فِي شَأْنِهِ مَا ذَكَرَ فِي الْقُرْآنِ مِنْ أَمْرِ الْمُتَلَاقِينَ. فَقَالَ النَّبِيُّ ﷺ: «فَدُقَضَى اللَّهُ فِيكَ وَفِي امْرَأَتِكَ»، قَالَ: فَتَلَاقَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ، فَلَمَّا فَرَغَ عَنْ كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا، فَطَلَقَهَا ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ حِينَ فَرَغَ عَنِ التَّلَاقِينَ، فَفَارَقَهَا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: كَانَ ذَلِكَ تَفْرِيقًا بَيْنَ كُلِّ مُتَلَاقِينَ. قَالَ ابْنُ جُرَيْجَ: قَالَ ابْنُ شَهَابٍ: فَكَانَتِ السُّنَّةُ بَعْدَهُمَا أَنْ

(1) (Chap. 30) *Li'ān*: See the glossary.

him.” Ibn Shihāb said that Sahl bin Sa‘d As-Sā‘idi said that the Prophet ﷺ said (in the above narration), “If that lady delivers a small red child like a lizard, then the lady has spoken the truth and the man was a liar, but if she delivers a child with black eyes and huge lips, then her husband has spoken the truth.” Then she delivered it in the shape one would dislike (as it proved her guilty).

يُفَرِّقُ بَيْنَ الْمُتَلَاعِنِينَ، وَكَانَتْ حَامِلًا
وَكَانَ ابْنُهَا يُدْعَى لِأُمِّهِ، قَالَ: ثُمَّ
جَرَتِ السُّسَّةُ فِي مِيرَاثِهَا أَنَّهَا تَرِثُهُ
وَيَرِثُ مِنْهَا مَا فَرَضَ اللَّهُ لَهُ . قَالَ ابْنُ
جُرَيْحَ، عَنْ ابْنِ شَهَابٍ، عَنْ سَهْلِ
ابْنِ سَعْدٍ السَّاعِدِيِّ فِي هَذَا الْحَدِيثِ:
أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنْ جَاءَتْ بِهِ
أَحْمَرَ قَصِيرًا كَانَهُ وَحْرَةً فَلَا أَرَاهُ إِلَّا
قَدْ صَدَقَتْ وَكَذَبَ عَلَيْهَا، وَإِنْ جَاءَتْ
بِهِ أَسْوَدَ أَعْيْنَ ذَا أَلْتَيْنِ فَلَا أُرَاهُ إِلَّا
قَدْ صَدَقَ عَلَيْهَا». فَجَاءَتْ بِهِ عَلَى
الْمَكْرُوهِ مِنْ ذَلِكَ . [راجع: ٤٢٣]

(٣١) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْ كُنْتُ
رَاجِمًا بِغَيْرِ بَيِّنَةٍ»

٣١٥ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ:
حَدَّثَنِي الْلَّئِيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ
الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ ابْنِ عَبَّاسٍ:
أَنَّهُ ذُكِرَ التَّلَاعْنُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ
عَاصِمٌ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلًا ثُمَّ
أَنْصَرَفَ. فَاتَّاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو
إِلَيْهِ أَنَّهُ قَدْ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَقَالَ
عَاصِمٌ: مَا ابْتَلَيْتُ بِهِ إِلَّا لَقْوَلِي،
فَذَهَبَ بِهِ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِالَّذِي
وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكَانَ ذَلِكَ الرَّجُلُ
مُضْفَرًا قَلِيلَ اللَّحْمِ سَبْطَ الشَّعْرِ،
وَكَانَ الَّذِي أَدْعَى عَلَيْهِ أَنَّهُ وَجَدَهُ عِنْدَ
أَهْلِهِ آدَمَ خَدْلًا كَثِيرَ اللَّحْمِ، فَقَالَ

(31) CHAPTER. The statement of the Prophet ﷺ: “If I were to stone any person to death without witnesses.”

5310. Narrated Al-Qāsim bin Muḥammad: Ibn ‘Abbās said, “Once *Li‘ān* was mentioned before the Prophet ﷺ whereupon ‘Āsim bin Adī said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. ‘Āsim said, ‘I have not been put to task except for my statement (about *Li‘ān*).’ ‘Āsim took the man to the Prophet ﷺ and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet ﷺ invoked, saying, ‘O Allāh! Reveal the truth.’ So that lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet ﷺ then made them carry out *Li‘ān*.” Then a man from that gathering asked Ibn ‘Abbās, “Was she the

same lady regarding which the Prophet ﷺ had said, 'If I were to stone to death someone without witness, I would have stoned this lady?' Ibn 'Abbās said, "No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehaviour."

البَيْهِيُّ بِكَلَّة: «اللَّهُمَّ بَيْنَ»، فَجَاءَتْ شَبِيهًَا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَهُ فَلَا عَنَّ النَّبِيِّ بِكَلَّة بَيْنَهُمَا، قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ فِي الْمَاجِلِيْنِ: هِيَ الَّتِي قَالَ النَّبِيُّ بِكَلَّة: «أَؤْرَجِمُ أَحَدًا بِغَيْرِ بَيْتِهِ، رَجَمْتُ هَذِهِ؟» فَقَالَ: لَا، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ فِي الْإِسْلَامِ السُّوءَ. قَالَ أَبُو صَالِحٍ وَعَبْدُ اللَّهِ بْنَ يُوسُفَ: آدَمُ خَدْلًا. [انظر:]

[٧٢٣٨، ٦٨٥٦، ٥٣١٦]

(32) CHAPTER. The *Mahr* in the case of *Li'an*.

5311. Narrated Sa'īd bin Jubair: I asked Ibn 'Umar, "(What is the verdict if) a man accuses his wife of illegal sexual intercourse?" Ibn 'Umar said, "The Prophet ﷺ separated (by divorce) the couple of Banī Al-'Ajlān, and said (to them), 'Allāh knows that one of you two is a liar; so will one of you repent?' But both of them refused. He again said, 'Allāh knows that one of you two is a liar; so will one of you repent?' But both of them refused. So he separated them by divorce." [Ayyūb, a sub-narrator said: 'Amr bin Dīnār said to me, "There is something else in this *Hadīth* which you have not mentioned. It goes thus: The man said, 'What about my money (i.e. the *Mahr* that I have given to my wife)?' It was said, 'You have no right to restore any money, for if you have spoken the truth (as regards the accusation), you have also consummated your marriage with her; and if you have told a lie, you are less rightful to have your money back'.']".

٥٣١١ - حَدَّثَنِي عَمْرُو بْنُ زَرَارَةَ: أَخْبَرَنَا إِسْمَاعِيلُ، عَنْ أَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ قَدْ فَدَ امْرَأَةً؟ فَقَالَ: فَرَقَ النَّبِيُّ بِكَلَّة بَيْنَ أَخْوَيْ بَنِي الْعَجَلَانِ، وَقَالَ: «اللهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟» فَأَيَّا. فَقَالَ: «اللهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟» فَأَيَّا. فَقَالَ: «اللهُ يَعْلَمُ أَنَّ أَحَدَكُمَا لَكَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟» فَأَيَّا، فَفَرَقَ بَيْنَهُمَا. قَالَ أَيُوبُ: فَقَالَ لِي عَمْرُو بْنُ دِينَارٍ: إِنَّ فِي الْحَدِيثِ شَيْئًا لَا أَرَاكَ تُحَدِّثُنِي، قَالَ: قَالَ الرَّجُلُ: مَا لِي؟ قَالَ: قَبْلَ: «لَا مَالَ لَكَ، إِنْ كُنْتَ صَادِقًا فَقَدْ دَخَلْتَ بِهَا، وَإِنْ كُنْتَ كَاذِبًا فَهُوَ أَبْعَدُ

(٣٣) بَابُ قَوْلِ الْإِمَامِ لِلْمُتَلَّا عِنْنَيْنِ:
إِنْ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا مِنْ
نَائِبٍ؟

٥٣١٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَّانُ: قَالَ أَعْمَرُو: سَعَيْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سَأْلُتُ أَبْنَاءَ عُمَرَ عَنِ الْمُتَلَاعِنِينَ فَقَالَ: قَالَ النَّبِيُّ ﷺ لِلْمُتَلَاعِنِينَ: «إِحْسَابُكُمَا عَلَى اللَّهِ، أَحْدُوكُمَا كَاذِبٌ، لَا سَبِيلَ لَكُمَا عَلَيْهَا». قَالَ: مَا لِي؟ قَالَ: «لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ لَكَ». قَالَ سُفِيَّانُ: حَفِظْتُهُ مِنْ عُمَرٍ. وَقَالَ أَئْوَبُ: سَعَيْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ لَا يَعْنِي امْرَأَةً؟ فَقَالَ يَاضِيعِيَّهُ - وَفَرَقَ سُفِيَّانُ بَيْنَ إِضْبَاعِهِ السَّبَابَةِ وَالْمُوْسَطَىِ -: فَرَقَ النَّبِيُّ ﷺ بَيْنَ أَخْوَيِي بَنِي الْمَجَالِبِ. وَقَالَ: «اللَّهُ يَعْلَمُ إِنَّ أَحَدَكُمَا كَاذِبٌ فَهُلْ مِنْكُمَا تَائِبٌ؟» ثَلَاثَ مَرَاتٍ. قَالَ سُفِيَّانُ: حَفِظْتُهُ مِنْ عُمَرٍ وَأَئْوَبَ كَمَا أَخْسَنْتُهُ. [١٤١١]

(٣٤) بَابُ التَّفْرِيقِ بَيْنَ الْمُتَلَاعِنِينَ

٥٣١٣ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ

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(33) CHAPTER. The saying of the *Imām* (ruler) to those who are involved in a case of *Li‘ān* : “Surely one of you two is a liar ; so will one of you repent (to Allāh)”?

5312. Narrated Sa'íd bin Jubair : I asked Ibn 'Umar about those who were involved in a case of *Li'ān*. He said, "The Prophet ﷺ said to those who were involved in a case of *Li'ān*, 'Your accounts are with Allāh . One of you two is a liar, and you (the husband) have no right over her (she is divorced)'. The man said, 'What about my property (*Mahr*)?' The Prophet ﷺ said, 'You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her ; and if you told a lie about her, then you are less rightful to get your property back'." Sufyān, a subnarrator said: I learned the *Hadīth* from 'Amr.

Narrated Ayyūb: I heard Sa‘id bin Jubair saying, “I asked Ibn ‘Umar, ‘If a man accuses his wife for an illegal sexual intercourse and) carries out the process of *Li‘ān* (what will happen)?’ Ibn ‘Umar set two of his fingers apart. (Sufyān set his index finger and middle finger apart.) Ibn ‘Umar said, ‘The Prophet ﷺ separated the couple of Banī Al-‘Ajlān by divorce and said thrice: Allāh knows that one of you two is a liar; so will one of you repent (to Allāh)?’ ”

(34) CHAPTER. The separation (divorce) between those who are involved in a case of *Li'ān*.

5313. Narrated Ibn ‘Umar رضي الله عنهما : Allâh’s Messenger ﷺ separated (divorced) the wife from her husband who accused her

for an illegal sexual intercourse, and made them take the oath of *Li'an*.

5314. Narrated Ibn 'Umar: The Prophet ﷺ made an *Anṣārī* man and his wife carry out *Li'an*, and then separated them by divorce.

(35) CHAPTER. The child is to be given to the lady (accused by her husband for an illegal sexual intercourse).

5315. Narrated Ibn 'Umar: The Prophet ﷺ made a man and his wife carry out *Li'an*, and the husband repudiated her child. So the Prophet ﷺ got them separated (by divorce) and decided that the child belonged to the mother only.

(36) CHAPTER. The statement of the *Imām*: “O Allāh! Reveal the truth.”

5316. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا Those involved in a case of *Li'an* were mentioned before Allāh's Messenger ﷺ. 'Āsim bin Adī said something about that and then left. Later on a man from his tribe came to him and told him that he had found another man with his wife. On that 'Āsim said, “I have not been put to task except for what I have said (about *Li'an*).” 'Āsim took the man to Allāh's Messenger ﷺ and he told him of the state in which he found his wife. The man was pale, thin and lank-haired, while the other man whom he had found with his wife was brown, fat with thick calves and

عَيْنَدِ اللَّهِ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ فَرَقَ بَيْنَ رَجُلٍ وَامْرَأَةٍ قَدْفَهَا وَأَحْلَفَهُمَا. [راجع: ٤٧٤٨]

٥٣١٤ - حدثني مسدد: حدثنا يحيى، عَنْ عَيْنَدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: لَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ بَيْنَ رَجُلٍ وَامْرَأَةٍ مِنَ الْأَنْصَارِ وَفَرَقَ بَيْنَهُمَا. [راجع: ٤٧٤٨]

(٣٥) بَابٌ : يُلْحِنُ الْوَلَدُ بِالْمُلَاعِنَةِ

٥٣١٥ - حدثنا يحيى بن بكيير: حدثنا مالكٌ قال: حدثني نافع، عن ابن عمر: أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَا عَنِ بَيْنَ رَجُلٍ وَامْرَأَتِهِ فَانْتَفَقَ مِنْ وَلَدِهَا، فَرَقَ بَيْنَهُمَا وَأَلْحَقَ الْوَلَدَ بِالمرأة.

[راجع: ٤٧٤٨]

(٣٦) بَابٌ قَوْلِ الإِمَامِ: اللَّهُمَّ بَيْنَ

٥٣١٦ - حدثنا إسماعيل: قال: حدثني سليمانُ بْنُ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قال: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذُكِرَ الْمُتَلَاعِنُونَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ فَقَالَ عَاصِمٌ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلًا، ثُمَّ انْصَرَفَ فَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ فَذَكَرَ لَهُ أَنَّهُ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً. فَقَالَ

curly hair. Allāh's Messenger ﷺ said, "O Allāh! Reveal the truth." Then the lady delivered a child resembling the man whom her husband had mentioned he had found with her. So Allāh's Messenger ﷺ ordered them to carry out *Li'ān*. A man from that gathering said to Ibn 'Abbās, "Was she the same lady regarding whom Allāh's Messenger ﷺ said, 'If I were to stone to death someone without witnesses, I would have stoned this lady'?" Ibn 'Abbās said, "No, that was another lady who, though being a Muslim, used to arouse suspicion because of her outright misbehaviour."

العاصم: ما ابْتَلَيْتَ بِهَا الْأَمْرَ إِلَّا لِقُولِي . فَذَهَبَ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ ، وَكَانَ ذَلِكَ الرَّجُلُ مُضْفَرًا فَلِيلَ اللَّحْمِ سَبْطُ الشَّعْرِ ، وَكَانَ الَّذِي وَجَدَهُ عِنْدَ أَهْلِهِ آدَمَ خَدْلًا كَثِيرَ اللَّحْمِ جَعْدًا قَطْطَلًا . فَقَالَ رَسُولُ اللَّهِ ﷺ : «اللَّهُمَّ بَيْنَ» . فَوَضَعَتْ شَيْهَا بِالرَّجُلِ الَّذِي ذَكَرَ رَوْجُهَا أَنَّهُ وَجَدَهُ عِنْدَهَا . فَلَاعْنَ رَسُولُ اللَّهِ ﷺ بَيْهُمَا ، فَقَالَ رَجُلٌ لِابْنِ عَبَّاسٍ فِي الْمَجْلِسِ : هِيَ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ : «لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيْتَةِ لَرَجَمْتُ هَذِهِ» ؟ فَقَالَ ابْنُ عَبَّاسٍ : لَا ، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ السُّوءَ فِي الْإِسْلَامِ . [راجع: ٥٣١٠]

(٣٧) بَابٌ: إِذَا طَلَقَهَا ثَلَاثَةً ثُمَّ تَزَوَّجَتْ بَعْدَ الْعِدَةِ رَوْجًا غَيْرَهُ فَلَمْ يَمْسَهَا

(37) CHAPTER. If a person divorces his wife thrice and she marries another man after the completion of her *'Iddah* but the second husband does not consummate his marriage with her.

5317. Narrated 'Aishah رضي الله عنها: Rifā'a Al-Quražī married a lady and then divorced her whereupon she married another man. She came to the Prophet ﷺ and said that her new husband did not approach her, and that he was completely impotent. The Prophet ﷺ said (to her), "No (you cannot re-marry your first husband) till you taste the second husband and he tastes you (i.e. till he consummates his marriage with you.)"

٥٣١٧ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْهِ حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ . حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَيْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَفَاعَةَ الْقُرَاطِيَّ تَزَوَّجُ امْرَأَةً ثُمَّ طَلَقَهَا فَتَرَوَجْتُ أَخْرَى . فَأَتَتِ النَّبِيِّ ﷺ فَذَكَرَتْ لَهُ أَنَّهُ لَا يَأْتِيهَا، وَأَنَّهُ لَيَسَ

مَعْهُ إِلَّا مِثْلُ هُذِبَةِ، فَقَالَ: «لَا، حَتَّى تَذُوقِي عُسَيْنَاتَهُ، وَيَذُوقَ عُسَيْلَاتَكِ».

[راجع: ٢٦٣٩]

(٣٨) بَابٌ: «وَالَّتِي يَئِسَّنَ مِنَ الْمَحِضِ مِنْ يَسِّإِكْرَ إِنْ أَتَبَشَّرَ»،

(38) CHAPTER. “And those of your women as have passed the age of monthly courses, for them the *Iddah* (prescribed period), if you have doubt, (about their periods)...”
(V.65:4)

Mujāhid said: If you have any doubt whether they still have monthly courses or not. The period of *Iddah* for those ladies who have reached the menopause, or have never menstruated, is three months.

(39) CHAPTER. “For those who are pregnant (whether they are divorced or their husbands are dead) their *Iddah* (period) is until they laydown their burdens.” (V.65:4)

5318. Narrated Umm Salama, the wife of the Prophet ﷺ: A lady from Bani Aslam, called Subai'a, became a widow while she was pregnant. Abū As-Sanābil bin Ba'kak demanded her hand in marriage, but she refused to marry him and said, “By Allah, I cannot marry him unless I have completed one of the two prescribed periods.” About ten days later (after giving birth to her child), she went to the Prophet ﷺ and he said (to her), “You can marry now.”

قال مجاهد: إن لم تعلموا يحصلن أو لا يحصلن، واللائي قعدن عن الحيض واللائي لم يحصلن فعدهن ثلاثة أشهر.

(٣٩) بَابٌ: «وَأَوْلَتُ الْأَنْتَامِ أَجْمَعِينَ أَنْ يَصْعَنَ حَلَّهُنَّ»

٥٣١٨ - حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزَ الْأَعْرَجِ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ زَيْنَبَ بْنَتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ عَنْ أُمِّهَا أُمَّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ امْرَأَةً مِنْ أَسْلَمَ يُقالُ لَهَا: سَيِّعَةُ، كَانَتْ تَحْتَ رَوْجِهَا، ثُوْفَيْ عَنْهَا وَهِيَ حُنْلَى، فَخَطَّبَهَا أَبُو السَّنَابِلِ بْنُ بَعْكَلٍ، فَأَبْتَ أَنْ تَنكِحَهُ، فَقَالَتْ: وَاللَّهِ مَا يَصْلُحُ أَنْ تَنكِحِيهِ حَتَّى تَعْنَدِي آخِرَ الْأَجَلِينَ. فَمَكَثَ قَرِيبًا مِنْ عَشْرِ لَيَالٍ ثُمَّ جَاءَتِ النَّبِيِّ ﷺ فَقَالَ: «أَنْكِحْهِ». [راجع: ٤٩٠٩]

5319. Narrated 'Ubaidullâh bin 'Abdullâh that his father had written to Ibn Al-Arqam a letter asking him to ask Subai'a Al-Aslamiya how the Prophet ﷺ had given her the verdict. She said, "The Prophet ﷺ gave me his verdict that after I gave birth, I could marry."

٥٣١٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنِ الْلَّيْثِ، عَنْ يَزِيدَ: أَنَّ ابْنَ شَهَابٍ كَتَبَ إِلَيْهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ عَنْ أُبِيهِ: أَنَّهُ كَتَبَ إِلَى ابْنِ الْأَرْقَمِ أَنْ يَسَّأَلْ سُبْعَةَ الْأَسْلَمِيَّةَ: كَيْفَ أَفْتَاهَا الشَّيْءُ بِاللَّهِ؟ فَقَالَتْ: أَفْتَانِي إِذَا وَضَعْتُ أَنْ أُنكِحَهُ. [راجع: ٣٩٩١]

5320. Narrated Al-Miswar bin Makhrama: Subai'a Al-Aslamiya gave birth to a child a few days after the death of her husband. She came to the Prophet ﷺ and asked permission to re-marry, and the Prophet ﷺ gave her permission, and she got married.

٥٣٢٠ - حَدَّثَنَا يَحْيَى بْنُ قَزَاعَةَ: حَدَّثَنَا مَالِكُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أُبِيهِ، عَنِ الْمُسْوَرِ بْنِ مَحْرَمَةَ: أَنَّ سُبْعَةَ الْأَسْلَمِيَّةَ نُفِسِّطَتْ بَعْدَ وَفَاتِهِ رَوِّجَهَا بَلِيلًا، فَجَاءَتِ النَّبِيِّ بِاللَّهِ فَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَهُ، فَأَذِنَ لَهَا فَنَكَحَتْ.

(40) CHAPTER. The Statement of Allâh تعالى:
“And divorced women shall wait (as regards their marriage) for three menstrual periods.” (V.2:228)

Ibrâhim said regarding such a woman as married during the period of *Iddâ* and had three monthly courses while with him (her second husband). She is regarded as divorced from her first husband.

(٤٠) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَالظَّالِمَاتُ يَرْبَضُنَ إِنْفَسِهِنَ ثَلَثَةَ فُرُوعٍ﴾ [البرة: ٢٢٨]

وقال إبراهيم فيمن تزوج في العدة فحاضت عنده ثلاثة حيض: بانت من الأول ولا تحتسى به لمن بعده. وقال الزهرى: تحتسى، وهذا أحب إلى سفيان، يعني قول الزهرى. وقال معمراً: يقال: أفرأت المرأة، إذا ذنا حيضاً، وأفرأت إذا ذنا طهراً، ويقال: ما قرأت بسلى فقط، إذا لم تجتمع ولداً في بطنها.

(٤١) قِصَّةُ فاطِمَةَ بِنْتِ قَيْمِينَ وَقَوْلِ اللَّهِ

(41) CHAPTER. The story of Fâtima bint Qais.

And the Statement of Allāh : عَزَّ وَجَلَّ : «وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ» [الطلاق: ١]

"And fear Allāh your Lord (O Muslims), and turn them not out of their (husband's) homes...". (V.65:1)

5321, 5322. Narrated Qāsim bin Muhammad and Sulaimān bin Yasār that Yaḥya bin Sa‘id bin Al-‘Āṣ divorced the daughter of ‘Abdur-Rahmān bin Al-Hakam. ‘Abdur-Rahmān took her to his house. On that ‘Aishah sent a message to Marwān bin Al-Hakam who was the ruler of Al-Madina, saying, “Fear Allāh, and urge (your brother) to return her to her house.” Marwān (in Sulaimān’s version) said, “‘Abdur-Rahmān bin Al-Hakam did not obey me (or had a convincing argument).” (In Al-Qāsim’s version) Marwān said, “Have you not heard of the case of Fāṭima bint Qais?” ‘Aishah said, “The case of Fāṭima bint Qais is not in your favour.” Marwān bin Al-Hakam said to ‘Aishah, “The reason that made Fāṭima bint Qais go to her father’s house is just applicable to the daughter of ‘Abdur-Rahmān.”

5323, 5324. Narrated Al-Qāsim: ‘Aishah said, “What is wrong with Fāṭima? Why doesn’t she fear Allāh?” by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband).

عَزَّ وَجَلَّ : «وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ» [الطلاق: ١]

5322 - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مالكُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ وَسُلَيْمَانَ بْنِ يَسَارٍ: أَنَّهُ سَمِعُهُمَا يَذْكُرُانِ أَنَّ يَحْيَى بْنَ سَعِيدٍ بْنَ الْعَاصِ طَلَقَ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ، فَأَنْتَقَلَهَا عَبْدُ الرَّحْمَنُ فَأَرْسَلَتْ عَاشَةُ أُمِّ الْمُؤْمِنِينَ إِلَى مَرْوَانَ بْنِ الْحَكَمِ وَهُوَ أَمِيرُ الْمَدِينَةِ: اتَّقِ اللَّهَ وَارْدُدْهَا إِلَى بَيْهَا. قَالَ مَرْوَانُ فِي حَدِيثِ سُلَيْمَانَ: إِنَّ عَبْدَ الرَّحْمَنِ بْنَ الْحَكَمَ غَلَبَنِي. وَقَالَ الْقَاسِمُ بْنُ مُحَمَّدٍ: أَوْ مَا يَلْعَغُ شَأْنُ فَاطِمَةَ بِنْتِ قَيْمِسٍ؟ قَالَتْ: لَا يَصُرُّكَ أَنْ لَا تَذَكَّرْ حَدِيثَ فَاطِمَةَ. فَقَالَ مَرْوَانُ بْنُ الْحَكَمِ: إِنْ كَانَ إِلَيْكَ شَرُّ فَحَسِبْكِ مَا بَيْنَ هَذِينَ مِنَ الشَّرِّ. [انظر: ٥٣٢٣، ٥٣٢٤، ٥٣٢٥، ٥٣٢٧، ٥٣٢٦، ٥٣٢٨]

5324 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عَنْدَرُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَاشَةَ: أَنَّهَا قَالَتْ: مَا لِفَاطِمَةَ؟ أَلَا تَتَقَبَّلِي اللَّهُ؟ يَعْنِي فِي قَوْلِهَا: لَا سُكْنَى وَلَا نَفَقَةَ. [راجع: ٥٣٢٢، ٥٣٢١]

5325, 5326. Narrated Qāsim: ‘Urwa said to ‘Aishah رَضِيَ اللَّهُ عَنْهَا “Do you know so-and-so, the daughter of Al-Hakam? Her husband divorced her irrevocably and she left (her husband’s house).” ‘Aishah said, “What a bad thing she has done!” ‘Urwa said (to ‘Aishah), “Haven’t you heard the statement of Fātima?” ‘Aishah replied, “It is not in her favour to mention.” ‘Urwa added, ‘Aishah reproached (Fātima) severely and said, “Fātima was in a lonely place, and she was prone to danger, so the Prophet ﷺ allowed her (to go out of her husband’s house).”⁽¹⁾

٥٣٢٥، ٥٣٢٦ - حَدَثَنَا عَمْرُو بْنُ عَبَّاسٍ : حَدَثَنَا ابْنُ مَهْدِيٍّ : حَدَثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: قَالَ عُرْوَةُ لِعَائِشَةَ: أَلَمْ تَرِي إِلَى فُلَاتَةَ بِنْتَ الْحَكَمِ؟ طَلَقَهَا زَوْجُهَا الْبَتَّةُ فَخَرَجَتْ، فَقَالَتْ: يَسِّرْ مَا صَنَعْتُ. قَالَ: أَلَمْ تَسْمَعِي قَوْلَ فَاطِمَةَ؟ قَالَتْ: أَمَا إِنَّهُ لَيْسَ لَهَا خَيْرٌ فِي ذِكْرِ هَذَا الْحَدِيثِ. وَرَأَدَ ابْنُ أَبِي الرَّنَادِ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: عَابَتْ عَائِشَةُ أَشَدَّ الْعَيْبِ وَقَالَتْ: إِنَّ فَاطِمَةَ كَانَتْ فِي مَكَانٍ وَحْشِينَ فَخَيْفَ عَلَى نَاحِيَتِهَا، فَلِذِلِكَ أَرْسَخَ لَهَا النَّئِيْ
[٥٣٢٢]. [راجع: ٥٣٢١]

(٤٢) **بَابُ الْمُظَلَّقَةِ إِذَا خُشِيَ عَلَيْها فِي مَسْكَنِ زَوْجِها أَنْ يُفْتَحَمَ عَلَيْها أَوْ تَبَدُّلَ عَلَى أَهْلِهَا بِفَاحِشَةٍ**

(42) CHAPTER. If a divorced lady is afraid that she may be attacked in her husband's house or that she may abuse her husband's family (she has the right to leave her husband's house).

5327, 5328. Narrated ‘Urwa: ‘Aishah disapproved of what Fātima used to say.⁽²⁾

٥٣٢٧، ٥٣٢٨ - حَدَثَنِي حَبَّانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيْجَ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ.

[راجع: ٥٣٢١، ٥٣٢٢]

(٤٣) **بَابُ قَوْلِ اللَّهِ تَعَالَى:** «وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُنُنَ مَا حَلَقَ اللَّهُ فِي

(43) CHAPTER. The Statement of Allāh تَعَالَى:

(1) (H. 5325) Fātima was divorced and came to the Prophet ﷺ and said, “My husband has divorced me twice, and I am afraid that somebody may attack me in my house.” The Prophet ﷺ allowed her to move to her parent’s house.

(2) (H. 5327) See *Hadīth* 5323.

“And it is not lawful for them to conceal what Allāh has created in their wombs.”
(V.2:228)

(It means) the menses or pregnancy.

5329. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا: When Allāh’s Messenger ﷺ decided to leave Makkah after the *Hajj*, he saw Šafiyah, sad and standing at the entrance of her tent. He said to her, “*Aqra* (or) *Halqa!* You will detain us. Did you perform *Tawāf-al-Ifāda* on the day of *Nahr*? She said, “Yes.” He said, “Then you can depart.”

(44) CHAPTER. “And their husbands have the better right to take them (divorced ladies) back,” (V.2:228) during the period of the ‘*Iddah*. And how will a person retain his wife he has divorced once or twice?

And His Statement:

“...do not prevent them...” (V.2:232)

5330. Narrated Al-Hasan: Ma’quil gave his sister in marriage and later her husband divorced her once.

5331. Narrated Al-Hasan: The sister of Ma’quil bin Yasār was married to a man and then that man divorced her and remained away from her till her period of the ‘*Iddah* expired. Then he demanded for her hand in marriage, but Ma’quil got angry out of pride and haughtiness and said, “He kept away from her when he could still retain her, and now he demands her hand again?” So Ma’quil disagreed to re-marry her to him. Then Allāh revealed:

أَرْحَامِهِنَّ》 [البقرة: ٢٢٨] مِنَ الْحَيْضِرِ
وَالْحَمْلِ

٥٣٢٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَنْفِرَ إِذَا صَفَيْةً عَلَى بَابِ خَيَّابَهَا كَيْمَيْةً، فَقَالَ لَهَا: «عَفْرَى أَوْ حَلْقَى، إِنَّكِ لَحَاسِبَتِنَا، أَكْنَتِ أَنْفَسْتِ يَوْمَ النَّحْرِ؟» قَالَتْ: نَعَمْ، قَالَ: «فَانْفِرِي إِذَا». [راجع: ٢٩٤] (٤٤) بَابٌ: 《وَيَوْمَهُنَّ أَحَقُّ بِرَهْنَهُنَّ》 [البقرة: ٢٢٨] فِي الْعِدَّةِ، وَكَيْفَ يُرَاجِعُ الْمَرْأَةُ إِذَا طَلَقَهَا وَاحِدَةً أَوْ ثَيَّسِينَ؟ وَقُولُهُ: 《فَلَا تَمْضِلُوهُنَّ》

٥٣٣٠ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الْوَهَابٍ: حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ قَالَ: زَوْجٌ مَعْقُلٌ أَخْتَهُ فَطَلَقَهَا تَظَلِّيَّةً. [راجع: ٤٥٢٩]

٥٣٣١ - وَحَدَّثَنِي مُحَمَّدٌ بْنُ الْمُشَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَنَادَةَ: حَدَّثَنَا الْحَسَنُ: أَنَّ مَعْقِلَ بْنَ يَسَارَ كَانَتْ أَخْتُهُ تَحْتَ رَجُلٍ فَطَلَقَهَا ثُمَّ خَلَى عَنْهَا حَتَّى انْفَضَتْ عَذَّبَهَا ثُمَّ خَطَبَهَا، فَحَمَيَ مَعْقِلٌ مِنْ ذَلِكَ أَنَّهَا فَقَالَ: خَلَى عَنْهَا

"When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands...." (V.2:232)

So the Prophet ﷺ sent for Ma'quil and recited to him (Allah's Order) and consequently Ma'quil gave up his pride and haughtiness and yielded to Allah's Order.

5332. Narrated Nāfi': Ibn 'Umar bin Al-Khaṭṭāb رضي الله عنه divorced his wife during her menses. Allah's Messenger ﷺ ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allah has fixed for divorcing women. Whenever 'Abdullāh (bin 'Umar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn)." Ibn 'Umar further said, "Would that you (people) only give one or two divorces, because the Prophet ﷺ has ordered me so."

(45) CHAPTER. To take back one's wife (if she is divorced) while in her menses.

5333. Narrated Yūnus bin Jubair: Ibn 'Umar divorced his wife while she was having her menses. 'Umar asked the Prophet ﷺ who said, "Order him (your son) to take her back, and then divorced her before her period of

وَهُوَ يَقْدِرُ عَلَيْهَا، ثُمَّ يُخْطُبُهَا، فَحَالَ بَيْنَهُ وَبَيْنَهَا، فَأَنْزَلَ اللَّهُ تَعَالَى 《وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمْ يَجِدْهُنَّ فَلَا يَنْصُوْهُنَّ》 [البقرة: ٢٢٢] إِلَى آخر الآية، فَدَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ فَقَرَا عَلَيْهِ فَتَرَكَ الْحَمِيمَةَ وَاسْتَقَادَ لِأَمْرِ اللَّهِ۔ [راجع: ٤٥٢٩]

٥٣٣٢ - حدثنا قتيبة: حدثنا الليث، عن نافع: أنَّ ابنَ عمرَ بنَ الخطابِ رضيَ اللهُ عنْهُما طلقَ امرأةً لَهُ وَهِيَ حائضٌ تَظْلِيقَةً وَاحِدَةً، فَأَمْرَهُ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكُهَا حَتَّى تَظْهُرَ ثُمَّ تَحِيسَّ عِنْدَهُ حِيلَةً أُخْرَى، ثُمَّ يُمْهِلُهَا حَتَّى تَظْهُرَ مِنْ حِيلَةِ هُنَّا. فَإِنْ أَرَادَ أَنْ يُطْلِقَهَا فَلْيُطْلِقَهَا حِينَ تَظْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا. فَتِلْكَ الْعِدَّةُ الَّتِي أَمْرَ اللَّهُ أَنْ يُطْلِقَ لَهَا النِّسَاءُ. وَكَانَ عَبْدُ اللهِ إِذَا سُئِلَ عَنْ ذَلِكَ قَالَ لِأَحَدِهِمْ: إِنْ كُنْتَ طَلَقْتَهَا ثَلَاثًا فَقَدْ حَرَمْتَ عَلَيْكَ حَتَّى تَنْكِحَ رَوْجًا غَيْرَكَ. وَرَأَدَ فِيهِ غَيْرُهُ عَنِ الْلَّيْثِ: حدثني نافع: قال ابن عمر: لو طلقت مراتَةً أو مرتَين، فإنَّ التي أُمِّنَتْ أُمِّنَتْ بِهَا۔ [راجع: ٤٩٠٨]

(٤٥) باب مراجعة الحائض

٥٣٣٣ - حدثنا حجاج: حدثنا يَزِيدُ ابْنُ إِبْرَاهِيمَ: حدثنا مُحَمَّدُ بْنُ سِيرِينَ: حدثني يُونُسُ بْنُ جَبَيرٍ:

the 'Idda has elapsed." I asked Ibn 'Umar, "Will that divorce (during the menses) be counted?" He replied, "If somebody become helpless and behaves foolishly (will his foolishness be an excuse for his misbehaviour)?" [See *Hādīth* No.5252].

(46) CHAPTER. A widow should mourn for four months and ten days.

And Az-Zuhri said: I think that a widowed girl should not put perfume, for she has to observe the period of the 'Idda.

Narrated Ḥumaid bin Nāfi': Zainab bint Abū Salama told me these (following) three narrations:

5334. Zainab said: I went to Umm Ḥabiba, the wife of the Prophet ﷺ when her father, Abū Sufyān bin Ḥarb had died. Umm Ḥabiba asked for a perfume which contained yellow scent (*Khalūq*) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, "By Allāh, I am not in need of perfume, but I have heard Allāh's Messenger ﷺ saying, 'It is not lawful for a lady who believes in Allāh and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days'."

سَأَلْتُ ابْنَ عُمَرَ فَقَالَ: طَلَقَ ابْنُ عُمَرَ امْرَأَةً وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ، قَالَ: مُرْهَةٌ أَنْ يُرَاجِعَهَا ثُمَّ يُطْلَقَ مِنْ قَبْلِ عِدَّتِهَا. قُلْتُ: أَفَتَعْتَدُ بِتِلْكَ التَّظْلِيقَةِ؟ قَالَ: أَرَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟ . [راجع: ٤٩٠٨]

(٤٦) بَابٌ : تُحَدُّ الْمُتَوَفِّي عَنْهَا أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا ،

وَقَالَ الرَّهْرِيُّ: لَا أَرَى أَنْ تَقْرَبَ الصَّبَّيَّةُ الطَّيِّبَ لِأَنَّ عَلَيْهَا العِدَّةَ . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ: عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرُو بْنِ حَزْمٍ، عَنْ حُمَيْدٍ بْنِ نَافِعٍ، عَنْ رَبِيعَ بْنَ أَبِي سَلَمَةَ: أَنَّهَا أَخْبَرَتُهُ هَذِهِ الْأَحَادِيثَ الْثَّلَاثَةَ .

٥٣٣٤ - قَالَتْ رَبِيعَةُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُؤْتَيِ أُبُوها أُبُو سُفِيَّانَ بْنَ حَرْبَ . فَدَعَتْ أُمُّ حَبِيبَةَ بِطِيبٍ فِيهِ ضَفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ فَدَهَنَتْ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضِهَا ثُمَّ قَالَتْ: وَاللَّهِ مَا نِي بِالْطِيبِ مِنْ حَاجَةٍ عَيْرَ أَنِي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيْتَ فَوْقَ ثَلَاثَ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا .

[راجع: ١٢٨٠]

5335. Zainab further said: I went to Zainab bint Jaḥsh when her brother died. She asked for perfume, and used some of it and said, ‘‘By Allāh, I am not in need of perfume . but I have heard Allāh’s Messenger ﷺ saying on the pulpit, ‘It is not lawful for a lady who believes in Allāh and the Last Day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.’’

٥٣٣٥ - قَالَتْ زَيْنَبُ : فَدَخَلْتُ عَلَى زَيْنَبَ ابْنَةِ جَحْشٍ حِينَ تُؤْفَى أَخْوَهَا ، فَدَعَتْ بِطِيبٍ ، فَسَأَلَتْ مِنْهُ ثُمَّ قَالَتْ : أَمَا وَاللَّهِ مَا لِي بِالظَّيْبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى الْوَمْبَرِ : « لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجَدِّدْ فَوَقَ ثَلَاثَ لَيَالٍ ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا » . [راجع : ١٢٨٢]

5336. Zainab further said: I heard my mother, Umm Salama saying that a woman came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eyes?” Allāh’s Messenger ﷺ replied, “No,” twice or thrice. (Every time she repeated her question) he said, “No.” Then Allāh’s Messenger ﷺ added, “It is just a matter of four months and ten days. In the Pre-Islamic Period of Ignorance a widow among you should throw a globe of dung when one year has elapsed.”

٥٣٣٦ - قَالَتْ زَيْنَبُ : وَسَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ : جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ ابْنَتِي تُؤْفَى عَنْهَا زَوْجُهَا وَقَدْ اشْتَكَتْ عَنْهَا أَفْتَحْجِلُهَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَا » ، مَرَّتِينَ أَوْ ثَلَاثَةَ ، كُلَّ ذَلِكَ يَقُولُ : « لَا » . ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « إِنَّمَا هِيَ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَقَدْ كَانَتْ إِحْدَائِكَنْ فِي الْجَاهِلِيَّةِ تَرْمِي بالبَغْرَةِ عَلَى رَأْسِ الْحَوْلِ » . [انظر :

[٥٧٠٦ ، ٥٣٣٨]

5337. Humaid said: I said to Zainab, “What does throwing a globe of dung when one year had elapsed mean?” Zainab said, “When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her skin (body) against it. The animal against which she would rub her skin (body) would scarcely survive . Only then she would come out of her

٥٣٣٧ - قَالَ حُمَيْدٌ : قَتَلْتُ لِزَيْنَبَ : وَمَا تَرْمِي بالبَغْرَةِ عَلَى رَأْسِ الْحَوْلِ؟ فَقَالَتْ زَيْنَبُ : كَانَتِ الْمَرْأَةُ إِذَا تُؤْفَى عَنْهَا زَوْجُهَا دَخَلَتْ حَفَشَا وَلَبِسَتْ شَرَّ ثِيابِهَا وَلَمْ تَمَسْ طِيبًا حَتَّى تُمَرَّ بِهَا سَهَّةً ، ثُمَّ تُؤْتَى بَدَابَةً حَمَارٍ أَوْ شَاءَ أَوْ طَائِرٍ فَفَتَضَّ بِهِ ، فَقَلَّمَا تَفْتَضُ بِشَيْءٍ إِلَّا ماتَ . ثُمَّ

room, whereupon she would be given a globe of dung which she would throw away and then she would use whatsoever the scent she liked or the other.”

(47) CHAPTER. Can a mourning lady use kohl?

5338. Narrated Umm Salama رضي الله عنها : A woman was bereaved of her husband and her relatives worried about her eyes (which were inflamed from a disease). They came to Allāh’s Messenger ﷺ and asked him to allow them to treat her eyes with kohl, but he said, “She should not apply kohl to her eyes. (In the Pre-Islamic Period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use kohl) till four months and ten days have passed.”

تَخْرُجُ فَتَعْطِلَ بَغْرَةً فَتَرْمِي بِهَا ثُمَّ تَرَاجُعُ بَعْدَ مَا شَاءَتْ مِنْ طَيْبٍ أَوْ غَيْرِهِ. سُلَيْلَ مَالِكَ رَحْمَةُ اللهِ: مَا تَفَضُّلُ بِهِ؟ قَالَ: تَمْسَحُ بِهِ جَلْدَهَا.

(٤٧) بَابُ الْكُحْلِ لِلْحَادِيَةِ

٥٣٣٨ - حَدَّثَنَا آدُمُ بْنُ أَبِي إِيَّاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أَمْهَا: أَنَّ امْرَأَةً تُؤْتَى زَوْجَهَا، فَخَشُوا عَلَى عَيْنِيهَا، فَأَتَوْا عَلَى رَسُولِ اللهِ ﷺ فَاسْتَأْذَنُوهُ فِي الْكُحْلِ، فَقَالَ: «لَا تَكْتَحِلُّ، قَدْ كَانَتْ إِحْدَاهُنَّ تَمْكُثُ فِي شَرِّ أَحْلَاسِهَا أَوْ شَرِّ بَيْتِهَا، فَإِذَا كَانَ حَوْلُ فَمَرَّ كَلْبٌ رَمَثَ بَعْرَةً. فَلَا حَتَّى تَمْضِي أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا».

[راجع: ٥٣٣٦]

٥٣٣٩ - وَسَعَتْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ تُحَدِّثُ عَنْ أُمِّ حَبِيبَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَجْلُ لِامْرَأَةٍ مُسْلِمَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدِّ فَوْقَ ثَلَاثَةِ أَيَّامٍ إِلَّا عَلَى زَوْجِهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [راجع: ١٢٨٠]

٥٣٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدٍ بْنِ سِيرِينَ: قَالَتْ أُمُّ عَطِيَّةَ: نُهِيَنا أَنْ نُحَدِّ أَكْثَرَ مِنْ ثَلَاثَ إِلَّا بِزَوْجٍ. [راجع: ٣٠٣]

(48) CHAPTER. *Qust* (incense) may be used by a mourning lady after being cleaned from her menses.

5341. Narrated Umm ‘Atiyya: We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn for four months and ten days (while in the mourning period) we were not allowed to put kohl in our eyes, nor perfume ourselves, nor wear dyed clothes, except a garment of ‘Asb (special clothes made in Yemen). But it was permissible for us that when one of us became clean from her menses and took a bath, she could use a piece of a certain kind of incense. And it was forbidden for us to follow funeral processions.

(٤٨) بَابُ الْقُسْطِ لِلْحَادَّةِ عِنْدَ الظَّهَرِ

٥٣٤١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ
الوَهَابِ: حَدَّثَنَا حَمَادَ بْنُ زَيْدٍ، عَنْ
أَيُوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ
قَالَتْ: كُنَّا نُنْهَى أَنْ نُحْدِّدَ عَلَى مَيِّتٍ
فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ
وَعَشْرًا، وَلَا نَكْتَحِلُ، وَلَا نَطَّيْبُ،
وَلَا تَلْبِسَ ثَوْبًا مَضْبُوغًا إِلَّا ثَوْبَ
عَصْبٍ. وَقَدْ رُخْصَ لَنَا عِنْدَ الظَّهَرِ
إِذَا اغْتَسَلْتَ إِحْدَانَا مِنْ مَحِيصَهَا فِي
بُنْدَهٍ مِنْ كُسْتِ أَطْفَارٍ، وَكُنَّا نُنْهَى عَنِ
اتِّبَاعِ الْجَنَاثِيرِ. [راجع: ٣١٣]

قال أبو عبد الله: القسط
والكست مثل الكافور والكافور.
بُنْدَهٍ: قطعة.

(٤٩) بَابٌ: تَلْبِسُ الْحَادَّةِ ثِيَابَ الْعَصْبِ

٥٣٤٢ - حَدَّثَنَا الْفَضْلُ بْنُ
دُكَينٍ: حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَزْبٍ،
عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ
عَطِيَّةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «لَا
يَحِلُّ لِأَمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أَنْ تُحْدِّدَ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ
فَإِنَّهَا لَا تَكْتَحِلُ وَلَا تَلْبِسَ ثَوْبًا
مَضْبُوغًا إِلَّا ثَوْبَ عَصْبٍ». [راجع:
٣١٣]

٥٣٤٣ - وَقَالَ الْأَنْصَارِيُّ:

5343. Umm ‘Atiyya added: The Prophet ﷺ said, “She should not use perfume except

when she becomes clean from her menses whereupon she can use *Qust* and *Azfar* (two kinds of incense)."

حدَثَنَا هشَّامٌ: حَدَثَنَا حَفْصَةُ: حَدَثَنَا
أُمُّ عَطِيَّةَ: نَهَى النَّبِيُّ ﷺ، وَلَا تَمْسَ
طِبِّيَا إِلَّا أذْنَى طُهْرِهَا إِذَا ظَهَرَتْ بُنْدَةً
مِنْ قُسْطٍ وَأَطْفَارٍ.

قالَ أَبُو عَبْدِ اللَّهِ: الْقُسْطُ وَالْكُسْتُ
مِثْلُ الْكُفُورِ وَالْقَافُورِ. [راجع: ٣١٣]
(٥٠) بَابٌ: «وَالَّذِينَ يُتَوَقَّنُ مِنْكُمْ
وَيَدْرُونَ أَزْوَاجَهُمْ» إِلَى قَوْلِهِ: «جَيْرٌ»
[البقرة: ٢٣٤].

(50) CHAPTER. "And those of you who die, and leave behind wives.. (up to).. and Allāh is Well-Acquainted with what you do." (V.2:234)

5344. Narrated Mujāhid: (regarding the Verse).

"And those of you who die and leave wives behind..."⁽¹⁾

That was the period of the '*Idda*' which the widow was obliged to spend in the house of the late husband.

Then Allāh revealed:

"And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they leave, there is no sin on you for what they do of themselves, provided it is honourable (e.g. lawful marriage)." (V.2:240)

Mujāhid said: Allāh has ordered that a widow has the right to stay for seven months and twenty days with her husband's relatives through her husband's will and testament so that she will complete the period of one year (of '*Idda*'). But the widow has the right to stay that extra period or go out of her husband's house as is indicated by the Statement of Allāh:

"...without turning them out, but if they (wives) leave, there is no sin on you..." (V.2:240)

٥٣٤٤ - حدَثَنِي إِسْحَاقُ بْنُ
مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ:
حدَثَنَا شِيلٌ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ
مُجَاهِدٍ «وَالَّذِينَ يُتَوَقَّنُ مِنْكُمْ وَيَدْرُونَ
أَزْوَاجًا» قَالَ: كَانَتْ هَذِهِ الْعَدَةُ تَعْتَدُ
عَنْ أَهْلِ زَوْجِهَا وَاجِبًا، فَأَنْزَلَ اللَّهُ
«وَالَّذِينَ يُتَوَقَّنُ مِنْكُمْ وَيَدْرُونَ
أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَنْتَهَا إِلَى الْحُولِ
غَيْرَ إِخْرَاجٍ إِنْ خَرَجُوا فَلَا جُنَاحَ
عَلَيْكُمْ فِي مَا فَعَلْتُمْ فِي أَشْهِدُوكُمْ مِنْ
مَعْرُوفٍ» قَالَ: جَعَلَ اللَّهُ لَهَا تَمامَ
السَّنَةَ سَبْعَةَ أَشْهُرٍ وَعِشْرِينَ لَيْلَةً
وَصِيَّةً، إِنْ شَاءَتْ سَكَنَتْ فِي
وَصِيَّهَا، وَإِنْ شَاءَتْ خَرَجَتْ، وَهُوَ
قَوْلُ اللَّهِ تَعَالَى: «غَيْرَ إِخْرَاجٍ، إِنْ
خَرَجُوا فَلَا جُنَاحَ عَلَيْكُمْ» فالْعَدَةُ
كَمَا هِيَ وَاجِبٌ عَلَيْهَا، زَعَمَ ذَلِكَ
عَنْ مُجَاهِدٍ.

(1) (H. 5344) They shall wait concerning themselves, four months and ten days. (V.2:234)

Ibn ‘Abbās said: The above Verse has abrogated (cancelled) the order of spending the period of the ‘Iddā at her late husband’s house, and so she could spend her period of the ‘Iddā wherever she likes. And Allāh says: “Without turning them out...”

‘Atā said: If she would, she could spend her period of the ‘Iddā at her husband’s house, and live there according to her (husband’s) will and testament, and if she would, she could go out (of her husband’s house) as Allāh says:

“There is no sin on you for what they do of themselves.” (V.2:240)

‘Atā added: Then the Verses of inheritance were revealed and the order of residence (for the widow) was abrogated (cancelled), and she could spend her period of the ‘Iddā wherever she would like, and she was no longer entitled to be provided with residence by her husband’s family.

5345. Narrated Zainab bint Umm Salama: When Umm Ḥabība bint Abī Sufyān was informed of her father’s death, she asked for perfume and rubbed it over her arms and said, “I am not in need of perfume, but I have heard the Prophet ﷺ saying, ‘It is not lawful for a lady who believes in Allāh and the Last Day to mourn for more than three days except for her husband for whom the (mourning) period is four months and ten days’.”

وَقَالَ عَطَاءُ، عَنْ ابْنِ عَبَّاسٍ: سَخَّتْ هَذِهِ الْآيَةُ عِدَّتَهَا عِنْدَ أَهْلِهَا فَتَعَدُّ حَيْثُ شَاءَتْ، وَقَوْلُ اللَّهِ تَعَالَى: «غَيْرِ إِخْرَاجٍ». وَقَالَ عَطَاءُ: إِنْ شَاءَتْ اغْتَدَّتْ عِنْدَ أَهْلِهَا وَسَكَنَتْ فِي وَصِيَّهَا، وَإِنْ شَاءَتْ خَرَجَتْ لِقَوْلِ اللَّهِ: «فَلَا جُنَاحَ عَلَيْكُنَّ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ» قَالَ عَطَاءُ: ثُمَّ جَاءَ الْمِيراثُ فَنَسَخَ السُّكْنَى فَتَعَدُّ حَيْثُ شَاءَتْ وَلَا سُكْنَى لَهَا.

[راجع: ٤٥٣١]

٥٣٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ عَمْرُو بْنِ حَزْمٍ: حَدَّثَنِي حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبِ ابْنَةِ أَمِّ سَلَمَةَ، عَنْ أُمِّ حَيْيَةَ ابْنَةِ أَبِي سُفِيَّانَ: لَمَّا جَاءَهَا نَعِيُّ أَبِيهَا دَعَتْ بِطِيبٍ فَمَسَحَتْ ذِرَاعَيْهَا وَقَالَتْ: مَا لِي بِالظِّبِّ مِنْ حاجَةٍ لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَحِلُّ لِامْرأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثَ إِلَّا عَلَى رَوْجِ أَرْبَعَةِ أَشْهِرٍ وَعَشْرًا». [راجع: ١٢٨٠]

(٥١) بَابُ مَهْرِ الْبَغْيِ وَالنُّكَاحِ
الفاسد،

(51) CHAPTER. What is said regarding the earnings of a prostitute and the illegal wedding.

Al-Hasan (Al-Baṣrī) said: If a person mistakenly marries a lady from the forbidden degrees of consanguinity (i.e. *Mahram*) they should be separated with divorce, and she would keep what she has taken of the *Mahr*. And she would not be entitled to take anything else. Later on Al-Hasan said: She would be entitled to take her full *Mahr*. (See H. 2237)

5346. Narrated Abū Mas'ud : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ prohibited taking the price of a dog, the earnings of a soothsayer and the money earned by prostitution. (See H.2237)

5347. Narrated Abū Juhaifa : The Prophet ﷺ cursed the lady who practises tattooing and the one who gets herself tattooed, and one who eats (takes) *Ribā*⁽¹⁾ (usury) and the one who gives it. And he prohibited taking the price of a dog, and the money earned by prostitution, and cursed the makers of pictures. (See H. 2086 and 2238)

5348. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ forbade taking the earnings of a slave-girl by prostitution.

(52) CHAPTER. (What is said regarding) the *Mahr* of the lady whose husband entered upon her to consummate his marriage. And does, just entering upon one's bride, and staying with her in seclusion mean the same as the consummation of marriage. And

وَقَالَ الْحَسْنُ: إِذَا تَرَوْجَ مُحَرَّمَةً وَهُوَ لَا يَشْعُرُ، فُرِّقَ بَيْنَهُمَا وَلَهَا مَا أَخَذَتْ، وَلَيْسَ لَهَا غَيْرُهُ، ثُمَّ قَالَ بَعْدُ: لَهَا صَدَاقُهَا.

٥٣٤٦ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ ثَمَنِ الْكَلْبِ، وَحُلْوانِ الْكَاهِنِ، وَمَهْرِ الْبَغْيِ . [راجع: ٢٢٣٧]

٥٣٤٧ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شَعْبَةُ: حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: لَعَنَ النَّبِيِّ ﷺ الْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ، وَأَكِيلَ الرِّبَا وَمُوْكِلَهُ . وَنَهَى عَنْ ثَمَنِ الْكَلْبِ، وَكَسْبِ الْبَغْيِ، وَلَعَنَ الْمُصَوَّرِينَ . [راجع: ٢٠٨٦]

٥٣٤٨ - حَدَّثَنَا عَلَيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شَعْبَةُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: نَهَى النَّبِيُّ ﷺ عَنْ كَسْبِ الْإِمَاءَ . [راجع: ٢٢٨٣]

(٥٢) بَابُ الْمَهْرِ لِلْمَدْخُولِ عَلَيْهَا، وَكَيْفَ الدُّخُولُ؟ أَوْ طَلَقَهَا قَبْلَ الدُّخُولِ وَالْمَسِيَّنِ

(1) (H. 5347) *Ribā* : See the glossary.

(what) if a man divorced his wife before entering upon her and before consummating his marriage with her.

5349. Narrated Sa'īd bin Jubair : I said to Ibn 'Umar, "If a man accuses his wife of illegal sexual intercourse (what is the judgement)?" He said, "Allāh's Prophet ﷺ separated the couple of Banī 'Ajlān (when the husband accused his wife for an illegal sexual intercourse). The Prophet ﷺ said, 'Allāh knows that one of you two is a liar ; so will one of you repent?' But they refused. He then again said, 'Allāh knows that one of you two is a liar ; so will one of you repent?' But they refused, whereupon he separated them by divorce." Ayyūb (a subnarrator) said : 'Amr bin Dīnār said to me, "In the narration there is something which I do not see you mentioning, i.e. the husband said, "What about my money (*Mahr*)?" The Prophet ﷺ said, "You are not entitled to take back your money, for if you told the truth you have already entered upon her (and consummated your marriage with her) and if you are a liar then you are less entitled to take it back."

(53) CHAPTER. The gift given by a husband to a divorced lady for whom *Mahr* has not been fixed, by virtue of the Statement of Allāh :

"There is no sin on you if you divorce women while yet you have not touched (had sexual relation with) them nor appointed unto them their *Mahr* (bridal money given by the husband to his wife at the time of marriage) (up to) All-Seer of what you do." (V.2:236,237)

And Allāh also said :

"And for divorced women, maintenance (should be provided) on a reasonable (scale). This is a duty on *Al-Muttaqūn*"⁽¹⁾

٥٣٤٩ - حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا إِسْمَاعِيلُ، عَنْ أَيُوبَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ قَذَفَ امْرَأَتَهُ، فَقَالَ: فَرَقَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَخْوَيْ بَنِي الْعَجْلَانِ، وَقَالَ: «اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟» فَأَيَّا، فَقَالَ: «اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟» فَأَيَّا، فَفَرَقَ بَيْنَهُمَا. قَالَ أَيُوبُ: فَقَالَ لِي عَمْرُو بْنُ دِينَارٍ: فِي الْحَدِيثِ شَيْءٌ لَا أَرَاكَ تُحَدِّثُهُ، قَالَ: قَالَ الرَّجُلُ: مَالِي؟ قَالَ: «لَا مَالَ لَكَ، إِنْ كُنْتَ صَادِقًا فَقَدْ دَخَلْتَ بِهَا، وَإِنْ كُنْتَ كَاذِبًا فَهُوَ أَبْعَدُ مِنْكَ». [راجع: ٥٣١١]

٥٣) بَابُ الْمُتَّعَةِ لِلَّتِي لَمْ يُفْرَضْ لَهَا لِقَوْلِهِ تَعَالَى: «لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقُمُ النِّسَاءَ مَا لَمْ تَسْوُهُنَّ أَوْ تَقْرَبُوهُنَّ فَرِيضَةً» إِلَى قَوْلِهِ: «بَصِيرٌ» [البقرة: ٢٣٧-٢٣٦] وَقَوْلِهِ: «وَالْمُطَلاقَاتِ مُتَّعِنُ بِالْمَعْوَفِ حَقًا عَلَى الْمُتَّقِينَ بَشِّرَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ مَا يَنْهَا لَمْكُمْ عَقْلُونَ بَشِّرَ» [البقرة: ٢٤٢-٢٤١] وَلَمْ يَذْكُرْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمُلاعَنةِ مُتَّعَةً حِينَ طَلَّقَهَا زَوْجُهَا.

(1) (Chap. 53) *Al-Muttaqūn* means pious and righteous persons who fear Allāh much=

(the pious). Thus Allāh makes clear His *Ayāt* (laws) to you in order that you may understand". (V.2:241,242)

The Prophet ﷺ did not mention that the gift should be given to the lady whom her husband divorced after they had been involved in a case of *Li'ān*.

5350. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ said to those who were involved in a case of *Li'ān*, "Your accounts are with Allāh. One of you two is a liar. You (husband) have right on her (wife)." The husband said, "My money, O Allāh's Messenger!" The Prophet ﷺ said, "You are not entitled to take back any money. If you have told the truth, the *Mahr* that you paid, was for having sexual relations with her lawfully; and if you are a liar, then you are less entitled to get it back."

٥٣٥ - حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ سَعِيدٍ بْنِ جُبَيرٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ لِلْمُتَنَاهِعِينَ: «حِسَابُكُمَا عَلَى اللَّهِ، أَحَدُكُمَا كَاذِبٌ، لَا سَبِيلَ لَكُمَا عَلَيْهَا». قَالَ: يَا رَسُولَ اللَّهِ، مَالِي؟ قَالَ: لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرِّجِهَا، وَإِنْ كُنْتَ كَاذِبًا فَذَاكَ أَبْعَدُ، وَأَبْعَدُ لَكَ مِنْهَا». [راجع: ٥٣١١]

69 - THE BOOK OF PROVISION: (Outlay)

(1) CHAPTER. And the superiority of providing for one's family.

And the Statement of Allāh : عَزَّ وَجَلَّ
“And they ask you what they ought to spend. Say: That which is beyond your needs. Thus Allāh make clear to you His laws in order that you may give thought in (to) this worldly life and the Hereafter.”
(V.2:219,220)

And Al-Hasan said: “Al-'Afwū” means the surplus (i.e. beyond your needs).

5351. Narrated Abū Mas'ūd Al-Anṣārī: The Prophet ﷺ said, “When a Muslim spends something on his family intending to receive Allāh's reward, it is regarded as *Sadaqa* (act of charity) for him.”

5352. Narrated Abū Hurairah رضي الله عنه: said, “Allāh said: ‘O son of Adam! Spend, and I shall spend on you’.”

5353. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “The one who looks after a widow or a poor person is like a *Mujāhid* (warrior) who fights for Allāh's Cause, or like him who performs *Salāt* (prayers) all the night and observes *Saum*

٦٩ - كتاب النفقات

(١) وَفَضْلُ النَّفَقَةِ عَلَى الْأَهْلِ، وَقُولُ اللَّهِ عَزَّ وَجَلَّ
﴿وَيَسْتَوْكُ مَاذَا يُنْفَعُونَ قُلِ الْمَغْفِرَةُ
كَذَالِكَ يَبْيَنُ اللَّهُ لَكُمُ الْآيَتِ لَمَّا كُمْ
تَنَسَّكُرُونَ، فِي الدُّنْيَا وَالْآخِرَةِ﴾ [البقرة: ٢١٩]
وَقَالَ الْحَسَنُ: ﴿الْمَغْفِرَةُ﴾
الْفَضْلُ.

٥٣٥١ - حَدَّثَنَا أَدَمُ بْنُ أَبِي إِيَامِ: حَدَّثَنَا شُعبَةُ، عَنْ عَدَيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ، عَنْ أَبِي مَسْعُودَ الْأَنْصَارِيِّ: قُلْتُ: عَنِ النَّبِيِّ ﷺ؟ فَقَالَ: عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْسَبُهَا كَانَتْ لَهُ صَدَقَةً».

٥٣٥٢ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مالِكُ، عَنْ أَبِي الرِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ: أَنْفَقْ يَا ابْنَ آدَمَ أَنْفَقْ عَلَيْكَ».

[راجع: ٤٦٨٤]

٥٣٥٣ - حَدَّثَنَا يَحْيَى بْنُ قَرَّاعَةَ: حَدَّثَنَا مالِكُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «السَّاعِي

(fast) all the day.”

على الأرمأة والمسكين كالمجاهد
في سبيل الله، أو القائم الميل الصائم
النهار». [انظر: ٦٠٠٦، ٦٠٠٧]

٥٣٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
أَخْبَرَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ،
عَنْ عَامِرٍ ابْنِ سَعْدٍ، عَنْ سَعْدٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَعُوذُنِي
وَأَنَا مَرِيضٌ بِمَكَّةَ، فَقَلَّتْ لِي مَالٌ،
أُوصِي بِمَالِي كُلَّهِ؟ قَالَ: «لَا»،
قُلْتُ: فَالشَّطَرُ؟ قَالَ: «لَا»، قُلْتُ:
فَالثُّلُثُ؟ قَالَ: (الثُّلُثُ، والثُّلُثُ كَثِيرٌ).
أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ
تَدَعْهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسُ فِي
أَيْدِيهِمْ، وَمَهْمَا أَفَقْتَ فَهُوَ لَكَ صَدَقَةٌ
حَتَّى الْقُمَّةَ تَرْفَعُهَا فِي فِي امْرَأِتِكَ،
وَلَعَلَّ اللَّهُ يَرْفَعُكَ، يَتَقْبَعُ بِكَ نَاسٌ،
وَيُضْرِبُ بِكَ آخَرُونَ».

(٢) بَابُ وُجُوبِ النَّفَقَةِ عَلَى الْأَهْلِ
وَالْعِبَادِ

٥٣٥٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ. حَدَّثَنَا
أَبُو صَالِحٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ:
«أَفْضَلُ الصَّدَقَةِ مَا تَرَكَ غَنِّيًّا، وَالْيَدُ
الْعُلِيَا خَيْرٌ مِنَ الْيَدِ السُّفْلِيِّ، وَابْدُأْ
بِمَنْ تَعُولُ». تَقُولُ الْمَرْأَةُ: إِمَّا أَنْ
تُطْعَمُنِي وَإِمَّا أَنْ تُظْلَقَنِي، وَيَقُولُ
الْعَبْدُ: أُطْعَمُنِي وَاسْتَعْمَلُنِي، وَيَقُولُ

(2) CHAPTER. It is obligatory to spend for one's wife and household.

٥٣٥٥. Narrated Abū Hurairah: The Prophet ﷺ said, “The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependants. A wife says, ‘You should either provide me with food or divorce me.’ A slave says, ‘Give me food and enjoy my service.’ A son says, ‘Give me food; to whom do you leave me?’” The people said, “O Abū Hurairah! Did you hear that from Allāh’s Messenger ﷺ?” He said, “No, it is from my ownself.”

الابن: أطعمني، إلى من تدعوني؟
فقالوا: يا أبا هريرة، سمعت هذا
من رسول الله ﷺ؟ قال: لا، هذا
من كيس أبي هريرة. [راجع: ١٤٢٦]

5356. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, "The best alms is that which you give when you are rich, and you should start first to support your dependants."

٥٣٥٦ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي الْيَتُّمُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ خَالِدٍ بْنِ مُسَاوِفٍ عَنْ أَبِنِ شَهَابٍ، عَنْ أَبْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرٍ غَنِّيًّا، وَأَبْدُلْ يَمْنَ تَعُولُ». [راجع: ١٤٢٦]

(٣) **باب حبس الرجل قوت سنة على أهله، وكيف تفقات العيال؟**

٥٣٥٧ - حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا وَكِيعٌ، عَنْ أَبْنِ عُيَيْنَةَ قَالَ: قَالَ لِي مَعْمَرٌ: قَالَ لِي الثُّورِيُّ: هَلْ سَمِعْتَ فِي الرَّجُلِ يَجْمِعُ لِأَهْلِهِ قُوتَ سَنَتِهِمْ أَوْ بَعْضَ السَّنَةِ؟ قَالَ مَعْمَرٌ: فَلَمْ يَحْضُرْنِي، ثُمَّ ذَكَرْتُ حَدِيثًا حَدَّثَنَا أَبْنُ شَهَابٍ الزُّهْرِيُّ، عَنْ مَالِكِ بْنِ أُوْسٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ الْيَتَمَ ﷺ كَانَ يَبْيَعُ نَخْلَ بَنِي النَّضِيرِ وَيَحِسْ لِأَهْلِهِ قُوتَ سَنَتِهِمْ. [راجع: ٢٩٠٤]

(3) CHAPTER. To provide one's family with food sufficient for one year in advance. And how one should spend on his dependants.

5357. Narrated 'Umar رضي الله عنه that the Prophet ﷺ used to sell the dates of the garden of Banī An-Naḍīr and store food for his family that would cover their needs for a whole year.

٥٣٥٨ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي الْيَتُّمُ قَالَ: حَدَّثَنَا عَقْنَيْلُ، عَنْ أَبْنِ شَهَابٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أُوْسٍ أَبْنُ الْحَدَّاثَنِ، وَكَانَ

5358. Narrated Mālik bin Aus bin Al-Hadathān : Once I set out to visit 'Umar (bin Al-Khaṭṭāb). (While I was sitting there with him) his gatekeeper, Yarfā' came and said, "Uthmān, 'Abdur-Rahmān (bin 'Auf), Az-Zubair and Sa'd (bin Abī Waqqāṣ) are

seeking permission (to meet you)." 'Umar said, "Yes." So he admitted them and they entered, greeted, and sat down. After a short while Yarfā' came again and said to 'Umar, "Shall I admit 'Alī and 'Abbās?" 'Umar said, "Yes." He admitted them and when they entered, they greeted and sat down. 'Abbās said, "O Chief of the believers! Judge between me and this ('Alī)." The group, 'Uthmān and his companions said, "O Chief of the believers! Judge between them and relieve one from the other." 'Umar said, "Wait! I beseech you by Allāh, by Whose Permission both the heaven and the earth stand fast! Do you know that Allāh's Messenger ﷺ said, 'Our (Messenger's) property will not be inherited and whatever we leave is *Ṣadqa* (to be given in charity).' And by that Allāh's Messenger ﷺ meant himself?" The group said, "He did say so." 'Umar then turned towards 'Alī and 'Abbās and said, "I beseech you both by Allāh, do you know that Allāh's Messenger ﷺ said that?" They said, "Yes." 'Umar said, "Now, let me talk to you about this matter. Allāh favoured His Messenger ﷺ with something of this property (war booty) which He did not give to anybody else. And Allāh said:

"And what Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them for which you made no expedition with either cavalry or camelry... Allāh is Able to do all things." (V.59 :6)

"So this property was especially granted to Allāh's Messenger ﷺ. But by Allāh he neither withheld it from you, nor did he keep it for himself and deprive you of it, but he gave it all to you and distributed it among you till only this remained out of it. And out of this property Allāh's Messenger ﷺ used to provide his family with their yearly needs, and whatever remained, he would spend

مُحَمَّدُ بْنُ جُبَيْرٍ بْنِ مُطْلِعِمٍ ذَكَرَ لِي
ذَكْرًا مِنْ حَدِيثِهِ فَانْظَلَقْتُ حَتَّى دَخَلْتُ
عَلَى مَالِكٍ بْنِ أُوْسٍ فَسَأَلْتُهُ فَقَالَ
مَا لِكَ : انْظَلَقْتُ حَتَّى أَدْخُلَ عَلَى عُمَرَ
إِذْ آتَاهُ حَاجَبَةً يَرْفَأُ فَقَالَ : هَلْ لَكَ فِي
عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالرَّئِبِرِ وَسَعْدِ
يَسْتَأْذِنُونَ؟ قَالَ : نَعَمْ، فَأَذْنَ لَهُمْ.
قَالَ : فَدَخَلُوا وَسَلَّمُوا فَجَلَسُوا . ثُمَّ
لَبِثَ يَرْفَأُ قَلِيلًا ، فَقَالَ لِعُمَرَ : هَلْ لَكَ
فِي عَلَيِّ وَعَبَّاسِ؟ قَالَ : نَعَمْ، فَأَذْنَ
لَهُمَا ، فَلَمَّا دَخَلَا سَلَّمَا وَجَلَسَا .
فَقَالَ عَبَّاسُ : يَا أَمِيرَ الْمُؤْمِنِينَ ، افْضِ
بِيَتِي وَبِيَنْ هَذَا ، فَقَالَ الرَّهْفُ عُثْمَانُ
وَأَصْحَابُهُ : يَا أَمِيرَ الْمُؤْمِنِينَ ، افْضِ
بِيَتِهِمَا وَأَرْجِعْ أَحَدَهُمَا مِنَ الْآخِرِ .
فَقَالَ عُمَرُ : اتَّئْدُوا ، أَشْدُدُكُمْ بِالشَّهِ
الَّذِي يَهْتَمُ بِتَقْوُمِ السَّمَاءِ وَالْأَرْضِ ، هَلْ
تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : لَا
نُورَثُ ، مَا تَرَكْنَا صَدَقَةً ، يُرِيدُ رَسُولُ
اللَّهِ ﷺ نَفْسَهُ؟ قَالَ الرَّهْفُ : قَدْ قَالَ
ذَلِكَ . فَأَقْبَلَ عُمَرُ عَلَى عَلَيِّ وَعَبَّاسِ
فَقَالَ : أَشْدُدُكُمَا بِاللَّهِ ، هَلْ تَعْلَمَنَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ؟ قَالَ : قَدْ
قَالَ ذَلِكَ ، قَالَ عُمَرُ : فَإِنِّي أَحَدُكُمْ
عَنْ هَذَا الْأَمْرِ ، إِنَّ اللَّهَ كَانَ خَصَّ
رَسُولَهُ ﷺ فِي هَذَا الْمَالِ بِشَيْءٍ لَمْ
يُعْطِهِ أَحَدًا غَيْرَهُ ، قَالَ اللَّهُ : «وَمَا أَفَأَهَ
اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَحْتَ عَلَيْهِ

where Allāh's Property (the revenues of *Zakāt*) used to be spent. Allāh's Messenger ﷺ kept on acting like this throughout his lifetime. Now I beseech you by Allāh, do you know that?" They said, "Yes." Then 'Umar said to 'Alī and 'Abbās, "I beseech you by Allāh, do you both know that?" They said, "Yes." 'Umar added, "When Allāh had taken His Messenger ﷺ unto Him, Abū Bakr said, 'I am the successor of Allāh's Messenger ﷺ.' So he took charge of that property and did with it the same what Allāh's Messenger ﷺ used to do, and both of you knew all about it then." Then 'Umar turned towards 'Alī and 'Abbās and said, "You both claim that Abū Bakr was so-and-so! But Allāh knows that he was honest, sincere, pious and right (in that matter). Then Allāh caused Abū Bakr to die, and I said, 'I am the successor of Allāh's Messenger ﷺ and Abū Bakr.' So I kept this property in my possession for the first two years of my rule, and I used to do the same with it as Allāh's Messenger ﷺ and Abū Bakr used to do. Later both of you ('Alī and 'Abbās) came to me with the same claim and the same problem. (O 'Abbās!) You came to me demanding your share from (the inheritance of) the son of your brother, and he ('Alī) came to me demanding his wife's share from (the inheritance of) her father. So I said to you, 'If you wish I will hand over this property to you, on condition that you both promise me before Allāh that you will manage it in the same way as Allāh's Messenger ﷺ and Abū Bakr did, and as I have done since the beginning of my rule; otherwise you should not speak to me about it.' So you both said, 'Hand over this property to us on this condition.' And on this condition I handed it over to you. I beseech you by Allāh, did I hand it over to

من حَيْلٍ وَلَا رِكَابٍ^١ إلى قوله:
 «فَقَرِيرٌ» فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ، وَاللَّهُ مَا احْتَارَهَا دُونَكُمْ وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ. لَقَدْ أَعْطَاكُمُوهَا وَبَيْهَا فِي كُمْ حَتَّى بَقَيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةً سَتَّيْمِ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقَى، فَيَجْعَلُهُ مَعْجَلَ مَا لِلَّهِ، فَعَمِلَ بِذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاةً. أَنْشَدْتُكُمْ بِاللَّهِ، هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ، قَالَ لِعَلَيِّ وَعَبَّارِيْنِ: أَنْشَدْكُمَا بِاللَّهِ، هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ. ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ فَقَبضَهَا أَبُو بَكْرٍ فَعَمِلَ فِيهَا بِمَا عَمِلَ بِهِ فِيهَا رَسُولُ اللَّهِ ﷺ وَأَنْتُمَا جِئْنَاهُ - وَأَقْبَلَ عَلَيَّ عَلَيِّ وَعَبَّارِيْنِ - تَزَعَّمَانِ أَنَّ أَبَا بَكْرٍ كَذَا وَكَذَا؟ وَاللَّهُ يَعْلَمُ، أَنَّهُ فِيهَا صَادِقٌ بَارِ رَاشِدٌ تَابِعٌ لِلْحَقِّ. ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ، فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ، فَقَبضَهَا سَتَّيْنَ أَعْمَلَ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، ثُمَّ جِئْنَاهُنِي وَكَلِمْتُكُمَا وَاحِدَةً وَأَمْرُكُمَا جَمِيعَ، جِئْنَتِي تَسْأَلِي نَصِيبِكَ مِنْ أَبْنِ أَخِيكَ، وَأَتَيْتُهُ هَذَا بِسَأْلِنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا فَقُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهُ إِلَيْكُمَا عَلَى أَنَّ

them on that condition?" The group said, "Yes." 'Umar then faced 'Ali and 'Abbas and said, "I beseech you both by Allāh, did I hand it over to you both on that condition?" They both said, "Yes." 'Umar added, "Do you want me now to give a decision other than that? By Him with Whose Permission (Order) both the heaven and the earth stand fast, I will never give any decision other than that till the Hour is established! But if you are unable to manage it (that property), then return it to me and I will be sufficient for it on your behalf." (See H. 3094)

عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثَاقُهُ لَتَعْمَلَانِ فِيهَا
بِمَا عَوْلَمْتُ بِهِ رَسُولُ اللَّهِ وَبِمَا عَمِلَ
بِهِ فِيهَا أَبُو بَكْرٌ، وَبِمَا عَمِلْتُ بِهِ فِيهَا
مُنْذُ وُلِّيْهَا، إِلَّا فَلَا تُكَلِّمَانِي فِيهَا.
فَقَلَّتُمَا: ادْفَعُهَا إِلَيْنَا بِذَلِكَ، فَدَفَعْتُهَا
إِلَيْكُمَا بِذَلِكَ. أَنْشُدُكُمْ بِاللَّهِ هَلْ
دَفَعْتُهَا إِلَيْهِمَا بِذَلِكَ؟ فَقَالَ الرَّهْطُ:
نَعَمْ. قَالَ: فَأَقْبِلَ عَلَى عَلَيِّ وَعَبَّاسٍ
فَقَالَ: أَنْشُدُكُمَا بِاللَّهِ هَلْ دَفَعْتُهَا
إِلَيْكُمَا بِذَلِكَ؟ قَالَا: نَعَمْ. قَالَ:
أَفَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذَلِكَ؟
فَوَالَّذِي يَأْذِنُهُ تَقْوُمُ السَّمَاءُ وَالْأَرْضُ
لَا أَنْصِبُ فِيهَا قَضَاءً غَيْرَ ذَلِكَ حَتَّى
تَقْوُمَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهَا
فاذْفَعُهَا، فَأَنَا أَكْفِيْكُمَاها. [راجع:
٢٩٤]

(٤) بَابُ نَفَقَةِ الْمَرْأَةِ إِذَا غَابَ عَنْهَا رَوْحُجُها، وَنَفَقَةِ الْوَلَدِ

٥٣٥ - حَدَّثَنَا ابْنُ مُقاَاتِلٍ:
أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنْ
ابْنِ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ
هِنْدُ بْنُتُ عَتَبَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ،
إِنَّ أَبَا سُفْيَانَ رَجُلًا مِسْكِيًّا، فَهُلْ
عَلَيَّ حَرَجٌ أَنْ أُظْعِمَ مِنَ الدَّيْرِ لَهُ،
عِبَالِنَا؟ قَالَ: «لَا، إِلَّا بِالْمَعْرُوفِ». [راجع:
٢٢١١]

٥٣٦ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا

٥٣٦. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "If the wife gives of her

husband's property (something in charity) without his permission, he will get half the reward."

عَدُدُ الرِّزْقِ، عَنْ مَعْرِيرِ، عَنْ هَمَامَ
قَالَ: سَيَغْتُ أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أَنْفَقْتَ
الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا مِنْ غَيْرِ أُمْرِهِ
فَلَهُ نِصْفُ أَجْرِهِ». [راجع: ٢٠٦]

(٥) بَابٌ : ﴿وَالْوَالِدُثُ يُرِضِّعُنَ أُولَادَهُنَّ
حَوْلَيْنِ كَالِمَيْنِ لِمَنْ أَرَادَ أَنْ يُمْكِنَ الْرَّصَاعَةَ﴾
إِلَى قَوْلِهِ: ﴿بَصِيرٌ﴾ وَقَالَ: ﴿وَوَحْلَمُهُ
وَفَصَنَلُهُ ثَلَاثُونَ شَهْرًا﴾ وَقَالَ: ﴿وَإِنْ
تَعَسَّرْتُمْ فَسَرْطُضُ لَهُ أُخْرَى، لِيُنْقُذُ دُوْ
سَعَقَ تِنْ سَعَيْهِ وَمَنْ قُرِرَ عَلَيْهِ رِزْقُهُ﴾
إِلَى قَوْلِهِ: ﴿بَعْدَ عُشْرِ شَهْرًا﴾

وَقَالَ يُؤْنِسُ عَنِ الزُّهْرِيِّ: نَهَى
اللَّهُ تَعَالَى أَنْ تُضَارَّ وَالِدَةَ بَوْلِدَهَا،
وَذَلِكَ أَنْ تَقُولَ الْوَالِدَةُ: لَسْتُ
مُرْضِعَتَهُ، وَهِيَ أَمْثَلُ لَهُ غِذَاءً وَأَشْفَقُ
عَلَيْهِ وَأَرْفَقُ بِهِ مِنْ غَيْرِهَا. فَلَيْسَ لَهَا
أَنْ تَأْبَى بَعْدَ أَنْ يُعْطِيَهَا مِنْ نَفْسِهِ مَا
جَعَلَ اللَّهُ عَلَيْهِ، وَلَيْسَ لِلْمُؤْلُودِ لَهُ أَنْ
يُضَارَّ بَوْلِيَهُ وَالِدَتُهُ، فَيَمْنَعُهَا أَنْ
تُرْضِعَهُ ضِرَارًا لَهَا إِلَى غَيْرِهَا، فَلَا
جُنَاحَ عَلَيْهِمَا أَنْ يَسْتَرْضِعاً عَنْ طِبِّ
نَفْسِ الْوَالِدِ وَالْوَالِدَةِ، فَإِنْ أَرَادَا
فِصَالًا عَنْ تَرَاضِيهِمَا وَتَشَاؤِرِ، فَلَا
جُنَاحَ عَلَيْهِمَا بَعْدَ أَنْ يَكُونَ ذَلِكَ عَنْ
تَرَاضِيهِمَا وَتَشَاؤِرِ. ﴿وَفَصَنَلُهُ﴾:
فِطَامُهُ.

(5) CHAPTER. "The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling... (up to)... Allāh is All-Seer of what you do". (V.2:233)

And Allāh also said :

"And the bearing of him (the child) and the weaning of him is (a period of) 30 months." (V.46:15)

And Allāh said :

"But if you make difficulties for one another, then some other woman may give suck for him (the child's father). Let the rich man spend according to his means and the man whose resources are restricted... (up to)... after hardship, ease." (V.65:6,7)

Az-Zuhri said : Allāh has forbidden that a (divorced) mother should hurt her child by saying, "I am not going to suckle it," for her milk is the best for it and she is usually kinder and more gentle to it than any other woman. Therefore she should not refuse (to suckle) it after her husband has provided her with what Allāh has enjoined upon him. And a father should not hurt his child and its mother by preventing the latter from suckling it just to harm her by giving it to some other woman. But there is no sin on them if both parents willingly agree to have their child suckled by some other woman; and there is no sin on them if they both want to wean their child on condition that their decision be based on mutual understanding and consultation .

(6) CHAPTER. The working of a lady in her husband's house.

5361. Narrated 'Alī: Fātima عليها السلام went to the Prophet ﷺ complaining about her sufferings and hurts from the stone hand mill on her hands. She heard that the Prophet ﷺ had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to 'Āishah. When the Prophet ﷺ came, 'Āishah informed him about that. 'Alī added: So the Prophet ﷺ came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, "Stay where you are." Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, "Shall I direct you to something better than what you have requested? When you go to bed say 'Subhān Allāh' thirty-three times, 'Alhamdulillāh' thirty-three times, and 'Allāhu Akbar' thirty-four times, for that is better for you than a servant."

(7) CHAPTER. A servant for one's wife.

5362. Narrated 'Alī bin Abī Ṭālib : Fātima عليها السلام came to the Prophet ﷺ asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite 'Subhān Allāh' thirty-three times, 'Alhamdulillāh' thirty-three times, and 'Allāhu Akbar' thirty-four times." 'Alī added, "I have never failed to recite it ever since." Somebody asked, "Even on the night of the battle of Šiffin?" He said, "No, even on the night of the battle of Šiffin."

(٦) بَابُ عَمَلِ الْمَرْأَةِ فِي بَيْتِ زَوْجِهَا

٥٣٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي الْحَكْمُ عَنْ ابْنِ أَبِي لَيْلَى: حَدَّثَنَا عَلَيْيَ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ أَتَتِ النَّبِيَّ ﷺ تَشْكُو إِلَيْهِ مَا تُلْقَى فِي يَدِهَا مِنَ الرَّحْنِ، وَبَلَغَهَا أَنَّهُ جَاءَ رَوْقِيْ، فَلَمْ تُصَادِفْ فَذَكَرَتْ ذَلِكَ لِعَائِشَةَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ عَائِشَةً، قَالَ: فَجَاءَنَا وَقَدْ أَخْدَنَا مَضَاجِعَنَا، فَذَهَبَنَا نَقُومُ فَقَالَ: «عَلَى مَكَانِكُمَا»، فَجَاءَ فَقَعَدَ يَتَبَرَّجُ وَبَيْنَهَا حَتَّى وَجَدَتْ بَرَدَ قَدَمَيْهِ عَلَى بَطْنِي فَقَالَ: «أَلَا أَذْلُكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَا: إِذَا أَخْدَنْتُمَا مَضَاجِعَكُمَا أَوْ أَوْيَثُمَا إِلَى فِرَاشِكُمَا فَسَبَّحَا ثَلَاثَةَ وَثَلَاثَيْنَ، وَاحْمَدَا ثَلَاثَةَ وَثَلَاثَيْنَ، وَكَبَرَا أَرْبَعَا وَثَلَاثَيْنَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ». [راجع: ٣١١٣]

(٧) بَابُ خَادِمِ الْمَرْأَةِ

٥٣٦٢ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُهْيَانٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدٍ: سَمِعَ مُجَاهِدًا: سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ أَبِي لَيْلَى يُحَدِّثُ عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ أَتَتِ إِلَيْهِ النَّبِيِّ ﷺ سَأَلَهُ خَادِمًا فَقَالَ: «أَلَا خَيْرُكُمَا مَا هُوَ خَيْرٌ لَكُمْ مِنْهُ؟ تُسَبِّحُونَ اللَّهَ عِنْدَ مَنَامِكُمْ ثَلَاثَةَ

وَلَاثِينَ، وَتَحْمِدِينَ اللَّهَ ثَلَاثَةً
وَلَاثِينَ، وَتَكَبِّرِينَ اللَّهَ أَرْبَعَةً
وَلَاثِينَ». ثُمَّ قَالَ سُفِّيَانُ: إِحْدَاهُنَّ
أَرْبَعٌ وَلَاثَلُونَ فَمَا تَرَكُوهَا بَعْدُ، قِيلَ:
وَلَا لَيْلَةَ صِفَيْنَ؟ قَالَ: وَلَا لَيْلَةَ
صِفَيْنَ. [راجع: ٣١١٣]

(8) CHAPTER. A man's serving his family.

5363. Narrated Al-Aswad bin Yazid: I asked ‘Aishah رضي الله عنها, “What did the Prophet ﷺ use to do at home?” She said, “He used to work for his family, and when he heard the *Adhān* [call for the *Salāt* (prayer)], he would go out.”

(٨) **بَابُ خَدْمَةِ الرَّجُلِ فِي أَهْلِهِ**
٥٣٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ
عَرْعَرَةَ: حَدَّثَنَا شُبَّهُ، عَنِ الْحَكَمِ بْنِ
عُثْيَةَ: عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ
بْنِ يَزِيدَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا: مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي
الْبَيْتِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهَةٍ
أَهْلِهِ إِذَا سَمِعَ الْأَذَانَ خَرَجَ.

[راجع: ٦٧٦]

(٩) **بَابُ إِذَا لَمْ يُتَفِقِ الرَّجُلُ فِي لَمَرْأَةٍ**
أَنْ تَأْخُذَ بِغَيْرِ عِلْمِهِ مَا يَكْفِيَهَا وَوَلَدَهَا
بِالْمَعْرُوفِ

(9) CHAPTER. If a man does not provide for his family, then the wife can take of his wealth what is sufficient for her needs and the needs of her children and the amount should be just and reasonable.

5364. Narrated ‘Aishah رضي الله عنها: Hind bint ‘Utba said, “O Allāh’s Messenger! Abū Sufyān is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?” The Prophet ﷺ said, “Take what is sufficient for you and your children, and the amount should be just and reasonable.”

٥٣٦٤ - حَدَّثَنِي مُحَمَّدُ بْنُ
الْمُشَّنِّي: حَدَّثَنَا يَحْيَى، عَنْ هَشَامِ
قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ أَنَّ
هِنْدَأَ بِنْتَ عُثْيَةَ قَالَتْ: يَا رَسُولَ اللَّهِ
إِنَّ أَبَا سُفِّيَانَ رَجُلٌ شَحِيجٌ، وَلَيْسَ
يُعْطِنِي مَا يَكْفِيَنِي وَوَلَدِي إِلَّا مَا
أَخْدُثُ مِنْهُ وَهُوَ لَا يَعْلَمُ، فَقَالَ:
خُذْهِ مَا يَكْفِيَكَ وَوَلَدَكَ بِالْمَعْرُوفِ.

[راجع: ٢٢١١]

(10) CHAPTER. A woman should take care of the wealth of her husband, and also of what he gives her for expenditures.

5365. Narrated Abū Hurairah رضي الله عنه said, "The best women who ride the camels, are the women of Quraish." (Another narrator said) The Prophet ﷺ said, "The righteous among the women of Quraish are those who are kind to their young ones and who look after their husband's property." (See H. 3434)

**(١٠) بَابُ حِفْظِ الْمَرْأَةِ زَوْجَهَا فِي
ذَاتِ يَدِهِ وَالنَّفَقَةِ**

٥٣٦٥ - حدثنا علی بن عبد الله: حدثنا سفيان: حدثنا ابن طاویس عن أبيه. وأبو الزناد عن الأعرج، عن أبي هریرة: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ قَالَ: «خَيْرُ نِسَاءِ رَكِينِ الْإِبْلِ
نِسَاءُ فُرَيْشٍ» - وَقَالَ الْآخَرُ: صَالِحٌ
نِسَاءُ فُرَيْشٍ - أَحْنَاهُ عَلَى وَلَدٍ فِي
صَغْرِهِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ
يَدِهِ». وَيُذَكَّرُ عَنْ مُعاوِيَةَ وَابْنِ عَبَّاسٍ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ. [راجع: ٣٤٣٤]

(١١) بَابُ كِسْوَةِ الْمَرْأَةِ بِالْمَعْرُوفِ

(11) CHAPTER. Providing one's wife with clothes reasonably.

5366. Narrated 'Alī رضي الله عنه: The Prophet ﷺ gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk.

٥٣٦٦ - حدثنا حجاج بن منهايل، حدثنا شعبة قال: أخبرني عبد الملك بن ميسرة قال: سمعت زيد بن وهب عن علي رضي الله عنه قال: آتني إلى النبي ص حلة سيراء فلبسها. فرأيت العصب في وجهه فشققتها بين نسائي. [راجع: ٢٦١٤]

**(١٢) بَابُ عَزْنِ الْمَرْأَةِ زَوْجَهَا فِي
وَلَدِهِ**

(12) CHAPTER. A lady should help her husband in looking after his children.

5367. Narrated Jābir bin 'Abdullāh رضي الله عنه: My father died and left seven or nine girls and I married a matron. Allāh's Messenger ﷺ said to me, "O Jābir! Have you married?" I said, "Yes." He said, "A virgin or a matron?" I replied, "A matron." He said, "Why not a virgin, so that you might play with her and she with you, and you might

٥٣٦٧ - حدثنا مسدد: حدثنا حماداً ابن زيد، عن عمرو، عن جابر بن عبد الله رضي الله عنهما قال: ملك أبي وترك سبع بنات أو تسع بنات، فتزوجت امرأة ثياباً: فقال لي

amuse her and she amuse you." I said, "‘Abdullāh (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them." On that he said, "May Allāh bless you," or "That is good."

رَسُولُ اللَّهِ ﷺ : «تَرَوْجَتْ يَا جَابِرُ؟»
فَقُلْتُ : نَعَمْ ، فَقَالَ : «بِكْرًا أُمَّ تَيَّبًا؟»
فَقُلْتُ : بَلْ تَيَّبًا ، قَالَ : «فَهَلَا جَارِيَةً
تُلَاعِبُهَا وَتُلَاعِبُكَ ، وَتُصَاحِحُهَا
وَتُصَاحِحُكَ؟» قَالَ : فَقُلْتُ لَهُ : إِنَّ
عَبْدَ اللَّهِ هَلْكَ وَتَرَكَ بَنَاتِ ، وَإِنِّي
كَرِهُتُ أَنْ أَجِئَهُمْ بِمِثْلِهِنَّ ،
فَتَرَوْجَتْ اُمْرَأَةً تَقُومُ عَلَيْهِنَّ
وَتُصَلِّحُهُنَّ . فَقَالَ : «بَارَكَ اللَّهُ لَكَ
أَوْ خَيْرًا». [راجع: ٤٤٣]

(١٢) بَابُ نَفَقَةِ الْمُسْرِ عَلَى أَهْلِهِ

(13) CHAPTER. The expenditure of a poor man on his family.

5368. Narrated Abū Hurairah رضي الله عنه: A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ said, "Why?" He said, "I had sexual intercourse with my wife while fasting (in the month of Ramaḍān)." The Prophet ﷺ said to him, "Manumit a slave (as expiation)." He replied, "I cannot afford that." The Prophet ﷺ said, "Then fast for two successive months." He said, "I cannot." The Prophet ﷺ said, "Then feed sixty poor persons." He said, "I have nothing to do that." In the meantime a basket full of dates was brought to the Prophet ﷺ. He said, "Where is the questioner?" The man said, "I am here." The Prophet ﷺ said (to him), "Give this (basket of dates) in charity (as expiation)." He said, "O Allāh's Messenger! Shall I give it to poorer people than us? By Him Who sent you with the Truth, there is no family between the two mountains (of Al-Madīnah) poorer than us." The Prophet ﷺ smiled till his premolar teeth became visible. He then said, "Then, you take it." (See H. 1936)

٥٣٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ :
حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ : حَدَّثَنَا ابْنُ
شَهَابٍ عَنْ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :
أَنِي النَّبِيُّ ﷺ زَجْلُ فَقَالَ : هَلْ كُنْتُ ،
قَالَ : «وَلِمَ؟» قَالَ : وَقَعْتُ عَلَى أَهْلِي
فِي رَمَضَانَ ، قَالَ : «فَأَعْتَقْ رَقَبَةً».
قَالَ : لَيْسَ عِنْدِي ، قَالَ : «فَاضْمِ
شَهْرَيْنِ مُتَابِعَيْنِ». قَالَ : لَا أُسْتَطِعُ ،
قَالَ : «فَأُظْعِنُ سَيِّنَ مُسْكِنًا» ، قَالَ :
لَا أَجِدُ ، فَأُتَيَ النَّبِيُّ ﷺ بَعْرَقَ فِيهِ
نَمْرٌ فَقَالَ : «أَيْنَ السَّائِلُ؟» قَالَ : هَا
أَنَا ذَا ، قَالَ : «تَصَدَّقْ بِهَذَا» ، قَالَ :
عَلَى أَخْوَاجِ مِنَا يَا رَسُولَ اللَّهِ؟ فَوَالَّذِي
بَعْثَكَ بِالْحَقِّ مَا بَيْنَ لَابْتِهَا أَهْلُ بَيْتٍ
أَخْوَاجُ مِنَا ، فَصَحَّكَ النَّبِيُّ ﷺ حَتَّى

بَدَثْ أُنْيَابُهُ، قَالَ: «فَأَتُّشُّمْ إِذَا».

[راجع: ١٩٣٦]

(14) CHAPTER. (The Statement of Allāh :)
“And on the (father’s) heir is incumbent the like of that (which was incumbent on the father)” (V.2:233)

“And is a woman chargeable with any thing thereof? And Allāh said:

“Allāh puts forward (another) example of two men, one of them dumb...” (V.16: 76)

(١٤) بَابٌ: «وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ» [البقرة: ٢٢٣] وَهُلْ عَلَى الْمَرْأَةِ مِنْهُ شَيْءٌ؟ «وَصَرَبَ اللَّهُ مَنَّا رَجُلَيْنِ أَحَدُهُمَا أَبْنَكُمْ» [النَّحْل: ٧٦].

5369. Narrated Umm Salama: I said, “O Allāh’s Messenger! Shall I get a reward (in the Hereafter) if I spend on the children of Abū Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?” The Prophet ﷺ said, “Yes, you will be rewarded for that which you will spend on them.”

٥٣٦٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بْنَتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ لِي مِنْ أَجْرٍ فِي بَنِي أَبِي سَلَمَةَ أَنْ أُفْنِقَ عَلَيْهِمْ وَلَسْتُ بِتَارِكِهِمْ هَكَذَا وَهَكَذَا إِنَّمَا هُمْ بَنِي، قَالَ: «نَعَمْ، لَكَ أَجْرٌ مَا أَنْفَقْتِ عَلَيْهِمْ». [راجع: ١٤٦٧]

٥٣٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: قَالَتْ هَنْدُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيقٌ فَهُلْ عَلَيَّ جُنَاحٌ أَنْ أَخُذَ مِنْ مَالِهِ مَا يَكْفِينِي وَبَيْئِ؟ قَالَ: «خُذْهِ بِالْمَعْرُوفِ». [راجع: ٢٢١١]

(15) CHAPTER. The statement of the Prophet ﷺ: “If one dies leaving debts to be repaid or dependants to be taken care of, it is for me (to pay the debts and look after the needy dependants).”

5371. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: A dead man in debt used to be brought to Allāh's Messenger ﷺ, who would ask, "Has he left anything to repay his debts?" If he was informed that he had left something to cover his debts, the Prophet ﷺ would offer the funeral Ṣalāt (prayer) for him; otherwise he would say to the Muslims (present there), "Offer the funeral Ṣalāt (prayer) for your friend"; but when Allāh (enriched) the Prophet ﷺ by making him victorious (in his Holy-expeditions), he said, "I am closer to the believers than themselves, so, if one of the believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs."

5371 - حدثنا يحيى بن بكيه: حدثنا الراية، عن عقيل، عن ابن شهاب، عن أبي سلمة، عن أبي هريرة رضي الله عنه: أنَّ رَسُولَ اللهِ كَانَ يُؤْتَى بِالرَّاجِلِ الْمُتَوَفِّى عَلَيْهِ الْدِينُ، فَيَسَأُلُّ: «هَلْ تَرَكَ لِدِينِهِ فَضْلًا؟» فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى، وَإِلَّا قَالَ لِلْمُسْلِمِينَ: «صَلُّوا عَلَى صَاحِبِكُمْ»، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتوْحَ قَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ، فَمَنْ تُوْفَى مِنَ الْمُؤْمِنِينَ فَتَرَكَ دِينًا فَعَلَيَّ قَضاؤُهُ، وَمَنْ تَرَكَ مالًا فَلِيَوْرَثِهِ». [راجع: ٢٢٩٨]

(١٦) باب المراضع من المطالبات وغیره

(16) CHAPTER. Freed female slaves or any other women can be wet nurses.

5372. Narrated Umm Ḥabība, the wife of the Prophet ﷺ: I said, "O Allāh's Messenger! Will you marry my sister, the daughter of Abū Sufyān." The Prophet ﷺ said, "Do you like that?" I said, "Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister." He said, "That is not lawful for me." I said, "O Allāh's Messenger! We have heard that you want to marry Durra, the daughter of Abū Salama." He said, "You mean the daughter of Umm Salama?" I said, "Yes.." He said, "Even if she were not my stepdaughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abū Salama. So you should not present to me your daughters and sisters."

Narrated 'Urwa: Thuwaiba had been a slave-girl whom Abū Lahab had emancipated.

5372 - حدثنا يحيى بن بكيه: حدثنا الراية، عن عقيل، عن ابن شهاب: أخبرني عروة: أنَّ زَيْنَبَ بْنتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أَمَّ حَبِيبَةَ زَوْجَ السَّيِّدِ كَانَتْ فَالْتَّ: قُلْتُ: يَا رَسُولَ اللهِ، أَنْكِحْ أُخْتِي ابْنَةَ أَبِي سُفْيَانَ، قَالَ: «وَتُنْجِبِينَ ذَلِكَ؟» قُلْتُ: نَعَمْ: لَسْتُ لَكَ بِمُحْلِيَّةِ، وَأَحْبُّ مَنْ شاركَنِي فِي الْخَيْرِ أُخْتِي، فَقَالَ: «إِنَّ ذَلِكَ لَا يَجْلِلُ لِي»، فَقُلْتُ: يَا رَسُولَ اللهِ، فَوَاللهِ إِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تُنْكِحَ دُرَّةَ بْنتَ أَبِي سَلَمَةَ، فَقَالَ: «ابْنَةَ أَمَّ سَلَمَةَ؟» فَقُلْتُ: نَعَمْ، قَالَ:

فَوَاللَّهِ لَوْلَمْ تَكُنْ رَبِيعَتِي فِي حَجْرِي
مَا حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ
الرَّضَاعَةِ، أَرْضَعْتُنِي وَأَبَا سَلَمَةَ ثُوَيْبَةَ،
فَلَا تَعْرِضْنِ عَلَيَّ بَنَاتِكُنَّ وَلَا
أَخْوَاتِكُنَّ».

وَقَالَ شُعَيْبٌ، عَنِ الزُّهْرِيِّ: قَالَ
عُرْوَةُ ثُوَيْبَةَ أَعْنَفَهَا أَبُو لَهَّبٍ.

[راجع: ٥١٠١]

70 – THE BOOK OF FOODS [MEALS] :

٧٠ - كتاب الأطعمة

(1) CHAPTER. Statement of Allāh : تَمَّالِي اللَّهُ تَعَالَى : «كُلُوا مِنْ طَيْبَتِ مَا رَزَقْنَاكُمْ» الآية [البقرة: ١٧٢]. وَقَوْلِهِ : «أَنْتُمُوا مِنْ طَيْبَتِ مَا كَسَبْتُمْ» [البقرة: ٢٦٧] وَقَوْلِهِ : «كُلُوا مِنَ الطَّيْبَاتِ وَاعْمَلُوا صَلِحًا إِلَيْنَا تَعْمَلُونَ عَلَيْنَا» [المؤمنون: ٥١].

“[O you who believe (in the Oneness of Allāh — Islamic Monotheism)] Eat of the lawful things that We have provided you with...” (V.2:172)

And His Statement :

“[O you who believe (in the Oneness of Allāh — Islamic Monotheism)] Spend of the good things which you have (legally) earned.” (V.2:267)

And His Statement :

“[O (you) Messengers!] Eat of the *At-Tayyibāt* [all kinds of *Halal* (lawful) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products fats, vegetables, fruits etc.)] and do righteous deeds. Verily, I am Well-Acquainted with what you do.” (V.23:51)

5373. Narrated Abū Mūsā Al-Ash'arī رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom).”

(١) بَابُ قَوْلِ اللَّهِ تَعَالَى : «كُلُوا مِنْ طَيْبَتِ مَا رَزَقْنَاكُمْ» الآية [البقرة: ١٧٢]. وَقَوْلِهِ : «أَنْتُمُوا مِنْ طَيْبَتِ مَا كَسَبْتُمْ» [البقرة: ٢٦٧] وَقَوْلِهِ : «كُلُوا مِنَ الطَّيْبَاتِ وَاعْمَلُوا صَلِحًا إِلَيْنَا تَعْمَلُونَ عَلَيْنَا» [المؤمنون: ٥١].

٥٣٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفِيَّانُ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ : «أَطْعِمُوا الْجَائعَ، وَعُودُوا الْمَرِيضَ، وَفُكُوا الْعَانِيَ». قَالَ سُفِيَّانُ : والعلاني : الأسيير. [راجع: ٣٠٤٦]

٥٣٧٤ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى : حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ : مَا شَيَّعَ آلُ مُحَمَّدٍ ﷺ مِنْ طَعَامٍ ثَلَاثَةَ أَيَّامٍ حَتَّى قُضِيَ .

٥٣٧٥ - وَعَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ : أَصَابَنِي جَهْدٌ شَدِيدٌ

5374. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The family of Muḥammad ﷺ did not eat their fill for three successive days till he died.

5375. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Once while I was in a state of fatigue (because of severe hunger), I met ‘Umar

bin Al-Khaṭṭāb, so I asked him to recite a Verse from Allāh's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allāh's Messenger ﷺ standing by my head. He said, "O Abū Hurairah!" I replied, "Labbaik, O Allāh's Messenger, and Sa'daik!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abū Hirr!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met 'Umar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O 'Umar, took over the case. By Allāh, I asked you to recite a Verse to me while I knew it better than you." On that 'Umar said to me, "By Allāh, if I admitted and entertained you, it would have been dearer to me than having nice red camels."

فَلَقِيْتُ عَمَرَ بْنَ الْخَطَّابِ، فَاسْتَفْرَأْتُهُ آيَةً مِنْ كِتَابِ اللَّهِ، فَدَخَلَ دَارَهُ وَفَتَحَهَا عَلَيَّ فَمَشَيْتُ غَيْرَ بَعِيدٍ فَخَرَرْتُ لَوْجَهِي مِنَ الْجَهْدِ وَالْجُوعِ، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ عَلَى رَأْسِي فَقَالَ: «يَا أَبَا هُرَيْرَةَ»، فَقَلَّتْ: لَيْكَ رَسُولُ اللَّهِ وَسَعْدِيَكَ، فَأَخَذَ بَيْدِي فَاقْامَيْتَ وَعَرَفَ الَّذِي بِي، فَانْتَلَقَ بِي إِلَى رَحْلِهِ فَأَمَرَ لِي بِعُسْسٍ مِنْ لَبِنٍ فَشَرَبْتُ مِنْهُ ثُمَّ قَالَ: «عُدْ فَاشَرِبْ بِي أَبَا هُرَرَةَ»، فَعُدْتُ فَشَرِبْتُ ثُمَّ قَالَ: «عُدْ» فَعُدْتُ فَشَرِبْتُ حَتَّى اسْتَوَى بَطْنِي فَصَارَ كَالْقُدْحِ، قَالَ: فَلَقِيْتُ عَمَرَ وَذَكَرْتُ لَهُ الَّذِي كَانَ مِنْ أَمْرِي وَقُلْتُ لَهُ: تَوَلَّى ذَلِكَ مَنْ كَانَ أَحَقَّ بِهِ مِنْكَ يَا عَمَرُ، وَاللَّهُ لَقَدْ اسْتَفْرَأْتُكَ الْآيَةَ وَلَا نَأْفِرُ لَهَا مِنْكَ. قَالَ عَمَرُ: وَاللَّهِ لَأَنْ أَكُونَ أَدْخَلْتُكَ أَحَبَّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي مِثْلُ حُمْرَ الْعَمَّ.

[انظر: ٦٢٤٦ ، ٦٤٥٢]

(٢) بَابُ التَّسْمِيَّةِ عَلَى الطَّعَامِ وَالْأَكْلِ بِالْيَمِينِ

٥٣٧٦ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا سُفْيَانُ قَالَ: الْوَلِيدُ بْنُ كَثِيرٍ أَخْبَرَنِي: أَنَّهُ سَمِعَ وَهْبَ بْنَ كَيْسَانَ: أَنَّهُ سَمِعَ عَمَرَ بْنَ أَبِي سَلَمَةَ يَقُولُ: كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي

(2) CHAPTER. One should mention the Name of Allāh on starting to eat, and one should eat with his right hand.

5376. Narrated 'Umar bin Abī Salama: I was a boy under the care of Allāh's Messenger ﷺ and my hand used to go around the dish while eating. So Allāh's Messenger ﷺ said to me, 'O boy! Mention the Name of Allāh and eat with your right hand, and eat of the dish what is nearer to you.' Since then I have applied those instructions while eating.

الصَّفْحَةِ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا غُلَامُ سَمِّ الَّهُ وَكُلْ بِيمِينِكَ وَكُلْ مِمَّا يَلِيكَ»، فَمَا زَالَتْ تِلْكَ طَعْمَتِي بَعْدُ. [انظر: ٥٣٧٧، ٥٣٧٨]

(٣) بَابُ الْأَكْلُ مِمَّا يَلِيهِ

وَقَالَ أَنَسُ: قَالَ النَّبِيُّ ﷺ: «اذْكُرُوا اسْمَ اللَّهِ، وَلِيَكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ». [٥٣٧٨]

٥٣٧٧ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ ابْنِ عَمْرُو بْنِ حَلْحَلَةَ الدَّيْلِيِّ، عَنْ وَهْبِ بْنِ كَيْسَانَ أَبِي نُعَيْمٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ وَهُوَ ابْنُ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَ: أَكَلْتُ يَوْمًا مَعَ رَسُولِ اللَّهِ ﷺ طَعَامًا فَجَعَلْتُ أَكْلُ مِنْ نَوَاحِي الصَّفْحَةِ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «كُلْ مِمَّا يَلِيكَ». [راجع: ٥٣٧٦]

٥٣٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ وَهْبِ بْنِ كَيْسَانَ أَبِي نُعَيْمٍ قَالَ: أَتَيَ رَسُولُ اللَّهِ ﷺ بِطَعَامٍ وَقَدْهُ زَبِيْهُ عُمَرُ بْنُ أَبِي سَلَمَةَ فَقَالَ: «سَمِّ اللَّهُ وَكُلْ مِمَّا يَلِيكَ». [راجع: ٥٣٧٦]

(٤) بَابُ مَنْ تَبَعَ حَوَالَيِ الْفَضْسَعَةِ مَعَ صَاحِبِهِ إِذَا لَمْ يَعْرِفْ مِنْهُ كِرَاهِيَّةَ

٥٣٧٩ - حَدَّثَنَا قُتْبَيْهُ عَنْ مَالِكٍ،

(3) CHAPTER. To eat of the dish what is nearer to you.

Anas said: The Prophet ﷺ said, "Mention the Name of Allāh when you start eating, and every man should eat of the dish what is nearer to him".

5377. Narrated 'Umar bin Abī Salama who was the son of Umm Salama, the wife of the Prophet ﷺ: Once I ate a meal with Allāh's Messenger ﷺ and I was eating from all sides of the dish. So Allāh's Messenger ﷺ said to me, "Eat of the dish what is nearer to you."

5378. Narrated Wahb bin Kaisān Abī Nu'aim: A meal was brought to Allāh's Messenger ﷺ while his stepson 'Umar bin Abī Salama was with him. Allāh's Messenger ﷺ said to him, "Mention the Name of Allāh and eat of the dish what is nearer to you."

(4) CHAPTER. Eating from around the dish while taking one's meal with someone else if he knows that his companion does not dislike that.

5379. Narrated Anas bin Mālik. A tailor invited Allāh's Messenger ﷺ to a

meal which he had prepared. I went along with Allāh's Messenger ﷺ and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked to eat gourd. 'Umar bin Abī Salama said: The Prophet ﷺ said to me, "Eat with your right hand."

عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكَ يَقُولُ: إِنَّ خَيَاطًا دَعَا رَسُولَ اللَّهِ ﷺ لِطَعَامِ صَنْعَهُ، قَالَ أَنَّسٌ: فَذَهَبَتْ مَعَ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُهُ يَتَسَعَ الدُّبَاءَ مِنْ حَوَالِيِ الْفَصْعَدَةِ، قَالَ: فَلَمْ أَرَلْ أَحَبَ الدُّبَاءَ مِنْ بَوْمَيْدٍ. قَالَ عُمَرُ بْنُ أَبِي سَلَمَةَ: قَالَ لِي النَّبِيُّ ﷺ: «كُلْ بَيْمَيْدَكَ». [٢٠٩٢] (راجع: ٢٠٩٢)

(5) CHAPTER. To eat with one's right hand, and to start with the right side in doing other things, etc.

5380. Narrated 'Aishah: The Prophet ﷺ used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair. (Al-Ash'ath said: The Prophet ﷺ used to do so in all his affairs.)

٥٣٨٠ - حَدَثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَشْعَتَ عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيْمَنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَتَعْلِهِ وَتَرَجُلِهِ، وَكَانَ قَالَ بِوَاسِطَ قَبْلَ هَذَا: فِي شَأْنِهِ كُلُّهُ. [راجع: ١٦٨]

(6) CHAPTER. Whoever ate till he was satisfied.

5381. Narrated Anas bin Mālik: Rābi'ah bint Umm Sulaim said to Umm Sulaim, "I have heard the voice of Allāh's Messenger ﷺ which was feeble, and I think that he is hungry. Have you got something (to eat)?" She took out some loaves of barley bread, then took her face-covering sheet and wrapped the bread in part of it, and pushed it under my garment and turned the rest of it around my body and sent me to Allāh's Messenger ﷺ. I went with that, and found

٥٣٨١ - حَدَثَنَا إِسْمَاعِيلُ: حَدَثَنِي مَالِكُ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكَ يَقُولُ: قَالَ أَبُو طَلْحَةَ لِأَمْ سُلَيْمَ: لَقَدْ سَمِعْتُ صوتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا أَغْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟ فَأَخْرَجْتُ أَفْرَاصًا

Allāh's Messenger ﷺ in the mosque with some people. I stood up near them, and Allāh's Messenger ﷺ asked me, "Have you been sent by Abū Ṭalḥa?" I said, "Yes." He asked, "With some food (for us)?" I said, "Yes." Then Allāh's Messenger ﷺ said to all those who were with him, "Get up!" He set out (and all the people accompanied him) and I proceeded ahead of them till I came to Abū Ṭalḥa. Abū Ṭalḥa then said, "O Umm Sulaim! Allāh's Messenger ﷺ has arrived along with the people, and we do not have food enough to feed them all." She said, "Allāh and His Messenger know better." So Abū Ṭalḥa went out till he met Allāh's Messenger ﷺ. Then Abū Ṭalḥa and Allāh's Messenger ﷺ came and entered the house. Allāh's Messenger ﷺ said, "Umm Sulaim! Bring whatever you have." She brought that very bread. The Prophet ﷺ ordered that it be crushed into small pieces, and Umm Sulaim pressed a skin of butter on it. Then Allāh's Messenger ﷺ said whatever Allāh wished him to say (to bless the food) and then added, "Admit ten (men)." So they were admitted, ate their fill and went out. The Prophet ﷺ then said, "Admit ten (more)." They were admitted, ate their fill, and went out. He admitted ten more, and so all those people ate their fill, and they were eighty men.

مِنْ شَعِيرٍ ثُمَّ أَخْرَجْتُ خِمَارًا لَهَا فَلَفَتِ الْخَبَرَ بِعَضِيهِ ثُمَّ دَسَّتُهُ تَحْتَ ثُوبِي وَرَدَّتِي بِعَضِيهِ، ثُمَّ أَرْسَلْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ وَمَعْهُ النَّاسُ فَقَمَتْ عَلَيْهِمْ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَرْسَلْكَ أَبُو طَلْحَةَ؟» فَقَلَّتْ: نَعَمْ، قَالَ: «بِطَعَامِ؟» قَالَ: فَقَلَّتْ: نَعَمْ، قَالَ رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: «فُوْمُوا»، فَانْطَلَقَ وَانْظَلَقَ بَيْنَ أَيْدِيهِمْ حَتَّى جِئَتْ أُبَا طَلْحَةَ، فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمَ قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بِالنَّاسِ وَلَيْسَ عِنْدَنَا مِنَ الطَّعَامِ مَا نُظْعِمُهُمْ، فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَغْلَمُ، قَالَ: فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ ﷺ فَأَقْبَلَ أَبُو طَلْحَةَ وَرَسُولُ اللَّهِ ﷺ حَتَّى دَخَلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْمِي يَا أُمَّ سُلَيْمَ مَا عِنْدَكِ»، فَأَتَتْ بِذَلِكَ الْخَبْرَ، فَأَمْرَ بِهِ فَقَتَّ، وَعَصَرَتْ عَلَيْهِ أُمُّ سُلَيْمَ عَكَّةً لَهَا فَادَمَتْهُ، ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقُولُ، ثُمَّ قَالَ: «إِذْنُ لِعَشَرَةِ»، فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَيْعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ: «إِذْنُ لِعَشَرَةِ» فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَيْعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ: «إِذْنُ لِعَشَرَةِ»، فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَيْعُوا ثُمَّ خَرَجُوا، ثُمَّ أَذِنَ لِعَشَرَةِ

فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَيْءُوا، وَالْقَوْمُ
ثَمَانُونَ رَجُلًا.

٥٣٨٢ - حَدَّثَنَا مُوسَىٰ : حَدَّثَنَا
مُعْتَمِرٌ، عَنْ أَبِيهِ قَالَ: وَحَدَّثَ أَبُو
عُثْمَانَ أَيْضًا عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ
النَّبِيِّ ﷺ ثَلَاثَيْنَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ:
«هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا
مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَخْوَةٍ
فَعَجِنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌ
طَوِيلٌ بَغْنَمَ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ:
«أَبَيْعُ أَمْ عَطِيَّةً؟ أَوْ قَالَ: هِبَّةً؟» قَالَ:
لَا، بَلْ بَيْعً، قَالَ: فَاشْتَرَى مِنْهُ شَاةً
فَصَبَّعَتْ، فَأَمَرَ النَّبِيُّ ﷺ بِسَوَادِ
الْبَطْنِ يُشْوِي، وَأَبِيمُ اللَّهِ مَا مِنَ الثَّلَاثَيْنَ
وَمِائَةً إِلَّا قَدْ حَزَّ لَهُ حُزَّةً مِنْ سَوَادِ
بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ،
وَإِنْ كَانَ غَايَةً حَبَّاها لَهُ، ثُمَّ جَعَلَ
فِيهَا قَصْعَتَيْنِ فَأَكَلَنَا أَجْمَعُونَ وَشَيْعَنَا
وَفَضَلَ فِي الْقَصْعَتَيْنِ، فَحَمَلْنَاهُ عَلَى
الْبَعِيرِ أَوْ كَمَا قَالَ. [راجع: ٢٢١٦]

٥٣٨٣ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا
وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ
عَاشَةَ رَضِيَ اللَّهُ عَنْهَا: تُؤْفَى النَّبِيُّ ﷺ
جِينَ شَيْعَنَا مِنَ الْأَسْوَدَيْنِ: التَّمْرِ
وَالْمَاءِ. [انظر: ٥٤٤٢]

(٧) بَابٌ: «لَيْسَ عَلَى الْأَغْنَى حَرْجٌ»
[النور: ٦١]

5383. Narrated 'Āishah: The Prophet ﷺ died when we had satisfied our hunger with the two black things, i.e. dates and water.

(7) CHAPTER. "There is no restriction on the blind..." (V.24:61)

An-Nahd (i.e. the custom of collecting food by different persons to make one meal to be eaten by all of them together) and the gathering together by a group of persons to share a meal.

5384. Narrated Suwaid bin An-Nu'mān: We went out with Allāh's Messenger ﷺ to Khaibar, and when we were at As-Šahbā', (Yahyā, a subnarrator said, "As-Šahbā' is a place at a distance of one day's journey to Khaibar)." Allāh's Messenger ﷺ asked the people to bring there food, but there was nothing with the people except *Sawīq*. So we all chewed and ate of it. Then the Prophet ﷺ asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the *Maghrib* prayer without performing ablution (again).

(8) CHAPTER. Thin bread and eating at an eating table, or a dining table.

5385. Narrated Qatāda: We were in the company of Anas whose baker was with him. Anas said: "The Prophet ﷺ did not eat thin bread, or a roasted sheep till he met Allāh (died)."

5386. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ To the best of my knowledge, the Prophet ﷺ did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table.

والنهد والاجتماع على الطعام.

٥٣٨٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَانُ: قَالَ يَحْيَى بْنُ سَعِيدٍ: سَمِعْتُ بُشِيرَ بْنَ يَسَارٍ يَقُولُ: حَدَّثَنَا سُوَيْدُ بْنُ الْعَمَانِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْرٍ فَلَمَّا كُنَا بِالصَّهْبَاءِ، قَالَ يَحْيَى: وَهِيَ مِنْ خَيْرِ عَلَى رُوحَةِ، دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِطَعَامٍ فَمَا أَتَيَ إِلَّا بِسَوْيِقٍ فَلَكُنَاهُ فَأَكَلْنَا مِنْهُ، ثُمَّ دَعَا بِمَاءٍ فَمَضَمَضَ وَمَضَمَضَنَا، فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَوْضًا. قَالَ سُفِيَانُ: سَمِعْتُهُ مِنْ عَوْدَةَ وَبَدْءَةً. [راجع: ٢٠٩]

(٨) بابُ الْخُبْزِ الْمُرَقَّقِ وَالْأَكْلِ عَلَى الْخَوَانِ وَالسُّفْرَةِ

٥٣٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا هَمَامٌ عَنْ قَاتَادَةَ قَالَ: كُنَّا عِنْدَ أَنَسٍ وَعِنْدَهُ خُبْزًا لَهُ فَقَالَ: مَا أَكَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُبْزًا مُرَقَّقًا وَلَا شَأْمَ مَسْمُوطَةً حَتَّى لَقِيَ اللَّهَ. [انظر:

[٦٤٥٧، ٥٤٢١]

٥٣٨٦ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُعاذُ بْنُ هِشَامَ قَالَ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ: قَالَ عَلَيُّ هُوَ الْإِسْكَافُ، عَنْ قَاتَادَةَ عَنْ أَنَسٍ

رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا عَلِمْتُ النَّبِيَّ
 ﷺ أَكَلَ عَلَى سُكُرٍ جَةً قَطُّ، وَلَا خُبْزًا
 لَهُ مُرْقَقٌ قَطُّ، وَلَا أَكَلَ عَلَى حِوَانٍ
 قَطُّ. قَيْلَ لِقَنَادَةَ: فَعَلَامَ مَا كَانُوا
 يَأْكُلُونَ؟ قَالَ: عَلَى السُّفَرِ. [انظر:
 ٦٤٥٠، ٥٤١٥]

٥٣٨٧ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ:
 أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا
 حُمَيْدٌ أَنَّهُ سَمِعَ أَنَّسًا يَقُولُ: قَامَ النَّبِيُّ
 ﷺ يَبْيَنِي بِصَفَيَّةٍ فَدَعَوْتُ الْمُسْلِمِينَ
 إِلَيْهِ وَلِيَمِهِ، أَمَرَ بِالْأَنْطَاعِ فُبْسِطَ
 فَأُلْقِيَ عَلَيْهَا التَّمْرُ وَالْأَفْطُرُ وَالسَّمْنُ.
 وَقَالَ عُمَرُ عَنْ أَنَّسٍ: بَنَى بِهَا النَّبِيُّ
 ﷺ ثُمَّ صَنَعَ حَيْسًا فِي نِطَعِ.

[راجع: ٢٧١]

٥٣٨٨ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا
 أَبُو مُعاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ
 وَعْنَ وَهْبٍ بْنِ كَيْسَانَ قَالَ: كَانَ أَهْلُ
 الشَّامَ يُعِيرُونَ ابْنَ الرُّبِّيرِ، يَقُولُونَ: يَا
 ابْنَ دَاتِ النَّطَافَيْنِ، قَاتَلْتَ لَهُ أَسْمَاءَ:
 يَا بُنَيَّ إِنَّهُمْ يُعِيرُونَكَ بِالنَّطَافَيْنِ، هَلْ
 تَدْرِي مَا كَانَ النَّطَافَيْنِ؟ إِنَّمَا كَانَ
 نَطَاقِي شَقَقَتْهُ نَصْفَيْنِ، فَأَوْكَيْتُ قِرْبَةَ
 رَسُولِ اللَّهِ ﷺ بِأَحَدِهِمَا وَجَعَلْتُ فِي
 سُفَرَتِهِ آخَرَ، قَالَ: فَكَانَ أَهْلُ الشَّامَ
 إِذَا عَيَّرُوهُ بِالنَّطَافَيْنِ يَقُولُ: إِيَّاهَا
 وَإِلَاهُهُ، تِلْكَ شَكَاهَ ظَاهِرٌ عَنْكَ
 عَارُهَا. [راجع: ٢٩٧٩]

5389. Narrated Ibn ‘Abbās رضي الله عنهما that his aunt Umm Ḥufaid bint Al-Harith bin Hazn presented to the Prophet ﷺ butter, dried yoghourt and mastigures. The Prophet ﷺ invited the people to those mastigures and they were eaten on his dining sheet, but the Prophet ﷺ did not eat of it, as if he disliked it. Nevertheless, if it was unlawful to eat that, the people would not have eaten it on the dining sheet of the Prophet ﷺ nor would he have ordered that they be eaten.

٥٣٨٩ - حَدَّثَنَا أَبُو الْتَّعْمَانُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي شِرْبِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ أُمَّ حُفَيْدٍ بْنَتِ الْحَارِثِ بْنَ حَزْنٍ خَالَةَ ابْنِ عَبَّاسٍ أَهَدَتْ إِلَى النَّبِيِّ ﷺ سَمْنًا وَأَقْطَاءً وَأَصْبَاتِ، فَدَعَا بِهِنَّ فَأَكَلُونَ عَلَى مَائِدَتِهِ وَتَرَكُهُنَّ النَّبِيُّ ﷺ كَالْمُتَقَدِّرِ لَهُنَّ، وَلَوْ كُنَّ حَرَامًا مَا أَكَلُونَ عَلَى مَائِدَةِ النَّبِيِّ ﷺ وَلَا أَمْرَ بِأَكْلِهِنَّ.

[راجع: ٢٥٧٥]

(9) CHAPTER. *As-Sawīq*.⁽¹⁾

5390. Narrated Suwaid bin An-Nū‘mān that while they were with the Prophet ﷺ at Aṣ-Ṣahbā’ which was at a distance of one day’s journey from Khaibar, the Ṣalāt (prayer) became due, and the Prophet ﷺ asked the people for food but there was nothing with the people except *Sawīq*. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it), and then offered the (*Maghrib*) Ṣalāt (prayer) and we too offered the Ṣalāt (prayer) but the Prophet ﷺ did not perform ablution (again after eating the *Sawīq*).

٥٣٩٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ يَحْيَى، عَنْ بُشَيْرٍ بْنِ يَسَارٍ، عَنْ سُوَيْدِ بْنِ الثَّعْمَانِ أَنَّهُ أَخْبَرَهُ أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ بِالصَّهْبَاءِ وَهِيَ عَلَى رُوحَةٍ مِّنْ خَيْرٍ، فَحَضَرَتِ الصَّلَاةُ فَدَعَا بِطَعَامٍ فَلَمْ يَجِدْهُ إِلَّا سَوِيقًا فَلَمَّا كَانَتِ مَعَهُ، ثُمَّ دَعَا بِمَاءٍ فَمَضْمِضَ، فَلَكُنَّا مَعَهُ، ثُمَّ دَعَا بِمَاءٍ فَمَضْمِضَ، ثُمَّ صَلَّى وَصَلَّيْنَا وَلَمْ يَتَوَضَّأْ.

[راجع: ٢٠٩]

(10) CHAPTER. The Prophet ﷺ never used to eat anything unless it was named for him so that he might know what it was.

5391. Narrated Khālid bin Al-Walid رضي الله عنه that he went with Allah’s Messenger ﷺ to the house of Maimūna, who was his and Ibn ‘Abbās’ aunt. He found with her a roasted mastigure which her sister Ḥufaida bint Al-Hārith had brought from Najd.

(١٠) بَابُ مَا كَانَ النَّبِيُّ ﷺ لَا يَأْكُلُ حَتَّى يُسَمِّي لَهُ فَيَقُولُ مَا هُوَ؟

٥٣٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاوِلٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُوسُفُ عَنِ الرُّهْبَرِيِّ قَالَ: أَخْبَرَنِي أَبُو أَمَامَةَ بْنُ سَهْلٍ بْنِ حُنَيفٍ الْأَنْصَارِيِّ

(1) (Ch. 9) *As-Sawīq*: See the glossary.

Maimuna presented the mastigure before Allāh's Messenger ﷺ who rarely used to eat any (unfamiliar) food unless it was described and named for him. (But that time) Allāh's Messenger ﷺ stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allāh's Messenger ﷺ of what you have presented to him. O Allāh's Messenger! It is the meat of a mastigure." So Allāh's Messenger ﷺ withdrew his hand from the meat of the mastigure. Khālid bin Al-Walid said, "O Allāh's Messenger! Is this unlawful to eat?" Allāh's Messenger ﷺ replied, "No, but it is not found in the land of my people, so I do not like it." Khālid said, "Then I pulled the mastigure (meat) towards me and ate it while Allāh's Messenger ﷺ was looking at me.

أَنَّ ابْنَ عَبَّاسَيْنِ أَخْبَرَهُ أَنَّ خَالِدَ بْنَ الْوَلِيدِ الَّذِي يُقَالُ لَهُ: سَيِّفُ اللَّهِ، أَخْبَرَهُ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَيْمُونَةَ وَهِيَ خَالَتُهُ وَخَالَةُ ابْنِ عَبَّاسَيْنِ، فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوذًا قَدِمْتُ إِلَيْهِ أَخْثَرَهَا حُفَيْدَةً بِئْتَ الْحَارِثِ مِنْ نَجْدٍ، فَقَدَمْتُ الصَّبَّ لِرَسُولِ اللَّهِ ﷺ وَكَانَ قَلَمَّا يُنْدَمُ يَدَهُ لِطَعَامِ حَتَّى يُحَدَّثَ إِلَيْهِ وَيُسَمَّى لَهُ، فَأَهْوَى رَسُولُ اللَّهِ ﷺ يَدَهُ إِلَى الصَّبَّ، فَقَاتَلَ امْرَأَةً مِنَ السُّوَّةِ الْحُضُورِ: أَخْرِبْنَ رَسُولَ اللَّهِ ﷺ مَا قَدَمْتَ لَهُ، هُوَ الصَّبُّ يَا رَسُولَ اللَّهِ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَنِ الصَّبَّ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: أَحْرَامَ الصَّبَّ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا وَلَكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِيْ، فَأَجِدُنِي أَعَافُهُ»، قَالَ خَالِدٌ: فَاجْتَرَزَهُ فَأَكَلَتْهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ إِلَيْهِ.

[انظر: ٥٤٠٠، ٥٥٣٧]

(11) بَابٌ: طَعَامُ الْوَاحِدِ يَكْفِي الْأَثْنَيْنِ،

(11) CHAPTER. The food of one person is sufficient for two persons.

5392. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "The food of two persons is sufficient for three, and the food of three persons is sufficient for four persons."

٥٣٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالْكُ، وَحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالْكُ، عَنْ أَبِي الرِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْأَثْنَيْنِ كَافِي الْثَّلَاثَةِ، وَطَعَامُ الْثَّلَاثَةِ كَافِي الْأَرْبَعَةِ».

(12) CHAPTER. A believer eats in one intestine (i.e., he is satisfied with a little food).

5393. Narrated Nāfi‘: Ibn ‘Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn ‘Umar said, “O Nāfi‘! Don’t let this man enter my house, for I heard the Prophet ﷺ saying, “A believer eats in one intestine (is satisfied with a little food), and a Kāfir (disbeliever) eats in seven intestines (eats much food).”

(١٢) بَابٌ : الْمُؤْمِنُ يَأْكُلُ فِي مَعْنَى وَاحِدٍ، فِيهِ أَبُو هَرِيرَةَ عَنِ النَّبِيِّ ﷺ ٥٣٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَشَارِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شَعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ لَا يَأْكُلُ حَتَّى يُؤْتَى بِمَسْكِينٍ يَأْكُلُ مَعَهُ، فَإِذْخَلْتُ رَجُلًا يَأْكُلُ مَعَهُ فَأَكَلَ كَثِيرًا فَقَالَ: يَا نَافِعُ، لَا تُذْهِنْ هَذَا عَلَيَّ، سَمِعْتُ النَّبِيِّ ﷺ يَقُولُ: «الْمُؤْمِنُ يَأْكُلُ فِي مَعْنَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

[انظر: ٥٣٩٤]

5394. Narrated Ibn ‘Umar رضي الله عنهمما: أخبرنا عبدة، عن عبيد الله، عن نافع، عن ابن عمر رضي الله عنهمما: قال رسول الله ﷺ: إن المؤمن يأكل في معنى واحد، وإن الكافر أو المُنافق - فلا أذرى أيهما قال عبيد الله - يأكل في سبعة أمعاء.

[راجع: ٥٣٩٣]

وقال ابن مكير: حدثنا مالك، عن نافع، عن ابن عمر عن النبي ﷺ يمثله. [انظر: ٥٣٩٥]

5395 - حدثنا علي بن عبد الله: حدثنا سفيان، عن عمرو قال: كان أبو نهيك رجلاً أكولاً، فقال له ابن عمر: إن رسول الله ﷺ قال: إن الكافر يأكل في سبعة أمعاء،

5395. Narrated ‘Amr: Abū Nahīk was an avaricious eater. Ibn ‘Umar said to him, “Allāh’s Messenger ﷺ said, “A Kāfir (disbeliever) eats in seven intestines (eats much).” On that Abū Nahīk said, “But I believe in Allāh and His Messenger ﷺ.”

فَقَالَ: فَإِنَّا أُوْمِنُ بِاللَّهِ وَرَسُولِهِ.

[راجع: ٥٣٩٤]

5396. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, "A Muslim eats in one intestine (i.e. he is satisfied with a little food) while a *Kāfir* (disbeliever) eats in seven intestines (eats much)."

٥٣٩٦ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكُ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْكُلُ الْمُسْلِمُ فِي مَعْنَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ». [انظر: ٥٣٩٧]

٥٣٩٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ، عَنْ عَدَيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا كَانَ يَأْكُلُ أَكْلًا كَثِيرًا، فَاسْلَمَ فَكَانَ يَأْكُلُ أَكْلًا قَلِيلًا. فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مَعْنَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

[راجع: ٥٣٩٦]

(١٣) بَابُ الْأَكْلِ مُتَكَبِّلاً

(13) CHAPTER. To eat while leaning (against something).

5398. Narrated Abū Juhaifa : Allāh's Messenger ﷺ said, "I do not take my meals while leaning (against something)."

٥٣٩٨ - حَدَّثَنَا أَبُو نُعَيْمٌ : حَدَّثَنَا مِسْرَرٌ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ: سَمِعْتُ أَبَا جُحَيْفَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَا أَكُلُ مُتَكَبِّلًا». [انظر: ٥٣٩٩]

5399. Narrated Abū Juhaifa : While I was with the Prophet ﷺ , he said to a man who was with him, "I do not take my meals while leaning."

٥٣٩٩ - حَدَّثَنِي عُمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ لِرَجُلٍ

عندَهُ: «لَا أَكُلُّ وَأَنَا مُشَكِّي».

[راجع: ٥٣٩٨]

(14) CHAPTER. (What is said regarding) roasted (meat).

And Allāh said: “He hastened to entertain them with a roasted calf.” (V.11:69)

5400. Narrated Khālid bin Al-Walid رضي الله عنه: “A roasted mastigure was brought to the Prophet ﷺ who stretched his hand towards it to eat it. But it was said to him, ‘It is a mastigure.’ So he withdrew his hand. Khālid asked, ‘Is it unlawful to eat?’ the Prophet ﷺ said, ‘No, but it is not found in the land of my people and that is why I do not like eating it.’” So Khālid started eating (it) while Allāh’s Messenger ﷺ was looking at him.

(١٤) بَابُ الشَّوَاءِ، وَقَوْلُ اللَّهِ تَعَالَى: «جَاءَ يَعْجِلُ حَيْنِي» [هود: ٦٩] أَيْ مَشْوِي،

٥٤٠٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هَشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَّامَةَ بْنِ سَهْلٍ، عَنْ أَبْنَ عَبَّاسَيْنِ، عَنْ خَالِدِ بْنِ الْوَلِيدِ قَالَ: أَتَيَ النَّبِيُّ ﷺ بَضَّ مَشْوِيًّا، فَأَهْوَى إِلَيْهِ لِيَأْكُلَ فَقِيلَ لَهُ: إِنَّهُ صَبَّ، فَأَمْسَكَ يَدَهُ، فَقَالَ خَالِدُ: أَحْرَامٌ هُوَ؟ قَالَ: «لَا، وَلَكِنَّهُ لَا يُكُونُ بِأَرْضِ قَوْمِيِّ، فَأَجِدُنِي أَعْفَافِهِ»، فَأَكَلَ خَالِدُ وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ. قَالَ مَالِكُ، عَنْ أَبْنَ شِهَابٍ: بَضَّ مَحْنُوذٌ.

[راجع: ٥٣٩١]

(١٥) بَابُ الْخَزِيرَةِ، قَالَ النَّضْرُ: الْخَزِيرَةُ مِنَ الْمُخَالَةِ، والْحَرِيرَةُ مِنَ الْلَّبِنِ.

(15) CHAPTER. ‘Al-Khazira’ (a kind of dish prepared from white flour with fat).

An-Naḍr said: ‘Al-Khazira’ (is prepared) from bran while ‘Al-Harīra’ is prepared from milk.

5401. Narrated ‘Itbān bin Mālik, who witnessed the Badr Battle and was from the *Ansār*, that he came to the Prophet ﷺ and said, “O Allāh’s Messenger! I have lost my eyesight and I lead my people in the *Salāt* (prayer) (as an *Imām*). When it rains, the valley which is between me and my people, flows with water, and then I cannot go to their mosque to lead them in the *Salāt*

٥٤٠١ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ أَبْنَ شِهَابٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ الْأَنْصَارِيُّ: أَنَّ عَتَبَانَ بْنَ مَالِكٍ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِمَّنْ شَهَدَ بَدْرًا مِنَ الْأَنْصَارِ أَنَّهُ أَتَى

(prayer). O Allāh's Messenger ! I wish that you could come and offer *Salāt* (prayer) in my house so that I may take it as a praying place. The Prophet ﷺ said, "If Allāh will, I will do that." The next morning, soon after the sun had risen, Allāh's Messenger ﷺ came with Abū Bakr. The Prophet ﷺ asked for the permission to enter and I admitted him. The Prophet ﷺ had not sit till he had entered the house and said to me, "Where do you like me to offer *Salāt* (prayer) in your house?" I pointed at a place in my house whereupon he stood and said, "*Allāhu Akbar*." We lined behind him and he offered two *Rak'āt* and finished it with *Taslim*. We then requested him to stay for a special meal of *Khazīra* which we had prepared. A large number of men from the adjoining area gathered in the house. One of them said, "Where is Mālik bin Ad-Dukhshun?" Another man said, "He is a hypocrite and does not love Allāh and His Messenger." The Prophet ﷺ said, "Do not say so. Haven't you seen that he has said: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) seeking Allāh's Countenance (i.e. for Allāh's sake only)? The man said, "Allāh and His Messenger ﷺ know better, but we have always seen him mixing with hypocrites and giving them advice." The Prophet ﷺ said, "Allāh has forbidden the (Hell) Fire for those who testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) seeking Allāh's Countenance (i.e. for Allāh's sake only)." (See H. 425)

النَّبِيُّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَنْكَرُ بَصَرِي وَأَنَا أُصَلِّي لِقَوْمِي، فَإِذَا كَانَتِ الْأَمْطَارُ سَالَ الرَّادِيُّ الَّذِي بَيْتِي وَبَيْتُهُمْ فَأَصَلِّي لَهُمْ، فَوَدَّتُ يَا رَسُولَ اللَّهِ أَنْكَرْ تَائِي فَصَلَّى فِي بَيْتِي فَاتَّخَذْهُ مُصَلَّى، فَقَالَ: سَأَفْعَلُ إِنْ شَاءَ اللَّهُ». قَالَ عَثْيَانُ: فَغَدَّا عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ النَّبِيَّ ﷺ فَأَذْنَتْ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ ثُمَّ قَالَ لِي: «أَيْنَ تُحِبُّ أَنْ أُصَلِّي مِنْ بَيْتِك؟» فَأَشَرْتُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ، فَقَامَ النَّبِيُّ ﷺ فَكَبَرَ فَصَفَقَنَا فَصَلَّى رَكْعَيْنِ ثُمَّ سَلَّمَ، وَحَسَّنَاهُ عَلَى خَزِيرٍ صَنَعَنَاهُ، فَثَابَ فِي الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذُوو عَدْدٍ فَاجْتَمَعُوا فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخْشَنِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ النَّبِيُّ ﷺ: «لَا تَقُلْ، أَلَا تَرَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَغْلَمُ. قَالَ: قُلْنَا: فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ، فَقَالَ: «فَإِنَّ اللَّهَ حَرَمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَبَغِي بِذَلِكَ وَجْهَ اللَّهِ». قَالَ ابْنُ شَهَابٍ: ثُمَّ سَأَلَتُ الْحُصَيْنَ ابْنَ مُحَمَّدٍ الْأَنْصَارِيَّ

أَحَدُ بَنِي سَالِمٍ وَكَانَ مِنْ سَرَايِهِمْ
عَنْ حَدِيثِ مَحْمُودٍ فَصَدَّقَهُ.

[راجع: ٤٢٤]

(١٦) بَابُ الْأَقْطَهِ

وَقَالَ حُمَيْدٌ: سَمِعْتُ أَسَّاً: يَتَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَفَيَّةَ.
فَأَلْقَى التَّمَرَ وَالْأَقْطَهِ
وَالسَّمْنَ.

وَقَالَ عَمْرُو بْنُ أَبِي عَمْرِو، عَنْ
أَنَّسٍ: صَنَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِيْسًا.

٥٤٠٢ - حَدَّثَنَا مُسْلِمُ بْنُ

إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي يَشْرِيْرِ،
عَنْ سَعِيدٍ، عَنْ ابْنِ عَائِسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: أَهَدَتْ خَالِتِي إِلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضِبابًا وَأَقْطَهَا وَلَبَنًا، فَوُضِعَ الضَّبْ
عَلَى مَائِذَتِهِ، فَلَمْ كَانَ حَرَامًا لَمْ
يُوضَعْ، وَشَرِبَ الْلَّبَنُ وَأَكَلَ الْأَقْطَهِ.

[راجع: ٢٥٧٥]

(١٧) بَابُ السُّلْقِ وَالشَّعِيرِ

٥٤٠٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ
أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ:
إِنْ كُنَّا لَنَا فَرَحٌ بِيَوْمِ الْجُمُعَةِ، كَانَتْ لَنَا
عُجُورٌ تَأْخُذُ أُمُولَ السُّلْقِ، فَتَجْعَلُهُ
فِي قِدْرٍ لَهَا فَتَجْعَلُ فِيهِ حَبَّاتٍ مِنْ
شَعِيرٍ، إِذَا صَلَّيْنَا زُرْنَاهَا فَقَرَبَتْهُ إِلَيْنَا،
وَكُنَّا نَفَرَحُ بِيَوْمِ الْجُمُعَةِ مِنْ أَجْلِ ذَلِكَ
وَمَا كُنَّا نَتَغَدَّى وَلَا نَقِيلُ إِلَّا بَعْدَ

(16) CHAPTER. (What is said about) *Al-Aqit* (dried yoghourt). Humaid said : I heard Anas saying, "When the Prophet ﷺ married Ṣafiyah, he gave a banquet offering dates, *Aqit* and butter."

5402. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا My aunt presented (roasted) mastigures, *Aqit* and milk to the Prophet ﷺ. The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet ﷺ drank the milk and ate the *Aqit* only.

(17) CHAPTER. (What is said regarding) *As-Salq* (a kind of beet) and barley.

5403. Narrated Sahl bin Sa'd : We used to be happy on Fridays, for there was an old lady who used to pull out the roots of *As-Salq* and put it in a cooking pot with some barley. When we had finished the *Salāt* (prayer), we would visit her and she would present that dish before us. So we used to be happy on Fridays because of that, and we never used to take our meals or have a mid-day nap except after the Friday *Salāt* (prayer). By Allāh, that meal contained no fat.

الجمعة. والله ما فيه شُحْمٌ ولا
وَدْكٌ. [راجع: ٩٣٨]

(١٨) باب التهش وانتشال اللحم

(18) CHAPTER. To seize and catch flesh with the teeth (to strip the bone of its flesh) (while eating).

5404. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ ate of the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the Ṣalāt (prayer) without performing the ablution anew.

٥٤٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الوَهَابٍ : حَدَّثَنَا حَمَّادٌ : حَدَّثَنَا
أَيُوبٌ، عَنْ مُحَمَّدٍ، عَنْ أَبْنَ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ : تَعْرَقَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفًا، ثُمَّ قَامَ فَصَلَّى وَلَمْ
يَتَوَضَّأْ . [راجع: ٢٠٧]

٥٤٠٥ - وَعَنْ أَيُوبَ وَعَاصِمٍ
عَنْ عَمَرَةَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ :
إِنْتَشَلَ السَّبَيُّ عَزَفًا مِنْ قَدْرِ فَأَكَلَ
ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ . [راجع: ٢٠٧]

(١٩) باب تعرق العضد

(19) CHAPTER. To eat the flesh of a foreleg (by stripping the bone of its meat with the teeth).

5406. Narrated Abū Qatāda : We went out towards Makkah with the Prophet ﷺ....

٥٤٠٦ - حَدَّثَنِي مُحَمَّدُ بْنُ
الْمُتَّئِّنِ قَالَ : حَدَّثَنِي عُثْمَانُ بْنُ عُمَرَ
حَدَّثَنَا فُلَيْحٌ : حَدَّثَنَا أَبُو حَازِمٍ
الْمَدَنِيُّ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي
قَتَادَةَ، عَنْ أَبِيهِ قَالَ : خَرَجْنَا مَعَ السَّبَيِّ
بِاللَّهِ تَعَالَى نَحْرَ مَكَّةَ . [راجع: ١٨٢١]

٥٤٠٧ - حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ،
عَنْ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي
قَتَادَةَ السَّلَمِيِّ، عَنْ أَبِيهِ أَنَّهُ قَالَ :
كُنْتُ يَوْمًا جَالِسًا مَعَ رِجَالٍ مِنْ
أَصْحَابِ السَّبَيِّ بِاللَّهِ تَعَالَى فِي مَنْزِلٍ فِي

5407. Narrated Abū Qatāda : Once, while I was sitting with the Companions of the Prophet ﷺ at a place (station) on the road to Makkah and Allāh's Messenger ﷺ was at a place ahead of us and all the people were assuming *Ihrām* while I was not. My companions saw an onager while I was busy mending my shoes. They did not inform me of the onager but they wished that I would see

it. Suddenly I looked and saw the onager. Then I headed towards my horse, saddled it and rode, but I forgot to take the lash and the spear. So I said to them (my companions), "Give me the lash and the spear." But they said, "No, by Allāh, we will not help you in any way to hunt it." I got angry, dismounted, took it (the spear and the lash), rode (the horse), chased the onager and wounded (and slaughtered) it. Then I brought it when it had died. My companions started eating of its (cooked) meat, but they suspected that it might be unlawful to eat of its meat while they were in a state of *Ihrām*. Then I proceeded further and I kept one of its forelegs with me. When we met Allāh's Messenger ﷺ we asked him about that. He said, "Have you some of its meat with you?" I gave him that foreleg and he ate the meat till he stripped the bone of its flesh although he was in a state of *Ihrām*.

طريق مَكَّةَ، وَرَسُولُ اللَّهِ ﷺ نَازِلٌ
أَمَّا مَا نَأْتَنَا، وَالْقَوْمُ مُخْرِمُونَ وَأَنَا عَيْرُ
مُخْرِمٌ، فَأَبْصَرُوا حِمَاراً وَخَشِيشاً وَأَنَا
مَشْغُولٌ أَخْصِفُ نَعْلِي فَلَمْ يُؤْذِنُونِي
لَهُ، وَأَحْبَبُوا لَوْ أَنِي أَبْصَرْتُهُ، فَالْتَّفَتُ
فَأَبْصَرْتُهُ فَقَمَتُ إِلَى الْفَرَسِ فَأَسْرَجْتُهُ
ثُمَّ رَكِبْتُ وَسَيَّسْتُ السُّوْطَ وَالرُّمْحَ،
قَتَلْتُ لَهُمْ: نَاؤُلُونِي السُّوْطَ وَالرُّمْحَ،
فَقَالُوا: لَا، وَاللَّهِ لَا نُعْتِنُكَ عَلَيْهِ
بَشَّيْءٍ، فَعَضَبْتُ فَنَزَّلْتُ فَأَخْدَثْتُهُمَا ثُمَّ
رَكِبْتُ فَشَدَّدْتُ عَلَى الْحِمَارِ فَعَقَرْتُهُ
ثُمَّ جَثَّ بِهِ وَقَدْ ماتَ فَوَقَعُوا فِيهِ
يَأْكُلُونَهُ، ثُمَّ إِنَّهُمْ شَكُوا فِي أَكْلِهِمْ
إِيَّاهُ وَهُمْ حُرُمٌ فَرُحِنَا وَخَبَّاتُ الْعَصْدَ
مَعِي، فَأَدْرَكْنَا رَسُولَ اللَّهِ ﷺ فَسَأَلَنَا
عَنْ ذَلِكَ فَقَالَ: «مَعَكُمْ مِنْهُ شَيْءٌ؟»
فَنَأَوْتُهُ الْعَصْدَ فَأَكَلَاهَا حَتَّى تَعْرَفَهَا
وَهُوَ مُخْرِمٌ.

قالَ مُحَمَّدُ بْنُ جَعْفَرٍ: وَحَدَّنِي
رَيْدُ ابْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ،
عَنْ أَبِي قَتَادَةَ مِثْلَهُ. [راجع: ١٨٢١]
(٢٠) بَابُ قَطْعِ الْلَّحْمِ بِالسَّكِينِ

(20) CHAPTER. To cut the meat with a knife.

5408. Narrated 'Amr bin Umaiyya that he saw the Prophet ﷺ holding a shoulder piece of mutton in his hand and cutting part of it with a knife. Then he was called for the *Salāt* (prayer) whereupon he put down the shoulder piece and the knife with which he was cutting it, and then stood for *Salāt* (prayer) without performing ablution again.

٥٤٠٨ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي جَعْفَرُ ابْنُ عَمْرُو بْنِ أُمَيَّةَ: أَنَّ
أَبَاهُ عَمْرُو بْنَ أُمَيَّةَ أَخْبَرَهُ أَنَّهُ رَأَى
النَّبِيَّ ﷺ يَحْتَرُّ مِنْ كَتِيفٍ شَيْءًا فِي يَدِهِ

فُدِعَيْ إِلَى الصَّلَاةِ فَأَلْقَاهَا وَالسُّكِينَ
الَّتِي يَحْتَزُّ بِهَا ثُمَّ قَالَ: فَصَلَّى وَلَمْ
يَتَوَضَّأْ. [راجع: ٢٠٨]

(٢١) بَابٌ: مَا عَابَ النَّبِيُّ ﷺ
طَعَاماً

(21) CHAPTER. The Prophet ﷺ never criticized any food (that was offered to him).

٥٤٠٩ - رَضِيَ اللَّهُ عَنْهُ أَبُو حُرَيْرَةَ: أَخْبَرَنَا سُفِيَّانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ النَّبِيُّ ﷺ طَعَاماً قَطُّ، إِنْ اشْتَهَاهُ أَكْلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ. [راجع: ٣٥٦٣]

٥٤٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:

أَخْبَرَنَا سُفِيَّانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ النَّبِيُّ ﷺ طَعَاماً قَطُّ، إِنْ اشْتَهَاهُ أَكْلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ. [راجع: ٣٥٦٣]

(٢٢) بَابُ التَّقْحِينِ فِي الشِّعْرِ

(22) CHAPTER. To blow (powdered) barley (to remove the husk).

٥٤١٠ - رَضِيَ اللَّهُ عَنْهُ أَبُو حَازِمٍ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ أَنَّهُ سَأَلَ سَهْلَهُ: هَلَ رَأَيْتُمْ فِي زَمَانِ النَّبِيِّ ﷺ الْفَقِيرَ؟ قَالَ: لَا، فَهَلْ كُنْتُمْ تَشَخَّلُونَ الشَّعِيرَ قَالَ: لَا، وَلَكِنْ كُنَّا نَفْخُهُ. [انظر: ٥٤١٣]

٥٤١٠ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي

مَرِيمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ أَنَّهُ سَأَلَ سَهْلَهُ: هَلَ رَأَيْتُمْ فِي زَمَانِ النَّبِيِّ ﷺ الْفَقِيرَ؟ قَالَ: لَا، فَهَلْ كُنْتُمْ تَشَخَّلُونَ الشَّعِيرَ قَالَ: لَا، وَلَكِنْ كُنَّا نَفْخُهُ.

[٥٤١٣]

(٢٣) بَابُ مَا كَانَ النَّبِيُّ ﷺ
وَاصْحَابُهُ يَأْكُلُونَ

(23) CHAPTER. What the Prophet ﷺ and his Companions used to eat.

٥٤١١ - رَضِيَ اللَّهُ عَنْهُ أَبُو النُّعْمَانَ: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَبَّاسِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ الْهَنْدِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: فَسَمَ النَّبِيُّ ﷺ يَوْمًا بَيْنَ أَصْحَابِهِ تَمْرًا، فَأَعْطَى كُلَّ إِنْسَانٍ سَبْعَ تَمَرَاتٍ، فَأَغْطَانَيْ

سَبْعَ تَمَرَاتٍ إِخْدَاهُنَّ حَشْفَةً، فَلَمْ يَكُنْ فِيهِنَّ تَمْرَةً أَعْجَبَ إِلَيْهَا،

شدَّتْ فِي مَضَاغِي . [انظر: ٥٤٤١] [٥٤٤١]

5412. Narrated Sa'd: I was one of (the first) seven (who had embraced Islām) with Allāh's Messenger ﷺ and we had nothing to eat then, except the leaves of or *Al-Habala Al-Hubla* tree, so that our stool used to be similar to that of sheep. Now the tribe of Banī Asad wants to teach me Islām; I would be a loser and all my efforts would be in vain (if I learn Islām anew from them).

٥٤١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْمَىْنِ، عَنْ سَعِيدٍ قَالَ: رَأَيْتُنِي سَابِعَ سَبْعَةً مَعَ رَسُولِ اللَّهِ ﷺ مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الْجَلْدَةِ أَوِ الْحَبْلَةِ حَتَّىٰ يَضَعَ أَحَدُنَا مَا تَضَعُ الشَّاءُ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّزُنِي عَلَىِ الإِسْلَامِ، خَسِرْتُ إِذَا وَبَلَّ سَعِينِي .

5413. Narrated Abū Hāzim : I asked Sahl bin Sa'd, "Did Allāh's Messenger ﷺ ever eat white flour?" Sahl said, "Allāh's Messenger ﷺ never saw white flour since Allāh sent him as a Messenger till He took him unto Him." I asked, "Did the people have (use) sieves during the lifetime of Allāh's Messenger?" Sahl said, "Allāh's Messenger ﷺ never saw (used) a sieve since Allāh sent him as a Messenger until He took him unto Him," I said, "How could you eat barley unsifted?" he said, "We used to grind it and then blow off its husk, and after the husk flew away, we used to prepare the dough (bake) and eat it."

٥٤١٣ - حَدَّثَنَا قَيْمَىْنِ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمَ قَالَ: سَأَلْتُ سَهْلَ ابْنَ سَعِيدٍ فَقُلْتُ: هَلْ أَكَلَ رَسُولُ اللَّهِ ﷺ التَّفَقَى؟ فَقَالَ سَهْلٌ: مَا رَأَى رَسُولُ اللَّهِ ﷺ التَّفَقَى مِنْ حِينَ ابْتَعَثَ اللَّهُ حَتَّىٰ قَبَضَ اللَّهُ، قَالَ: فَقُلْتُ: هَلْ كَانَتْ لَهُمْ فِي عَهْدِ رَسُولِ اللَّهِ مَنَاحِلٌ؟ قَالَ: مَا رَأَى رَسُولُ اللَّهِ ﷺ مُنْخَلًا مِنْ حِينَ ابْتَعَثَ اللَّهُ حَتَّىٰ قَبَضَهُ، قَالَ: فَقُلْتُ: كَيْفَ كُنْتُمْ تَأْكُلُونَ الشَّعِيرَ غَيْرَ مَنْخُولٍ؟ قَالَ: كُنَّا نَظْحَهُ وَنَنْفَخُهُ، فَيَطِيرُ مَا طَارَ وَمَا بَقَى تَرَيْنَا فَأَكَلْنَاهُ .

[رج: ٥٤١٠]

5414. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, "Allāh's Messenger ﷺ left this world without

٥٤١٤ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْخُ بْنُ غَبَادَةَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ

satisfying his hunger even with barley bread.”

الْمَقْبِرِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةً مَصْلَيَّةً، فَدَعَوْهُ فَأَبَى أَنْ يَأْكُلَ، قَالَ: حَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ مِنَ الدُّنْيَا وَلَمْ يَشْيَعْ مِنَ الْخُبْزِ الشَّعْبِيرِ.

٥٤١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنَا مَعَاذُ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا أَكَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ حِوَانِي وَلَا فِي سُكُرُوجَةٍ وَلَا حُبَزَ لَهُ مُرَفَّقٌ، فَلَمْ تَقْتَادَهُ: عَلَى مَا يَأْكُلُونَ؟ قَالَ: عَلَى السُّفَرِ. [راجع: ٥٣٨٦]

٥٤١٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا شَيَعَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ مُنْذُ قَدِيمِ الْمَدِينَةِ مِنْ طَعَامِ الْبُرِّ ثَلَاثَ لِيَالٍ تِبَاعًا حَتَّى فُيَضَّ. [انظر: ٦٤٥٤]

(٢٤) بَابُ التَّلْبِيَّةِ

(24) CHAPTER. *At-Talbina* (a kind of dish prepared from flour or bran, and sometimes honey, is added).

٥٤١٧. Narrated ‘Āishah, the wife of the Prophet ﷺ that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of *Talbina* be cooked. Then *Tharid* (a dish prepared from meat and bread) would be prepared and the *Talbina* would be poured on it. ‘Āishah رضي الله عنها would say (to the women), “Eat of it, for I heard Allāh’s Messenger ﷺ saying, ‘*At-Talbina* soothes the heart of the patient and

حَدَّثَنَا الْيَثْرَى، عَنْ عُقْلَى، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَفِيقَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ السَّاءُ ثُمَّ تَفَرَّقَنِ إِلَّا أَهْلَهَا وَخَاصَّتْهَا أَمْرَتْ بِرِمَةٍ مِنْ تَلْبِيَّةٍ فَطِبَّخَتْ، ثُمَّ ضَبَغَ ثَرِيدٍ، فَصُبِّتِ التَّلْبِيَّةُ عَلَيْهَا ثُمَّ قَالَتْ:

relieves him from some of his sadness (by giving rest and comfort).'"

[انظر : ٥٦٨٩ ، ٥٦٩٠]

(25) CHAPTER. *Ath-Tharid* (a special dish prepared from meat and bread).

٢٥) بَابُ التَّرِيدِ

5418. Narrated Abū Mūsā Al-Ash'arī : The Prophet ﷺ said, "Many men reached perfection but none among the women reached perfection except Maryam (Mary), the daughter of 'Imrān, and Āsia, Pharoah's wife. And the superiority of 'Ā'iṣah رَضِيَ اللَّهُ عَنْهَا to other women is like the superiority of *Ath-Tharid* to other kinds of food.

٥٤١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَيَّارٍ : حَدَّثَنَا عُنْدَرٌ : حَدَّثَنَا شُعْبَةُ، عَنْ عُمَرِ
وَبْنِ مَرْرَةِ الْجَمْلِيِّ، عَنْ مُرَّةِ الْهَمْدَانِيِّ،
عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «كَمُلَّ مِنَ الرِّجَالِ كَثِيرٌ،
وَلَمْ يَكُمِلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بْنُتُ
عُمَرَانَ، وَأَسَيْهُ امْرَأَةُ فِرْعَوْنَ، وَفَضَلَّ
عَائِشَةَ عَلَى النِّسَاءِ كَفَضِيلِ التَّرِيدِ عَلَى
سَائِرِ الطَّعَامِ». [رَاجِعٌ: ٣٤١١]

سائر الطّعام». [راجع: ٣٤١١]

5419. Narrated Anas: The Prophet ﷺ said, "The superiority of 'Āishah to other women is like the superiority of *Ath-
Tharīd* to other kinds of food."

٥٤١٩ - حَدَّثَنَا عَمْرُو بْنُ عَوْنَىٰ : حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي طُوَّالَةَ، عَنْ أَبِي إِيْكَىٰ عَنِ الْمُتَّىِّبِ قَالَ : «فَضْلٌ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلٍ التَّرْبِيدِ عَلَى سَائِرِ الطَّعَامِ» .

5420. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ I went along with the Prophet ﷺ to the house of his slave tailor. The tailor presented a dish of *Tharid* to the Prophet ﷺ and resumed his work. The Prophet ﷺ started picking the pieces of gourd and I too, started picking them and putting them before him. Since then I have always loved (to eat) gourd. [See H. No. 5379].

٥٤٢٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُنْبِرٍ
سَمِعَ أبا حاتِمَ الْأَشْهَلَ بْنَ حاتِمَ:
حَدَّثَنَا ابْنُ عَوْنَ، عَنْ ثَمَامَةَ بْنِ أَنَسِ،
عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ
مَعَ النَّبِيِّ ﷺ عَلَى غُلَامَ لَهُ خَيَاطٌ
فَقَدِمَ إِلَيْهِ قَصْعَةً فِيهَا ثَرِيدٌ. قَالَ:
وَأَتَيْلَ عَلَى عَمْلِهِ، قَالَ: فَجَعَلَ النَّبِيِّ
يَتَّبِعُ الدَّبَابَةَ. قَالَ: فَجَعَلْتُ أَتَبَعُهُ

فأضجهُ بين يديهِ، قالَ: فَمَا زِلْتَ بَعْدَ
أَحِبِّ الدُّبَائِ. [راجع: ٢٠٩٢]

(٢٦) **بابُ شاة مسموطة والكتف والجنب**

(26) CHAPTER. A roasted sheep (and the eating of a piece of meat) from the shoulder or mutton or from the ribs.

5421. Narrated Qatāda: We used to visit Anas bin Mālik رضي الله عنه while his baker was standing (and baking). Anas would say, "Eat! I do not know that the Prophet ﷺ had ever seen well-baked bread till he met Allāh, nor had he ever seen a roasted sheep with his own eyes."

٥٤٢١ - حَدَّثَنَا هُدَبْةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ قَالَ: كُنَّا نَأْتِي أَنَّسَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ وَخَبَارُهُ قَائِمٌ، قَالَ: كُلُّوا فَمَا أَعْلَمُ الْبَيْتَ يَقْرَئُهُ رَأَى رَغِيفًا مُرْفَقًا حَتَّى لَحِقَ بِاللَّهِ، وَلَا رَأَى شَاةً سَمِيَّةً بَعْنَيهِ قَطُّ. [راجع: ٥٣٨٥]

٥٤٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَبِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ جَعْفَرِ بْنِ عَمْرُو بْنِ أُمِّيَّةِ الضَّمْرِيِّ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ يَقْرَئُ يَحْتَرُ مِنْ كَتِفِ شاةٍ فَأَكَلَ مِنْهَا، فَدُعِيَ إِلَى الصَّلَاةِ فَقَامَ فَطَرَحَ السَّكِينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٨]

(٢٧) **بابُ ما كانَ السَّلَفُ يَذَرُونَ في بيوتهم وأسفارهم من الطعام واللحم وغيره،**

وقالت عائشة وأسماء: صنعنا للنبي ﷺ وأبي بكر سفرة.

٥٤٢٣ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِرٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِعائشَةَ: أَنَّهُ النَّبِيُّ يَقْرَئُ أَنْ تُؤْكَلَ لُحُومُ

5422. Narrated ‘Amr bin Umayya Ad-Damri: I saw Allāh’s Messenger ﷺ cutting a part of the shoulder of mutton with a knife. He ate of it and then was called for *Salāt* (prayer) whereupon he got up and put down the knife and offered the *Salāt* (prayer) without performing new ablution.

(27) CHAPTER. What our predecessors used to store of food, meat, etc., in their houses and carry with them while on a journey.

‘Āishah and Asmā’ said: We prepared for the Prophet ﷺ and Abū Bakr, provision (when they both emigrated to Al-Madīnah).

5423. Narrated ‘Āabis: I asked ‘Āishah رضي الله عنها, “Did the Prophet ﷺ forbid eating the meat of sacrifices offered on ‘Eid-ul-Adhā for more than three days?” She said, “The Prophet ﷺ did not do this except in the year when the people were hungry, so he wanted

the rich to feed the poor. But later we used to store even a trotter of a sheep to eat it fifteen days later." She was asked, "What compelled you to do so?" She smiled and said, "The family of Muhammad ﷺ did not eat to their satisfaction white bread with meat soup for three successive days till he met Allāh."

5424. Narrated Jābir: We used to carry the meat of the *Hady* (sacrificed animals) to Al-Madīna during the lifetime of the Prophet ﷺ.

الأَضَاحِيَ فَوْقَ ثَلَاثَ؟ قَالَتْ: مَا فَعَلَهُ إِلَّا فِي عَام جَاءَ النَّاسُ فِيهِ، فَأَرَادَ أَنْ يُطْعِمَ الْغَنِيَّ الْفَقِيرَ، وَإِنْ كُنَّا لَنَرْفَعُ الْكُرَاعَ فَنَأْكُلُهُ بَعْدَ خَمْسَ عَشَرَةَ، قِيلَ: مَا اضْطَرَّكُمْ إِلَيْهِ؟ فَضَحِّكَتْ، قَالَتْ: مَا شَيَعَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُبْزِ بُرْ مَادُومَ ثَلَاثَةَ أَيَّامَ حَتَّى لِحْقَ بِاللَّهِ. وَقَالَ ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفِيَّانُ: حَدَثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَابِرٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا. [نظر: ٥٤٣٨، ٥٥٧٠، ٦٦٨٧]

٥٤٤٢ - حَدَثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَثَنَا سُفِيَّانُ، عَنْ عَمْرُو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ: قَالَ: كُنَّا نَتَرَوْدُ لِحُومَ الْهَدَى عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ.

تَابَعَهُ مُحَمَّدٌ عَنِ ابْنِ عَيْنَةَ. وَقَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءَ: أَقَالَ: حَتَّى جِئْنَا الْمَدِينَةَ؟ قَالَ: لَا. [راجع: ١٧١٩]

(28) CHAPTER. *Al-Hais* (special dish prepared from dried yoghourt, butter and dates).

5425. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ said to Abū Talḥa، "Seek one of your boys to serve me." Abū Talḥa mounted me behind him (on his riding animal) and took me (to the Prophet ﷺ). So I used to serve Allāh's Messenger ﷺ wherever he ﷺ stayed. I used to hear him saying very often, "O Allāh! I seek refuge with you from, having worries, sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt and

(٢٨) بَابُ الْحَيْسِ

٥٤٢٥ - حَدَثَنَا قُتَيْبَةُ: حَدَثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرُو بْنِ أَبِي عَمْرُو مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطِبٍ: أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي طَلْحَةَ: «الْتَّمِسْ عُلَاماً مِنْ عِلْمَانِكُمْ يَخْدُمُنِي»، فَخَرَجَ بِي أَبُو طَلْحَةَ

from being overpowered by other persons unjustly." I kept on serving till we returned from the battle of Khaibar. The Prophet ﷺ then brought Safiyah bint Huyai whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached Aṣ-Šāhbā, he prepared Hais and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Safiyah's wedding banquet. Then the Prophet ﷺ proceeded, and when he saw the mountain of Uhud, he said, "This moutain loves us, and we love it." When we approached Al-Madina, he said, "O Allāh! I make the area between its two mountains a sanctuary as Ibrahim (Abraham) has made Makkah a sanctuary. O Allāh! Bless their *Mudd* and *Sā'* (special kinds of measure)."

(29) CHAPTER. Eating in a dish decorated with silver.

5426. Narrated 'Abdur-Rahmān bin Abī Lailā: We were sitting in the company of Hudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, "Had I not forbidden him to do so more than once or twice?" He wanted to say, "I would not have done so," adding, "but I heard the Prophet ﷺ saying, 'Do not wear silk or *Dibāj*, and do not drink in silver or gold vessels, and do not eat in plates of such metals, for such things are for the

بُرْدَفْنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمْ رَسُولَ اللَّهِ ﷺ كُلَّمَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسْلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَّعِ الدِّينِ، وَغَلَبَةِ الرِّجَالِ»، فَلَمْ أَزَلْ أَخْدُمْهُ حَتَّى أَقْبَلْنَا مِنْ خَيْرٍ وَأَقْبَلَ بَصَفَيَّةً يُنْتَ حُسْنِي قَذْ حَازَهَا، فَكُنْتُ أَرَاهُ يُحْوِي لَهَا وَرَاءَهُ بَعَاءَةً أَوْ بَكْسَاءً ثُمَّ يُرْدِفُهَا وَرَاءَهُ حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَبَعَ حِسَنَا فِي نَطْعَ، ثُمَّ أَرْسَلَنِي فَدَعَوْتُ رِجَالًا فَأَكَلُوا، وَكَانَ ذَلِكَ بَنَاءَهُ بِهَا، ثُمَّ أَقْبَلَ حَتَّى إِذَا بَدَا لَهُ أَحَدٌ، قَالَ: «هَذَا جَبَلٌ يُعْجِنُنَا وَنُجْهُهُ»، فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ: «اللَّهُمَّ إِنِّي أَحْرَمْ مَا بَيْنَ جَبَلَيْهَا مُثْلَ مَا حَرَمَ بِهِ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ بارِكْ لَهُمْ فِي مُدَّهُمْ وَصَاعِهِمْ». [راجع: ٣٧١]

(٢٩) بَابُ الْأَكْلِ فِي إِنَاءٍ مُفَضِّلٍ

٥٤٢٦ - حَدَّثَنَا أَبُو نُعْيَمٌ: حَدَّثَنَا سَيْفُ بْنُ أَبِي سُلَيْمَانَ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَئَلَى أَنَّهُمْ كَانُوا عَنْ حَدَّفَةَ فَاسْتَسْنَقُ فَسَقاَهُ مَعْجُوسِيَّ، فَلَمَّا وَضَعَ الْقَدَحَ فِي يَدِهِ رَمَاهُ بِهِ، وَقَالَ: لَوْلَا أَنِّي نَهَيْتُهُ عَيْرَ مَرَّةً وَلَا مَرَّيْنِ، كَانَهُ يَقُولُ: لَمْ أَفْعَلْ هَذَا، وَلَكِنِي سَمِعْتُ

disbelievers in this worldly life and for us in the Hereafter.”

النَّبِيُّ ﷺ يَقُولُ: «لَا تَلْبِسُوا الْحَرِيرَ
وَلَا الدَّيَاجَ، وَلَا تَشْرِبُوا فِي آيَةِ
الدَّهْبِ وَالْفُضَّةِ، وَلَا تَأْكُلُوا فِي
صِحَافِهَا فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي
الْآخِرَةِ». [انظر: ٥٦٣٢، ٥٦٣٣]

[٥٨٣٧، ٥٨٣١]

(30) CHAPTER. The mention of food.

5427. Narrated Abū Mūsā Al-Ash'arī: Allāh's Messenger ﷺ said, “The example of a believer who recites the Qur'aan (and acts on its orders), is that of a citron which smells good and tastes good; and the example of a believer who does not recite the Qur'aan (but acts on its orders), is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur'aan (and does not act on its orders), is that of *Ar-Raihān* (an aromatic plant) which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'aan (nor acts on its orders), is that of a colocynth plant which has no smell and is bitter in taste.” (See *Fath Al-Bari* for details)

٤٤٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلُ الْأُثْرَجَةِ رِيحُهَا طَيِّبٌ، وَطَعْمُهَا طَيِّبٌ. وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلُ التَّمَرَةِ، لَا رِيحٌ لَهَا وَطَعْمُهَا حُلُولٌ. وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلُ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ. وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلُ الْحَنْظَلَةِ لَيْسَ لَهَا رِيحٌ، وَطَعْمُهَا مُرٌّ). [٥٠٢٠] (راجع: ٥٠٢٠)

5428. Narrated Anas: The Prophet ﷺ said, “The superiority of 'Aishah to other ladies, is like the superiority of *Ath-Tharid* to other kinds of food.”

٤٤٢٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِينَ عَنِ النَّبِيِّ ﷺ قَالَ: «فَضْلُ الشَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

٤٤٢٩ - حَدَّثَنَا أَبُو نُعْيمٍ، حَدَّثَنَا مَالِكٌ، عَنْ سُفْيَانٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:

: رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “Travelling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family.”

«السَّيْرُ قِطْعَةٌ مِنَ الْعَذَابِ، يُمْتَنَعُ
أَحَدُكُمْ نَوْمًا وَطَعَامًا، فَإِذَا قَضَى
نَهَمَّتُهُ مِنْ وَجْهِهِ فَلَيُعَجِّلُ إِلَى أَهْلِهِ».

[راجع: ١٨٠٤]

(٣١) بَابُ الْأَدْمِ

(31) CHAPTER. *Al-Udm* (additional food taken with bread).

5430. Narrated Qāsim bin Muhammad: Three traditions have been established because of Barīra: ‘Āishah رضي الله عنها intended to buy her and set her free, but Barīra’s masters said, “Her *Walā’* will be for us.” ‘Āishah رضي الله عنها mentioned that to Allāh’s Messenger ﷺ who said, “You could accept their condition if you wished, for the *Walā’* is for the one who manumits the slave.” Barīra was manumitted, then she was given the choice either to stay with her husband or leave him. One day Allāh’s Messenger ﷺ entered ‘Āishah’s house while there was a cooking pot of food boiling on the fire. The Prophet ﷺ asked for lunch, and he was presented with bread and some extra food from the homemade *Udm* (e.g., soup). He asked, “Don’t I see meat (being cooked)?” They said, “Yes, O Allāh’s Messenger! But it is the meat that has been given to Barīra in charity and she has given it to us as a present.” He said, “For Barīra it is a charity, but for us it is a present.”

(32) CHAPTER. Sweet edible things and honey.

5431. Narrated ‘Āishah رضي الله عنها: Allāh’s Messenger ﷺ used to love *Al-Halwa* (sweet edible things) and honey.

٥٤٣٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدَ يَقُولُ: كَانَ فِي بَرِيرَةَ ثَلَاثُ سَنَينَ: أَرَادَتْ عَائِشَةَ أَنْ تَشْتَرِيهَا فَعَتَقَّهَا فَقَالَ أَهْلُهَا: وَلَنَا الْوَلَاءُ. فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّمَا شَرَطْتُ شَرَطَتِيهِ لَهُمْ، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْنَى». قَالَ: وَأَغْبَقْتُ فُخْرِيَّتِي فِي أَنْ تَقْرَرَ تَحْتَ رَوْجِهَا أَوْ تُفَارِقَهُ. وَدَخَلَ رَسُولُ اللَّهِ ﷺ يَوْمًا بَيْتَ عَائِشَةَ وَعَلَى النَّارِ بِرْمَةً تَقْوُرُ، فَدَعَا بِالْعَدَاءِ فَأَتَيَ بِخَبْزٍ وَأَذْمَنْ مِنْ أَذْمَنِ الْبَيْتِ فَقَالَ: «أَلَمْ أَرَ لَحْمًا؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ وَلَكِنَّهُ لَحْمٌ تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ فَأَهْدَتْهُ لَنَا، فَقَالَ: «هُوَ صَدَقَةٌ عَلَيْهَا وَهَدِيَّةٌ لَنَا». [راجع: ٤٥٦]

(٣٢) بَابُ الْحَلْوَى وَالْمَسَلِ

٥٤٣١ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيَّ، عَنْ أَبِي أَسَاطَةَ، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ

عائشة رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ الْحَلْوَى وَالْعَسَلَ. [راجع: ٤٩١٢]

٥٤٣٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شَيْبَةَ قَالَ: أَخْبَرَنِي ابْنُ أَبِي الْفَدَىكِ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَلْزُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لِشَيْءٍ بَطَنِي جَيْنَ لَا أَكُلُّ الْحَمِيرَ وَلَا أَبْلُسُ الْحَرِيرَ، وَلَا يَحْدُمُنِي فُلَانٌ وَلَا فُلَانَةٌ، وَأَلْصَقُ بَطَنِي بِالْحَصَبَاءِ. وَأَسْتَقْرِئُ الرَّجُلَ الْآيَةَ وَهِيَ مَعِي كَيْ يَنْقَلِبَ بِي فِي طَعْمِنِي، وَخَيْرُ النَّاسِ لِلنَّاسِكِينَ جَعْفُرُ بْنُ أَبِي طَالِبٍ، يَنْقَلِبُ بِنَا فِي طَعْمِنَا مَا كَانَ فِي بَيْتِهِ، حَتَّى إِنْ كَانَ لِيُخْرُجُ إِلَيْنَا الْعُكَّةُ لَيْسَ فِيهَا شَيْءٌ فَنَشَفُهَا فَنَلْعَقُ مَا فِيهَا.

[راجع: ٣٧٠٨]

(٣٣) بَابُ الدِّبَاءِ

٥٤٣٣ - حَدَّثَنَا عَمْرُو بْنُ عَلَيِّ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ، عَنِ ابْنِ عَوْنَ، عَنْ ثُمَامَةَ ابْنِ أَوْسٍ عَنْ أَنَسِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَتَى مَوْلَى لَهُ خَيَاطًا، فَأَتَيْنِي بِدِبَاءٍ فَجَعَلَ يَأْكُلُهُ فَلَمْ أَرْزَلْ أَجْهَةً مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَأْكُلُهُ.

[راجع: ٢٠٩٢]

(٣٤) بَابُ الرَّجُلِ يَنْكُلُ الطَّعَامَ لِلْخَوَانِي

(33) CHAPTER. *Ad-Dubbā'* (gourd).

5433. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ went to (the house of) his slave tailor , and he was presented (a dish of) gourd of which he started eating . I have loved to eat gourd since I saw Allāh's Messenger ﷺ eating it .

(34) CHAPTER. A man may take the trouble to prepare a meal for his (Muslim) brethren .

5434. Narrated Abū Mas'ūd Al-Ansārī: There was a man called Abū Shu'aib, and he had a slave who was a butcher. He said (to his slave), "Prepare a meal to which I may invite Allāh's Messenger ﷺ along with four other men." So he invited Allāh's Messenger ﷺ and four other men, but another man followed them whereupon the Prophet ﷺ said, "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him". On that the host said, Nay! I allow him, to come in."

Narrated Muḥammad bin Ismā'il: If guests are sitting at a dining table, they do not have the right to carry food from other tables to theirs, but they can pass on food from their own table to each other; otherwise they should leave it.

٥٤٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفِيَّانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كَانَ مِنَ الْأَنْصَارِ رَجُلٌ يُقَالُ لَهُ: أَبُو شَعِيبٍ، وَكَانَ لَهُ غُلَامٌ لَّهَامٌ فَقَالَ: اضْطَعْ لِي طَعَامًا أَذْعُو رَسُولَ اللَّهِ ﷺ خَامِسَ خَمْسَةً، فَدَعَاهُ رَسُولُ اللَّهِ ﷺ خَامِسَ خَمْسَةً، فَتَبَعَّهُمْ رَجُلٌ، فَقَالَ النَّبِيُّ ﷺ: إِنَّكَ دَعَوْنَا خَامِسَ خَمْسَةً وَهَذَا رَجُلٌ قَدْ تَبَعَّنَا، فَإِنْ شِئْتَ أَذِنْ لَهُ، وَإِنْ شِئْتَ تَرْكُهُ، قَالَ: بَلْ أَذِنْ لَهُ، قَالَ مُحَمَّدُ بْنُ يُوسُفَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: إِذَا كَانَ الْقَوْمُ عَلَى الْمَائِدَةِ لَيْسَ لَهُمْ أَنْ يُنَاوِلُوا مِنْ مَائِدَةٍ إِلَى مَائِدَةٍ أُخْرَى، وَلَكِنْ يُنَاوِلُ بَعْضُهُمْ بَعْضًا فِي تِلْكَ الْمَائِدَةِ أَوْ يَدْعُوا.

[راجع: ٢٠٨١]

(٣٥) بَابُ مَنْ أَضَافَ رَجُلًا إِلَى طَعَامٍ وَأَقْبَلَ هُوَ عَلَى عَمَلِهِ

٥٤٣٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُبِيرٍ: سَمِعَ النَّصَرَ: أَخْبَرَنَا ابْنُ عَوْنَى قَالَ: أَخْبَرَنِي ثَمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ غُلَامًا أَمْشَيَ مَعَ رَسُولِ اللَّهِ ﷺ فَدَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى غُلَامٍ لَهُ خَيَاطٌ، فَأَتَاهُ بِقَصْبَعَةٍ فِيهَا طَعَامٌ وَعَلَيْهِ

(35) CHAPTER. Whoever invited a man to a meal and then went to carry on his job.

5435. Narrated Anas: I was a young boy, when I once was walking with Allāh's Messenger ﷺ, he entered the house of his slave tailor and the latter brought a dish filled with food covered with pieces of gourd. Allāh's Messenger ﷺ started picking and eating the gourd. When I saw that, I started collecting and placing the gourd before him. Then the slave returned to his work. Anas added: I have kept on loving gourd since I saw Allāh's Messenger ﷺ doing what he was doing.

دِبَاءُ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَتَبَعَ الدُّبَباءَ، قَالَ: فَلَمَّا رأيْتُ ذَلِكَ جَعَلْتُ أَجْمَعُهُ بَيْنَ يَدَيْهِ، قَالَ: فَأَقْبَلَ الْعَلَامُ عَلَى عَمْلِهِ، قَالَ أَنَّسٌ: لَا أَرَأَلُ أَحَبَ الدُّبَباءَ بَعْدَمَا رأَيْتُ رَسُولَ اللَّهِ ﷺ صَنَعَ مَا صَنَعَ. [راجع: ٢٠٩٢]

(٣٦) بَابُ الْمَرَقِ

(36) CHAPTER. Soup.

5436. Narrated Anas bin Malik : رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مُسْلِمًا، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكٍ أَنَّهُ خَيَاطًا دَعَا النَّبِيَّ ﷺ لِطَعَامِ صَنْعَهُ. فَدَهَبَتْ مَعَ النَّبِيِّ ﷺ فَقَرَبَ خُبْزٌ شَعِيرٌ وَمَرْقَأٌ فِيهِ دِبَاءٌ وَقَدِيدٌ، فَرَأَيْتُ النَّبِيَّ ﷺ يَتَبَعَ الدُّبَباءَ مِنْ حَوَالَيِّ الْقَصْبَعَةِ، فَلَمْ أَرَأَلُ أَحَبَ الدُّبَباءَ بَعْدَ يَوْمِئِذٍ. [راجع: ٢٠٩٢]

٥٤٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكٍ أَنَّهُ خَيَاطًا دَعَا النَّبِيَّ ﷺ لِطَعَامِ صَنْعَهُ. فَدَهَبَتْ مَعَ النَّبِيِّ ﷺ فَقَرَبَ خُبْزٌ شَعِيرٌ وَمَرْقَأٌ فِيهِ دِبَاءٌ وَقَدِيدٌ، فَرَأَيْتُ النَّبِيَّ ﷺ يَتَبَعَ الدُّبَباءَ مِنْ حَوَالَيِّ الْقَصْبَعَةِ، فَلَمْ أَرَأَلُ أَحَبَ الدُّبَباءَ بَعْدَ يَوْمِئِذٍ. [راجع: ٢٠٩٢]

(٣٧) بَابُ التَّدَدِيدِ

(37) CHAPTER. Cured meat.

5437. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ being served with soup containing gourd and cured meat . I saw him picking and eating the pieces of gourd . (See H. 5436)

٥٤٣٧ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَّسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَّسَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ أَنِّي بِمَرْفَةٍ فِيهَا دِبَاءٌ وَقَدِيدٌ، فَرَأَيْتُهُ يَتَسَعَ الدُّبَباءَ يَأْكُلُهَا . [راجع: ٢٠٩٢]

٥٤٣٨ - حَدَّثَنَا قَيْصَرٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِرٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا فَعَلَهُ إِلَّا فِي عَامِ جَاعِ النَّاسُ، أَرَادَ أَنْ يُظْعَمَ الْغَيْثَيُّ الْفَقِيرَ،

5438. Narrated 'Aishah : رَضِيَ اللَّهُ عَنْهَا أَنَّهُ The Prophet ﷺ did not do that (i.e., forbade the storage of the meat of sacrifices of Hajj at Mina) except (he did so in the year when the people were suffering from severe hunger), so that the rich would feed the poor. But later we used to keep even trotters to cook, fifteen days later . The family of Muhammad

ﷺ did not eat wheat bread with meat or soup to their satisfaction for three successive days.

(38) CHAPTER. Whoever handed over or presented something to his companion across the dining table.

Ibn Al-Mubārak said: There is no harm in serving one another, but one should not carry food from one dining table to another.

5439. Narrated Anas bin Mālik رضي الله عنه: A tailor invited Allāh's Messenger ﷺ to a meal which he had prepared. I went with Allāh's Messenger ﷺ to that meal, and the tailor served the Prophet ﷺ with barley bread and soup of gourd and cured meat. I saw Allāh's Messenger ﷺ picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

(39) CHAPTER. The eating of snake cucumber with fresh dates.

5440. Narrated ‘Abdullāh bin Ja‘far bin Abī Ṭālib رضي الله عنهما: I saw Allāh's Messenger ﷺ eating fresh dates with snake cucumber.

وَإِنْ كُنَّا لَنَرْفَعُ الْكُرَاعَ بَعْدَ خَمْسَ عَشَرَةً. وَمَا شَيْعَ آلُ مُحَمَّدٍ ﷺ مِنْ حُبْزِ بُرُّ مَادُومٍ ثَلَاثًا. [رَاجِعٌ: ٥٤٢٣] (٣٨) **بَابُ** مَنْ نَأَوْلَ أَوْ قَدَمَ إِلَى صَاحِبِهِ عَلَى الْمَائِدَةِ شَيْئًا،

قَالَ: وَقَالَ ابْنُ الْمُبَارَكَ: لَا يَأْسَ أَنْ يُنَأِوْلَ بَعْضُهُمْ بَعْضًا، وَلَا يُنَأِوْلَ مِنْ هَذِهِ الْمَائِدَةِ إِلَى مَائِدَةِ أُخْرَى.

٥٤٣٩ - **حدَّثَنَا إِسْمَاعِيلُ** قَالَ: حَدَّثَنِي مَالِكُ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ خَيَاطًا دَعَا رَسُولَ اللَّهِ ﷺ لِلطَّعَامِ صَنَعَهُ، قَالَ أَنَّسٌ: فَذَهَبَتْ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ فَقَرَبَ إِلَى رَسُولِ اللَّهِ ﷺ حُبْزًا مِنْ شَعِيرٍ، وَمَرْقًا فِيهِ دَبَاءً وَقَدِيدًا. قَالَ أَنَّسٌ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَسَعَ الدُّبَاءَ مِنْ حَوْلِ الْقُصْبَةِ، فَلَمْ أَرَلْ أَحَبَ الدُّبَاءَ مِنْ يَوْمِئِنْ. وَقَالَ تَمَامًا عَنْ أَنَّسٍ: فَجَعَلْتُ أَجْمَعَ الدُّبَاءَ بَيْنَ يَدَيْهِ. [رَاجِعٌ: ٢٠٢٩]

(٣٩) **بَابُ الْقِتَاءِ بِالرُّطْبِ**،
٥٤٤٠ - **حدَّثَنَا عَبْدُ العَزِيزِ بْنَ عَبْدِ اللَّهِ** قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ الرُّطْبَ بِالْقِتَاءِ. [انظر: ٥٤٤٧، ٥٤٤٩]

(40) CHAPTER.

5441 (A). Narrated Abū ‘Uthmān : I was a guest of Abū Hurairah for seven days. Abū Hurairah, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night *Salāt* (prayer) and then awaken the other. I heard Abū Hurairah saying, “Allāh’s Messenger ﷺ distributed dates among his Companions and my share was seven dates, one of which was a *Hashafa* (a date which dried on the tree before it was fully ripe).

(٤٠) بَابٌ : ٥٤٤١ - حَدَّثَنَا مُسَدْدَدٌ : حَدَّثَنَا حَمَّادٌ ابْنُ رَيْدٍ، عَنْ عَبَّاسِ الْجَرَبِيرِيِّ، عَنْ أَبِي عُثْمَانَ قَالَ: تَضَيِّقُ أَبَا هُرَيْرَةَ سَبْعًا، فَكَانَ هُوَ وَامْرَأَهُ وَخَاتِمَهُ يَعْتَقِبُونَ اللَّيْلَ أَثْلَاثًا، يُصْلِي هَذَا ثُمَّ يُوقِطُ هَذَا. وَسَمِعْتُهُ يَقُولُ: قَسْمَ رَسُولِ اللَّهِ ﷺ بَيْنَ أَصْحَابِهِ تَمَرًا فَأَصْحَابِنِي سَبْعُ تَمَرَاتٍ إِحْدَاهُنَّ حَشَفَةً. [راجع: ٥٤١١]

5441 (B). Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ distributed dates among us, and my share was five dates, four of which were good, and one was a *Hashafa*, and I found *Al-Hashafa* the hardest for my teeth.

٥٤٤١ م - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَاحِ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاً، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَسْمَ النَّبِيِّ ﷺ بَيْنَنَا تَمَرًا فَأَصْحَابِنِي مِنْهُ خَمْسٌ، أَرْبَعَ تَمَرَ وَحَشَفَةً، ثُمَّ رَأَيْتُ الْحَشَفَةَ هِيَ أَشَدُهُنَّ لِفِرْسِيِّي*. [راجع: ٥٤١١]

(٤١) بَابُ الرُّطْبِ وَالتَّمَرِ وَقَوْلِ اللَّهِ تَعَالَى: «وَهُنَّ إِلَيْكَ بِمِنْعَنِ الْحَلَةِ شُنَقْتُ عَلَيْكُمْ رُطْبًا حَيَّا» (١٦) [مريم: ٢٥].

(41) CHAPTER. Fresh dates and dry dates.
And the Statement of Allāh: “نَعَالِي وَشَكِّي التَّمَرَ وَالرُّطْبَ وَالثَّمَرَ وَقَوْلِ اللَّهِ تَعَالَى:

«وَهُنَّ إِلَيْكَ بِمِنْعَنِ الْحَلَةِ شُنَقْتُ عَلَيْكُمْ رُطْبًا حَيَّا» (١٦) [مريم: ٢٥].

5442. ‘Āishah رَضِيَ اللَّهُ عَنْهَا said, “When Allāh’s Messenger ﷺ died, we had been satisfied by the two black things, i.e., dates and water.

٥٤٤٢ - وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُقِيَّانَ، عَنْ مَنْصُورِ بْنِ صَفِيفَيَّةَ: حَدَّثَنِي أُمِّي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تُؤْفَى رَسُولُ اللَّهِ ﷺ وَقَدْ شَبِعْنَا مِنَ الْأَسْوَدَيْنِ: التَّمَرِ وَالْمَاءِ. [راجع: ٥٣٨٣]

5443. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ : There was a Jew in Al-Madīna who

٥٤٤٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي

used to lend me money up to the season of plucking dates. (Jābir had a piece of land which was on the way to Ruma). Once in a year the land was not promising, for the payment of the debts. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me respite for one year, but he refused. This news reached the Prophet ﷺ whereupon he said to his Companions, "Let us go and ask the Jew for respite for Jābir." All of them came to me in my garden, and the Prophet ﷺ started speaking to the Jew, but he Jew said, "O Abul-Qāsim, I will not grant him respite." When the Prophet ﷺ saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet ﷺ. He ate and then said to me, "Where is your hut, O Jābir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet ﷺ got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jābir! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet ﷺ and informed him of the good news, whereupon he said, "I testify that I am the Messenger of Allāh ﷺ."

مَرِيمَةَ حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي
 أَبُو حَازِمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ
 الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ،
 عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا
 قَالَ: كَانَ بِالْمَدِينَةِ يَهُودِيًّا وَكَانَ
 يُسْلِفُنِي فِي تَمْرِي إِلَى الْجِذَادِ،
 وَكَانَتْ لِجَابِرِ الْأَرْضُ الَّتِي بَطَرِيقَي
 رُومَةَ فَجَلَسْتُ فَخَلَا عَامًا فَجَاءَنِي
 الْيَهُودِيُّ عِنْدَ الْجِذَادِ وَلَمْ أَجِدْ مِنْهَا
 شَيْئًا، فَجَعَلْتُ أَسْتَظِرُهُ إِلَى قَابِلِ
 فَيَأْبَى، فَأُخْبَرَ بِذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
 لِأَصْحَابِهِ: «إِمْشُوا نَسْتَظِرُ لِجَابِرِ مِنَ
 الْيَهُودِيِّ»، فَجَأْنِي فِي النَّخْلِيِّ، فَجَعَلَ
 النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَلِّمُ الْيَهُودِيَّ فَيَقُولُ: أَبَا
 الْقَاسِمِ، لَا أُنْظِرُهُ. فَلَمَّا رَأَى النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ فَطَافَ فِي النَّخْلِ ثُمَّ جَاءَهُ
 فَكَلَمَهُ فَأَبَى فَقُمْتُ فَجِئْتُ بِقَلِيلِ رُطْبَ
 فَوَاضِعَتُهُ بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكَلَ ثُمَّ
 قَالَ: «أَيْنَ عَرِيشُكَ يَا جَابِرُ؟»
 فَأَخْبَرَهُ فَقَالَ: «أَفْرَشْ لِي فِيهِ»،
 فَنَرَسْتُهُ فَدَخَلَ فَرَقَدَ ثُمَّ اسْتَيْقَظَ فَجِئْتُهُ
 بِقَبْصَةِ أُخْرَى فَأَكَلَ مِنْهَا ثُمَّ قَامَ فَكَلَمَ
 الْيَهُودِيَّ فَأَبَى عَلَيْهِ، فَقَامَ فِي الرَّطَابِ
 فِي النَّخْلِ الثَّانِيَةِ ثُمَّ قَالَ: «يَا جَابِرُ،
 جُدَّ وَأَفْضِ». فَوَقَفَ فِي الْجِذَادِ
 فَجَلَدَتُهُ مِنْهَا مَا قَضَيْتُهُ وَوَضَلَّ مِنْهُ،
 فَخَرَجَتُ حَتَّى جِئْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَشَّرْتُهُ
 فَقَالَ: «أَشْهَدُ أَنِّي رَسُولُ اللَّهِ».

عَرْشٌ وَغَرِيشٌ : بِنَاءً . وَقَالَ ابْنَ عَبَّاسٍ : مَعْرُوشاتٍ : مَا يُعَرَّشُ مِنَ الْكُرُومِ وَغَيْرِ ذلِكَ , يُقَالُ : عُرُوشَهَا , أَبْيَسُهَا . قَالَ مُحَمَّدُ بْنُ يُوسُفَ : قَالَ أَبُو جَعْفَرٍ : قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ : فَخَلَا لَيْسَ عِنْدِي مُقَيْدًا , ثُمَّ قَالَ : فَجَلَّ لَيْسَ فِيهِ شَكٌ .

(٤٢) بَابُ أَكْلِ الْجُمَارِ

(42) CHAPTER. The eating of a spadix of the palm tree.

5444. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: While we were sitting with the Prophet ﷺ, a spadix of palm tree was brought to him. The Prophet ﷺ said, “There is a tree among the trees which is as blessed as a Muslim”. I thought that it was the date-palm tree and intended to say, “It is the date-palm tree, O Allāh’s Messenger!” but I looked behind to see that I was the tenth and youngest of ten men present there, so I kept quiet. Then the Prophet ﷺ said, “It is the date-palm tree.”

٥٤٤٤ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ قَالَ : حَدَّثَنِي مُجَاهِدٌ , عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : يَبْيَنَا تَحْنُّنُ عِنْدَ النَّبِيِّ ﷺ جُلُوسُ إِذْ أَتَيَ بِجُمَارَ تَخْلَةً , فَقَالَ النَّبِيُّ ﷺ : إِنَّ مِنَ الشَّجَرِ لَمَّا بَرَكْتُهُ كَبِرَكَةُ الْمُسْلِمِ . فَظَنَّتُ أَنَّهُ يَعْنِي التَّخْلَةَ , فَأَرَدْتُ أَنْ أَقُولَ : هِيَ التَّخْلَةُ يَا رَسُولَ اللَّهِ ، ثُمَّ التَّقَتُ فَإِذَا أَنَا عَاشِرُ عَشَرَةَ أَنَا أَخْدُثُهُمْ فَسَكَتَ ، فَقَالَ النَّبِيُّ ﷺ : « هِيَ التَّخْلَةُ ». [راجع: ٦١]

(٤٣) بَابُ الْعَجْوَةِ

(43) CHAPTER. Al-‘Ajwa (a special kind of date).

5445. Narrated Sa‘d: Allāh’s Messenger ﷺ said, ‘He who eats seven ‘Ajwa dates every morning, will not be affected by poison or magic on the day he eats them.’

٥٤٤٥ - حَدَّثَنَا جُمَعَةُ بْنُ عَنْدِ اللَّهِ : حَدَّثَنَا مَرْوَانُ : أَخْبَرَنَا هَاشِمُ بْنُ هَاشِمٍ : أَخْبَرَنَا عَامِرُ بْنُ سَعْدٍ , عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « مَنْ تَصْبِحَ كُلَّ يَوْمٍ سَبْعَ تَمَرَاتٍ عَجْوَةً لَمْ

يُصرّه في ذلكَ الْيَوْمِ سُمًّا وَلَا سُمْرًا.

[انظر: ٥٧٦٩، ٥٧٧٩]

(٤٤) بابُ القرآنِ فِي التَّمَرِ

٥٤٤٦ - حَدَّثَنَا أَدْمُونُ:

شَعْبَةُ: حَدَّثَنَا جَبَلَةُ بْنُ سُحْبَيْمٍ قَالَ: أَصَابَنَا عَامٌ سَنَةٌ مَعَ ابْنِ الرَّزِّيْبِ فَرَزَقَنَا تَمَرًا، فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَمُرُّ بِنَا وَتَحْمُنُ نَائِكُلُّ وَيَقُولُ: لَا تُقَارِبُنَا، فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْقُرْآنِ، ثُمَّ يَقُولُ: إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ أخاهُ. قَالَ شَعْبَةُ: إِلَذْنُ مِنْ قَوْلِ ابْنِ عُمَرَ.

[راجع: ٢٤٥٥]

(٤٥) بابُ الْقِثَاءِ

٥٤٤٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الرُّطْبَ بِالْقِثَاءِ. [راجع: ٥٤٤٠]

(٤٦) بابُ بَرَكَةِ النَّخْلَةِ

٥٤٤٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ رَبِيعِيِّدِ، عَنْ مُجَاهِدٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مِنَ الشَّجَرِ شَجَرَةٌ تَكُونُ مِثْلَ الْمُسْلِمِ، وَهِيَ النَّخْلَةُ». [راجع: ٦١]

(٤٧) بابُ جَمِيعِ الْلَّوْنَيْنِ أَوْ الْطَّعَامَيْنِ بِمَرَّةٍ

(44) CHAPTER. To eat two dates at a time.

5446. Narrated Jabala bin Suhaib. At the time of Ibn Az-Zubair, we were struck with drought (famine) and he provided us with dates for our food. ‘Abdullah bin ‘Umar رضي الله عنهما used to pass by us while we were eating, and say, “Do not eat two dates together at a time, for the Prophet ﷺ forbade the taking of two dates together at a time (in a gathering).” Ibn ‘Umar used to add, “Unless one takes the permission of one’s companions.”

(45) CHAPTER. The snake cucumber.

5447. Narrated ‘Abdullah bin Ja’far رضي الله عنه: I saw the Prophet ﷺ eating fresh dates with snake cucumbers.

(46) CHAPTER. The goodness of the date-palm tree.

5448. Narrated Ibn ‘Umar: The Prophet ﷺ said, “There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date-palm tree.”

(47) CHAPTER. The taking of two kinds of fruit or two kinds of food at a time.

5449. Narrated 'Abdullâh bin Ja'far رضي الله عنهما : I saw Allâh's Messenger ﷺ eating fresh dates with snake cucumbers.

٥٤٤٩ - حَدَّثَنَا ابْنُ مُقَاتِلٍ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ الرُّطَبَ بِالْقِنَاءِ .

[رجاء: ٥٤٤٠]

(48) CHAPTER. Whoever admitted the guests in batches of ten persons (by turns). And the sitting for the meals in batches of ten persons each.

٤٨ - بَابُ مَنْ أَذْخَلَ الضَّيْفَانَ عَشَرَةً عَشَرَةً ، وَالجلوسُ عَلَى الطَّعَامِ عَشَرَةً عَشَرَةً

5450. Narrated Anas رضي الله عنه عن My mother, Umm Sulaim, took a *Mudd* of barley grain, ground it and made porridge from it, and pressed (over it) a butter skin she had with her. Then she sent me to the Prophet ﷺ, and I reached him while he was sitting with his companions. I invited him, whereupon he said, "And those who are with me?" I returned and said, "He says, 'And those who are with me?'" Abû Talhâ went out to him and said, "O Allâh's Messenger! It is just a meal prepared by Umm Sulaim." The Prophet ﷺ entered and the food was brought to him. He said, "Let ten persons enter upon me." Those ten entered and ate their fill. Again he said, "Let ten (more) enter upon me." Those ten entered and ate their fill. Then he said, "Let ten (more) enter upon me." He called forty persons in all. Then Allâh's Messenger ﷺ ate and got up. I started looking (at the food) to see if anything from it has decreased or not.

٥٤٥٠ - حَدَّثَنِي الصَّلَتُ بْنُ مُحَمَّدٍ : حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ ، عَنْ أَنَّسٍ وَعَنْ هِشَامَ ، عَنْ مُحَمَّدٍ عَنْ أَنَّسٍ ، وَعَنْ سِنَانَ أَبِي رِبِيعَةَ عَنْ أَنَّسٍ : أَنَّ أُمَّ سَلَيْمَ أُمَّهُ عَمَدَتْ إِلَى مُدَّ مِنْ شَعِيرٍ جَشَّةً وَجَعَلَتْ مِنْهُ خَطِيفَةً وَعَصَرَتْ عَكَةً عِنْدَهَا ، ثُمَّ بَعْثَتْ إِلَى النَّبِيِّ ﷺ فَأَتَيْتَهُ وَهُوَ فِي أَصْحَابِهِ فَدَعَوْهُ ، قَالَ : « وَمَنْ مَعِي » ، فَجِئْتُ فَقَلَّتْ : إِنَّهُ يَقُولُ : « وَمَنْ مَعِي » ، فَخَرَجَ إِلَيْهِ أَبُو طَلْحَةَ قَالَ : يَا رَسُولَ اللَّهِ إِنَّمَا هُوَ شَيْءٌ صَنَعْتَهُ أُمُّ سَلَيْمَ ، فَدَخَلَ فَجِيءَ بِهِ وَقَالَ : « أَذْخُلْ عَلَيَّ عَشَرَةً » ، فَأَذْخَلُوا فَأَكَلُوا حَتَّى شَبِّعُوا ، ثُمَّ قَالَ : « أَذْخُلْ عَلَيَّ عَشَرَةً حَتَّى عَدَ أَرْبَعينَ ، ثُمَّ أَكَلْ النَّبِيِّ ﷺ ثُمَّ قَامَ ، فَجَعَلَتْ أَنْظُرُهُ مَلِ نَقَصَ مِنْهَا شَيْءٌ؟ » .

(49) CHAPTER. What is disliked as regarding the eating of garlic or other (bad smelling vegetables).

This has been narrated by Ibn ‘Umar on the authority of the Prophet ﷺ.

5451. Narrated ‘Abdul ‘Azīz: It was said to Anas رضي الله عنه, “What did you hear the Prophet ﷺ saying about garlic?” Anas replied, “Whoever has eaten (garlic) should not approach our mosque.”

5452. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: Prophet ﷺ said, “Whoever has eaten garlic or onion⁽¹⁾ should keep away from us (or should keep away from our mosque).” (See H. 854)

(50) CHAPTER. *Al-Kabāth*, i.e., the leaves of *Al-Arāk*.

5453. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: We were with Allāh’s Messenger ﷺ collecting *Al-Kabāth* at Mar-Az-Zahrān. The Prophet ﷺ said, “Collect the black ones, for they are better.” Somebody said, “(O Allāh’s Messenger!) Have you ever shepherded sheep?” He said, “There has been no Prophet but has shepherded them (sheep).”

(٤٩) بَابُ مَا يُنْكِرُهُ مِنَ الشُّوْمِ
وَالبُّقُولِ،
فِيهِ ابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ.

٥٤٥١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ قَالَ:
قَيْلَ لَأْنِي: مَا سَعَفْتَ النَّبِيَّ ﷺ
يَقُولُ فِي الشُّوْمِ؟ فَقَالَ: «مَنْ أَكَلَ فَلَا
يَرْبَّنَ مَسْجِدَنَا». [راجع: ٨٥٦]

٥٤٥٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ:
أَخْبَرَنَا يُوسُفُ، عَنْ أَبِنِ شَهَابٍ قَالَ:
حَدَّثَنِي عَطَاءُ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُمَا زَعَمَ أَنَّ النَّبِيَّ ﷺ
قَالَ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَالًا فَلَيَعْتَرِلْنَا
أَوْ لَيَعْتَرِلْ مَسْجِدَنَا». [راجع: ٨٥٤]

(٥٠) بَابُ الْكَبَاثِ وَهُوَ وَرَقُ الْأَرَاكِ

٥٤٥٣ - حَدَّثَنَا سَعِيدُ بْنُ عَفَيْرَ:
حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُوسُفَ، عَنِ
ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ
قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ:
كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِمَرِ الظَّهْرَانِ
نَجْنِي الْكَبَاثَ فَقَالَ: «عَلَيْكُمْ بِالْأَسْوَدِ
مِنْهُ فَإِنَّهُ أَيْطَبُ»، قَيْلَ: أَكْنَتْ تَرْعِي
الْعَنَمَ؟ قَالَ: «نَعَمْ، وَهُلْ مِنْ نَبِيٍّ إِلَّا
رَعَاهَا؟». [راجع: ٣٤٠٦]

(1) (H. 5452) It is said that if garlic or onions are uncooked.

(51) CHAPTER. To rinse the mouth after taking meals.

5454. Narrated Suwaid bin An Nu'mān : We went out with Allāh's Messenger ﷺ to Khaibar, and when we reached As-Şahbā', the Prophet ﷺ asked for food, and he was offered nothing but *Sawīq*. We ate, and then Allāh's Messenger ﷺ stood up for the *Salāt* (prayer), (after) he had rinsed his mouth with water ; and we too had, rinsed our mouths.

5455. Narrated Suwaid : We went out with Allāh's Messenger ﷺ to Khaibar, and when we reached As-Şahbā', which (Yahyā says) is one day's journey from Khaibar, the Prophet ﷺ asked for food, and he was offered nothing but *Sawīq* which we chewed and ate . Then the Prophet ﷺ asked for water and rinsed his mouth, and we too, rinsed our mouths along with him . He then led us in the *Maghrib* prayer without performing ablution again.

(52) CHAPTER. To lick and suck the fingers before cleaning them with a handkerchief.

5456. Narrated Ibn 'Abbās رضي الله عنهما said, "When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else."

(53) CHAPTER. The handkerchief.

(٥١) بَابُ الْمَضْمَضَةِ بَعْدَ الطَّعَامِ

٥٤٥٤ - حَدَّثَنَا عَلَيْيَ بنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِّيَانُ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، عَنْ بُشِّيرٍ بْنِ يَسَارٍ، عَنْ سُوَيْدٍ بْنِ التَّعْمَانِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْرٍ، فَلَمَّا كُنَّا بِالصَّهْبَاءِ دَعَا بِطَعَامٍ، فَمَا أَتَيْنَا إِلَّا بِسَوْيِقٍ فَأَكَلْنَا، فَقَامَ إِلَى الصَّلَاةِ فَتَمَضْمَضَ وَمَضْمَضْنَا . [راجع: ٢٠٩]

٥٤٥٥ - قَالَ يَحْيَى: سَمِعْتُ بُشِّيرًا يَقُولُ: أَخْبَرَنَا سُوَيْدٌ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْرٍ، فَلَمَّا كُنَّا بِالصَّهْبَاءِ قَالَ يَحْيَى: وَهِيَ مِنْ خَيْرٍ عَلَى رُوحَةٍ، دَعَا بِطَعَامٍ فَمَا أَتَيْنَا إِلَّا بِسَوْيِقٍ، فَلَكُنَّاهُ فَأَكَلْنَا مِنْهُ، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ وَمَضْمَضْنَا مَعَهُ، ثُمَّ صَلَّى بِنَا الْمَغْرِبَ وَلَمْ يَتَوَضَّأْ . وَقَالَ سُفِّيَانُ: كَائِنَكَ تَسْمَعُ مِنْ يَحْيَى . [راجع: ٢٠٩]

(٥٢) بَابُ لَقْنِ الأَصَابِعِ وَمَصْهَا قَبْلَ أَنْ تُمْسَحَ بِالْمِنْدِيلِ

٥٤٥٦ - حَدَّثَنَا عَلَيْيَ بنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِّيَانُ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ عَطَاءٍ عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعَقَهَا» .

(٥٣) بَابُ الْمِنْدِيلِ

5457. Narrated Sa‘id bin Al-Hārith that he asked Jābir bin ‘Abdullāh عَنْهُما about performing ablution after taking a cooked meal. He replied, “It is not essential,” and added, “We never used to get such kind of food during the lifetime of the Prophet ﷺ except rarely; and if at all we got such a dish, we did not have any handkerchiefs to wipe our hands with except the palms of our hands, our forearms and our feet. We would perform the Salāt (prayer) thereafter without performing new ablution.”

٥٤٥٧ - حدثنا إبراهيم بن المتنبي قال: حدثني محمد بن فلبيح قال: حدثني أبي، عن سعيد بن الحارث، عَنْ جابرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَأَلَهُ عَنِ الْوُضُوءِ مِمَّ مَسَّتِ النَّارُ، فَقَالَ: لَا، قَدْ كُنَّا زَمَانَ النَّبِيِّ ﷺ لَا تَجِدُ مِثْلَ ذَلِكَ مِنَ الطَّعَامِ إِلَّا قَلِيلًا، فَإِذَا نَخْرُ وَجَدْنَاهُ لَمْ يَكُنْ لَنَا مَنَادِيلٌ إِلَّا أَكْفَنَا وَسَوَاعِدْنَا وَأَفْدَانَا، ثُمَّ نُصَلِّي وَلَا نَتَوَضَّأُ.

(٥٤) بَابُ ما يَقُولُ إِذَا فَرَغَ مِنْ طَعَامِهِ

(54) CHAPTER. What one should say after finishing one's meal.

5458. Narrated Abū Ummāma: Whenever the dining sheet of the Prophet ﷺ was taken away (i.e., whenever he finished his meal), he used to say: “*Al-hamdu lillāhi kathiran tayiban mubārakan fihi, ghaira makfī wa lā muwada' wa lā mustaghna 'anhu Rabbanā.*”⁽¹⁾

٥٤٥٨ - حدثنا أبو نعيم: حدثنا سفيان، عن ثور، عن خالد بن معدان، عن أبي أمامة: أنَّ النَّبِيَّ ﷺ كان إذا رفع مائدةه قال: «الحمدُ لله كثيرًا طيبًا مباركاً فيه، غير مكتفي ولا مودع ولا مستعنٍ عليه ربنا». [انظر:

٥٤٥٩]

5459. Narrated Abū Ummāma: Whenever the Prophet ﷺ finished his meals (or when his dining sheet was taken away), he used to say, “All the praises and thanks be to Allāh Who has satisfied our needs and quenched our thirst. Your favour cannot be compensated or denied.” Once he said, “All the praises and thanks be to You, O our Lord! Your favour cannot be compensated, nor can be left, nor can be

٥٤٥٩ - حدثنا أبو عاصم، عن ثور ابن يزيد، عن خالد بن معدان، عن أبي أمامة: أنَّ النَّبِيَّ ﷺ كان إذا فرغ من طعامه، وقال مرات: إذا رفع مائده قال: «الحمدُ لله الذي كفانا وأروانا، غير مكتفي ولا مكفور». وقال مرات: لك الحمد ربنا غير مكتفي

(1) (H. 5458) All the praises and thanks be to Allāh! Much good and blessed praise! O our Lord. We cannot compensate Your Favour, nor can leave it, nor can dispense with it.

dispensed with, O our Lord!"

وَلَا مُؤَدِّعٌ وَلَا مُسْتَغْنَىٰ رَبَّنَا .

[راجع: ٥٤٥٨]

(55) CHAPTER. To eat with one's servant.

5460. Narrated Abū Hurairah رضي الله عنه said, "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."

(٥٤٦٠) بابُ الأكْلِ مَعَ الْخادِمِ

حدَثَنَا حَفْصُ بْنُ عُمَرَ : حدَثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ هُوَ ابْنُ زِيَادٍ قالَ: سَعَيْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَى أَحَدَكُمْ خَادِمًا بِطَعَامِهِ فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلَيْسَ أَكْلَهُ أَوْ أَكْلَتْهُ، أَوْ لُقْمَةً أَوْ لُقْمَتِينِ، فَإِنَّهُ وَلِيَ حَرَّةٍ وَعَلَاجَةٍ». [راجع: ٢٥٥٧]

(٥٦) بَابٌ : الطَّاعُمُ الشَّاكِرُ مِثْلُ الصَّائِمِ الصَّابِرِ فِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ .

(56) CHAPTER. A person who thanks Allāh after taking his meals is similar (in reward) to a person who shows patience while fasting.

Abū Hurairah narrated the above statement on the authority of the Prophet ﷺ.

(57) CHAPTER. A man is invited to a meal, whereupon he says, "May this (person) come with me too?"

Anas said: When you visit a Muslim who is not suspicious, then eat of his food and drink of his drink.

(٥٧) بَابُ الرَّجُلِ يُدْعَى إِلَى طَعَامٍ فَيَقُولُ: وَهَذَا مَعِيْ، وَقَالَ أَسْمَ: إِذَا دَخَلْتَ عَلَى مُسْلِمٍ لَا يُتَهَمُ فَكُلْ مِنْ طَعَامِهِ وَاشْرَبْ مِنْ شَرَابِهِ .

(٥٤٦١) بَابُ عَبْدِ اللَّهِ بْنِ أَبِي الأَسْوَدِ: حدَثَنَا أَبُو أَسْمَةَ: حدَثَنَا الأَعْمَشُ: حدَثَنَا شَقِيقُ: حدَثَنَا أَبُو مَسْعُودُ الْأَنْصَارِيُّ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُكْتَنِي أَبَا شَعْبَنَ وَكَانَ لَهُ غَلَامٌ لَحَّامٌ، فَأَتَى النَّبِيِّ ﷺ وَهُوَ فِي أَصْحَابِهِ فَعَرَفَ الْجُرْعَ فِي وَجْهِ النَّبِيِّ ﷺ فَذَهَبَ إِلَى غُلَامِ الْلَحَّامِ فَقَالَ: أَضْنَعَ لِي طَعَمًا يُكْفي خَمْسَةَ لَعْنَى

5461. Narrated Abū Mas'ūd Al-Anṣārī: There was an *Anṣārī* man nicknamed, Abū Shu'aib, who had a slave who was a butcher. He came to the Prophet ﷺ while he was sitting with his Companions and noticed the signs of hunger on the face of the Prophet ﷺ. So he went to his butcher slave and said, "Prepare for me a meal sufficient for five persons so that I may invite the Prophet ﷺ along with four other men." He had the meal prepared for him and invited him. A (sixth) man followed them. The Prophet ﷺ said, "O Abū Shu'aib! Another man has followed us. If you wish, you may invite him; and if you

wish, you may refuse him.” Abū Shu‘aib said, “No, I will admit him.”

أَذْعُو النَّبِيًّا ﷺ خَامِسَ حَمْسَةٍ. فَصَنَعَ لَهُ طُعَيْمًا ثُمَّ أَتَاهُ فَدَعَاهُ، فَتَبَعَّهُمْ رَجُلٌ، فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا شَعْبَ، إِنَّ رَجُلًا تَبَعَّنَا فَإِنْ شِئْتَ أَذِنْتَ لَهُ، وَإِنْ شِئْتَ تَرْكُتُهُ»، قَالَ: لَا، بَلْ أَذِنْتُ لَهُ». [راجع: ٢٠٨١]

(٥٨) بَابٌ: إِذَا حَضَرَ العَشَاءَ فَلَا يَعْجِلُ عَنِ عَشَائِهِ

٥٤٦٢ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعْبَ، عَنِ الزُّهْرِيِّ، وَقَالَ الْلَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ أَبِي شِهَابٍ قَالَ: أَخْبَرَنِي جَعْفُرُ بْنُ عَمْرُو بْنِ أُمَيَّةَ أَنَّ أَبَاهُ عَمْرَو بْنَ أُمَيَّةَ أَخْبَرَهُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَحْتَرُّ مِنْ كَتِيفٍ شَأْةً فِي يَدِهِ، فَدُعِيَ إِلَى الصَّلَاةِ، فَأَلْقَاهَا وَالسَّكِينَ الَّتِي كَانَ يَحْتَرُّ بِهَا، ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ». [راجع: ٢٠٨]

٥٤٦٣ - حَدَّثَنَا مُعْلَى بْنُ أَسَدٍ: حَدَّثَنَا وَهَبْيَتْ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وُضِعَ الْعَشَاءُ وَأُقْيِمَتِ الصَّلَاةُ فَابْدُوا بِالْعَشَاءِ». وَعَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ أَبِي عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

٥٤٦٤ - وَعَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ أَبِي عُمَرَ: أَنَّهُ تَعَشَّى مَرَّةً وَهُوَ يَسْمَعُ قِرَاءَةَ الْإِمَامِ. [راجع: ٦٧٣]

(58) CHAPTER. If supper or dinner is served then one should not hurry to finish it [when the time for *Salāt* (prayer) is due].

5462. Narrated ‘Amr bin Umayya that he saw Allāh’s Messenger ﷺ cutting a piece of mutton from its shoulder part he was carrying in his hand. When he was called for *Salāt* (prayer), he put it down and the knife with which he was cutting it. Then he stood up and offered the *Salāt* (prayer) without performing new ablution.

5463. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, “If supper is served and the *Iqāma* for prayer is proclaimed, start with your supper first.”

5464. Narrated Nāfi‘: Once Ibn ‘Umar رضي الله عنهما was taking his supper while he was listening to the recitation of (the Qur’ān by) the *Imām*.

5465. Narrated 'Āishah: The Prophet ﷺ said, "If the *Iqāma* for *Salāt* (prayer) is proclaimed and supper is served, take your supper first."

٥٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أُقِيمَتِ الصَّلَاةُ وَحَضَرَ العَشَاءُ فَابْدُوا بِالْعَشَاءِ».

قالَ وُهَيْبٌ وَيَعْنَى بْنُ سَعِيدٍ: عَنْ هِشَامٍ: «إِذَا وُضِعَ الْعَشَاءُ». **(٥٩)** **بَابُ قَوْلِ اللَّهِ تَعَالَى:** «فَإِذَا طَعَمْتُمْ فَأَنْتُمُ رَاوِيُّهُ»

(59) CHAPTER. The Statement of Allāh تَعَالَى:

"And when you have taken your meal disperse." (V.33:53)

5466. Narrated Anas: I know (about) *Al-Hijāb* (the order of veiling of women) more than anybody else. Ubayy bin Ka'b used to ask me about it. Allāh's Messenger ﷺ became the bridegroom of Zainab bint Jahsh whom he married at Al-Madīnah. After the sun had risen high in the sky, the Prophet ﷺ invited the people to a meal. Allāh's Messenger ﷺ remained sitting, and some people remained sitting with him after the other guests had left. Then Allāh's Messenger ﷺ got up and went away, and I too, followed him till he reached the door of 'Āishah's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of 'Āishah's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet ﷺ hung a curtain between me and him, and the Verse regarding the order for (veiling of women) *Hijāb* was revealed. (See H. 4791)

٥٤٦٦ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: أَنَّ أَنَسًا قَالَ: أَنَا أَعْلَمُ النَّاسِ بِالْحِجَابِ، كَانَ أَبِي بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ، أَضْطَحَ رَسُولُ اللَّهِ ﷺ عَرُوسًا بِرِينَبَ بِنْتَ جَحْشٍ وَكَانَ تَرْوِجَهَا بِالْمَدِينَةِ، فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ارْتِفَاعِ النَّهَارِ فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسَ مَعَهُ رِجَالٌ بَعْدَمَا قَامَ الْقَوْمُ حَتَّى قَامَ رَسُولُ اللَّهِ ﷺ فَمَسَى وَمَسَيْتُ مَعَهُ حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَهْمُهُمْ خَرَجُوا فَرَجَعْتُ مَعَهُ فَإِذَا هُمْ جُلُوسٌ مَكَانَهُمْ، فَرَجَعَ وَرَجَعْتُ مَعَهُ الثَّانِيَةَ حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ، فَرَجَعَ وَرَجَعْتُ مَعَهُ فَإِذَا هُمْ قَدْ قَامُوا، فَضَرَبَ بَيْنِي وَبَيْنَهُ سِرْتَأً، وَأَنْزَلَ الْحِجَابُ. [رَاجِعٌ: ٤٧٩١]

71 – THE BOOK OF AL-AQIQA:⁽¹⁾

(1) CHAPTER. The naming of a newly born child the day it is born, and *Al-Aqīqa* for it has not (yet) been offered, and its *Tahnik*⁽²⁾.

5467. Narrated Abū Mūsā: رَضِيَ اللَّهُ عَنْهُ أَنَّ لِيْلَةَ الْمَوْلُودِ غَدَاءً يُولَدُ لِمَنْ لَمْ يَعْقُّ عَنْهُ، وَتَحْبِيْكَهُ
A son was born to me and I took him to the Prophet ﷺ who named him Ibrahim, did *Tahnik* for him with a date, invoked Allāh to bless him and returned him to me. (The narrator added: That was Abū Mūsā's eldest son.)

5468. Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا أَنَّ لِيْلَةَ الْمَوْلُودِ غَدَاءً يُولَدُ لِمَنْ لَمْ يَعْقُّ عَنْهُ، وَتَحْبِيْكَهُ
A boy was brought to the Prophet ﷺ to do *Tahnik* for him, but the boy urinated on him, whereupon the Prophet ﷺ had water poured on the place of urine.

5469. Narrated Asmā' bint Abū Bakr: رَضِيَ اللَّهُ عَنْهَا أَنَّ لِيْلَةَ الْمَوْلُودِ غَدَاءً يُولَدُ لِمَنْ لَمْ يَعْقُّ عَنْهُ
I conceived ‘Abdullāh bin Az-Zubair at Makkah and went out (of Makkah) while I was about to give birth. I came to Al-Madīnah and encamped at Qubā'. Then I brought the child to Allāh's Messenger ﷺ and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allāh's Messenger ﷺ. Then he did its *Tahnik* with a

٧١ - كتاب العقيقة

(١) بَابُ تَسْمِيَةِ الْمَوْلُودِ غَدَاءَ يُولَدُ لِمَنْ لَمْ يَعْقُّ عَنْهُ، وَتَحْبِيْكَهُ

٥٤٦٧ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو أَسَامَةً: حَدَّثَنِي بُرَيْدَةُ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: وُلِدَ لِيْ غُلامٌ، فَأَتَيْتُ بِهِ الَّبَيْتَ ﷺ فَسَمَّاهُ إِبْرَاهِيمَ فَخَنَّكَهُ بِتَمْرَةٍ وَدَعَاهُ لَهُ بِالْبَرَكَةِ وَدَفَعَهُ إِلَيَّ. وَكَانَ أَكْبَرُ وَلَدِ أَبِي مُوسَى.

[انظر: ٦١٩٨]

٥٤٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنِي يَحْيَى، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أُتَيْتِ الَّبَيْتَ ﷺ بِصَبِيًّا يُحَنَّكُهُ فَبَالَ عَلَيْهِ فَأَتَبَعْتُهُ الْمَاءَ. [راجع: ٢٢٢]

٥٤٦٩ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو أَسَامَةً: حَدَّثَنَا هِشَامُ بْنُ عَرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهَا حَمَلَتْ بَعْدَ اللَّهِ بْنِ الزُّبَيرِ بِمَكَّةَ، قَالَتْ فَخَرَجْتُ وَأَنَا مُتَمَّ، فَأَتَيْتُ الْمَدِينَةَ فَنَزَّلْتُ قُبَاءً فَوَلَدْتُ بِقُبَاءِ ثُمَّ

(1) (Book 71) *Al-Aqīqa*: *Aqīqa* is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh (two sheep for a male child and one sheep for the female child).

(2) (Chap. 1) *Tahnik* is the process of chewing some sweet food (e.g., dates or honey and inserting it into the baby's mouth and rubbing its chin to train it to eat, and pronouncing *Adhān* in the ear of a baby, and giving name to the child).

date, and invoked Allāh to bless him. It was the first child born in the Islāmic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the Jews had bewitched them, and so they would not bring any offspring.

أَتَيْتُ يَهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَتْهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَعَهَا ثُمَّ نَقَلَ فِي فِيهِ. فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ حَنَكَهُ بِالشَّمْرَةِ ثُمَّ دَعَا لَهُ فَبَرَّكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلَامِ، فَقَرِّحُوا يَهُ فَرَحَا شَدِيدًا لِأَنَّهُمْ قَبِيلَ لَهُمْ: إِنَّ الْيَهُودَ قَدْ سَحَرْتُكُمْ فَلَا يُؤْلِدُ لَكُمْ.

[راجع: ٣٩٠٩]

5470. Narrated Anas bin Mālik رضي الله عنه: Abū Ṭalḥa had a child who was sick. The child died, when Abū Ṭalḥa had gone out. When Abū Ṭalḥa returned home, he asked, "How does my son fare?" Umm Sulaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he took his supper and slept with her. When he had finished, she said (to him), "Burry the child (as he's dead)." Next morning Abū Ṭalḥa came to Allāh's Messenger ﷺ and told him about that. The Prophet ﷺ said (to him), "Did you sleep with your wife last night?" Abū Ṭalḥa said, "Yes". The Prophet ﷺ said, "O Allāh! Bestow your blessing on them as regards that night of theirs." Then (later on) Umm Sulaim gave birth to a boy. Abū Ṭalḥa told me to take care of the child till he was taken to the Prophet ﷺ. Abū Ṭalḥa took the child to the Prophet ﷺ and Umm Sulaim sent some dates along with the child. The Prophet ﷺ took the child (on his lap) and asked if there was something with him. They replied, "Yes, a few dates". The Prophet ﷺ took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did *Tahnik* for him with that, and named him 'Abdullāh.

٥٤٧٠ - حَدَّثَنِي مَطْرُ بْنُ الفَضْلِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ عَوْنَى، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ ابْنُ لَأْبِي طَلْحَةَ يَشْتَكِي فَخَرَجَ أَبُو طَلْحَةَ فَقِبْضَ الصَّبَّى، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سُلَيْمَ: هُوَ أَسْكَنَ مَا كَانَ، فَقَرَبَتْ إِلَيْهِ الْعَشَاءَ فَتَسَّى ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ: وَارِي الصَّبَّى، فَلَمَّا أَضَبَعَ أَبُو طَلْحَةَ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ قَالَ: «أَعْرَسْتُمُ اللَّيْلَةَ؟» قَالَ: نَعَمْ، قَالَ: «اللَّهُمَّ بَارِكْ لَهُمَا فِي لَيْلَتِهِمَا»، فَوَلَدَتْ عَلَمًَا، قَالَ لَيْ أَبُو طَلْحَةَ: احْفَظْهُ حَتَّى تَأْتِيَ يَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَى يَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُ تَمَرَاتٍ فَأَخْذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَمْعَهُ شَيْئًا؟» قَالُوا: نَعَمْ، تَمَرَاتٍ. فَأَخْذَهَا النَّبِيُّ

فَعَصَّعَهَا ثُمَّ أَخْذَ مِنْ فِيهِ فَجَعَلَهَا
فِي فِي الصَّبِيِّ وَحَتَّكَهُ بِهِ وَسَمَّاهُ عَبْدَ
الله. [راجع: ١٣٠١]

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّهَى: حَدَّثَنَا
ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنَى، عَنْ
مُحَمَّدٍ، عَنْ أَنَّى، وَسَاقَ الْحَدِيثَ.

(٢) بَابُ إِمَاطَةِ الْأَذَى عَنِ الصَّبِيِّ
في العَقِيقَةِ

٥٤٧١ - حَدَّثَنَا أَبُو النُّعْمَانَ:
حَدَّثَنَا حَمَادَ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ
مُحَمَّدٍ، عَنْ سَلْمَانَ بْنِ عَامِرٍ، قَالَ:
مَعَ الْغُلَامِ عَقِيقَةً.

وَقَالَ حَجَاجٌ: حَدَّثَنَا حَمَادًا:
أَخْبَرَنَا أَيُوبُ وَقَتَادَةُ وَهِشَامُ وَحَبِيبُ،
عَنْ ابْنِ سِيرِينَ، عَنْ سَلْمَانَ عَنِ
النَّبِيِّ ﷺ. وَقَالَ غَيْرُ وَاحِدٍ عَنْ
عَاصِمِ وَهِشَامٍ، عَنْ حَفْصَةَ بْنِتِ
سِيرِينَ، عَنِ الرَّبَّابِ، عَنْ سَلْمَانَ ابْنِ
عَامِرِ الضَّبِيِّ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ
يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ سِيرِينَ،
عَنْ سَلْمَانَ قَوْلَهُ. [انظر: ٥٤٧٢]

٥٤٧٢ - وَقَالَ أَصْبَعُ: أَخْبَرَنِي
ابْنُ وَهْبٍ، عَنْ حَرَبِيِّ بْنِ حَازِمٍ، عَنْ
أَيُوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ
سِيرِينَ: حَدَّثَنَا سَلْمَانُ بْنُ عَامِرٍ
الضَّبِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ
يَقُولُ: «مَعَ الْغُلَامِ عَقِيقَةٌ فَأَهْرِيقُوا
عَنْهُ دَمًا، وَأَمْيَطُوا عَنْهُ الْأَذَى».

(2) CHAPTER. To remove what harms the boy, by offering *Al-Aqiqah*.

5471. Narrated Salman bin 'Amir Ad-Dabbi, the Prophet ﷺ said, '*Aqiqah* is to be offered for a (newly born) boy.

5472. Narrated Salman bin 'Amir Ad-Dabbi: I heard Allāh's Messenger ﷺ saying, “‘Aqiqah is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering.” [Note: It has been quoted in *Fath Al-Bārī* that the majority of the religious scholars agrees to the *Hadīth* reported in *Ṣaḥīḥ At-Tirmidhi* that the Prophet ﷺ was asked about ‘Aqiqah and he ordered two sheep for a boy and one sheep for a girl and that is his *Sunna* (legal way of ‘Aqiqah).]

Narrated Habib bin Ash-Shahid: Ibn Sirīn told me to Al-Hasan from whom he had heard the narration of '*Al-Aqīqa*. I asked him and he said, "From Samura bin Jundab."

حدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا قُرْيَشُ بْنُ أَنَسَّ، عَنْ حَيْبِ بْنِ الشَّهِيدِ قَالَ: أَمْرَنِي ابْنُ سِيرِينَ أَنْ أَسْأَلَ الْحَسَنَ: مِمَّنْ سَمِعَ حَدِيثَ الْعَقِيقَةِ؟ فَسَأَلْتُهُ فَقَالَ: مِنْ سَمْرَةَ بْنِ جُنْدُبٍ. [راجع: ٥٤٧١]

(٣) بَابُ الْفَرَعَ

(3) CHAPTER. *Al-Fara'*.^(١)

5473. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: "Neither *Fara'* nor '*Atīra* (is permissible)." *Al-Fara'* was the first offspring (of camels or sheep) which *Al-Mushrikūn* used to offer (as a sacrifice) to their idols. And *Al-Atīra* was (a sheep which used to be slaughtered) during the month of Rajab.

٥٤٧٣ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ: «لَا فَرَعَ وَلَا عَتِيرَةً». وَالْفَرَعُ أُولُ الْتَّاجِ كَانُوا يَذْبَحُونَهُ لَطَوَاعِيْهِمْ. وَالْعَتِيرَةُ فِي رَجَبٍ. [انظر: ٥٤٧٤]

(٤) بَابُ الْعَتِيرَةِ

(4) CHAPTER. *Al-'Atīra*.^(٢)

5474. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: "Neither *Fara'* nor '*Atīra* (is permissible)." *Al-Fara'* was the first offspring (they got of camels or sheep) which they (*Mushrikūn*) used to offer (as a sacrifice) to their idols. '*Atīra* was (a sheep which used to be slaughtered) during the month of Rajab.

٥٤٧٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: الزُّهْرِيُّ حَدَّثَنَا، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «لَا فَرَعَ وَلَا عَتِيرَةً». قَالَ: وَالْفَرَعُ أُولُ الْتَّاجِ كَانَ يُتَّسِّعُ لَهُمْ، كَانُوا يَذْبَحُونَهُ لَطَوَاعِيْهِمْ. وَالْعَتِيرَةُ فِي رَجَبٍ.

[راجع: ٥٤٧٣]

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- (1) (Chap. 3) *Al-Fara'* may mean one of three things: (a) The first offspring of camels or sheep which the people of the pre-Islamic era used to offer to their idols. (b) A sacrifice which they used to offer when one's camels became of the number, one wished them to be. (c) A meal given on the occasion on the birth of camels.
- (2) (Chap. 4) *Al-'Atīra* was a sacrifice which *Al-Mushrikūn* used to offer to their idols during the month of Rajab.

72 - THE BOOK OF SLAUGHTERING AND HUNTING

(1) CHAPTER. The mentioning of Allāh's Name while hunting.

And Allāh's Statement:

"Forbidden to you (for food) are dead animals (cattle - beast not slaughtered)... (up to)... so fear them not, but fear Me." (V.5:3)

And the Statement of Allāh :

"O you who believe! Allāh will certainly make a trial of you with something in (the matters of) the game." (V.5:94)

And the Statement of Allāh :

"Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein)... (up to)...so fear them not but fear Me." (V.5:1-3)

Ibn 'Abbās, giving the meaning of some of the words of the Verses, said: *Al-Munkhaniqa* is the animal killed by choking; *Al-Mauqūdah* is the one killed by beating with a piece of wood; *Al-Mutaraddiya* is the one that dies by falling down a mountain; *An-Naṭīha* is a sheep killed by goring of horns. But if you find an animal still moving its tail or eyes, slaughter it (by mentioning Allāh's Name) and eat it.

5475. Narrated 'Adī bin Ḥātim : رَضِيَ اللَّهُ عَنْهُ أَبُو نُعَيْمٍ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا زَكَرِيَاً عَنْ عَامِرٍ عَنْ عَلِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ قَالَ «مَا أَصَابَ بِحَدِّهِ فَكُلْهُ وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيدٌ» وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ فَقَالَ «مَا أَمْسَكَ عَلَيْكَ

٧٢ - كتاب الذبائح والصيد

(١) بَابُ التَّسْمِيَةِ عَلَى الصَّيْدِ، وَقَوْلِ اللَّهِ: «خَرَّمْتُ عَلَيْكُمُ الْيَتِيمَةَ» إِلَى قَوْلِهِ «فَلَا تَخْشُوهُمْ وَأَخْسُونَ» وَقَوْلِهِ تَعَالَى: «بَيَانِهَا الَّذِينَ مَاءَمُوا يَسْلُوكُمُ اللَّهُ يُنَزِّعُ وَمِنَ الْأَصْيَدِ» [المائدة: ٩٤] وَقَوْلُهُ جَلَّ ذِكْرُهُ: «أَحْلَتْ لَكُمْ بَهِيمَةُ الْأَنْعَمِ إِلَّا مَا يَتَلَقَّ عَلَيْكُمْ» إِلَى قَوْلِهِ: «فَلَا تَخْشُوهُمْ وَأَخْسُونَ» [المائدة: ٣-١] وَقَالَ ابْنُ عَبَّاسٍ: الْعُقُودُ: الْعُهُودُ. مَا أَحْلَلَ وَحْرَمَ، إِلَّا مَا يَتَلَقَّ عَلَيْكُمْ»: الْخِنْزِيرُ، «بِعَرْضَتِكُمْ»: يَحْمِلُكُمْ. «شَنَآنُ»: عَذَاؤُهُ، «وَالْمُتَخَنَّةُ»: تُخْنَقُ فَتَمُوتُ. «وَالْمُوْقَوْدَةُ»: تُضَرِّبُ بِالْخَشْبِ يُوْقَدُهَا فَتَمُوتُ. «وَالْمَرْدِيَّةُ»: تَرْدَدُ مِنَ الْجَبَلِ، «وَالظَّيْحَةُ»: تُنْطَحُ الشَّاةُ فَمَا أَدْرَكَهُ يَتَحَرَّكُ بِذَنْبِهِ أَوْ بِعَيْنِهِ فَادْتَبَعَ وَكُلَّهُ.

٥٤٧٥ - حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا زَكَرِيَاً عَنْ عَامِرٍ عَنْ عَلِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ قَالَ «مَا أَصَابَ بِحَدِّهِ فَكُلْهُ وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيدٌ» وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ فَقَالَ «مَا أَمْسَكَ عَلَيْكَ

game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another hound, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allāh's Name on (sending) your hound only, but you have not mentioned it on some other hound."

(2) CHAPTER. The game killed by the *Mi'rād*.

Ibn 'Umar said about the animal killed with a *Bunduqa* (a ball of clay thrown through a hollow stick or some other thing): It is like an animal beaten to death with a piece of wood (i.e. unlawful). Sālim, Al-Qāsim, Mujāhid, Ibrāhim and Al-Hasan disliked the eating of the game killed with *Al-Bunduqa*.

Al-Hasan disliked shooting the game with *Bunduqa* in towns and villages, but saw no harm in using it in other places.

5476. Narrated 'Adī bin Hātim : رَضِيَ اللَّهُ عَنْهُ : I asked Allāh's Messenger ﷺ about *Al-Mi'rād*. He said, "If you hit the game with its sharp edge, eat it, but if *Al-Mi'rād* hits the game with its shaft with a hit by its broad side do not eat it, for it has been beaten to death with a piece of wood (i.e. unlawful)." I asked, "If I let loose my trained hound after a game?" He said, "If you let loose your trained hound after a game, and mention the Name of Allāh, then you can eat." I said, "If the hound eats of the game?" He said, Then you should not eat of it, for the hound has hunted the game for itself and not for you." I said, "Sometimes I send my hound and then I find some other hound with it?" He said, "Don't eat the game, as you have mentioned the Name of Allāh on your hound only and not on the other."

فَكُلْ، فَإِنْ أَخْذَ الْكَلْبَ ذَكَاةً، وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ أُوْكِلَابَكَ كَلْبًا غَيْرَهُ فَخَشِيتَ أَنْ يَكُونَ أَحَدَةً مَعَهُ، وَقَدْ قَتَلَهُ فَلَا تَأْكُلْ، فَإِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ وَلَمْ تَذَكُرْهُ عَلَى غَيْرِهِ . [١٧٥] (راجع: بَابُ صَيْدِ الْمَعْرَاضِ)

وَقَالَ أَبُو عَمَّارَ فِي الْمَقْتُولَةِ بِالْبَنْدُقَةِ: إِنَّكَ الْمَؤْفُودَةُ، وَكَرِهُهُ سَالِمٌ وَالْقَاسِمُ وَمُجَاهِدٌ وَإِبْرَاهِيمُ وَعَطَاءُهُ وَالْحَسَنُ، وَكَرِهُ الْحَسَنُ رَمِيَ الْبَنْدُقَةَ فِي الْقُرَى وَالْأَمْصَارِ وَلَا يَرِي بِهِ بَأْسًا فِيمَا سِوَاهُ .

٥٤٧٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ عَدَيَّاً أَبْنَ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمَعْرَاضِ فَقَالَ: «إِذَا أَصْبَتَ بِحَدْوِ فَكُلْ، فَإِذَا أَصَابَ بِعَرْضِهِ قَتَلَ فَإِنَّهُ وَقِيدٌ فَلَا تَأْكُلْ»، فَقُلْتُ: أَزِيلُ كَلْبِي؟ قَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ وَسَمَّيْتَ فَكُلْ»، قُلْتُ: فَإِنْ أَكَلَ؟ قَالَ: «فَلَا تَأْكُلْ»، فَإِنَّهُ لَمْ يُمْسِكْ عَلَيْكَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ»، قُلْتُ: أَزِيلُ كَلْبِي فَأَجِدُ مَعَهُ كَلْبًا آخَرَ؟ قَالَ: «لَا تَأْكُلْ، فَإِنَّمَا

سَمِّيَتْ عَلَى كُلِّيْكَ وَلَمْ تُسْمَ عَلَى
الآخِرِ . [راجع: ١٧٥]

(٣) بَابُ ما أَصَابَ الْمِعْرَاضَ بَعْرَضِهِ

(3) CHAPTER. The game killed by the broad side of *Al-Mi'rād*. (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting).

5477. Narrated 'Adi bin Hātim : رَضِيَ اللَّهُ عَنْهُ : I said, "O Allāh's Messenger! We let loose our trained hounds after a game?" He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, "Even if they killed (the game)." I said, "We also hit (the game) with *Al-Mi'rād*?" He said, "Eat of the game which *Al-Mi'rād* kills by piercing its body, but do not eat of the game which is killed by the broad side of *Al-Mi'rād*."

٥٤٧٧ - حَدَّثَنَا قَيْصَرٌ : حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَيْيَيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا نُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ، قَالَ: «كُلْ مَا أَمْسَكْنَ عَلَيْنَاكَ»، قُلْتُ: إِنَّا فَتَلَنَّ؟ قَالَ: «إِنَّا فَتَلَنَّ»، قُلْتُ: إِنَّا نَرْمِي بِالْمِعْرَاضِ؟ قَالَ: «كُلْ مَا خَرَقَ وَمَا أَصَابَ بَعْرَضِهِ فَلَا تَأْكُلْ».

[راجع: ١٧٥]

(٤) بَابُ صَيْدِ الْقَوْسِ،

(4) CHAPTER. About hunting with a bow...

Al-Ḥasan and Ibrāhīm said: If somebody hits the game (with a sharp instrument) cutting off one of its arms or legs, then you should not eat the amputated part, but you can eat the rest of the body. Ibrāhīm said: If you hit the neck or the middle (part of the body) of the game, eat of it.

Al-A'mash said: Zaid said, "A man from 'Abdullāh's family could not hunt an onager, so he ordered his companions to hit it at random and to leave what would be amputated of its body and eat the rest."

5478. Narrated Abū Tha'labā Al-Khuṣhanī : I said, "O Allāh's Prophet! We are living in a land ruled by the people of the Scripture. Can we take our meals in their utensils? In that land there is plenty of game

وَقَالَ الْحَسَنُ وَإِبْرَاهِيمُ: إِذَا ضَرَبَ صَيْدًا فَبَانَ مِنْهُ يَدٌ أَوْ رِجْلٌ لَا تَأْكُلُ الَّذِي بَانَ وَكُلْ سَائِرَهُ، وَقَالَ إِبْرَاهِيمُ: إِذَا ضَرَبْتَ عَنْقَهُ أَوْ وَسْطَهُ فَكُلْهُ. وَقَالَ الْأَعْمَشُ عَنْ زَيْدٍ: اسْتَعْصَى عَلَى رَجُلٍ مِنْ آلِ عَبْدِ اللَّهِ حِمَارٌ، فَأَمْرَهُمْ أَنْ يَضْرِبُوهُ حَيْثُ يَسِّرَ، دَعُوا مَا سَقَطَ مِنْهُ وَكُلُوهُ.

٥٤٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيْوَةً قَالَ: أَخْبَرَنِي رَبِيعَةُ بْنُ يَزِيدَ الدَّمْسَطِيُّ، عَنْ أَبِي

and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt a game with your bow after mentioning Allāh's Name, eat of it, and if you hunt something with your trained hound after mentioning Allāh's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

إِذْرِسُ، عَنْ أَبِي ثَعْلَبَةَ الْحُشْنِيِّ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتَابٍ، أَفَنَأَكُلُّ فِي أَرْيَتِهِمْ؟ وَبِأَرْضِ صَيْدٍ أَصِيدُ بَقْوَسِيِّ وَبِكَلْبِيِّ الَّذِي لَيْسَ يَعْلَمُ، وَبِكَلْبِيِّ الْمُعَلَّمِ فَمَا يَصْلُحُ لِي؟ قَالَ: «أَمَّا مَا ذَكَرْتَ مِنْ أَهْلِ الْكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوهَا فَاغْسِلُوهَا وَكُلُّوا فِيهَا. وَمَا صِدْتَ بِبَقْوَسِكَ فَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمَ فَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ غَيْرَ مُعَلَّمَ فَأَذْرَكْتَ ذَكَاتَهُ فَكُلْ». [انظر:

[٥٤٩٦، ٥٤٨٨]

(٥) بَابُ الْخَذْفِ وَالبَنْدَقَةِ

(5) CHAPTER. *Al-Khadhf* (throwing stones with the middle finger and the thumb) and *Al-Bunduqa* (a ball of clay thrown through a hollow stick or the like).

5479. Narrated 'Abdullāh bin Maghaffal that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allāh's Messenger ﷺ has forbidden throwing stones, or he used to dislike it." 'Abdullāh added: "Throwing stones will neither hunt a game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullāh once again saw the man throwing stones. He said to him, "I tell you that Allāh's Messenger ﷺ has forbidden or disliked throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."

٥٤٧٩ - حَدَّثَنِي يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا وَكِيعٌ وَبَيْزِيدٌ بْنُ هَارُونَ وَاللَّفْظُ لِبَيْزِيدٍ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرْيَدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ: أَنَّهُ رَأَى رَجُلًا يَخْذِفُ فَقَالَ لَهُ: لَا تَخْذِفْ، فَإِنَّ رَسُولَ اللَّهِ نَهَى عَنِ الْخَذْفِ، أَوْ كَانَ يَكْرُهُ الْخَذْفَ. وَقَالَ: «إِنَّهُ لَا يُصَادُ بِهِ صَيْدٌ وَلَا يُنَكَّأُ بِهِ عَدُوٌّ، وَلَكِنَّهَا قَدْ تَكْسِرُ السَّنَنَ، وَتَنْقَأُ الْعَيْنَ». ثُمَّ رَأَهُ بَعْدَ ذَلِكَ يَخْذِفُ فَقَالَ لَهُ: أَحَدَثْتُكَ

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَىٰ عَنِ
الْخَدْفِ أَوْ كَرَةِ الْخَدْفَ وَأَنْتَ
تَخْدِفُ؟ لَا أَكَلِمُكَ كَذَا وَكَذَا.

[راجع: ٤٨٤١]

(6) CHAPTER. Whoever keeps a (pet) dog neither for hunting, nor for guarding livestock.

5480. Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا ‘Umar ibn ‘Umar said, ‘Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two *Qirāt* from his good deeds.’

٦٠ - بَابُ مَنْ افْتَنَى كَلْبًا لَيْسَ بِكَلْبٍ
صَيْدٌ أَوْ مَاشِيَةٌ

٥٤٨٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ التَّبَّيِّنِ قَالَ: «مَنْ افْتَنَى كَلْبًا لَيْسَ بِكَلْبٍ مَاشِيَةً أَوْ ضَارِيَةً نَفَقَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطَانِ». [انظر: ٥٤٨١، ٥٤٨٢]

5481. Narrated ‘Abdullāh bin ‘Umar: I heard the Prophet ﷺ saying, “Whoever keeps a dog which in neither for hunting, nor for guarding livestock, will get a daily deduction of two *Qirāt* from the reward (for his good deeds).”

٥٤٨١ - حَدَّثَنَا الْمَكْيَيُّ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ التَّبَّيِّنَ يَقُولُ: «مَنْ افْتَنَى كَلْبًا إِلَّا كَلْبًا ضَارِيًّا لِصَيْدٍ أَوْ كَلْبًا مَاشِيَةً فَإِنَّهُ يَنْفَعُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

[راجع: ٥٤٨٠]

5482. Narrated ‘Abdullāh bin ‘Umar: Allāh’s Messenger ﷺ said, “If someone keeps a dog neither for guarding livestock, nor for hunting, will get a daily deduction of two *Qirāt* from his good deeds.

٥٤٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ افْتَنَى كَلْبًا إِلَّا كَلْبًا مَاشِيَةً أَوْ ضَارِيًّا نَفَقَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ». [راجع: ٥٤٨٠]

(7) CHAPTER. If a hound eats (of the game). And the Statement of Allāh :—

"They ask you (O Muhammad ﷺ) what is lawful for them (as food). Say: 'Lawful unto you are *At-Tayyibāt* [all kinds of *Halal* (lawful-good) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in a manner directed to you by Allāh. So eat of what they catch for you, but mention Allāh's Name upon it and fear Allāh. Verily Allāh is Swift in Reckoning.' " ... (V.5:4).

Ibn ‘Abbās said: If the hound eats of the game, that game is spoilt, for the hound has caught it for itself.

And Allāh says: "Training and teaching them (to catch) in a manner directed to you by Allāh. So eat of what they catch for you." (V.5:4) so they are to be beaten and taught till they give up (that bad habit of eating the game). Ibn ‘Umar disliked that (i.e., to eat of the game of which a hound has eaten).

‘Atā said: If the hound drinks the blood (of the game) but it does not eat of its meat, you can eat of it.

5483. Narrated ‘Adī bin Ḥātim رَضِيَ اللَّهُ عَنْهُ: I asked Allāh's Messenger ﷺ, "We hunt with the help of these hounds." He said, "If you let loose your trained hounds after a game, and mention the Name of Allāh, then you can eat what the hounds catch for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it."

(٧) بَابُ إِذَا أَكَلَ الْكَلْبُ، وَقَوْلُهُ تَعَالَى: «يَسْأَلُوكُمْ مَاذَا أُحِلَّ لَمْ» الآية

[المائدة: ٤]

«مُكْلِينَ» الْكَوَاسِبُ.
 «أَجْتَرُوا»: اكْتَسِبُوا «عَلَمْوَهُنَّ مِمَّا عَلِمْكُمُ اللَّهُ فَكَلُوا مِمَّا أَمْسَكَنَ عَلَيْكُمْ» إلى
 قَوْلُهُ: «سَرِيعُ الْمَسَابِ» وَقَالَ ابْنُ عَبَّاسٍ: إِنْ أَكَلَ الْكَلْبُ فَقَدْ أَفْسَدَهُ،
 إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ وَاللَّهُ يَقُولُ:
 «عَلَمْوَهُنَّ مِمَّا عَلِمْكُمُ اللَّهُ» فَتُضَرِبُ
 وَتُعَلَّمُ حَتَّى تَرُكَ. وَكَرِهَهُ ابْنُ عُمَرَ
 وَقَالَ عَطَاءً: إِنْ شَرِبَ الدَّمُ وَلَمْ يَأْكُلْ
 فَكُلْ.

٥٤٨٣ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ بَيَانِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَلَمَّا قُتِلَ: إِنَّ قَوْمًا نَصَبُّ بِهِنْدِ الْكِلَابِ، قَالَ: «إِذَا أَرْسَلْتَ كِلَابَكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مِمَّا أَمْسَكَنَ عَلَيْكَ وَإِنْ قُتِلَنَّ، إِلَّا أَنْ يَأْكُلَ الْكَلْبُ فَإِنَّمَا أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَهُ عَلَى

نفسه. وإن خالطها كلاب من غيرها
فلا تأكل». [راجع: ١٧٥]

(٨) باب الصيد إذا غاب عنه يومين
أو ثلاثة

٥٤٨٤ - حَدَّثَنَا مُوسَى بْنُ

إسْمَاعِيلَ: حَدَّثَنَا ثَابُتُ بْنُ يَزِيدَ:
حَدَّثَنَا عَاصِمٌ، عَنْ الشَّعْبِيِّ، عَنْ
عَدِيِّيْ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ عَنْ
النَّبِيِّ ﷺ قَالَ: «إِذَا أَرْسَلْتَ كُلَّكُلَّ
وَسَمِّيَّتَ فَأَمْسَكَ وَقَتَلَ فَكُلْنَ، وَإِنْ
أَكَلَ فَلَا تَأْكُلُ فَإِنَّمَا أَمْسَكَ عَلَى
نَفْسِهِ، وَإِذَا خَالَطَ كِلَابًا لَمْ يُذَكَّرْ اسْمُ
اللَّهِ عَلَيْهَا فَأَمْسَكْنَ فَقَتَلَنَ فَلَا تَأْكُلُنَ،
فَإِنَّكَ لَا تَدْرِي أَيْهَا قَلَّ. وَإِنْ رَمَيْتَ
الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَيْنَ لَيْسَ
بِهِ إِلَّا أَثْرَ سَهْمِكَ فَكُلْنَ، وَإِنْ وَقَعَ فِي
الْمَاءِ فَلَا تَأْكُلُ». [راجع: ١٧٥]

٥٤٨٥ - وَقَالَ عَبْدُ الْأَغْلَى، عَنْ

دَاؤَدَ عَنْ عَامِرٍ، عَنْ عَدِيِّيْ أَنَّهُ قَالَ
لِلنَّبِيِّ ﷺ: يَرْمِي الصَّيْدَ فَيَقْتُلُ أَثْرَهُ
الْيَوْمَيْنِ وَالثَّلَاثَةِ ثُمَّ يَجْدُهُ مَيْتًا وَفِيهِ
سَهْمَمُهُ، قَالَ: «يَأْكُلُ إِنْ شَاءَ».

[راجع: ١٧٥]

(٩) بَابٌ: إِذَا وَجَدَ مَعَ الصَّيْدِ كُلَّا
آخَرَ

٥٤٨٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا

شَعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ،
عَنْ الشَّعْبِيِّ، عَنْ عَدِيِّيْ بْنِ حَاتِمٍ

(٨) CHAPTER. If the hunter hits a game but does not catch it till two or three days have passed.

5484. Narrated 'Adī bin Hātim: رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "If you let loose your hound after a game and mention Allāh's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, join other hounds, and Allāh's Name was not mentioned at the time of their sending, and they catch a game and kill it, you should not eat of it, for you will not know which of them has killed it. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it."

5485. Narrated 'Adī bin Hātim: رَضِيَ اللَّهُ عَنْهُ that he asked the Prophet ﷺ, "If a hunter throws an arrow at the game and after tracing it for two or three days, he finds it dead but still bearing his arrow (can he eat of it)?" The Prophet ﷺ replied, "He can eat if he wishes."

(9) CHAPTER. If somebody finds another hound with the game (besides his hound).

5486. Narrated 'Adī bin Hātim: رَضِيَ اللَّهُ عَنْهُ I said, "O Allāh's Messenger! I let loose my hound after a game and mention Allāh's Name on sending it." The Prophet ﷺ said, "If you let loose your hound after a game and

you mention Allāh's Name on sending it and the hound catches and kills the game and eats of it, then you should not eat of it, for it has killed it for itself." I said, "Sometimes when I send my hound after a game, I find another hound along with it and I do not know which of them has caught the game." He said, "You must not eat of it because you have not mentioned the Name of Allāh except on sending your own hound, and you did not mention it on the other hound." Then I asked him about the game hunted with a *Mi'rād* (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, you can eat of it, but if it is killed by its broad side (shaft), you should not eat of it, for then it is like an animal beaten to death with a piece of wood."

(10) CHAPTER. What have been said about hunting.

5487. Narrated 'Adī bin Hātim رضي الله عنه: I asked Allāh's Messenger ﷺ, "We hunt with these hounds." He said, "If you send your trained hounds after a game and mention Allāh's Name on sending, you can eat of what they catch for you. But if the hound eats of the game, then you must not eat of it, for I am afraid that the hound caught it for itself, and if another hound joins your hounds (during the hunt), you should not eat of the game."

قال: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَرْسَلُ كَلْبِي وَأَسْمَيْ، فَقَالَ الْبَيْتُ
إِذَا أَرْسَلْتَ كَلْبَكَ وَسَمِّيْتَ، فَإِنَّهُ قَتَلَ فَأَكَلَ فَلَا تَأْكُلُ، فَإِنَّمَا
أَسْمَكَ عَلَى نَفْسِهِ. قُلْتُ: إِنِّي أَرْسَلُ
كَلْبِي أَجِدُ مَعَهُ كَلْبًا آخَرَ لَا أَذْرِي
أَيُّهُمَا أَخْدَهُ، فَقَالَ: لَا تَأْكُلُ فَإِنَّمَا
سَمِّيَتَ عَلَى كَلْبِكَ وَلَمْ تُسْمِّ عَلَى
غَيْرِهِ. وَسَأَلْتُهُ عَنْ صَيْدِ الْمَعْرَاضِ
فَقَالَ: إِذَا أَصَبْتَ بِحَدْوِ فَكُلْ، وَإِذَا
أَصَبْتَ بَعْرَضَهُ قَتَلَ فَإِنَّهُ وَقِيدٌ فَلَا
تَأْكُلُ. [راجع: ١٧٥]

(١٠) بَابُ ما جَاءَ فِي التَّصْبِيدِ

5487 - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنِي
ابْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنْ عَامِرٍ،
عَنْ عَدَيِّ ابْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ:
إِنَّا قَوْمٌ نَتَصْبِيدُ بِهِنْهِ الْكِلَابِ. فَقَالَ:
إِذَا أَرْسَلْتَ كِلَابَكَ الْمُعَلَّمَةَ وَذَكَرْتَ
اسْمَ اللَّهِ فَكُلْ مِمَّا أَمْسَكْتَ عَلَيْكَ إِلَّا
أَنْ يَأْكُلَ الْكَلْبُ فَلَا تَأْكُلُ فَإِنِّي أَخَافُ
أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِنْ
خَالَطَهَا كَلْبٌ مِنْ غَيْرِهَا فَلَا تَأْكُلُ. [١٧٥]

[راجع: ١٧٥]

5488. Narrated Abū Tha'labah Al-Khushānī: I came to Allāh's Messenger ﷺ

5488 - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ

and said, "O Allāh's Messenger! We are living in the land of the people of the Scripture (Jews and Christians) and we take our meals in their utensils, and in the land there is game and I hunt with my bow and trained or untrained hounds; please tell me what is lawful for us of that." He said, "As for your saying that you are living in the land of the people of the Scripture (Jews and Christians) and that you eat in their utensils, if you can get utensils other than theirs, do not eat in their utensils, but if you do not find (other than theirs), then wash their utensils and eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, and have mentioned Allāh's Name while hunting, then you can eat (the game). And if you hunt something with your trained hound, and have mentioned Allāh's Name on sending it for hunting then you can eat (the game). But if you hunt something with your untrained hound and you were able to slaughter it before its death, you can eat of it"

حَيْوَةً بْنَ شَرِيعٍ، وَحَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ، عَنْ أَبْنِ الْمُبَارَكِ، عَنْ حَيْوَةَ بْنِ شَرِيعٍ قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدَّمْشِقِيَّ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ قَالَ: سَمِعْتُ أَبَا ظَعْلَةَ الْخُشْنَيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ الْكِتَابِ نَأْكُلُ فِي آتِيهِمْ، وَأَرْضِ صَيْدٍ أَصِيدُ بِقُوسِيِّيْ، وَأَصِيدُ بِكَلْبِيِّ الْمُعَلَّمِ وَالَّذِي لَيْسَ مُعَلَّمًا، فَأَخْبِرْنِي: مَا الَّذِي يَحِلُّ لَنَا مِنْ ذَلِكَ؟ فَقَالَ: «أَمَّا مَا ذَكَرْتَ مِنْ أَنَّكَ بِأَرْضِ قَوْمٍ أَهْلِ الْكِتَابِ نَأْكُلُ فِي آتِيهِمْ، فَإِنْ وَجَدْتُمْ غَيْرَ آتِيهِمْ فَلَا تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُو فَاغْسِلُوهَا ثُمَّ كُلُّوا فِيهَا. وَأَمَّا مَا ذَكَرْتَ مِنْ أَنَّكَ بِأَرْضِ صَيْدٍ، فَمَا صِدْتَ بِقُوسِكَ فَادْكُرْ اسْمَ اللَّهِ ثُمَّ كُلْ، وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ فَادْكُرْ اسْمَ اللَّهِ ثُمَّ كُلْ، وَمَا صِدْتَ بِكَلْبِكَ الَّذِي لَيْسَ مُعَلَّمًا فَادْكُرْ ذَكَاتَهُ ثُمَّ كُلْ».»

[راجع: ٥٤٧٨]

5489. Narrated Anas bin Mālik رضي الله عنه: We provoked a rabbit at Mar Az-Zahrān till it started jumping. My companions chased it till they got tired. But I alone ran after it and caught it and brought it to Abū Ṭalḥa. He sent both its legs to the Prophet ﷺ who accepted them.

٥٤٨٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي هِشَامُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنْفَجْنَا أَرْبَابًا بِمَرْ الطَّهْرَانَ فَسَعَوْنَا عَلَيْهَا حَتَّى لَعِبُوا،

فَسَعْيْتُ عَلَيْهَا حَتَّى أَخْدَنْتُهَا فَجِئْتُ بِهَا
إِلَى أَبِي طَلْحَةَ فَبَعْثَتْ إِلَى الَّتِي يَكْتُبُ
بِوْرَكِيْهَا أَوْ فَخِذِيْهَا فَقَبِيلَهُ.

٥٤٩٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ، عَنْ أَبِي التَّضِيرِ مَوْلَى
عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ نَافِعِ مَوْلَى
أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ: أَنَّهُ كَانَ
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانَ
يَعْصِي طَرِيقَ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابِ
لَهُ مُخْرِمِينَ وَهُوَ غَيْرُ مُخْرِمٍ، فَرَأَى
جِمَارًا وَحْشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ ثُمَّ
سَأَلَ أَصْحَابَهُ أَنْ يُنَاولُوهُ سَوْطًا
فَأَبْيَأُوا، فَسَأَلُوكُمْ رَمَّحَةً فَأَبْيَأُوا فَأَخَذَهُ ثُمَّ
شَدَّ عَلَى الْجِمَارِ فَقَتَلَهُ فَأَكَلَ مِنْهُ
بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَعْضُهُمْ، فَلَمَّا أَذْرَكُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سَأْلُوهُ عَنْ ذَلِكَ، قَالَ: «إِنَّمَا هِيَ
طُغْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ». [راجع: ١٨٢١]

[١٨٢١]

٥٤٩١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ، عَنْ زَيْدِ بْنِ إِسْلَامَ،
عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ
مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «هَلْ مَعَكُمْ مِنْ
لَحْمِهِ شَيْءٌ؟». [راجع: ١٨٢١]

(١١) بَابُ التَّصِيدِ عَلَى الْجِبَالِ

٥٤٩٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ
الْجُعْفَنِي قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ:
أَخْبَرَنَا عُمَرُو: أَنَّ أَبَا التَّضِيرِ حَدَّثَهُ

5490. Narrated Abū Qatāda that once he was with Allāh's Messenger ﷺ (on the way to Makkah). When he had covered some of the way to Makkah, he and some companions of his, who were in the state of *Ihrām*, remained behind the Prophet ﷺ, while Abū Qatāda himself was not in the state of *Ihrām*. Abū Qatāda, seeing an onager rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand him his spear, but they refused. Then he took it himself and attacked the onager and killed it. Some of the companions of Allāh's Messenger ﷺ ate of it, but some others refused to eat. When they met Allāh's Messenger ﷺ they asked him about that. He said, "It was a meal given to you by Allāh."

5491. Narrated Abū Qatāda (the same *Hadīth* above, but he added): The Prophet ﷺ asked, "Is there any of its meat left with you?"

(11) CHAPTER. To hunt on mountains.

5492. Narrated Abū Qatāda: I was with the Prophet ﷺ (on a journey) between Makkah and Al-Madina and all of them, (i.e. the Prophet ﷺ and his companions) were in the state of *Ihrām*, while I was not in

that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions, "What is that?" They said, "We do not know." I said, "It is an onager".

They said, "It is what you have seen." I had left my whip, so I said to them, "Hand to me my whip." They said, "We will not help you in that (in hunting the onager)". I got down, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said, "Come on, carry it!" But they said, "We will not even touch it." At last I alone carried it and brought it to them. Some of them ate of it and some refused to eat of it. I said (to them), "I will ask the Prophet ﷺ about it (on your behalf)". When I met the Prophet ﷺ, I told him the whole story. He said to me, "Has anything of it been left with you?" I said, "Yes." He said, "Eat, for it is a meal Allāh has offered to you."

عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ وَأَبِي صَالِحٍ مَوْلَى التَّوَامَةِ: سَمِعْتُ أَبَا قَتَادَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِيمَا يَبْيَنَ مَكَّةَ وَالْمَدِينَةَ وَهُمْ مُحْرِمُونَ، وَإِنَّ رَجُلًا حِلًّا عَلَى فَرَسِيِّ وَكُنْتُ رَقَاءَ عَلَى الْجِبَالِ، فَبَيْنَا أَنَا عَلَى ذَلِكَ، إِذْ رَأَيْتُ النَّاسَ مُتَشَوِّفِينَ لِشَيْءٍ، فَذَهَبْتُ أَنْظُرُ فَلَمَّا هُوَ حِمَارٌ وَحْشِيٌّ، فَقُلْتُ لَهُمْ: مَا هَذَا؟ قَالُوا: لَا نَدْرِي، قُلْتُ: هُوَ حِمَارٌ وَحْشِيٌّ، فَقَالُوا: هُوَ مَا رَأَيْتُ، وَكُنْتُ تَبَيَّنُ سَوْطِي فَقُلْتُ لَهُمْ: نَاوِلُونِي سَوْطِي، فَقَالُوا: لَا نُعِينُكَ عَلَيْهِ، فَنَزَّلْتُ فَأَخَذْتُ ثُمَّ ضَرَبْتُ فِي أَثْرِهِ فَلَمْ يَكُنْ إِلَّا ذَاكَ حَتَّى عَفَرْتُهُ، فَأَتَيْتُ إِلَيْهِمْ فَقُلْتُ لَهُمْ: قُومُوا فَاحْتَمِلُوا، قَالُوا: لَا نَمْسِهُ، فَحَمَلْتُهُ حَتَّى جِئْتُهُمْ بِهِ: فَأَبَى بَعْضُهُمْ، وَأَكَلَ بَعْضُهُمْ فَقُلْتُ: أَنَا أَسْتَوْقِفُ لَكُمُ النَّبِيِّ ﷺ، فَأَدْرَكَهُ فَحَدَّثَهُ الْحَدِيثُ فَقَالَ لِي: «أَبْقِي مَعَكُمْ شَيْءًا مِنْهُ» قُلْتُ: نَعَمْ، فَقَالَ: «كُلُوا فَهُوَ طُغْمٌ أَطْعَمَكُمُوهُ اللَّهُ». [راجعاً: ١٥٢١]

(12) CHAPTER. The Statement of Allāh تَعَالَى:

"Lawful to you is (the pursuit of) water-game and its use for food... for the benefit of yourselves..." ... (V.5:96)

'Umar said: The sea-game means what is fished, and its food means what the sea throws (on its shore).

(١٢) بَابُ قَوْلِ اللَّهِ تَعَالَى: «أَجَلَ لَكُمْ سَيِّدُ الْبَحْرِ وَطَعَامُهُ مَتَّعًا لَكُمْ» [المائدة: ٩٦]

وَقَالَ عُمَرُ: صَيْدُهُ مَا اصْطَبِيدَ وَطَعَامُهُ مَا رَمَى بِهِ. وَقَالَ أَبُو بَكْرٍ:

Abū Bakr said: Floating fish is lawful to eat.

Ibn ‘Abbās said: The seafood means the dead fish except what you regard as unclean. Jews do not eat *Al-Jirrī* (a kind of fish having no scales), but we eat it.

Shuraiḥ, a Companion of the Prophet ﷺ said: Every sea animal is regarded as slaughtered.

But ‘Atā’ said: As for (sea) birds, I think they must be slaughtered.

Ibn Juraij said: I said to ‘Atā’ “Is water-game fished in rivers and swamps regarded as sea-game?” He said, “Yes”. Then he recited:

“This (the one) fresh, pleasant to drink and that (the other), saltish and bitter. And from them both you eat, fresh tender meat (fish)...” (V.35:12)

Al-Hasan rode on a saddle made of shark-skin.

Ash-Sha‘bi said: If my family would eat frogs, I would provide them with frogs to eat.

Al-Hasan does not see any harm in eating tortoises.

Ibn ‘Abbās said: Eat of the sea-game whether it is fished by a Christian, a Jew or a Magian.

Abū Ad-Dardā’ said about *Al-Murī*: The fish and the sun render the wine lawful.⁽¹⁾

5493. Narrated Jābir : رَضِيَ اللَّهُ عَنْهُ We went out in a campaign and the army was called ‘The Army of *Al-Khabat*’, and Abū ‘Ubaida was our commander. We were struck with severe hunger. Then the sea threw a huge dead fish called *Al-‘Anbar*, the like of which had never been seen. We ate of it for half a month, and then Abū ‘Ubaida took one of its bones (and made an arch of it) so that a rider could easily pass under it.

الظاففي حلال. و قال ابن عباس : طعامه ميتة إلا ما قيلت منها ، والجري لا تأكله اليهود و تخون نأكله . و قال شريح صاحب النبي ﷺ : كُلُّ شيء في البحر مذبوح . و قال عطاء : أما الطير فأرى أن تذبحه ، و قال ابن جرير : قلت لعطا : صيد الأنهار و قلات السيل ، أصيد ببحر هو ؟ قال : نعم ، ثم تلا «هذا عذب فرات سائغ شرابه وهذا ملح أحاج وين كُلُّ تأكلون لحمًا طربك » [الفاطر : ١٢] و ركب الحسن على سرج من جلود كلاب الماء ، و قال الشعبي : لو أن أهلي أكلوا الصفادع لأطعمتهم . ولم ير الحسن بالسلحفاة بأسا . و قال ابن عباس : كُلُّ من صيد البحر نضراني أو يهودي أو مجوسى . و قال أبو الدرداء في المري : دبح الخمر البستان والشمس .

٥٤٩٣ - حدثنا مسدد : حدثنا يحيى ، عن ابن جرير قال أخبرني عمرو أنه سمع جابر رضي الله عنه يقول : غزونا جيش الخطط وأمّر أبو عبيدة فجعنا جوعاً شديداً ، فألقى البحر حوتاً ميتاً لم ير مثله يقال له : العبر ، فأكلنا منه نصف شهر ، فأخذ

(1) (Chap. 12) *Al-Murī* is a drink made from wine mixed with salt and fish and is exposed to the sun till the wine loses its taste.

أبو عبيدة عظيماً مِنْ عِظَامِهِ فَمَرَّ
الرَّاكِبُ تَحْتَهُ . [راجع: ٢٤٨٣]

٥٤٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: أَخْبَرَنَا سَفِيَّاً، عَنْ عَمْرُو
قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: بَعْنَانَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَمَائَةَ رَاكِبٍ وَأَمِيرُنَا أَبُو عَبْيَدَةَ
نَرَضُدُ عِيرَا لِقُرْيَشٍ، فَاصَابَنَا جُوعٌ
شَدِيدٌ حَتَّى أَكَلْنَا الْخَبَطَ فَسُمِّيَ جَيْشُ
الْخَبَطِ، وَأَلْقَى الْبَحْرُ حُوتًا يُقَالُ لَهُ:
الْعَنْبُرُ، فَاكَلْنَا نِصْفَ شَفِيرٍ وَآهَنَّا
بَوَادِكَوْ حَتَّى صَلَحَتْ أَجْسَامُنَا، قَالَ:
فَأَخَذَ أَبُو عَبْيَدَةَ ضِلْعًا مِنْ أَصْلَاعِهِ
فَنَصَبَهُ فَمَرَّ الرَّاكِبُ تَحْتَهُ وَكَانَ فِيهَا
رَجُلٌ، فَلَمَّا اشْتَدَ الْجُوعُ نَحَرَ ثَلَاثَ
جَزَائِرَ ثُمَّ ثَلَاثَ جَزَائِرَ ثُمَّ نَهَاهُ أَبُو
عَبْيَدَةَ . [راجع: ٢٤٨٣]

(١٣) بَابُ أَكْلِ الْجَرَادِ

٥٤٩٥ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا شَعْبَةُ عَنْ أَبِي يَعْفُورٍ قَالَ:
سَمِعْتُ ابْنَ أَبِي أُوفِي رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: غَرَّوْنَا مَعَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ
غَرَّوَاتٍ أَوْ سِتَّاً كُنَّا نَأْكُلُ مَعَهُ
الْجَرَادَ . قَالَ سَفِيَّاً وَأَبُو عَوَانَةَ
وَإِسْرَائِيلُ، عَنْ أَبِي يَعْفُورٍ، عَنْ ابْنِ
أَبِي أُوفِي: سَبْعَ غَرَّوَاتٍ .

(١٤) بَابُ آئِيَةِ الْمَجُوسِ وَالْمَيْتَةِ

٥٤٩٦ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ

5494. Narrated Jābir: The Prophet ﷺ sent us as an army unit of three hundred warriors under the command of Abū ‘Ubaida to ambush a caravan of the Quraish. But we were struck with such severe hunger that we ate the *Khabat* (desert bushes), so our army was called the Army of *Al-Khabat*. Then the sea threw a huge fish called *Al-Anbar* and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abū ‘Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abū ‘Ubaida forbade him to do so.

(13) CHAPTER. The eating of locusts.

5495. Narrated Ibn Abī Aufā: We participated with the Prophet ﷺ in six or seven *Ghazawāt*, and we used to eat locusts with him.

(14) CHAPTER. The utensils of Magians and (the eating of) dead flesh.

5496. Narrated Abū Tha’laba Al-Khushāni: I came to the Prophet ﷺ and

said, "O Allāh's Messenger! We are living in the land of the people of the Scripture (Jews and Christians), and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound." The Prophet ﷺ said, "As for your saying that you are in the land of the people of the Scripture (Jews and Christians), you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, mention Allāh's Name (while hunting the game) and eat; and if you hunt something with your trained hound, mention Allāh's Name on sending and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it."

حَيْوَةُ بْنِ شُرَيْحٍ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ الدَّمْشِقِيُّ: حَدَّثَنِي أَبُو إِدْرِيسَ
الْخَوْلَانِيُّ: حَدَّثَنِي أَبُو ثَعْلَبَةَ الْخُشْنَيِّ
قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضِ أَهْلِ الْكِتَابِ
فَنَأْكُلُ فِي آنِيهِمْ، وَبِأَرْضِ صَيْدِ أَصِيدُ
بِقَوْسِيِّيِّ، وَأَصِيدُ بِكَلْبِيِّ الْمُعَلَّمِ،
وَبِكَلْبِيِّ الَّذِي لَيْسَ يَعْلَمُ؟ فَقَالَ النَّبِيُّ
ﷺ: «أَمَّا مَا ذَكَرْتَ أَنَّكَ بِأَرْضِ أَهْلِ
كِتَابٍ فَلَا تَأْكُلُوا فِي آنِيهِمْ إِلَّا أَنْ لَا
تَجِدُوا بُدَاءً، فَإِنْ لَمْ تَجِدُوا بُدَاءً
فَاغْسِلُوهَا وَكُلُّوا فِيهَا». وَأَمَّا مَا ذَكَرْتَ
أَنَّكُمْ بِأَرْضِ صَيْدٍ فَعَا صِدْنَتْ بِقَوْسِكَ
فَادْكُرْ أَسْمَ اللَّهِ وَكُلْ. وَمَا صِدْنَتْ
بِكَلْبِ الْمُعَلَّمِ فَادْكُرْ أَسْمَ اللَّهِ وَكُلْ،
وَمَا صِدْنَتْ بِكَلْبِ الَّذِي لَيْسَ يَعْلَمُ
فَادْكُرْ ذَكَاتَهُ فَكُلْهُ». [راجع: ٥٤٧٨]

٥٤٩٧ - حَدَّثَنِي الْمَكَّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي عَيْدٍ،
عَنْ سَلَمَةَ بْنِ الْأَكْوَعَ قَالَ: لَمَّا أَمْسَأْنَا
يَوْمَ فَتَحُوا حَيْبَرٌ أَوْقَدُوا النَّيْرَانَ، قَالَ
النَّبِيُّ ﷺ: «عَلَامَ أَوْقَدْتُمْ هَذِهِ
النَّيْرَانَ؟» قَالُوا: لُحُومُ الْحُمُرِ
الْإِنْسِيَّةِ، قَالَ: «أَهْرِيقُوا مَا فِيهَا،
وَأَكْسِرُوا قُدُورَهَا». فَقَامَ رَجُلٌ مِّنَ
الْقَوْمِ فَقَالَ: نُهَرِيقُ مَا فِيهَا وَنَغْسِلُهَا؟
فَقَالَ النَّبِيُّ ﷺ: «أُوْ ذَاكَ». [راجع:
٢٤٧٧]

(15) CHAPTER. Mentioning Allāh's Name on slaughtering an animal, and whoever does not mention Allāh's Name intentionally (while slaughtering).

Ibn 'Abbās said: Whoever forgets to mention Allāh's Name while slaughtering, there is no harm in it. And Allāh said:

"Eat not (O believers) of that meat on which Allāh's Name has not been pronounced (at the time of slaughtering of that animal) for sure it is a *Fisq* (sin and disobedience of Allāh)". (V.6:121)

Ibn 'Abbās added: He who forgets Allāh's Name, is not called *Fāsiq* (i.e. considered as a sin and disobedience of Allāh). And Allāh said:

"And certainly the *Shayātīn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal (to eat) by eating it], then you would indeed be *Mushrikūn* (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allāh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them ; and to worship others besides Allāh is polytheism]...." (V.6:121)

5498. Narrated Rāfi' bin Khadīj: We were with the Prophet ﷺ in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet ﷺ was behind all the people. The people hurried and fixed the cooking pots (for cooking), but the Prophet ﷺ came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired,

(١٥) بَابُ التَّسْمِيَةِ عَلَى الذِّبْحَةِ
وَمَنْ تَرَكَ مُتَعَمِّدًا،
وَقَالَ ابْنُ عَبَّاسٍ: مَنْ نَسِيَ فَلَا
بَأْسَ. وَقَالَ اللَّهُ تَعَالَى: «وَلَا
تَأْكُلُوا مِنَ الْأَنْوَارِ إِذَا
لَمْ يَذْكُرْ أَسْمَ اللَّهِ عَلَيْهِ وَإِنَّهُ
فَسَقٌ» [الأنعام: ١٢١] وَالنَّاسِي لَا
يُسَمِّي فَاسِقًا، وَقَوْلُهُ تَعَالَى: «وَلَئِنْ
أَشَّيَّطْتُمْ لَبُؤْمَنَ إِلَّا أَزْلَّتُهُمْ لِيُجْنِلُوكُمْ
وَلَئِنْ أَطْعَمْتُهُمْ لِيُنْكِمْ لَتَرِكُوكُمْ» [الأنعام:
. ١٢١]

٥٤٩٨ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ
سَعِيدِ ابْنِ مَسْرُوقٍ، عَنْ عَبَّاسَيَةَ بْنِ
رِفَاعَةَ بْنِ رَافِعٍ، عَنْ جَدِّهِ رَافِعِ بْنِ
خَدِيرٍ. قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي
الْحُلَيْقَةِ، فَأَصَابَ النَّاسُ حُمُوضٌ فَأَصَبْنَا
إِلَّا وَغَنَّمَا، وَكَانَ النَّبِيُّ ﷺ فِي
أُخْرَيَاتِ النَّاسِ فَعَجَلُوا فَنَصَبُوا
الْقُدُورَ فَدَفَعَ النَّبِيُّ ﷺ إِلَيْهِمْ فَأَمَرَ

whereupon a man shot it with an arrow whereby Allāh stopped it. The Prophet ﷺ said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said, "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet ﷺ said, "If the killing tool causes blood to gush out and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians."

بالقُدُورِ فَأُكْفِيْتُ، ثُمَّ قَسَمَ فَعَدَلَ عَشَرَةً مِنَ الْعَنْمَ بِعَيْرٍ، فَنَذَّ مِنْهَا بَعْيْرٌ، وَكَانَ فِي الْقَوْمِ خَيْلٌ بِسِيرَةٍ فَطَلَبُوهُ فَأَعْيَا هُمْ، فَأَهْوَى إِلَيْهِ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابَدًا كَأَوَابَدِ الْوَحْشِ، فَمَا نَذَّ عَلَيْكُمْ مِنْهَا فَاضْتَهَنُوا بِهِ هَكَذَا». قَالَ: وَقَالَ جَدِيٌّ: إِنَّا لَنَرْجُو أَوْ نَخَافُ أَنْ تَلْقَى الْعَدُوُّ غَدًا وَلَيْسَ مَعَنَا مُدَى، أَفَنَذِيْبُ بِالْقَصْبِ؟ فَقَالَ: «مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمَ اللَّهِ عَلَيْهِ فَكُلْ، لَيْسَ السَّنَّ وَالظُّفَرُ، وَسَاحِدَتُكُمْ عَنْ ذَلِكَ، أَمَّا السَّنَّ فَعَظِيمٌ، وَأَمَّا الظُّفَرُ فَمُدَى الْحَيْثَةِ».

[راجع: ٢٤٨٨]

(١٦) بَابُ ما ذُبَحَ عَلَى النُّصُبِ وَالْأَصْنَامِ

٥٤٩٩ - حَدَّثَنَا مُعْلَى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ: بْنَ الْمُخْتَارِ: أَخْبَرَنَا مُوسَى بْنُ عَقْبَةَ قَالَ: أَخْبَرَنِي سَالِمٌ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ لَقِيَ زَيْدَ بْنَ عَمْرُو بْنَ نَفِيلٍ بِاسْفَلِ بَلْدَحٍ، وَذَاكَ قَبْلَ أَنْ يَتَرَكَ عَلَى رَسُولِ اللَّهِ ﷺ الْوَحْيِ، فَقَدَّمَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ سُفْرَةً لَخْمٍ فَأَبَى أَنْ يَأْكُلَ مِنْهَا، ثُمَّ

(16) CHAPTER. Animals that are sacrificed (slaughtered) on *An-Nuṣub*⁽¹⁾ and for the idols.

5499. Narrated 'Abdullāh: رَضِيَ اللَّهُ عَنْهُ: 'Abdullāh's Messenger ﷺ said that he met Zaid bin 'Amr bin Nufail at a place near Baldah and this had happened before Allāh's Messenger ﷺ received the Divine Revelation. Allāh's Messenger ﷺ presented a dish of meat (that had been offered to him by *Al-Mushrikūn*) to Zaid bin 'Amr, but Zaid refused to eat of it and then said (to *Al-Mushrikūn*), "I do not eat of what you have sacrificed (slaughtered) on your stone-altars (*Anṣāb*) nor do I eat except that on which Allāh's Name has been mentioned on

(1) (Chap. 16) *An-Nuṣub* were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc., during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints etc., in order to honour them or to expect some benefit from them.

slaughtering.” [see Vol.5 H.No.3826, 3827, 3828]

قالَ: إِنِّي لَا أَكُلُ مِمَّا تَدْبِحُونَ عَلَى
أَنْصَابِكُمْ، وَلَا أَكُلُ إِلَّا مِمَّا ذُكِرَ اسْمُ
اللهِ عَلَيْهِ.

(17) CHAPTER. The saying of the Prophet ﷺ: “So slaughter by mentioning the Name of Allāh.”

5500. Narrated Jundub bin Sufyān Al-Bajalī: Once during the lifetime of Allāh's Messenger ﷺ we offered some animals as sacrifices. Some people slaughtered their sacrifices before ('Eid) Salāt (prayer), so when the Prophet ﷺ finished his Salāt (prayer), he saw that they had slaughtered their sacrifices before the Salāt (prayer). He said, “Whoever has slaughtered (his sacrifice) before the ('Eid) Salāt (prayer), should slaughter (another sacrifice) in lieu of it; and whoever has not slaughtered it till we have offered ('Eid) Salāt (prayer); should slaughter (it) by mentioning Allāh's Name.”

(١٧) بَابُ قَوْلِ النَّبِيِّ ﷺ: «فَلْيَذْبَحْ
عَلَى اسْمِ اللهِ»

٥٥٠ - حَدَّثَنَا فَتِيَّةُ: حَدَّثَنَا أَبُو
عَوَادَةَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ
جُنْدُبِ بْنِ سُفْيَانَ الْبَجْلِيِّ قَالَ:
صَحَّيْنَا مَعَ رَسُولِ اللهِ ﷺ أَضْحَاهَ
ذَاتَ يَوْمٍ فَإِذَا أَنْتُمْ قَدْ ذَبَحْتُمُوا
ضَحَايَاهُمْ قَبْلَ الصَّلَاةِ، فَلَمَّا انْصَرَفَ
رَأَهُمُ النَّبِيُّ ﷺ أَنَّهُمْ قَدْ ذَبَحُوا قَبْلَ
الصَّلَاةِ قَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ
فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ كَانَ لَمْ
يَذْبَحْ حَتَّىٰ صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ
اللهِ». [راجع: ٩٨٥]

**(18) بَابُ ما أَنْهَرَ الدَّمَ مِنَ القَصْبِ
وَالْمَرْوَةِ وَالْحَدِيدِ**

(18) CHAPTER. (About the instruments) that cause the blood (of slaughtered animals) to gush out, e.g., of cane, granite stone, or iron.

5501. Narrated Ka'b that a slave-girl of theirs used to shepherd some sheep at Sal' (a mountain near Al-Madīna). On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka'b said to his family, “Do not eat (of it) till I go to the Prophet ﷺ and ask him, or, till I send someone to ask him.” So he went to the Prophet ﷺ or sent someone to him. The Prophet ﷺ permitted (them) to eat it.

**٥٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي
بَكْرٍ الْمُقَدَّمِي:** حَدَّثَنَا مُعْتَمِرٌ، عَنْ
عَبْيَدِ اللهِ، عَنْ نَافِعٍ، سَمِيعِ ابْنِ كَعْبٍ
بْنِ مَالِكٍ يُخْبِرُ أَبْنَ عُمَرَ أَنَّ أَبَاهُ
أَخْبَرَهُ أَنَّ جَارِيَةً لَهُمْ كَانَتْ تَرْعَى
عَنْمًا: بَسَلْعًا، فَأَبْصَرَتْ بَشَاءَ مِنْ
عَنْمَهَا مَوْتَانًا، فَكَسَرَتْ حَجَراً فَذَبَحَتْهَا
بِهِ، فَقَالَ لِأَهْلِهِ: لَا تَأْكُلُوا حَتَّىٰ آتَيْ
النَّبِيِّ ﷺ فَأَسْأَلَهُ، أَوْ حَتَّىٰ أُرْسِلَ إِلَيْهِ

مَنْ يَسْأَلُهُ. فَأَتَى النَّبِيَّ ﷺ أَوْ بَعْثَ إِلَيْهِ، فَأَمَرَ النَّبِيَّ ﷺ بِأَكْلِهَا.

[راجع: ٢٣٠٤]

5502. Narrated 'Abbüllâh that Ka'b had a slave-girl who used to graze his sheep on a small mountain called Sal,' situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet ﷺ, he permitted them to eat it.

٥٥٠٢ - حَدَّثَنَا مُوسَىٰ : حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ رَجُلٍ مِنْ بَنِي سَلَمَةَ: أَخْبَرَنَا عَبْدُ اللَّهِ أَنَّ جَارِيَةً لَكَعْبِ ابْنِ مَالِكٍ تَرْعَى غَنِمًا لَهُ بِالْجَيْلِ الَّذِي بِالسُّوقِ وَهُوَ بَسْلُونِ، فَأَصْبَيْتَ شَاءَ فَكَسَرْتَ حَجَراً فَذَبَحْتَهَا بِهِ، فَذَكَرُوا لِلنَّبِيِّ ﷺ فَأَمَرْتُهُمْ بِأَكْلِهَا.

[راجع: ٢٣٠٤]

5503. Narrated Râfi' bin Khadîj that he said, "O Allâh's Messenger! We have no knife." The Prophet ﷺ said, "If the killing tool causes blood to gush out, and if Allâh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone." Suddenly a camel ran away and it was stopped (with an arrow). The Prophet ﷺ then said, "Of these camels there are some which are as wild as wild beasts; so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e. shoot it with an arrow)."

٥٥٠٣ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَائِيَّةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ لَيْسَ لَنَا مَدْيَ، فَقَالَ: «مَا أَنْهَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ فَكُلْ، لَيْسَ الظُّفَرُ وَالسَّنَنُ. أَمَا الظُّفَرُ فَمُدْيَ الْجَبَشَةُ، وَأَمَا السَّنُّ فَعَظْمٌ». وَنَدَّ بَعْرَيْ فَجَبَسَهُ فَقَالَ: «إِنَّ لِهَذِهِ الْإِلِيلَ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا عَلَبَكُمْ مِنْهَا فَاضْطَعُوا بِهِ هَكَذَا». [راجع: ٢٤٨٨]

(١٩) بَابُ ذَبِيحةِ الْمَرْأَةِ وَالْأُمَّةِ

(19) CHAPTER. The animal slaughtered by a lady or a lady slave.

5504. Narrated Ka'b bin Mâlik: A lady slaughtered a sheep with a stone and then the Prophet ﷺ was asked about it and he permitted it to be eaten.

٥٥٠٤ - حَدَّثَنَا صَدَقَةً: أَخْبَرَنَا عَبْدَةُ، عَنْ عَبْيَدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ لَكَعْبِ ابْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّ امْرَأَةً ذَبَحْتُ شَاءَ بِحَجَرٍ، فَسُلِّلَ النَّبِيُّ

عَنْ ذَلِكَ فَأَمَرَ بِأَكْلِهَا .
وَقَالَ الْيَتُّمُ : حَدَّثَنَا نَافِعٌ : أَنَّهُ
سَمِعَ رَجُلًا مِّنَ الْأَنْصَارِ يُخْبِرُ عَبْدَ اللَّهِ
عَنِ النَّبِيِّ ﷺ : أَنَّ جَارِيَةً لَكَعْبِ
يَهُدَا . [راجع : ٢٣٠٤]

٥٥٠٥ - حَدَّثَنَا إِسْمَاعِيلُ :
حَدَّثَنِي مَالِكُ ، عَنْ نَافِعٍ ، عَنْ رَجُلٍ
مِّنَ الْأَنْصَارِ ، عَنْ مُعاذِ بْنِ سَعْدٍ أَوْ
سَعْدِ بْنِ مُعاذٍ أُخْرَهُ : أَنَّ جَارِيَةً
لَكَعْبِ بْنِ مَالِكٍ كَانَتْ تَرْعَى غَنَمًا
بِسَلْعٍ فَأُصِيبَتْ شَاهَةً مِنْهَا فَأَدْرَكَتْهَا
فَلَدَّبَهُا بِحَجْرٍ ، فَسُئِلَ النَّبِيُّ ﷺ
فَقَالَ : «كُلُّهَا» .

(٢٠) بَابٌ : لَا يُذَكَّرُ بِالسَّنِ وَالْعَظْمِ
وَالظُّفَرِ

٥٥٠٦ - حَدَّثَنَا قَيْضَةُ : حَدَّثَنَا
سُفِيَّانُ ، عَنْ أَبِيهِ ، عَنْ عَبَائَةَ بْنِ
رِفَاعَةَ ، عَنْ رَافِعِ بْنِ خَدِيجَةَ قَالَ : قَالَ
النَّبِيُّ ﷺ : «كُلُّ - يَعْنِي - مَا أَنْهَرَ
الدَّمَ ، إِلَّا السَّنُّ وَالظُّفَرُ» . [راجع : ٢٤٨٨]

(٢١) بَابٌ ذِيَّحَةُ الْأَغَرَابِ وَنَحْوِهِمْ

٥٥٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْبَدٍ
اللَّهِ : حَدَّثَنَا أَسَامَةُ بْنُ حَفْصٍ الْمَدْنَيِّ ،
عَنْ هَشَامِ ابْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ قَوْمًا قَاتُلُوا
لِلنَّبِيِّ ﷺ : إِنَّ قَوْمًا يَأْتُونَا بِلَحْمٍ لَا

5505. Narrated Mu'ādh bin S'a'd or Sa'd bin Mu'ādh: A slave-girl belonging to Ka'b used to graze some sheep at Sal' (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet ﷺ was asked, and he said, "Eat it."

(20) CHAPTER. Not to slaughter with a tooth, a bone or a nail.

5506. Narrated Rāfi bin Khadīj: The Prophet ﷺ said, "Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail."

(21) CHAPTER. The animals slaughtered by bedouins or the like.

5507. Narrated 'Āishah: A group of people said to the Prophet ﷺ, "Some people bring us meat and we do not know whether they mentioned Allāh's Name or not on slaughtering the animal." He said, "Mention Allāh's Name on it and eat." Those people had embraced Islām recently.

نَذِرِي أَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ أَمْ لَا؟
فَقَالَ: «سَمُوا عَلَيْهِ أَثْمَ وَكُلُوهُ». قَالَتْ: وَكَانُوا حَدِيثِي عَهِيدَ بِالْكُفْرِ.
تَابَعَهُ عَلَيِّ عَنِ الدَّرَأِ وَرَدِيٍّ، وَتَابَعَهُ
أَبُو خَالِدٍ وَالظَّفَاوِيٌّ. [راجع: ٢٠٥٧]

(٢٢) بَابُ ذَبَابَحِ أَهْلِ الْكِتَابِ
وَشُحُومُهَا مِنْ أَهْلِ الْحَرْبِ وَغَيْرِهِمْ،
وَقَوْلُهُ تَعَالَى: «أَهْلُ لَكُمْ
الْأَطْبَابُ» [المائدة: ٥] وَقَالَ الزُّهْرِيُّ:
لَا بَأْسَ بِذِبِيْحَةِ نَصَارَى الْعَرَبِ إِنْ
سَوْمَتْهُ يُسْمِي لِغَيْرِ اللَّهِ فَلَا تَأْكُلُ. إِنْ
لَمْ تَسْمَعْهُ فَقَدْ أَخْلَهَ اللَّهُ وَعَلِمَ
كُفْرُهُمْ. وَيُذْكُرُ عَنْ عَلَيِّ تَعْوُهُ وَقَالَ
الْحَسْنُ وَإِبْرَاهِيمُ: لَا بَأْسَ بِذِبِيْحَةِ
الْأَقْلَفِ، وَقَالَ ابْنُ عَبَّاسٍ: طَعَامُهُمْ
ذَبَابُهُمْ.

(22) CHAPTER. The animals slaughtered by the people of the Scripture (Jews and Christians) and their fat, whether those people were at war with the Muslims or not.

The Statement of Allāh تَعَالَى : "Lawful to you are *At-Tayyibāt*..." (V.5:4) (See Chap. 7 before H. 5483)

Az-Zuhri said: There is no harm in eating animals slaughtered by Arab Christians. If you hear the one who slaughters the animals mentioning other than Allāh's Name, don't eat of it, but if you do not hear that, then Allāh has allowed the eating of animals slaughtered by them, though He knows their disbelief.

It is narrated that 'Alī gave a similar verdict.

Al-Hasan and Ibrāhīm said: There is no harm in eating of an animal slaughtered by an uncircumcised person. Ibn 'Abbās said: Their food means their slaughtered animals.

5508. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللَّهُ عَنْهُ : While we were besieging the castle of Khaibar, somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet ﷺ and I felt shy in his presence (and did not take it).

٥٥٠٨ - حَدَّثَنَا أَبُو الْوَلِيدُ:
حَدَّثَنَا شَعْبَةُ عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ
عَبْدِ اللَّهِ ابْنِ مُعْفَلٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: كُنَّا مُحَاصِرِينَ فَصَرَرَ خَيْرَ فَرَمَى
إِنْسَانٌ بِجَرَابٍ فِيهِ شَحْمٌ فَتَرَوْتُ
لَا خَدَهُ فَالْتَّفَتَ فَإِذَا النَّبِيُّ ﷺ
فَاسْتَحْيَتْ مِنْهُ. [راجع: ٣١٥٣]

(٢٣) بَابُ مَا نَذَّ مِنَ الْبَهَائِمِ فَهُوَ
بِمَنْزِلَةِ الْوَحْشِينَ،

(23) CHAPTER. Any domestic animal that runs away should be treated like a wild animal.

Ibn Mas'ūd permitted that.

Ibn 'Abbās said: If a domestic animal runs away and you cannot catch it, it is to be treated like game. And if a camel falls down in a well, slaughter it at any place of its body that will be easy for you to reach.

'Alī, Ibn 'Umar and 'Āishah thought similarly.

5509. Narrated Rāfi' bin Khadīj: I said, "O Allāh's Messenger We are going to face the enemy tomorrow, and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allāh's Messenger ﷺ said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner."

(24) CHAPTER. *An-Nahr* (literally means slaughtering of the camels only, and is done by cutting the carotid arteries at the root of camel's neck) and *Adh-Dhabh* (means slaughtering of animals other than camels, e.g. sheep, cow, etc. by cutting the carotid and jugular blood vein over the neck).

Ibn Juraij said: 'Atā' said, "Neither *Dhabh* nor *Nahr* is to be done except in a slaughter-house." I said, "Is it permissible to

وأجازه ابن مسعود. وقال ابن عباس: ما أعنجرك من البهائم مما في يديك فهو كالصيد، وفي بعض تردد في بئر من حيث قدرت عليه فدكه، ورأى ذلك عليّ وابن عمر وعائشة.

٥٥٠٩ - حدثنا عمرو بن عليّ: حدثنا سفيان: حدثنا أبي، عن عبادة بن رفاعة بن خديج، عن رافع ابن خديج قال: قلت: يا رسول الله، إنما لاقو العدو غداً وليست معنا مدعى، فقال: «اعجل أولاً أرن، ما أنهر الدم وذكر اسم الله فكُل، ليس السن والظفر، وسأحدثك: أما السن فقطّم، وأما الظفر فمدى الحبسة». وأصبنا نهب إيل وغنم فند منها بغير، فرماه رجل بسيم فحبسه، فقال رسول الله ﷺ: «إن لنهذه الإبل أوابد كاوابد الولحش، فإذا علمتم منها شيئاً فاقعلوا به هكذا». [راجع: ٢٤٨٨]

(٢٤) باب النحر والذبائح

وقال ابن جريج عن عطاء: لا ذبح ولا نحر إلا في المذبح

slaughter by *Nahr* what is usually slaughtered by *Dhabh*?" He said, "Yes, for Allāh mentions the *Dhabh* of cows, so if you slaughter by *Dhabh* an animal which is usually slaughtered by *Nahr*, it is permissible. But I prefer *Nahr*; and *Dhabh* means the cutting of the carotid and jugular blood vein." I said, "Should one go beyond these blood veins and cut the spinal cord?" He said, "I don't think so. And Nāfi' told me that Ibn 'Umar forbade *An-Nakh'*, i.e. to cut the neck up to the spinal cord and leave the animal till it dies."

(And the Statement of Allāh ﷺ) “And (remember) when Moses said to his people : ‘Verily: Allāh commands you that you slaughter a cow (by Dhabh)... (up to)...They slaughtered it (by Dhabh) though they were near not doing it.” (V.2:67 - 71)

Sa‘id bin Jubair said: Ibn ‘Abbās said, “The *Dhakāt* is done by cutting the throat and the front part of the neck.”

Ibn ‘Umar, Ibn ‘Abbās and Anas said : If one cuts the head (of the animal), there is no harm.

5510. Narrated Asmā' bint Abū Bakr رضي الله عنها : We slaughtered a horse (by Nahr) during the lifetime of the Prophet ﷺ and ate it.

5511. Narrated Asmā' : We slaughtered a horse (by *Dhabh*) during the lifetime of Allāh's Messenger ﷺ while we were at Al-Madīna, and we ate it.

وَالْمُنْهَرِ. قُلْتُ: أَيْجُزِي مَا يُدْبِحُ أَنْ
أَنْحِرَهُ؟ قَالَ: نَعَمْ، ذَكَرَ اللَّهُ ذِيَّبَ
الْبَفَرَةِ، إِنَّ ذِيَّبَتْ شَيْئًا يُنْهَرُ جَازَ،
وَالنَّهُرُ أَحَبُّ إِلَيَّ، وَالذِّبْحُ قَطْعُ
الْأَوْدَاجَ، قُلْتُ: فَيُخَلِّفُ الْأَوْدَاجَ
حَتَّى يَقْطَعَ النَّخَاعَ؟ قَالَ: لَا إِخَالٌ.
وَأَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ نَهَى عَنِ
النَّثْخَعَ، يَقُولُ: يَقْطَعُ مَا دُونَ الْعَظْمِ،
ثُمَّ يَدْعُ حَتَّى يَمُوتَ: «وَإِذْ قَاتَ
مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذَبَّحُوا
بَفَرَةً» إِلَيْ: «فَذَبَّوْهَا وَمَا كَادُوا
يَعْلَمُونَ». [البقرة: ٦٧-٧١] وَقَالَ سَعِيدُ
بْنُ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ: الْذِكَاةُ فِي
الْحَلْقِ وَاللَّبَّةِ. وَقَالَ ابْنُ عُمَرَ وَابْنُ
عَبَّاسٍ وَأَنَسٌ: إِذَا قَطَعَ الرَّأْسَ فَلَا
يَأْسَ.

٥٥١ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَىٰ : حَدَّثَنَا سُفِيَّاً، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرْتُنِي فَاطِمَةُ بِنْتُ الْمُنْذِرِ امْرَأَتِي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: نَحْرَنَا عَلَىٰ عَهْدِ النَّبِيِّ فَرَسَّا فَأَكْلَنَاهُ. [انظر:]

٥٥١١ - حَدَّثَنَا إِسْحَاقُ: سَمِعَ
عَبْدَةَ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ
أَسْمَاءَ قَالَتْ: ذَهَبْنَا عَلَى عَهْدِ رَسُولِ

الله بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ فَرَسًا وَنَحْنُ بِالْمَدِيْنَةِ فَأَكْلَنَاهُ.

[راجع: ٥٥١٠]

5512. Narrated Asmā' bint Abū Bakr : We slaughtered a horse (by *Nahr*) during the lifetime of Allāh's Messenger ﷺ and ate it.

٥٥١٢ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُتَنَبِّرِ : أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ قَالَتْ : نَحْرَنَا عَلَى عَهْدِ رَسُولِ الله بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ فَرَسًا فَأَكْلَنَاهُ . [راجع: ٥٥١٠]

تَابَعَهُ وَكَيْعَ وَابْنُ عُيَيْنَةَ عَنْ هِشَامٍ فِي النَّخْرِ .

(٢٥) بَابُ ما يُكْرَهُ مِنَ الْمُثْلَةِ
وَالْمَضْبُورَةِ وَالْمُجَثَّمَةِ

٥٥١٣ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ : دَحَلْتُ مَعَ أَنَّى عَلَى الْحَكْمِ بْنِ أَئْرَبَ فَرَأَيْ غَلْمَانًا أَوْ فَيَانًا نَصْبُوا دَجَاجَةً يَرْمُونَهَا فَقَالَ أَنَّسُ : نَهَى النَّبِيُّ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ أَنْ تُضْبِرَ الْبَهَائِمُ .

٥٥١٤ - حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ : حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ بْنِ عَمْرُو، عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ دَحَلَ عَلَى يَحْيَى بْنِ سَعِيدٍ، وَغُلَامٌ مِنْ بَنِي يَحْيَى رَابِطُ دَجَاجَةً يَرْمِيهَا فَمَسَى إِلَيْهَا أَبْنُ عُمَرَ حَتَّى حَلَّهَا ثُمَّ أَقْبَلَ بِهَا وَبِالْغُلَامِ مَعَهُ، فَقَالَ : ازْجُرُوهَا

(25) CHAPTER. What is disliked of *Al-Muthla*, *Al-Masbura*, and *Mujaththama*.^(١)

5513. Narrated Hishām bin Zaid: Anas and I went to Al-Ḥakam bin Ayyūb. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet ﷺ has forbidden the shooting of tied or confined animals."

5514. Narrated Ibn ‘Umar رضي الله عنهما that he entered upon Yaḥya bin Sa‘id while one of Yaḥya’s sons was aiming at a hen after tying it. Ibn ‘Umar walked to it and untied it. Then he brought it and the boy and said, "Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet ﷺ forbidding the killing of an animal or other living thing after tying them"

(1) (Chap. 25) '*Al-Muthla*' is the amputation of all or part of the limbs of an animal while it is still alive.

'*Al-Masbura*' is the animal that is shot by an arrow or by something else after it has been caged or tied.

'*Al-Mujaththama*' is the animal that is tied and used as a target.

غلامكم عن أن يضر هذا الطير للقتل، فإنني سمعت النبي ﷺ نهى أن تُضيّر بهيمة أو غيرها للقتل.

٥٥١٥ - حَدَّثَنَا أَبُو الْعُمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي شِرِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنْتُ عِنْدَ أَبِنِ عُمَرَ فَمَرُوا بِفَتْيَةٍ أَوْ بَنَقَرٍ نَصَبُوا دَجَاجَةً يَرْمُونَهَا فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا، وَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ إِنَّ النَّبِيَّ ﷺ لَعَنْ مَنْ فَعَلَ هَذَا.

تابعه سليمان عن شعبة: حَدَّثَنَا المِنْهَالُ، عَنْ سَعِيدٍ، عَنْ ابْنِ عُمَرَ: لَعَنِ النَّبِيِّ ﷺ مَنْ مَثَلَ بِالْحَيْوانِ. وَقَالَ عَدَىٰ، عَنْ سَعِيدٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

٥٥١٦ - حَدَّثَنَا حَجَاجُ بْنُ مَنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدَىٰ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنِ التَّهَبَيِّ وَالْمُنْلَةِ. [راجع: ٢٤٧٤]

(٢٦) بَابُ لَحْمِ الدَّجَاجِ

٥٥١٧ - حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَيُوبَ، عَنْ أَبِي قَلَبَةَ، عَنْ زَهْدَمِ الْجَرْمِيِّ، عَنْ أَبِي مُوسَىٰ، يَعْنِي الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ دَجَاجًا. [راجع: ٣١٣٣]

5515. Narrated Sa‘id bin Jubair: While I was with Ibn ‘Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn ‘Umar, they dispersed, leaving it. On that Ibn ‘Umar said, “Who has done this? The Prophet ﷺ cursed the one who did so.”

Narrated Ibn ‘Umar: The Prophet ﷺ cursed the one who did *Muthla* to an animal (i.e., cut its limbs or some other part of its body while it is still alive).

5516. Narrated ‘Abdullâh bin Yazid: The Prophet ﷺ forbade *An-Nuhba*⁽¹⁾ and *Al-Muthla*.

(26) CHAPTER. The meat of chickens.

5517. Narrated Abû Mûsâ al-Ash‘arî رضي الله عنه: I saw the Prophet ﷺ eating chicken.

(1) (H. 5516) *An-Nuhba* means robbing and taking publicly the property of someone else by force.

5518. Narrated Zahdam : We were in the company of Abū Mūsā Al-Ash'arī رَضِيَ اللَّهُ عَنْهُ and there were friendly relations between us and this tribe of Jarm. Abū Mūsā was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abū Mūsā said (to him), "Come on (and eat), for I have seen Allāh's Messenger ﷺ eating of it (i.e., chicken)". He said, "I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it." Abū Mūsā said, "Come on, I will tell you (or narrate to you). Once I went to Allāh's Messenger ﷺ with a group of Al-Ash'ariyin, and met him while he was angry, distributing some camels of Zakāt. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on.' In the meantime some camels of booty were brought to Allāh's Messenger ﷺ and he asked twice, "Where are Al-Ash'ariyin?" So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, "Allāh's Messenger ﷺ has forgotten his oath. By Allāh, if we do not remind Allāh's Messenger ﷺ of his oath, we will never be successful." So we returned to the Prophet ﷺ and said, "O Allāh's Messenger! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath." He said, 'It is Allāh Who has given you mounts. By Allāh, and if Allāh will, if I take an oath and later find something else better than that, then I do what is better and expiate my oath'."

٥٥١٨ - حَدَّثَنَا أَبُو مَعْمَرٌ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا أَئْبُوبْ بْنُ أَبِي تَمِيمَةَ ، عَنْ الْقَاسِمِ ، عَنْ زَهْدَمَ قَالَ : كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ وَكَانَ يَسْتَأْنِنَ وَيَسْتَأْنِنَ هَذَا الْحَيُّ مِنْ جَرْمِ إِخَاءٍ فَأَتَيَنَا بَطَعَامٍ فِيهِ لَحْمٌ دَجَاجٌ ، وَفِي الْقَوْمِ رَجُلٌ جَالِسٌ أَحْمَرٌ فَلَمْ يَدْنُ مِنْ طَعَامِهِ ، فَقَالَ : أَدْنُ فَقَدْ رَأَيْتَ رَسُولَ اللَّهِ يَكُلُّ مِنْهُ . قَالَ : إِنِّي رَأَيْتُهُ يَكُلُّ شَيْئًا فَقَذَرَتْهُ ، فَحَلَفْتُ أَنْ لَا أَكُلَّهُ ، فَقَالَ : أَدْنُ أُخْبِرُكَ أَوْ أُحَدِّثُكَ ، إِنِّي أَتَيْتُ رَسُولَ اللَّهِ يَكُلُّهُ فِي نَفَرٍ مِنَ الْأَشْعَرِيَّينَ فَوَاقَعَتْهُ وَهُوَ غَصْبَانٌ وَهُوَ يَقْسِمُ نَعْمًا مِنْ نَعْمَ الصَّدَقَةِ فَاسْتَحْمَلْنَا فَحَلَفْتُ أَنْ لَا يَحْمِلْنَا ، قَالَ : «مَا عِنْدِي مَا أَحْوَلُكُمْ عَلَيْهِ» ، ثُمَّ أَتَيَنَا رَسُولَ اللَّهِ يَكُلُّهُ يَنْهَى مِنْ إِلَيْلٍ ، فَقَالَ : «أَيْنَ الْأَشْعَرِيُّونَ؟ أَيْنَ الْأَشْعَرِيُّونَ؟» قَالَ : فَأَعْطَانَا خَمْسَ دُودٍ غَرَّ النَّرَى ، فَلَيْشَنَا غَيْرَ بَعِيدٍ فَقُلْنَا لِأَصْحَابِيِّ : نَسِيَ رَسُولَ اللَّهِ يَكُلُّهُ يَمِينَهُ ، فَوَاللَّهِ لَئِنْ تَغْفَلْنَا رَسُولَ اللَّهِ يَكُلُّهُ يَمِينَهُ لَا نُلْهِي أَبَدًا ، فَرَجَعْنَا إِلَى النَّبِيِّ يَكُلُّهُ فَقُلْنَا : يَا رَسُولَ اللَّهِ ، إِنَّا اسْتَحْمَلْنَاكَ فَحَلَفْتَ أَنْ لَا تَحْمِلْنَا فَظَنَّنَا أَنَّكَ نَسِيَتْ يَمِينَكَ ، فَقَالَ : إِنَّ اللَّهَ هُوَ حَمَلَكُمْ ، إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا

خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ
وَتَحَلَّلُتْهَا». [راجع: ٣١٣٣]

(27) CHAPTER. Horse flesh.

5519. Narrated Asmā': We slaughtered a horse (by *Nahr*) during the lifetime of Allāh's Messenger ﷺ and ate it.

٥٥١٩ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: نَحْرَنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَكَلْنَاهُ.

[راجع: ٥٥١٠]

5520. Narrated Jābir bin 'Abdullāh رضي الله عنهما: On the day of the battle of Khaibar, Allāh's Messenger ﷺ made donkey's meat unlawful and allowed the eating of horse flesh.

٥٥٢٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ، عَنْ عُمَرٍ، عَنْ مُحَمَّدٍ بْنِ عَلَيٍّ، عَنْ جَابِرٍ ابْنِ عَبْدِ اللَّهِ قَالَ: نَهَى النَّبِيُّ ﷺ يَوْمَ خَيْرٍ عَنْ لُحُومِ الْحُمْرِ، وَرَحَّصَ فِي لُحُومِ الْحَيْلِ.

[راجع: ٤٢١٩]

(28) CHAPTER. (It is unlawful to eat) the meat of donkeys.

This is narrated by Salama from the Prophet ﷺ.

5521. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ made the meat of donkeys unlawful on the day of the battle of Khaibar.

٥٥٢١ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا

عَبْدَهُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: نَهَى النَّبِيُّ ﷺ عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ يَوْمَ خَيْرٍ. [راجع: ٨٥٣]

5522. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ prohibited the eating of donkey's meat.

٥٥٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ. تَابَعَهُ ابْنُ الْمُبَارَكِ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ. وَقَالَ

أبو أُسامة: عَنْ عَبْدِ اللَّهِ عَنْ سَالِمٍ.

[راجع: ٨٥٣]

٥٥٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ ابْنِي مُحَمَّدٍ بْنِ عَلَىٰ، عَنْ أَبِيهِمَا عَنْ عَلَىٰ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُعْتَةِ عَامَ حَيْبَرٍ وَلُحُومِ حُمْرٍ إِلَّا نَسْيَةً. [راجع: ٤٢١٦]

٥٥٢٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ

حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ عَمِرو، عَنْ مُحَمَّدٍ بْنِ عَلَىٰ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى النَّبِيُّ ﷺ يَوْمَ حَيْبَرٍ عَنِ الْلُّحُومِ الْحُمْرِ وَرَخَصَ فِي لُحُومِ الْحَيْلِ. [راجع: ٤٢١٩]

٥٥٢٥ - حَدَّثَنَا مُسَدَّدٌ:

حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي عَدَيْيٌ، عَنِ الْبَرَاءِ وَابْنِ أَبِي أُوفِي رَضِيَ اللَّهُ عَنْهُمْ قَالَا: نَهَى النَّبِيُّ ﷺ عَنِ الْلُّحُومِ الْحُمْرِ. [راجع: ٣١٥٥، ٤٢٢١]

٥٥٢٧ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا

يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: أَنَّ أَبَا إِدْرِيسَ أَخْبَرَهُ: أَنَّ أَبَا ثَعْلَبَةَ قَالَ: حَرَمَ رَسُولُ اللَّهِ ﷺ لُحُومَ الْحُمْرِ الْأَهْلِيَّةِ. تَابَعَهُ الرُّبَيْدِيُّ وَعَقْيلٌ، عَنْ ابْنِ شَهَابٍ.

5523. Narrated 'Alī 'Alī: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ prohibited *Al-Mut'a* marriage and the eating of donkey's meat in the year of the Khaibar battle.

5524. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh.

5525, 5526. Narrated Al-Barā' and Ibn Abī Aufā : رَضِيَ اللَّهُ عَنْهُمْ The Prophet ﷺ prohibited the eating of donkey's meat.

5527. Narrated Abū Tha'labā: Allāh's Messenger ﷺ prohibited the eating of donkey's meat.

Narrated Az-Zuhri: The Prophet ﷺ prohibited the eating of beasts of prey having fangs.

وقال مالك ومعمر والماجشون
ويؤس وابن إسحاق عن الزهرى:
نهى النبي ﷺ عن كل ذي ناب من
السباع.

٥٥٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ :
أَخْبَرَنَا عَبْدُ الْوَهَابِ التَّقِيفِيُّ ، عَنْ
أَيُوبَ ، عَنْ مُحَمَّدٍ ، عَنْ أَنَسِ بْنِ
مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ
ﷺ جَاءَهُ جَاءَهُ فَقَالَ : أَكَلْتِ الْحُمُرَ ،
ثُمَّ جَاءَهُ جَاءَهُ فَقَالَ : أَكَلْتِ الْحُمُرَ ،
ثُمَّ جَاءَهُ جَاءَهُ فَقَالَ : أَفْنَيْتِ الْحُمُرَ ،
فَأَمْرَ مُنَادِيَ فِي النَّاسِ : إِنَّ اللَّهَ
وَرَسُولُهُ يَنْهَا يَنْهَا عَنْ لُحُومِ الْحُمُرِ
الْأَهْلِيَّةِ فَإِنَّهَا رِجْسٌ ، فَأَكْفَيْتِ الْقُدُورُ
وَإِنَّهَا لَقُورٌ بِاللَّحْمِ . [راجع : ٣٧١]

٥٥٢٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ : حَدَّثَنَا سُفْيَانُ : قَالَ عَمْرُو : قُلْتُ
لِجَابِرِ ابْنِ زَيْدٍ : يَزْعُمُونَ أَنَّ رَسُولَ
اللهِ ﷺ نَهَى عَنْ حُمُرِ الْأَهْلِيَّةِ ،
فَقَالَ : قَدْ كَانَ يَقُولُ ذَاكُ الْحَكَمُ بْنُ
عَمْرِو الْغَفارِيُّ عِنْدَنَا بِالْبَصَرَةِ ، وَلِكِنْ
أَيُّ ذَلِكَ الْبَحْرُ ابْنُ عَبَّاسٍ وَقَرَا^{هـ} قُلْ
لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ حَرَماً
[الأنعام : ١٤٥].

(٢٩) بَابُ أَكْلِ كُلِّ ذِي نَابٍ مِنَ
الْسَّبَاعِ

٥٥٣٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ ابْنِ

5528. Narrated Anas bin Mālik رضي الله عنه: Someone came to Allāh's Messenger ﷺ and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed." On that the Prophet ﷺ ordered a caller to announce to the people: "Allāh and His Messenger forbid you to eat the meat of donkeys, for it is *Rījs* (impure)." Thus the pots were turned upside down while they were boiling with the (donkey's) meat.

5529. Narrated 'Amr: I said to Jābir bin Zaid, "The people claim that Allāh's Messenger ﷺ forbade the eating of donkey's meat." He said, "Al-Ḥakam bin 'Amr Al-Ghfārī used to say so when he was with us, but Ibn 'Abbās, the great religious learned man, refused to give a final verdict and recited:

'Say: I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or, blood poured forth or the flesh of swine...' (V.6:145)

(29) CHAPTER. (It is unlawful) to eat the meat of beasts of prey having fangs.

5530. Narrated Abū Tha'labā رضي الله عنه: Allāh's Messenger ﷺ forbade the eating of the meat of beasts of prey having fangs.

شَهَابٌ، عَنْ أَبِي إِدْرِيسِ الْخُوَلَانِيِّ،
عَنْ أَبِي ثَعْلَبَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي
نَابٍ مِنَ السَّبَاعِ. تَابَعَهُ يُونُسُ وَمَعْمَرٌ
وَابْنُ عَيْنَةَ وَالْمَاجِشُونُ عَنِ الزُّهْرِيِّ.

[راجع: ٥٧٨٠، ٥٧٨١]

(٣٠) بَابُ جُلُودِ الْمَيْتَةِ

(30) CHAPTER. The skin of dead animals.

5531. Narrated 'Abdullâh bin 'Abbâs رَضِيَ اللَّهُ عَنْهُمَا: Once Allâh's Messenger ﷺ passed by a dead sheep and said (to the people), "Why don't you use its hide?" They said, "But it is dead." He said, "Only eating it, is prohibited."

٥٥٣١ - حَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ:
حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا
أَبِي، عَنْ صَالِحٍ: حَدَّثَنِي أَبْنُ
شَهَابٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ
أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسَ رَضِيَ
اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ
مَرَّ بِشَاةٍ مَيْتَةً فَقَالَ: «هَلَا اشْتَمَّتُعْنُمْ
بِإِهَا بِهَا؟» قَالُوا: إِنَّهَا مَيْتَةٌ، قَالَ:
[إِنَّمَا حَرُمَ أَكْلُهَا]. [راجع: ١٤٩٢]

٥٥٣٢ - حَدَّثَنَا خَطَابُ بْنُ
عُثْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَمِيرَ، عَنْ
ثَابِتِ بْنِ عَجْلَانَ قَالَ: سَمِعْتُ سَعِيدَ
بْنَ جُبَيرَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسِ
رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: مَرَّ النَّبِيُّ ﷺ
بِعَنْزَةٍ مَيْتَةً فَقَالَ: «مَا عَلَى أَهْلِهِ لَوِ
اَنْتَقَعُوا بِإِهَا بِهَا؟». [راجع: ١٤٩٢]

(٣١) بَابُ الْمِسْكِ

(31) CHAPTER. The musk (a kind of perfume).

5533. Narrated Abû Hurâirah رَضِيَ اللَّهُ عَنْهُ: Allâh's Messenger ﷺ said, "None is wounded in Allâh's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his

٥٥٣٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
عَبْدُ الْوَاحِدِ: حَدَّثَنَا عُمَارَةُ بْنُ
الْقَعْدَاءِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرُو بْنِ

wound will be the colour of blood, but its smell will be the smell of musk.”

جَرِيرٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَكْلُومٍ يُكَلِّمُ فِي اللَّهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَكَلَمُهُ يَدْمِنِي، الَّذُونُ لَوْنُ دَمٍ، وَالرَّبِيعُ رِيحُ مُسْكٍ». [راجع: ٢٣٧]

5534. Narrated Abu Mūsā : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.”

٥٥٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدَةَ، عَنْ أَبِي بُرَدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْجَلِيلِينَ الصَّالِحِ وَالسَّوءِ كَحَامِلِ الْمُسْكِ وَنَافِخِ الْكِبِيرِ. فَحَامِلُ الْمُسْكِ إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ يَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكِبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا حَسِيَّةً». [راجع: ٢١٠١]

(32) CHAPTER. The rabbit.

5535. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Once we provoked a rabbit at Mar Az-Zahrān. The people chased it till they got tired. Then I caught it and brought it to Abū Ṭalḥā, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet ﷺ, and the Prophet ﷺ accepted the present.

٥٥٣٥ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شَعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنْفَجْنَا أَرْبَيْنا وَنَحْنُ بِمَرِّ الظَّهْرَانِ، فَسَعَى الْفَوْمُ فَغَبَّوْا، فَأَخَذْنَاهُ فَجِئْنَا بِهَا إِلَى أَبِي طَلْحَةَ فَذَبَحَهَا، فَبَعَثَ بَوْرَكِيهَا، أَوْ قَالَ: بَفَخَذْنَاهَا إِلَى النَّبِيِّ ﷺ فَقَبَّاهَا.

(33) CHAPTER. The mastigure.

5536. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, “I do not eat mastigure, but I do not prohibit its eating.”

٥٥٣٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دِينَارٍ قَالَ:

سمعت ابن عمر رضي الله عنهمما يقول: قال النبي عليه السلام: «الصيّب لست أكله ولا أحقرمه».

5537. Narrated Khālid bin Al-Walīd: Allāh's Messenger ﷺ and I entered the house of Maimūna. A roasted mastigure was served. Allāh's Messenger ﷺ stretched his hand out (to eat of it) but some woman said, "Inform Allāh's Messenger ﷺ of what he is about to eat." So they said, "It is mastigure, O Allāh's Messenger!" He withdrew his hand, whereupon I said, "O Allāh's Messenger! Is it unlawful?" He said, "No, but this is not found in the land of my people, so I dislike it." So I pulled the mastigure towards me and ate it while Allāh's Messenger ﷺ was looking at me.

٥٥٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي أُمَامَةَ ابْنِ سَهْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ خَالِدِ بْنِ الْوَلِيدِ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَّمِّمُونَةً، فَأَتَيْتَ بِضَبْبَ مَحْنُوزٍ، فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ، فَقَالَ بَعْضُ النَّسَوَةِ: أَخْبِرُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا يُرِيدُ أَنْ يَأْكُلَ، فَقَالُوا: هُوَ ضَبْبٌ يَا رَسُولَ اللَّهِ، فَرَفَعَ يَدَهُ، فَقُلْتُ: أَحَرَامٌ هُوَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «لَا، وَلَكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعْافِهِ». قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ. [راجع: ٥٣٩١]

(٣٤) بَابٌ: إِذَا وَقَعَتِ الْفَارَّةُ فِي السَّمْنِ الْجَامِدِ أَوِ الدَّائِبِ

٥٥٣٨ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا الرَّئْمَرِيُّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عَتْبَةَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُحَدِّثُ عَنْ مَيْمُونَةَ أَنَّ فَارَّةَ وَقَعَتْ فِي سَمْنٍ فَمَاتَتْ، فَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهَا فَقَالَ: «أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُّهُ».

قَيلَ لِسُفِيَّانَ: فَإِنَّ مَعْمَراً يُحَدِّثُهُ

(34) CHAPTER. If a mouse falls into solid or liquid butter-fat (*As-Samn*).

5538. Narrated Maimūna: A mouse fell into the butter-fat and died. The Prophet ﷺ was asked about that. He said, "Throw away the mouse and the butter-fat that surrounded it, and eat the rest of the butter-fat (*As-Samn*)."

عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ،
عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَا سَمِعْتُ
الرُّوْهْرِيَّ يَقُولُ إِلَّا: عَنْ عَبْدِ اللَّهِ عَنِ
ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ ﷺ،
وَلَقَدْ سَمِعْتُهُ مِنْهُ مِرَارًا. [راجع: ٢٣٥]

٥٥٣٩ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ،
عَنِ الدَّابَّةِ تَمُوتُ فِي الرَّيْتِ وَالسَّمِنِ
وَهُوَ جَامِدٌ أَوْ غَيْرُ جَامِدٍ، الْفَارَةُ أَوْ
غَيْرُهَا، قَالَ: بَلَغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ
أَمَرَ بِفَارَةَ ماتَتْ فِي سَمِنٍ فَأَمَرَ بِمَا
قَرُبَ مِنْهَا فَطَرَحَ ثُمَّ أَكَلَ، عَنْ حَدِيثِ
عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ. [راجع: ٢٣٥]

٥٥٤٠ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ
عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكُ، عَنْ ابْنِ
شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ،
عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ
عَنْهُمْ، قَالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنْ
فَارَةٍ سَقَطَتْ فِي سَمِنٍ فَقَالَ: «أَلْفُوهَا
وَمَا حَوْلَهَا وَكُلُوهُ». [راجع: ٢٣٥]

(٣٥) بَابُ الْوَسِيمِ وَالْعَلَمِ فِي الصُّورَةِ

٥٥٤١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُوسَى عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ، عَنْ
ابْنِ عُمَرَ أَنَّهُ كَرِهَ أَنْ تُعْلَمَ الصُّورَةَ.
وَقَالَ ابْنُ عُمَرَ: نَهَى النَّبِيُّ ﷺ أَنْ
تُصْرِبَ. تَابَعَهُ قُتْيَةُ: حَدَّثَنَا العَقْرِيُّ،
عَنْ حَنْظَلَةَ وَقَالَ: تُصْرِبَ الصُّورَةَ.

5539. Narrated Az-Zuhri regarding an animal, e.g., a mouse or some other animal that had fallen into solid or liquid oil or butter-fat : I had been informed that a mouse had died in butter-fat whereupon Allāh's Messenger ﷺ ordered that the butter-fat near it be thrown away and the rest of the butter-fat can be eaten.

5540. Narrated Maimūna رضي الله عنها عن النبي ﷺ: The Prophet ﷺ was asked about a mouse that had fallen into butter-fat (and died). He said, "Throw away the mouse and the portion of butter-fat around it, and eat the rest."

(35) CHAPTER. Branding the faces.

5541. Narrated Sālim that Ibn ‘Umar disliked the branding of animals on the face. Ibn ‘Umar said, “The Prophet ﷺ forbade beating (animals) on the face.”

5542. Narrated Anas : I brought a brother of mine to the Prophet ﷺ to do *Tahnik* for him while the Prophet ﷺ was in a sheepfold of his, and I saw him branding a sheep. (The subnarrator said : I think Anas said, 'branding it on the ear'.)

٥٥٤٢ - حَدَّثَنَا أَبُو الْوَلِيدُ : حَدَّثَنَا شَعْبَةُ، عَنْ هِشَامِ بْنِ رَيْدٍ، عَنْ أَنَسِ قَالَ : دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِخَ لَيْ يُحَنِّكُهُ وَهُوَ فِي مِرْبَدِهِ فَرَأَيْتُهُ يَسْمُ شَاءَ، حَسِيبَتُهُ قَالَ : فِي آذَانِهَا.

[راجع : ١٥٠٢]

(36) CHAPTER. If some people get some war booty and then some of them slaughter some sheep or camels without the permission of their companions, such animals should not be eaten , as is indicated by the *Hadith* of the Prophet ﷺ narrated by Rāfi' .

Tawūs and 'Ikrima said regarding a slaughtered stolen animal : Throw it away .

٣٦ - بَابٌ : إِذَا أَصَابَ قَوْمًا غَنِيمَةً فَلَدَعَ بَعْضُهُمْ غَنِيمًا أَوْ إِلَّا بَغْيَرِ أُمِّ أَصْحَابِهِ لَمْ تُؤْكَلْ لِحَدِيثِ رَافِعٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،

وَقَالَ طَاوُسٌ وَعَكْرِمَةُ فِي ذِيَحَةٍ السَّارِقُ : اطْرَحُوهُ .

5543. Narrated Rāfi' bin Khadīj : I said to the Prophet ﷺ , "We will be facing the enemy tomorrow and we have no knives (for slaughtering)." He said, "If you slaughter the animal with anything that causes its blood to flow out , and if Allāh's Name is mentioned on slaughtering it, eat of it , unless the killing instrument is a tooth or nail. I will tell you why : As for the tooth, it is a bone ; and as for the nail, it is the knife of Ethiopians ." The quick ones among the people got the war booty while the Prophet ﷺ was behind the people . So they placed the cooking pots on the fire , but the Prophet ﷺ ordered the cooking pots to be turned upside down . Then he distributed (the war booty) among them , considering one camel as equal to ten sheep . Then a camel belonging to the first party of people ran away and they had no horses with them , so a man shot it with an arrow whereby Allāh stopped it . The Prophet ﷺ said , "Of these animals there are some which are as wild as wild beasts . So, if anyone of them runs away like this , do like this (shoot

٥٥٤٣ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا أَبُو الْأَخْوَصِ : حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ، عَنْ عَبَايَةَ ابْنِ رِفَاعَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ رَافِعِ ابْنِ خَدِيجٍ قَالَ : قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّا نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مُدَى فَقَالَ : «مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمَ اللَّهِ فَكُلُوهُ مَا لَمْ يَكُنْ سِنًّا وَلَا ظُفْرًا، وَسَأُخْلِدُكُمْ عَنْ ذَلِكَ : أَمَّا السَّنُّ فَعَظِيمٌ، وَأَمَّا الظُّفْرُ فَمُدَى الْحَبَشَةِ». وَتَقَدَّمَ سَرْعَانُ النَّاسِ فَأَصَابُوا مِنَ الْعَنَائِمِ وَالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي آخرِ النَّاسِ، فَنَصَبُوا قُدُورًا فَأَمَرَ بِهَا فَأَكْفَثَتْ، وَقَسَمَ بَيْنَهُمْ، وَعَدَلَ بَعْرِيَا بَعْشَرَ شَيْاهٍ، ثُمَّ نَدَّ مِنْهَا بَعْرِيَا أَوْ أَئِلَّا الْقَوْمَ وَلَمْ يَكُنْ مَعَهُمْ خَيْلٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ فَقَالَ :

it with an arrow)."

(37) CHAPTER. If a camel of some people runs away and one of them shoots it with an arrow and kills it for their own good, then it is permissible. Rāfi' narrates this on the authority of the Prophet ﷺ.

5544. Narrated Rāfi' bin Khadīj رضي الله عنه : While we were with the Prophet ﷺ on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet ﷺ said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allāh's Messenger! Sometimes when we are in battles or on a journey and want to slaughter (animals) and have no knives (then what we should do?)." He said, "Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allāh's Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians."

(38) CHAPTER. The eating (of dead animals etc.) out of necessity.

The Statement of Allāh تعالى :

"O you who believe! Eat of the *Tayyibat* (lawful things etc.) that We have provided you with... then there is no sin on him." (V.2:172,173)

Allāh also said :

«إِنَّ لِهِنْوَ الْبَهَائِمَ أَوَابَدٌ كَأَوَابَدِ
الوَحْشِينَ، فَمَا فَعَلَ مِنْهَا هَذَا فَافْعَلُوا
مِثْلَ هَذَا». [راجع: ٢٤٨٨]

(٣٧) بَابٌ : إِذَا نَدَّ بَعِيرٌ لِقَوْمٍ فَرَمَاهُ
بِعَصْمِهِ بِسَهْمٍ فَقَتَلَهُ فَأَرَادَ صَلَاحَهُمْ
فَهُوَ جَائزٌ لِخَبِيرٍ رَافِعٍ عَنِ النَّبِيِّ ﷺ

٥٥٤٤ - حَدَّثَنِي مُحَمَّدُ بْنُ
سَلَامٍ : أَخْبَرَنَا عُمَرُ بْنُ عُبَيْدٍ
الظَّانِفِيُّ ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ ،
عَنْ عَبَّاَةَ بْنِ رِفَاعَةَ ، عَنْ جَدِّهِ رَافِعِ
بْنِ حَدِيجَ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنَّا مَعَ
النَّبِيِّ ﷺ فِي سَفَرٍ ، فَنَدَّ بَعِيرٌ مِنَ
الْأَيْلِ . قَالَ : ثُمَّ قَالَ : «إِنَّ لَهَا أَوَابَدٌ
فَحَبَسَهُ ، قَالَ : ثُمَّ قَالَ : «إِنَّ لَهَا أَوَابَدٌ
كَأَوَابَدِ الْوَحْشِينَ ، فَمَا غَلَبْتُمْ مِنْهَا
فَاضْطَهَدُوكُمْ بِهِ هَذَا» . قَالَ : قُلْتُ : يَا
رَسُولَ اللَّهِ إِنَّا نَكُونُ فِي الْمَغَازِي
وَالْأَسْفَارِ فَتَرِيدُ أَنْ تَذَبَّحَ فَلَا يَكُونُ
مُدَى ، قَالَ : «أَرِنْ مَا أَنْهَرَ الدَّمَ أَوْ
نَهَرَ وَذُكِرَ اسْمُ اللَّهِ فَكُلْ غَيْرَ السَّنَنِ
وَالظُّفَرِ ، فَإِنَّ السَّنَنَ عَظِيمٌ ، وَالظُّفَرُ
مُدَى الْجَبَشَةِ». [راجع: ٢٤٨٨]

(٣٨) بَابُ أَكْلِ الْمُضْطَرِّ
لِقَوْلِهِ تَعَالَى : «يَا أَيُّهَا الَّذِينَ آتَيْنَا
كُلُّا مِنْ طَيْبَاتِ مَا رَزَقْنَاكُمْ إِلَى قَوْلِهِ
«فَلَا إِثْمَ عَلَيْهِ» [البقرة: ١٧٣-١٧٢]
وَقَالَ : «فَمَنِ أَضْطَرَ فِي مُحْكَمَةٍ غَيْرَ

"But as for him, who is forced by severe hunger, with no inclination to sin (such can eat of these, above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful." (V.5:3)

And His Statement :

"So eat of that (meat) on which Allāh's Name has been pronounced (while slaughtering that animal) if you are believers in His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)". (V.6:118)

And also the Statement of Allāh :

"Say (O Muḥammad ﷺ) : I find not in that which has been inspired to me anything forbidden." (V.6:145)

And His Statement :

"So eat of the lawful and good food [the meat of cattle beast which Allāh has made lawful to you (Muslims), and the animal is slaughtered according to Islāmic way] which Allāh has provided for you." (V.16:114)

مَتَّجَاهِفُ لَوْلَمْ فَإِنَّ اللَّهَ عَنْوَرُ رَحِيمٌ ﴿٣﴾
 [المائدة: ٣]. وقوله: **فَكُلُوا مِمَّا ذَكَرَ**
أَسْمُ اللَّهِ عَلَيْهِ إِنْ كُثُرَ يُغَايِبُكُمْ مُؤْمِنِينَ ﴿١١٨﴾ [الأنعام: ١١٨-١١٩].
 وقوله جلَّ وَعَلَّا: **قُلْ لَا أَجِدُ فِي مَا**
أُوحِيَ إِلَيَّ حَرَمًا ﴿١٤٥﴾ [الأنعام: ١٤٥]. و قال
 ابْنُ عَبَّاسٍ مُهْرَاقًا وَقَوْلُه: **فَكُلُوا مِمَّا**
رَزَقَكُمُ اللَّهُ حَلَالًا طَيْبًا ﴿التحل:

. [١١٥-١١٤]

73 - THE BOOK OF AL-ADĀHĪ
(“Sacrifices” : Animals slaughtered on the day of ‘Eid-ul-Adhā)

(1) CHAPTER. The legal way of Al-Udhiya .

Ibn ‘Umar said : It is (the Prophet’s) legal way, and it is a charitable deed.

5545. Narrated Al-Barā’ : The Prophet ﷺ said (on the day of ‘Eid-ul-Adhā), “The first thing we will do on this day of ours, is to offer the (‘Eid) Ṣalāt (prayer) and then return to slaughter the sacrifice. Whoever does so, he acted according to our Sunna (legal way), and whoever slaughtered (the sacrifice) before the (‘Eid) Ṣalāt (prayer), what he offered was just meat he presented to his family, and that will not be considered as *Nusuk* (sacrifice).” (On hearing that) Abū Burda bin Niyār got up, for he had slaughtered the sacrifice before the (‘Eid) Ṣalāt (prayer), and said, “I have got a six-month-old kid.” The Prophet ﷺ said, “Slaughter it (as a sacrifice) but it will not be sufficient for anyone else (as a sacrifice after you).” Al-Barā’ added : The Prophet ﷺ said, “Whoever slaughtered (the sacrifice) after the (‘Eid) Ṣalāt (prayer), he slaughtered it at the right time and followed the legal way of the Muslims.”

5546. Narrated Anas bin Mālik : The Prophet ﷺ said, “Whoever slaughtered the sacrifice before the (‘Eid) Ṣalāt (prayer), he just slaughtered it for himself, and whoever slaughtered it after the (‘Eid) Ṣalāt (prayer), he slaughtered it at the right time and followed the legal way of the Muslims.”

٧٣ - كتاب الأضاحي

(١) باب سنة الأضحية،
وقال ابن عمر: هي سنة و معروفة.

٥٥٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شَعْبَةُ، عَنْ زُبَيْدِ الْإِيمَامِيِّ، عَنْ الشَّعْبِيِّ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ إِنَّ أَوَّلَ مَا تَبَدَّلُ يَوْمَنَا هَذَا أَنْ نُصَلِّي، ثُمَّ تَرْجِعُ فَتَحَرُّ، مَنْ فَعَلَهُ فَقَدْ أَصَابَ سُنْتَنَا. وَمَنْ ذَبَحَ قَبْلُ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ، أَيْسَ مِنْ التَّسْلِكِ فِي شَيْءٍ». فَقَامَ أَبُو بُرَّةَ بْنُ نِيَارٍ وَقَدْ ذَبَحَ فَقَالَ: إِنَّ عِنْدِي جَذَعَةً، فَقَالَ: «اذْبَحْهَا وَلَنْ تَجْزِي عَنْ أَحَدٍ بَعْدَكَ». قَالَ مُطَرْفٌ، عَنْ عَامِرٍ، عَنْ الْبَرَاءِ: قَالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ بَعْدَ الصَّلَاةِ ثُمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ».

[راجع : ٩٥١]

٥٥٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَسَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ فَقَدْ ثَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ». [راجع : ٩٥٤]

(2) CHAPTER. The distribution of the animals (for sacrifice by the *Imām*) among the people.

5547. Narrated ‘Uqba bin ‘Āmir Al-Juhānī that the Prophet ﷺ distributed among his Companions some animals for sacrifice (to be slaughtered on ‘Eid-ul-Adhā). ‘Uqba’s share was a *Jadha’ā* (a six-month-old goat). ‘Uqba said, “O Allāh’s Messenger! I get my share of *Jadha’ā* (a six-month-old kid)” The Prophet ﷺ said, “Slaughter it as a sacrifice”.

(3) CHAPTER. Sacrifices (slaughtered) on behalf of a traveller and women.

5548. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا that the Prophet ﷺ entered upon her when she had her menses at Sarif before entering Makkah, and she was weeping (because she was afraid that she would not be able to perform the *Hajj*). The Prophet ﷺ said, “What is wrong with you? Have you got your period?” She said, “Yes.” He said, “This is a thing Allāh has decreed for all the daughters of Adam, so perform all the ceremonies of *Hajj* like the others, but do not perform the *Tawāf* around the Ka’bah.” ‘Āishah added: When we were at Minā, beef was brought to me and I asked, “What is this?” They (the people) said, “Allāh’s Messenger ﷺ has slaughtered some cows as sacrifices on behalf of his wives.”

(4) CHAPTER. Meat is desired on the day of *Nahr*.

5549. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said on the day of *Nahr*, “Whoever has slaughtered his sacrifice

(٢) بَابُ قِسْمَةِ الْإِمَامِ الْأَضَاحِيَّ بَيْنَ النَّاسِ

٥٥٤٧ - حَدَّثَنَا مُعاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ بَعْجَةَ الْجُهَنِيِّ، عَنْ عَقْبَةَ بْنِ عَامِرِ الْجُهَنِيِّ قَالَ: قَسَمَ النَّبِيُّ ﷺ بَيْنَ أَصْحَابِهِ ضَحَّاً يَا فَصَارَتْ لِعَقْبَةَ جَذَعَةً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، صَارَتْ لِي جَذَعَةً، قَالَ: «صَحٌّ بِهَا». [راجع: ٢٣٠]

(٣) بَابُ الْأَضْحِيَّ لِلْمُسَافِرِ وَالنِّسَاءِ

٥٥٤٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفِيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا، وَحَاضَرَتْ بِسَرِفَ قَبْلَ أَنْ تَدْخُلَ مَكَّةَ، وَهِيَ تَبْكِي، فَقَالَ: «مَا لَكِ؟ أَنْفَقْتِ؟» قَالَتْ: نَعَمْ، قَالَ: «إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَاقْضِيْ ما يَقْضِي الْحَاجُّ، غَيْرَ أَنْ لَا تَطْلُوفِي بِالْبَيْتِ». فَلَمَّا كُنَّا بِمَنَى، أَتَيْتُ بِلَحْمٍ بَقَرِّ، فَقُلْتُ: مَا هَذَا؟ قَالُوا: صَحَّى رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ بِالْبَقَرِّ. [راجع: ٢٩٤]

(٤) بَابُ مَا يُشْتَهِي مِنَ اللَّحْمِ يَوْمَ التَّغْرِيرِ

٥٥٤٩ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا ابْنُ عَلِيَّةَ، عَنْ أَيُوبَ، عَنْ ابْنِ

before the ('Eid) *Salāt* (prayer), should repeat it (slaughter another sacrifice).” A man got up and said, “O Allāh’s Messenger! This is a day on which meat is desired.” He then mentioned his neighbours (etc.) and added: “I have a six-month-old kid which is to me better than the meat of two sheep.” The Prophet ﷺ allowed him to slaughter it as a sacrifice, but I do not know whether this permission was valid for other than that man or not. The Prophet ﷺ then went towards two rams and slaughtered them, and then the people went towards some sheep and distributed them among themselves.

(5) CHAPTER. Whoever said that sacrifices (should be offered) on the day of *Nahr*.

5550. Narrated Abū Bakra: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Time has come back to its original state which it had on the day Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, three of them are in succession, namely Dhul-Qa’da, Dhul-Hijja and Muharram, (the fourth being) Rajab Muḍar which is between Jumāda (Ath-thānī) and Sha’bān. The Prophet ﷺ then asked, “Which month is this?” We said, “Allāh and His Messenger ﷺ know better.” He kept silent so long that we thought that he would call it by a name other than its real name. He said, “Isn’t it the month of Dhul-Hijja?” We said, “Yes.” He said, “Which town is this?” We said, “Allāh and His Messenger ﷺ know better.” He kept silent so long that we thought that he would call it by a name other than its real name. He said, “Isn’t it the town (of Makkah)?” We replied, “Yes.” He said, “What day is today?” We replied, “Allāh and His Messenger ﷺ know better.” He kept silent

سَيِّرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ: «مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيُعِدْ». فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا يَوْمًا يُشْتَهِي فِيهِ الْلَّحْمُ - وَذَكَرَ جِيرَانَهُ - وَعِنْدِي جَذَعَةٌ خَيْرٌ مِّنْ شَاتَيْنِ لَحْمٍ، فَرَخَصَ لَهُ فِي ذَلِكَ، فَلَا أَذْرِي أَبْلَغَتِ الرُّخْصَةُ مِنْ سِوَاهُ أُمْ لَا، ثُمَّ أَنْكَفَ النَّبِيُّ ﷺ إِلَى كَبْشَيْنِ فَذَبَحَهُمَا، وَقَامَ النَّاسُ إِلَى غُنْيَةٍ فَقَوْزَعُوهَا، أَوْ قَالَ: فَتَجَزَّعُوهَا. [راجع: ٩٥٤]

(٥) بَابُ مَنْ قَالَ: الأَضْحَى يَوْمُ النَّحْرِ

٥٥٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا أَئْبُوبُ، عَنْ مُحَمَّدٍ، عَنْ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، إِنَّ الرَّمَانَ قَدْ اسْتَدَارَ كَهْيَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ أَثْنَا عَشَرَ شَهْرًا مِّنْهَا أَرْبَعَةُ حُرُمٌ، تَلَاثُ مُتَوَالِيَّاتُ: دُوَ القَعْدَةِ، وَدُوَ الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجِبُ مُضَرِّ الدُّرْدِيِّ بَيْنَ جُمَادَى وَشَعْبَانَ. - أَيُّ شَهْرٌ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَّا أَنَّهُ سَيِّسَمْهُ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الْحِجَّةَ؟» قُلْنَا: بَلَى، قَالَ: «أَيُّ بَلَى هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى

so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the day of *Nahr*?" We replied, "Yes." He then said, "Your blood, properties and honour are as sacred to one another as this day of yours, in this town of yours, in this month of yours. You will meet your Lord, and He will ask you about your deeds. Beware! Do not go astray after me, by cutting the necks of one another. It is incumbent upon those who are present to convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly." (Muhammad, the subnarrator, on mentioning this used to say: The Prophet ﷺ then said, "No doubt! Haven't I conveyed (Allah's) Message (to you)? Haven't I conveyed Allah's message (to you)?"

(6) CHAPTER. *Al-Adhā* and the slaughtering of sacrifices at the *Musallā* (the place of offering 'Eid prayer).

5551. Narrated Nafi': 'Abdullah (bin 'Umar) used to slaughter his sacrifice at the slaughtering place (i.e. the slaughtering place of the Prophet ﷺ).

5552. Ibn 'Umar said, "Allah's Messenger ﷺ used to slaughter (camels and sheep, etc.,) as sacrifices at *Al-Musallā*."

ظَنَّا أَنَّهُ سَيَسْمِيهِ بَغْرِ اسْمِهِ، قَالَ: «أَلَيْسَ الْبَلْدَةُ؟» قُلْنَا: بَلَى، قَالَ: «فَأَئِي يَوْمٌ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَّا أَنَّهُ سَيَسْمِيهِ بَغْرِ اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ النَّحْرُ؟» قُلْنَا: بَلَى، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ مُحَمَّدٌ: وَأَخْبِرْهُ قَالَ - وَأَغْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلْدَكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا. وَسَلَقُونَ رَبِّكُمْ فَيَسَالُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي ضُلُّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَتَّلَعَّهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضٍ مِنْ سَمِعَةِ». - فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ قَالَ: صَدَقَ النَّبِيُّ ﷺ - ثُمَّ قَالَ: «أَلَا هَلْ بَلَغْتُ؟ أَلَا هَلْ بَلَغْتُ؟». [راجع: ٦٧]

(6) بَابُ الْأَضْحَى وَالنَّحْرِ بِالْمُصْلَى

٥٥٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، قَالَ: كَانَ عَبْدُ اللَّهِ يَنْحَرُ فِي الْمَنَّحِ. قَالَ: عُبَيْدُ اللَّهِ: يَعْنِي مَنْحَرَ النَّبِيِّ ﷺ. [راجع: ٩٨٢]

٥٥٥٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ كَثِيرِ بْنِ فَرْقَادٍ، عَنْ

نافع: أنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَذْبَحُ وَيَنْتَحِرُ بِالْمُصَلَّى. [راجع: ٩٨٢]

(٧) **بابُ أَضْحِيَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ بِكَبْشِينِ أَفْرَانِينَ، وَيَذْكُرُ سَمِينَينَ،**
وَقَالَ يَحْيَى بْنُ سَعِيدٍ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلٍ قَالَ: كُنَّا نُسْمَنُ الْأَضْحِيَةَ بِالْمَدِينَةِ، وَكَانَ الْمُسْلِمُونَ يُسْمَنُونَ.

٥٥٥٣ - حَدَّثَنَا آدُمُ بْنُ أَبِي إِيَّاينَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزَ بْنَ صَهْيَنَ: قَالَ: سَمِعْتُ أَسَّهَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يُضَحِّي بِكَبْشِينِ وَأَنَا أَضَحِي بِكَبْشِينَ. [انظر: ٥٥٥٤، ٥٥٥٨]

[٧٣٩٩، ٥٥٦٥، ٥٥٦٤]

٥٥٥٤ - حَدَّثَنَا فَتَيَّبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ عَنْ أَنَّسِيْنَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ انْكَفَّا إِلَى كَبْشِينِ أَفْرَانِينَ أَمْلَحِينِ فَذَبَحُهُمَا بِيَدِهِ. [راجع: ٥٥٥٣]

٥٥٥٥ - حَدَّثَنَا إِسْمَاعِيلُ وَحَاتِمُ بْنُ وَرْدَانَ، عَنْ أَيُوبَ، عَنْ أَبِي سَمِيرِينَ، عَنْ أَنَّسِيْنَ تَابَعَهُ وُهَيْبَ عَنْ أَيُوبَ

٥٥٥٦ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ تَرِيْدَ، عَنْ أَبِي الْحَيْرَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَعْطَاهُ عَنْمَا

(7) CHAPTER. The Prophet ﷺ slaughtered two horned rams which, it is mentioned, were fat ones.

Abū Umāma (bin) Sahl said : We used to fatten our sacrifices at Al-Madina and the Muslims also used to fatten theirs.

5553. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ used to offer two rams as sacrifices, and I also used to offer two rams.

5554. Narrated Anas Allāh's Messenger ﷺ came towards two horned rams having black and white colours and slaughtered them with his own hands.

5555. Narrated ‘Uqba bin ‘Amir that the Prophet ﷺ gave him some sheep to distribute among his Companions to slaughter as sacrifices (of ‘Eid-ul-Adhā). A kid was left and he told the Prophet ﷺ of that whereupon he said to him, “Slaughter it as a sacrifice

(on your behalf)."

(8) CHAPTER. The statement of the Prophet ﷺ to Abū Burda: "Slaughter a kid as a sacrifice (of 'Eid-ul-Adhā), but it will not be sufficient for anybody else after you."

5556. Narrated Al-Barā' bin 'Āzib رضي الله عنهما : An uncle of mine called Abū Burda, slaughtered his sacrifice before the 'Eid prayer. So Allāh's Messenger ﷺ said to him, "Your (slaughtered) sheep was just mutton (not a sacrifice)." Abū Burda said, "O Allāh's Messenger! I have got a domestic kid." The Prophet ﷺ said, "Slaughter it (as a sacrifice) but it will not be permissible for anybody other than you." The Prophet ﷺ added, "Whoever slaughtered his sacrifice before the ('Eid) prayer, he only slaughtered for himself, and whoever slaughtered it after the ('Eid) Salāt (prayer), he offered his sacrifice properly and followed the legal ways of the Muslims."

يَقُسِّمُهَا عَلَى صَحَابَتِهِ ضَحَّاً يَا . فَبَقِيَ عَنْدُهُ فَذَكْرُهُ لِلنَّبِيِّ ﷺ فَقَالَ: «ضَحَّ بِهِ أَنْتَ». [راجع: ٢٣٠]

(8) بَابُ قَوْلِ النَّبِيِّ ﷺ لِأَبِي بُرْدَةَ: «ضَحَّ بِالْجَدَعِ مِنَ الْمَعْزِ، وَلَنْ تَعْجِزَ عَنْ أَحَدٍ بَعْدَكَ»

٥٥٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُطَرْفُ، عَنْ عَامِرٍ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ضَحَّى خَالِدٌ لِي يُقَالُ لَهُ: أَبُو بُرْدَةَ، قَبْلَ الصَّلَاةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «شَاتُكَ شَاةً لَحْمًا». فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ عَنِّي دَاجِنًا جَدَعَةً مِنَ الْمَعْزِ، قَالَ: «اذْبَحْهَا وَلَا تَصْلِحُ لِغَيْرِكَ». ثُمَّ قَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا يَذْبَحُ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ فَقَدْ تَمَسَّكَهُ وَأَصَابَ سُبَّةَ الْمُسْلِمِينَ». [راجع: ٩٥١]

تَابَعَهُ عُبَيْدَةُ عَنِ الشَّعْبِيِّ، وَابْرَاهِيمَ . وَتَابَعَهُ وَكِيعُ، عَنْ حُرَيْثَ، عَنِ الشَّعْبِيِّ . وَقَالَ عَاصِمٌ وَدَاؤُدٌ عَنِ الشَّعْبِيِّ: عَنِّي عَنَاقٌ لَبِنَ، وَقَالَ زَيْنُدٌ وَفَرَاسٌ عَنِ الشَّعْبِيِّ: عَنِّي جَدَعَةً . وَقَالَ أَبُو الْأَخْوَصِ: حَدَّثَنَا مَنْصُورٌ: عَنَاقٌ جَدَعَةً . وَقَالَ ابْنُ عَوْنَ: عَنَاقٌ جَدَعٌ، عَنَاقٌ لَبِنَ .

٥٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ،

5557. Narrated Al-Barā': Abū Burda slaughtered (the sacrifice) before the ('Eid) Salāt (prayer) whereupon the Prophet ﷺ said

to him, "Slaughter another sacrifice instead of that." Abū Burda said, "I have nothing except a *Jadha'a* (kid)." (Shu'ba said: Perhaps Abū Burda also said that *Jadha'a* (kid) was better than an old sheep in his opinion.) The Prophet ﷺ said, "(Never mind) slaughter it to make up for the other one, but it will not be sufficient for anyone else after you."

عَنْ سَلَمَةَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ الْبَرَاءِ قَالَ: ذَبَحَ أَبُو بُرْدَةَ قَبْلَ الصَّلَاةِ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَبْدِلْهَا»، قَالَ: لَيْسَ عِنْدِي إِلَّا جَذَعَةُ، قَالَ شُعْبَةُ: وَأَخْبَيْهُ قَالَ: هِيَ خَيْرٌ مِّنْ مُسِنَّةِ قَالَ: اجْعَلْهَا مَكَانَهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

وَقَالَ حَاتِمُ بْنُ وَرْدَانَ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ عَنْ النَّبِيِّ ﷺ وَقَالَ: عَنْاقٌ جَذَعَةُ

(٩) بَابُ مَنْ ذَبَحَ الْأَصَاحِيَّ بِيَدِهِ

(9) CHAPTER. Whoever slaughtered his sacrifice with his own hands.

5558. Narrated Anas: The Prophet ﷺ slaughtered two rams, black and white in colour (as sacrifices), and I saw him putting his foot on their sides and mentioning Allāh's Name and *Takbir* (*Allāhu Akbar*). Then he slaughtered them with his own hands.

٥٥٥٨ - حَدَّثَنَا أَدْمُ بْنُ أَبِي إِيَّاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ قَالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ، فَرَأَيْتُهُ وَاضْعَافَ قَدَمَهُ عَلَى صِفَارِهِمَا يُسْتَّيِّي وَيُكَبِّرُ فَذَبَحَهُمَا بِيَدِهِ. [راجع: ٥٥٥٣]

(١٠) بَابُ مَنْ ذَبَحَ ضَحِيَّةَ عَيْرِهِ، وَأَعَانَ رَجُلٌ ابْنُ عُمَرَ فِي بَدَنَتِهِ، وَأَمَرَ أَبُو مُوسَى بَنَاتِهِ أَنْ يُضَحِّيَنَّ بِأَنْدِيَهُنَّ.

(10) CHAPTER. Whoever slaughtered the sacrifices on behalf of others. Some man helped Ibn 'Umar in slaughtering his camel. Abū Mūsā ordered his daughters to slaughter their sacrifices with their own hands.

5559. Narrated 'Āishah: Allāh's Messenger ﷺ entered upon me at Sarif while I was weeping (because I was afraid that I would not be able to perform the *Hajj*). He said, "What is wrong with you? Have you got your period?" I replied, "Yes." He said, "This is a thing Allāh has decreed for all the daughters of Adam, so do what all the pilgrims do but do not perform the *Tawāf*

٥٥٥٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ بِسَرِّفٍ وَأَنَا أَبْكِي، فَقَالَ: «مَا لَكِ؟ أَنْفَقْتِ؟» قُلْتُ: نَعَمْ، قَالَ:

around the Ka'bah." 'Aishah added: Allah's Messenger ﷺ slaughtered some cows as sacrifices on behalf of his wives. (See H. 294)

(11) CHAPTER. To slaughter the sacrifice after the ('Eid) Salāt (prayer).

5560. Narrated Al-Barā' I: رَضِيَ اللَّهُ عَنْهُ heard the Prophet ﷺ delivering a Khutba, and he said (on the Day of 'Eid-ul-Adhā), "The first thing we will do on this day of ours is that we will offer the 'Eid prayer, then we will return and slaughter our sacrifices; and whoever does so, then indeed he has followed our legal way and whoever slaughtered his sacrifice [before the ('Eid) (prayer)], what he offered was just meat that he persented to his family and that was not a sacrifice." Abū Burda got up and said, "O Allah's Messenger! I slaughtered the sacrifice before the ('Eid) Salāt (prayer) and I have got a *Jadha'a* (kid) which is better than an old sheep." The Prophet ﷺ said, "Slaughter it to make up for that, but it will not be sufficient for anybody else after you."

(12) CHAPTER. Whoever slaughters his sacrifice before the 'Eid prayer should repeat it (slaughter another sacrifice).

5561. Narrated Anas رَضِيَ اللَّهُ عَنْهُ said, "Whoever slaughtered the sacrifice before the 'Eid prayer, should repeat it (slaughter another one)." A man said "This is the day on which meat is desired." Then he mentioned the needs of his neighbours (for meat) and the Prophet ﷺ seemed to accept his excuse. The man said, "I have a *Jadha'a* which is to me better than

هَذَا أَمْرٌ كَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ،
أَفَضَيْ مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لَا
تَطْوِي بَالِيَّتْ». وَضَحَى رَسُولُ اللَّهِ
عَنْ نِسَائِهِ بِالْبَقَرِ. [راجع: ٢٩٤]

(11) بَابُ الذِّبْحِ بَعْدَ الصَّلَاةِ

٥٥٦٠ - حَدَّثَنَا حَاجَاجُ بْنُ
مِهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي
رَبِيعُ الدَّوْلَةِ قَالَ: سَمِعْتُ الشَّعْبِيَّ، عَنْ
الرَّاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ
النَّبِيَّ ﷺ يَخْطُبُ فَقَالَ: إِنَّ أَوَّلَ مَا
تَبَدَّأُ بِهِ مِنْ يَوْمِنَا هَذَا أَنْ نُصْلِي ثُمَّ
تَرْجَعَ فَتَتَّهَرَّ، فَمَنْ فَعَلَ هَذَا فَقَدْ
أَصَابَ سُتُّنَا. وَمَنْ نَحَرَ فَإِنَّمَا هُوَ
لَحْمٌ يُقْدَمُ لِأَهْلِهِ لَيْسَ مِنَ السُّلْكِ فِي
شَيْءٍ». فَقَالَ أَبُو بُرْدَةَ: يَا رَسُولَ
اللهِ، ذَبَحْتُ قَنْلَ أَنْ أُصْلِي وَعَنِي
جَذَعَةً خَيْرٌ مِنْ مُسِيَّةِ، فَقَالَ: «ا جَعَلْهَا
مَكَانَهَا وَلَنْ تَجِزِيَ - أَوْ ثُوْفِيَ - عَنْ
أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

(12) بَابُ مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ أَعَادَ

٥٥٦١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ،
عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَّسٍ عَنْ
النَّبِيِّ ﷺ قَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ
فَلْعَيْدُ». فَقَالَ رَجُلٌ: هَذَا يَوْمٌ يُشْتَهِي
فِيهِ الْلَّحْمُ - وَذَكَرَ هَنَّهُ مِنْ جِيرَانِهِ،

two sheep.” The Prophet ﷺ allowed him (to slaughter it as a sacrifice). But I do not know whether this permission was general for all Muslims or not. The Prophet ﷺ then went towards two rams and slaughtered them, and the people went towards their sheep and slaughtered them.

5562. Narrated Jundab bin Sufyān Al-Bajali: I witnessed the Prophet ﷺ on the Day of *Nahr*. He said, “Whoever slaughtered the sacrifice before offering the ‘Eid prayer, should slaughter another sacrifice in its place; and whoever has not slaughtered their sacrifice should slaughter now (i.e. after the ‘Eid prayer).”

5563. Narrated Al-Barā': One day Allāh's Messenger ﷺ offered the ‘Eid *Salāt* (prayer) and said, “Whoever offers our *Salāt* (prayer) and faces our *Qiblah* should not slaughter the sacrifice till he finishes the ‘Eid prayer.” Abū Burda bin Niyār got up and said, “O Allāh's Messenger! I have already done it. The Prophet ﷺ said, “That is something you have done before its due time.” Abū Burda said, “I have a *Jadha'a* (kid) which is better than two old sheep; shall I slaughter it?” The Prophet ﷺ said, “Yes, but it will not be sufficient for anyone after you.”

فَكَانَ النَّبِيُّ ﷺ عَذْرَةً - وَعِنْدِي جَذَعَةُ خَيْرٍ مِنْ شَاتَيْنِ، فَرَخَصَ لَهُ الْبَيْعُ ﷺ، فَلَا أَدْرِي بَلَغَتِ الرُّحْصَةُ أُمْ لَا، ثُمَّ أَنْكَفَ إِلَى كَبِشَيْنِ، يَعْنِي فَذَبَحَهُمَا، ثُمَّ انْكَنَّا النَّاسَ إِلَى غُنْيَةٍ فَذَبَحُوهَا. [٩٥٤]

٥٥٦٢ - حَدَّثَنَا آدُمْ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْمِينَ: سَمِعْتُ جُنْدَبَ ابْنَ سُفْيَانَ الْبَجْلَيَّ قَالَ: شَهِدْتُ النَّبِيَّ ﷺ يَوْمَ النَّحرِ قَالَ: «مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّي فَلَيُعْدَ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَذْبَحْ فَلَيُذْبَحْ». [٩٥٤]

٥٥٦٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أُبُو عَوَانَةَ، عَنْ فَرَّايسِ، عَنْ عَامِرٍ، عَنْ الْبَرَاءِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ، فَقَالَ: «مَنْ صَلَّى صَلَاتِنَا وَاسْتَقْبَلَ فِي لَنْتَنَا فَلَا يَذْبَحْ حَتَّى يَنْصَرِفَ». فَقَامَ أَبُو بُرْدَةَ بْنُ نِيَارٍ فَقَالَ: يَا رَسُولَ اللهِ، فَعَلْتُ، فَقَالَ: «هُوَ شَيْءٌ عَجَلْتُهُ». قَالَ: فَإِنَّ عِنْدِي جَذَعَةٌ هِيَ خَيْرٌ مِنْ مُسْتَهِنَيْنِ، أَذْبَحُهَا؟ قَالَ: «نَعَمْ، ثُمَّ لَا تَخْزِي عَنْ أَحَدٍ بَعْدَكَ». قَالَ عَامِرٌ: هِيَ خَيْرُ نَسِيكَيْهِ.

(13) CHAPTER. To put one's foot on the side of the animal at the time of slaughtering.

(١٣) بَابُ وَضْعِ الْقَدْمِ عَلَى صَفْحِ الذِّيْحَةِ

[٩٥١]

5564. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ used to offer as sacrifices, two horned rams, black and white in colour, and used to put his foot on their sides and slaughter them with his own hands.

(14) CHAPTER. To say *Takbîr* (*Allâhu Akbar*) while slaughtering (a sacrifice).

5565. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ offered as sacrifices, two horned rams black and white in colour. He slaughtered them with his own hands and mentioned Allâh's Name over them and said *Takbîr* and put his foot on their sides.

(15) CHAPTER. If someone sends his *Hady* to be slaughtered then nothing lawful is rendered unlawful for him.

5566. Narrated Masrûq that he came to 'Aishah رَضِيَ اللَّهُ عَنْهَا and said to her, "O Mother of the believers! There is a man who sends a *Hady* to Ka'bah and stays in his city and requests that his *Hady* camel be garlanded while he remains as a *Muhrim* from that day till the people finish their *Ihrâm* (after completing all the ceremonies of *Hajj*)" (What do you say about it?) Masrûq added, I heard the clapping of her hands behind the curtain. She said. "I used to twist the garlands for *Al-Hady* of Allâh's Messenger ﷺ and he used to send his *Hady* to Ka'bah but he never used to regard as unlawful what was lawful for men to do with their wives till the people returned (from *Al-Hajj*)."

٥٥٦٤ - حَدَّثَنَا حَجَاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَامٌ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنْسُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصْحِّي بَكْبَشَيْنِ أَمْلَحَيْنِ أَفْرَئِينِ، وَيَصْبَعُ رِجْلَهُ عَلَى صَفْحَتِهِمَا وَيَذْبَحُهُمَا بِيَدِهِ . [راجع: ٥٥٥٣]

(١٤) بَابُ التَّكْبِيرِ عِنْدَ الذِّبْحِ

٥٥٦٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: صَحَّى النَّبِيُّ ﷺ بَكْبَشَيْنِ أَمْلَحَيْنِ أَفْرَئِينِ، ذَبَحَهُمَا بِيَدِهِ، وَسَمَّى وَكَبَرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاهِهِمَا . [راجع: ٥٥٥٣]

(١٥) بَابٌ: إِذَا بَعَثَ بَهْدِيَّهُ لِذِبْحٍ لِمْ يَخْرُمُ عَلَيْهِ شَيْءٌ

٥٥٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا إِسْمَاعِيلُ، عَنِ الشَّغِيْرِيِّ، عَنْ مَسْرُوقٍ: أَنَّهُ أَتَى عَائِشَةَ فَقَالَ لَهَا: يَا أُمَّ الْمُؤْمِنِينَ، إِنَّ رَجُلًا يَبْعَثُ بَهْدِيَّهُ إِلَى الْكَعْبَةِ وَيَجْلِسُ فِي الْمَضْرِبِ فَيُوصِي أَنْ تُقْلَدَ بَدَنَتُهُ فَلَا يَزَالُ مِنْ ذَلِكَ الْيَوْمَ مُخْرِمًا حَتَّى يَحْلِلَ النَّاسُ . قَالَ: فَسَعَيْتُ تَصْفِيقَهَا مِنْ وَرَاءِ الْحِجَابِ، فَقَالَتْ: لَقَدْ كُنْتُ أَفْيُلُ قَلَانِدَ هَذِي رَسُولُ اللَّهِ ﷺ فَيَبْعَثُ هَذِي إِلَى الْكَعْبَةِ فَمَا يَخْرُمُ عَلَيْهِ مِمَّا

حَلَّ لِلرِّجَالِ مِنْ أَهْلِهِ حَتَّى يُرْجِعَ
النَّاسُ . [راجع: ١٦٩٦]

(١٦) بَابُ ما يُؤْكَلُ مِنْ لَحْوِ
الأَضَاحِي وَمَا يُتَزَوَّدُ مِنْهَا

٥٥٦٧ - حَدَّثَنَا عَلَيْتَ بْنَ عَبْدِ
اللهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو:
أَخْبَرَنِي عَطَاءُ، سَمِعَ جَابِرَ بْنَ عَبْدِ
اللهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَزَوَّدُ
لَحْوَمِ الْأَضَاحِي عَلَى عَهْدِ النَّبِيِّ ﷺ
إِلَى الْمَدِينَةِ . وَقَالَ غَيْرُ مَرَّةً: لَحْوَمِ
الْهَذِي . [راجع: ١٧١٩]

٥٥٦٨ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي سُلَيْمَانُ، عَنْ يَحْيَى بْنِ
سَعِيدٍ، عَنِ الْفَاسِمِ: أَنَّ ابْنَ خَبَابَ
أَخْبَرَهُ أَنَّهُ سَمِعَ أبا سَعِيدٍ يُحَدِّثُ: أَنَّهُ
كَانَ غَائِبًا فَقَدَمَ فَقَدَمَ إِلَيْهِ لَحْمًا،
قَالُوا: هَذَا مِنْ لَحْمِ ضَحَابِيَا،
فَقَالَ: أَخْرُوهُ لَا أُدُوفُهُ، قَالَ: ثُمَّ
قُمْتُ فَخَرَجْتُ حَتَّى آتَيَ أَخِي أَبَا
قَتَادَةَ - وَكَانَ أَخَاهُ لِأُمِّهِ وَكَانَ بَدْرِيَا
- فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: إِنَّهُ قَدْ
حَدَّثَ بَعْدَكَ أَمْرٌ . [راجع: ٣٩٩٧]

٥٥٦٩ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ
يَزِيدَ بْنِ أَبِي عَيْنَةِ، عَنْ سَلَمَةَ بْنِ
الْأَكْنَوِعِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ
ضَحَّى مِنْكُمْ فَلَا يُصْبِحَنَّ بَعْدَ ثَالِثَةَ
وَبَقِيَ فِي بَيْتِهِ مِنْهُ شَيْءٌ». فَلَمَّا كَانَ
الْعَامُ الْمُقْبِلُ قَالُوا: يَا رَسُولَ اللهِ،

(16) CHAPTER. What may be eaten of the meat of sacrifices and what may be taken as journey food.

٥٥٦٧. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : During the lifetime of the Prophet ﷺ we used to take with us the meat of the sacrifices (of ‘Eid-ul-Adhā) to Al-Madīna. (The narrator often said: The meat of *Al-Hady*).

٥٥٦٨. Narrated Abū Sa‘id (Al-Khudrī) رَضِيَ اللَّهُ عَنْهُ that once he was not present (at the time of ‘Eid-ul-Adhā) and when he came, some meat was presented to him, and the people said (to him), “This is the meat of our sacrifices.” He said, “Take it away: I shall not taste it.” (In his narration) Abū Sa‘id added: I got up and went to my brother, Abū Qatāda (who was his maternal brother and was one of the warriors of the battle of Badr) and mentioned that to him. He said, “A new verdict was given in your absence (i.e., meat of sacrifices was allowed to be stored and eaten later on).”

٥٥٦٩. Narrated Salama bin Al-Akwa': The Prophet ﷺ said, “Whoever has slaughtered a sacrifice should not keep anything of its meat after three days.” When it was the next year the people said, “O Allāh’s Messenger! Shall we do as we did last year?” He said, “Eat of it and feed of it to others and store of it, for in that year the people were having a hard time and I

wanted you to help (the needy)."

5570. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا We used to salt some of the meat of sacrifice and present it to the Prophet ﷺ at Al-Madina. Once he said, "Do not eat (of that meat) for more than three days." That was not a final order, but (that year) he wanted us to feed of it to others, Allāh knows better.

5571. Narrated Abū ‘Ubaid, the freed slave of Ibn Azhar that he witnessed the day of ‘Eid-ul-Adhā with ‘Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. ‘Umar offered the ‘Eid prayer before the *Khuṭba* and then delivered the *Khuṭba* before the people, saying, "O people! Allāh’s Messenger ﷺ has forbidden you to observe *Saum* (fast) (on the first day of) each of these two ‘Eid, for one of them is the day of breaking your *Saum* (fast), and the other is the one, on which you eat the meat of your sacrifices."

5572. Abū ‘Ubaid said (in continuation of H. No. 5571) : Then I witnessed the ‘Eid with ‘Uthmān bin ‘Affān, and that was on a Friday. He offered the (‘Eid) *Salāt* (prayer) before the *Khuṭba*, saying, "O people! Today

تَفَعَّلُ كَمَا فَعَلْنَا الْعَامَ الْمَاضِي؟ قَالَ : كُلُوا وَأطْعِمُوا وَادْجِرُوا، إِنَّ ذَلِكَ الْعَامَ كَانَ بِالثَّالِثِ جَهْدٌ فَارْدَتْ أَنْ تُعْيَنُوا فِيهَا .

٥٥٧٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي أخِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ عُمَرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : الصَّحِيحَةُ كُنَّا نُملِحُ مِنْهُ، فَقَدَّمْنَا إِلَيْهِ إِلَى الْبَيْتِ بِالْمَدِيَّةِ، فَقَالَ : لَا تَأْكُلُوا إِلَّا ثَلَاثَةَ أَيَّامٍ . وَلَيَسْتَ بَعْزِيمَةً، وَلَكِنْ أَرَادَ أَنْ نُظْعِمَ مِنْهُ، وَاللَّهُ أَعْلَمُ . [راجع: ٥٤٢٣]

٥٥٧١ - حَدَّثَنَا حَبَّانُ بْنُ مُوسَى : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي أَبُو عَبْيَدٍ مَوْلَى ابْنِ أَزْهَرٍ أَنَّهُ شَهَدَ العِيدَ يَوْمَ الْأَضْحَى مَعَ عُمَرَ ابْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَصَلَّى قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ النَّاسَ فَقَالَ : يَا أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ نَهَاكُمْ عَنْ صِيَامِ هَذِئِينَ الْعِيدَيْنِ، أَمَّا أَخْدُهُمَا فَيَوْمُ الْفِطْرِ كُمْ مِنْ صِيَامِكُمْ، وَأَمَّا الْآخَرُ فَيَوْمُ تَأْكِلُونَ مِنْ نُسُكَكُمْ .

[راجع: ١٩٩٠]

٥٥٧٢ - قَالَ أَبُو عَبْيَدٍ : ثُمَّ شَهِدْتُ الْعِيدَ مَعَ عُثْمَانَ بْنَ عَفَّانَ، وَكَانَ ذَلِكَ يَوْمُ الْجُمُعَةِ، فَصَلَّى قَبْلَ

you have two 'Eids (festivals, i.e., Friday and 'Eid) together, so whoever of those who live at *Al-'Awālī* (suburbs) would like to wait for the *Jumu'ah* prayer, he may wait, and whoever would like to return (home) is granted my permission to do so."

الْحُكْمَةُ، ثُمَّ خَطَبَ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ هَذَا يَوْمًا قَدْ اجْتَمَعَ لَكُمْ فِيهِ عِيدًا، فَمَنْ أَحَبَّ أَنْ يَتَنَظَّرَ الْجُمُعَةَ مِنْ أَهْلِ الْعَوَالِي فَلِيَتَنَظَّرْ، وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ.

٥٥٧٣ - قَالَ أَبُو عَبْيَدٍ: ثُمَّ شَهَدْتُهُ مَعَ عَلَيِّ بْنِ أَبِي طَالِبٍ فَصَلَّى قَبْلَ الْحُكْمَةِ، ثُمَّ خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ تَهَكُّمُ أَنْ تَأْكُلُوا لُحُومَ نُسُكُكُمْ فَوْقَ ثَلَاثَةِ وَعَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي عَبْيَدٍ تَحْوَهُ.

٥٥٧٤ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبْنِ أَخِي أَبْنِ شَهَابٍ، عَنْ عَمِّهِ أَبْنِ شَهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ: «كُلُّوا مِنَ الْأَضَاحِي ثَلَاثَةً». وَكَانَ عَبْدُ اللَّهِ يَأْكُلُ بِالرَّبَّتِ حِينَ يُفْرُرُ مِنْ مَنِي مِنْ أَجْلِ لُحُومِ الْهَدْيِ.

5573. Then I witnessed (the 'Eid) with 'Ali bin Abī Ṭālib, and he too offered the 'Eid prayer before the *Khuṭba* and then delivered the *Khuṭba* before the people and said, "Allāh's Messenger ﷺ has forbidden you to eat the meat of your sacrifices for more than three days."

5574. Narrated Sālim: 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا said, "Allāh's Messenger ﷺ said, "Eat of the meat of sacrifices (of 'Eid-ul-Adhā) for three days." When 'Abdullāh departed from Minā, he used to eat (bread with) oil, lest he should eat of the meat of *Hady* (which is regarded as unlawful after the three days of the 'Eid).

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٧٤ - كتاب الأشربة

(1) CHAPTER . The Statement of Allāh : تعالى الله عَنْهُمَا : “Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Anṣāb*⁽¹⁾ and *Al-Azlām* (arrows for seeking luck or decision) are an abomination of *Shaitān's* (satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful...” (V.5:90)

5575. رَضِيَ اللَّهُ عَنْهُمَا مَنْ يَرْكِعُ لِلْخَمْرِ فَلَمْ يَرْكِعْ لِلْهُ كُلُّهُ . Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُمَا : Allāh's Messenger ﷺ said, “Whoever drinks alcoholic drinks in the world and does not repent from it (i.e. stops drinking alcoholic drinks, and begs Allāh to forgive him before his death), will be deprived of it in the Hereafter.”

5576. رَضِيَ اللَّهُ عَنْهُ أَبُو الْيَمَانِ : The night on which Allāh's Messenger ﷺ was taken for a night journey (*Al-Isra*), two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at them and took the cup of milk. Jibril (Gabriel) said, “Praise be to Allāh who guided you to *Al-Fitrāh* (Islam and the right path); if you had taken (the cup of) wine, your nation would have gone astray.”

(1) وَقَوْلُ اللَّهِ تَعَالَى : «إِنَّا حَذَرْنَا وَالْمُتَسَرِّفُونَ وَالْأَنْصَابُ وَالْأَزْلَامُ يَجْنِسُ» الآية [٩٠] (المائدة: ٩٠)

٥٥٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ نَافِعٍ ، عَنْ أَبْنَاءِ عَمِّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الْآخِرَةِ» .

٥٥٧٦ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنِي شُعَيْبٌ عَنِ الزُّهْرِيِّ ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَبِّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى لَيْلَةَ أُسْرَى بِهِ بِإِبْلِيَاءَ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَيْنَ ، فَظَرَرَ إِلَيْهِمَا ، ثُمَّ أَخَذَ الْلَّبَنَ ، فَقَالَ جِبْرِيلُ : الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلنُّقْطَةِ ، وَلَوْ أَخَذْتَ الْخَمْرَ غَوَثَ أَمْتَكَ . [راجع : ٣٣٩٤]

تابعه مَعْمَرٌ ، وَابْنُ الْهَادِ ، وَعُثْمَانُ بْنُ عَمَرَ وَالرَّبِيعِيُّ عَنِ الرُّهْرِيِّ .

(1) (Chap. 1) *Anṣāb* is the plural of '*An-Nusub*' which were stone-altars at fixed places or graves, etc., where on sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

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5577. Narrated Anas رضي الله عنه : I heard from Allah's Messenger ﷺ a narration which none other than I will narrate to you. The Prophet ﷺ said, "From among the portents of the Hour are the following : (1) Ignorance (of religion) will prevail, (2) Religious knowledge will decrease, (3) Open illegal sexual intercourse will prevail, (4) alcoholic drinks will be drunk (in abundance), (5) men will decrease in number and women will increase in number so much so that for every fifty women there will be one man to look after them." [See H. No. 80, 81, Vol I]

5578. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer."

Ibn Shihāb said: ‘Abdul Mālik bin Abī Bakr bin ‘Abdur-Rahmān bin Al-Ḥārith bin Hishām told me that Abū Bakr used to narrate that narration to him on the authority of Abū Hurairah. He used to add that Abū Bakr used to mention, besides the above cases, “And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it).”

٥٥٧٧ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَّى رَضِيَ اللَّهُ عَنْهُ قَالَ: سَوْفَتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا لَا يُحَدِّثُكُمْ بِهِ غَيْرِي، قَالَ: «مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَظْهَرَ الْجَهْلُ، وَيَقْلُ الْعِلْمُ، وَيَظْهَرَ الرَّذْنَا، وَتُشَرِّبَ الْخَمْرُ، وَيَقْلُ الرِّجَالُ، وَتُكْثَرَ النِّسَاءُ حَتَّى يَكُونَ الْخَمْسِينَ امْرَأَةً قِيمُهُنَّ رَجُلٌ وَاحِدٌ».

صَالِحٌ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ قَالَ: سَعَفْتُ أبا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ وَابْنَ الْمُسَيَّبِ يَقُولُانِ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَرْبِّنِي حِينَ يَرْبِّنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبَ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَسْرُقُ السَّارِقُ حِينَ يَسْرُقُ وَهُوَ مُؤْمِنٌ».

قالَ ابْنُ شَهَابٍ: وَأَخْبَرَنِي عَبْدُ
الْمَلِكِ بْنُ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ
بْنِ الْحَارِثِ بْنِ هِشَامٍ: أَنَّ أَبَا بَكْرِ
كَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، ثُمَّ يَقُولُ:
كَانَ أَبُو بَكْرٍ يُلْحِقُ مَعْهِنَّا: «وَلَا
يَتَهَبُ نُهْبَةً ذَاتِ شَرْفٍ، يَرْفَعُ النَّاسَ
إِلَيْهِ أَبْصَارُهُمْ فِيهَا، حِينَ يَتَهَبُهُمَا وَهُوَ

مُؤْمِنٌ» . [رَاجِعٌ : ٢٤٧٥]

(2) CHAPTER. Alcoholic drinks may be prepared from grapes and other things.

5579. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: “Alcoholic drinks were prohibited (by Allāh) when there was nothing of it in Al-Madīna.

5580. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: “Alcoholic drinks were prohibited at the time we could rarely find wine made from grapes in Al-Madīna, for most of our liquors were made from unripe and ripe dates.

5581. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُما: ‘Umar stood up on the pulpit and said, “Now then, prohibition of alcoholic drinks have been revealed, and these drinks are prepared from five things, i.e., grapes, dates, honey, wheat or barley. And an alcoholic drink is that, that disturbs the mind.

(3) CHAPTER. Prohibition of alcoholic drinks have been revealed and these drinks are prepared from unripe and ripe dates.

5582. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: I was serving Abū ‘Ubaida, Abū Talha and Ubayy bin Ka'b with a drink prepared from ripe and unripe dates. Then somebody came to them and said, “Alcoholic drinks have

(٢) بَابُ الْخَمْرِ مِنَ الْعَنْبِ وَغَيْرِهِ

٥٥٧٩ - حدثني الحسن بن صالح: حدثنا محمد بن سعيد: حدثنا مالك هو ابن معول، عن نافع، عن ابن عمر رضي الله عنهما قال: لقد حرمت الخمر وما بالمدينه منها شيئاً. [راجع: ٤٦١٦]

٥٥٨٠ - حدثنا أحمدر بن يوئس: حدثنا أبو شهاب عبد ربه بن نافع، عن يوئس، عن ثابت الباني، عن أنس قال: حرمتم علينا الخمر حين حرمتم، وما تجد، يعني بالمدينه، خمر الأعناب إلا قليلاً، وعامة خمرنا البسر والتمر. [راجع: ٢٤٦٤]

٥٥٨١ - حدثنا مسدد: حدثنا يحيى، عن أبي حيان: حدثنا عامر، عن ابن عمر رضي الله عنهما قال: قام عمر على المنبر فقال: أما بعد، نزل تحريم الخمر وهي من خمسة: العنب، والتمر، والعسل، والجحظة، والشعيير، والخمر ما خامر العقل. [راجع: ٤٦١٩]

(٣) بَابٌ: نَزَلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنَ الْبُسْرِ وَالْتَّمَرِ

٥٥٨٢ - حدثنا إسماعيل بن عبد الله قال: حدثني مالك بن أنس، عن إسحاق بن عبد الله بن أبي طلحة،

been prohibited." (On hearing that) Abū Talḥa said, "Get up, O Anas, and pour (throw) it out!" So I poured (threw) it out.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَسْقِي أَبَا عَبْيَدَةَ وَأَبَا طَلْحَةَ وَأُبَيِّ بْنَ كَعْبٍ مِنْ فَضْيَخِ رَهْبَوْنَى وَتَمْرٍ، فَجَاءَهُمْ آتٍ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، فَقَالَ أَبُو طَلْحَةَ: فَمِمْ يَا أَنْسُ، فَهَرَفَهَا فَهَرَفُوهَا. [راجع: ٢٤٦٤]

٥٥٨٣ - حَدَّثَنَا مُسَدْدَدٌ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَنَسًا قَالَ: كُنْتُ قَائِمًا عَلَى الْحَيِّ أَسْقِيْهِمْ - عُمُومَتِي وَأَنَا أَصْغَرُهُمْ - الْفَضْيَخَ، فَقَيْلَ: حُرِّمَتِ الْخَمْرُ، فَقَالُوا: أَكْفَئُهَا فَكَفَأْتُهَا.

فُلُتْ لِأَنَسٍ: مَا شَرَابُهُمْ؟ قَالَ: رُطْبٌ وَبُسْرٌ، فَقَالَ أَبُو بَكْرٍ بْنُ أَنَسٍ: وَكَانَتْ خَمْرَهُمْ، فَلَمْ يُنْكِرْ أَنَسٌ. [راجع: ٢٤٦٤] وَحَدَّثَنِي بَعْضُ أَصْحَابِي أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَتْ خَمْرُهُمْ يَوْمَئِذٍ.

٥٥٨٤ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقْدَمِيُّ: حَدَّثَنَا يُوسُفُ أَبُو مَعْشِرِ الْبَرَاءُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ عَبْيَدَ اللَّهِ قَالَ: حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ الْخَمْرَ حُرِّمَتْ، وَالْخَمْرُ يَوْمَئِذٍ الْبُسْرُ وَالْتَّمْرُ. [راجع: ٢٤٦٤]

(٤) بَاتٌ: الْخَمْرُ مِنَ الْعَسَلِ وَهُوَ الْبَغْنُ،

5583. Narrated Anas: While I was waiting on my uncles and serving them with (wine prepared from) dates – and I was the youngest of them – it was said, “Alcoholic drinks have been prohibited.” So they said (to me), “Throw it away.” So I threw it away.

فُلُتْ لِأَنَسٍ: مَا شَرَابُهُمْ؟ قَالَ: رُطْبٌ وَبُسْرٌ، فَقَالَ أَبُو بَكْرٍ بْنُ أَنَسٍ: وَكَانَتْ خَمْرَهُمْ، فَلَمْ يُنْكِرْ أَنَسٌ. [راجع: ٢٤٦٤] وَحَدَّثَنِي بَعْضُ أَصْحَابِي أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَتْ خَمْرُهُمْ يَوْمَئِذٍ.

5584. Narrated Anas bin Mālik: Alcoholic drinks were prohibited. At that time these drinks used to be prepared from unripe and ripe dates.

(4) CHAPTER. The Alcoholic drinks prepared from honey is called *Al-Bit'*.

Narrated Ma'n: I asked Mālik bin Anas about *Al-Fuqqa'*.⁽¹⁾ He said, "If it does not intoxicate, then there is no harm in it."

Ibn Ad-Darāwardī said: We asked about it and they said, "It does not intoxicate ; there is no harm in it."

5585. Narrated 'Aishah: رَضِيَ اللَّهُ عَنْهَا Allāh's Messenger ﷺ was asked about *Al-Bit'*. He ﷺ said, "All drinks that intoxicate are unlawful (to drink.)"

5586. Narrated 'Aishah: رَضِيَ اللَّهُ عَنْهَا Allāh's Messenger ﷺ was asked about *Al-Bit'*, a liquor prepared from honey which the Yemenites used to drink. Allāh's Messenger ﷺ said, "All drinks that intoxicate are unlawful (to drink.)"

5587. Narrated Anas bin Mālik: Allāh's Messenger ﷺ said, "Neither make drinks in *Ad-Dubbā'* nor in *Al-Muzaffat*".⁽²⁾

Abū Hurairah used to add to them *Al-Hantam* and *An-Naqīr*.⁽²⁾

وقال مَعْنٌ : سَأَلْتُ مَالِكَ بْنَ أَنَسٍ عَنِ الْفُقَاعِ فَقَالَ : إِذَا لَمْ يُسْكِرْ فَلَا بَأْسَ بِهِ . وَقَالَ ابْنُ الدَّرَوَرْدِيِّ : سَأَلْنَا عَنْهُ فَقَالُوا : لَا يُسْكِرُ ، لَا بَأْسَ

بِهِ .

٥٥٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْبَيْعِ فَقَالَ : « كُلُّ شَرَابٍ أَسْكَرٌ فَهُوَ حَرَامٌ ». [راجع: ٢٤٢]

٥٥٨٦ - حَدَّثَنَا أَبُو الْيَمَانُ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبَيْعِ - وَهُوَ شَرَابُ الْعَسْلِ - وَكَانَ أَهْلُ الْيَمَنَ يَشْرَبُونَهُ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : « كُلُّ شَرَابٍ أَسْكَرٌ فَهُوَ حَرَامٌ ». [راجع: ٢٤٢]

٥٥٨٧ - وَعَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي أَنَسُ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : « لَا تَتَبَذَّلُوا فِي الدُّبَاءِ وَلَا فِي الْمُرْقَفِ ». .

(1) (Chap. 4) A drink prepared from honey or grapes. It is permissible to drink as long as it is fresh (not fermented).

(2) (H. 5587) *Ad-Dubbā'*, *Al-Muzaffat*, *Al-Hantam* and *An-Naqīr* are four different containers in which wine used to be prepared. *Ad-Dubbā'* is the empty skin of gourd; *Al-Muzaffat* is a bowl coated with pitch; *Al-Hantam* is a kind of jar; and *An-Naqīr* is a piece of date-palm trunk, hollowed out in the shape of a bowl.

وكان أبو هريرة يلحق معهما
الحاسم والتقرير.

(٥) باب ما جاء في أن الخمر ما
خامر العقل من الشراب

٥٥٨٨ - حَدَّثَنِي أَحْمَدُ بْنُ أَبِي
رَجَاءٍ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي حَيَانَ
الشَّيْمَيِّ، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَطَّبَ عُمَرُ
عَلَى مِنْبَرِ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّهُ قَدْ
نَزَّلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةِ
أَشْيَاءِ: الْعِنْبِ، وَالثَّمْرِ، وَالْجِنْطَةِ،
وَالشَّعِيرِ، وَالْعَسْلِ. وَالْخَمْرُ مَا خَامَرَ
الْعَقْلَ. وَثَلَاثُ وَدَذْتُ أَنَّ رَسُولَ اللَّهِ
ﷺ لَمْ يُفَارِقْنَا حَتَّى يَعْهَدَ إِلَيْنَا عَهْدًا:
الْجَدُّ، وَالْكَلَالَةُ، وَأَبْوَابُ مِنْ أَبْوَابِ
الرِّبَا. قَالَ: قُلْتُ: يَا أَبَا عَمْرُو،
فَشَيْءٌ يُصْنَعُ بِالسُّنْدِ مِنَ الْأَرْزِ؟ قَالَ:
ذَاكَ لَمْ يَكُنْ عَلَى عَهْدِ النَّبِيِّ ﷺ، أَفَ
قَالَ: عَلَى عَهْدِ عُمَرَ.
وَقَالَ حَجَاجٌ، عَنْ حَمَادٍ، عَنْ
أَبِي حَيَانَ مَكَانَ الْعِنْبِ: الزَّبِيبَ.

[راجع: ٤٦١٩]

٥٥٨٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي
السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عُمَرَ،
عَنْ عُمَرَ قَالَ: الْخَمْرُ تُضَعَّ مِنْ
خَمْسَةِ: مِنَ الرَّبِيبِ، وَالثَّمْرِ،

(1) (H. 5588) *Ribā*: See the glossary.

والحنطة، والشعير، والعسل.

[راجع : ٤٦١٩]

(٦) باب ما جاء فيمن يُستحللُ
الخمر ويسميه غير اسمه

٥٥٩٠ - وقال هشام بن عمّار: حدثنا صدقة بن خالد: حدثنا عبد الرحمن بن يزيد بن جابر: حدثنا عطيه ابن قيس الكلابي: حدثنا عبد الرحمن ابن غنم الأشعري قال: حدثني أبو عامر - أو أبو مالك - الأشعري، والله ما كذبني: سمع النبي ﷺ يقول: «ليكوننَّ مِنْ أُمَّتِي أَفَوَامْ يَسْتَحْلِلُونَ الْحِرَ، وَالْحَرِيرَ، وَالْخَمْرَ، وَالْمَعَازِفَ، وَلَيَتَّلَّنَّ أَفَوَامْ إِلَى جَنْبِ عَلَمٍ، يَرُوحُ عَلَيْهِمْ يُسَارِحُ لَهُمْ يَأْتِيهِمْ لِحَاجَةٍ فَيَقُولُونَ: ارْجِعْ إِلَيْنَا عَدَا، فَيُبَيِّثُهُمُ اللَّهُ، وَيَصْبِعُ الْعَلَمَ، وَيَمْسَخُ آخَرِينَ قِرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ».

(٧) باب الانتباه في الأوعية والتور

٥٥٩١ - حدثنا قتيبة بن سعيد: حدثنا يعقوب بن عبد الرحمن، عن أبي حازم قال: سمعت سهلا يقول: أتى أبو أسيد الساعدي، فدعاه رسول الله ﷺ في عرسه فكانت امرأة خادمه - وهي العروس - قال: أتدرؤنَّ وَمَا سَقَتْ رَسُولُ اللهِ

(٦) CHAPTER. What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

5590. Narrated Abū ‘Āmir or Abū Mālik Al-Ash’ari that he heard the Prophet ﷺ saying, “From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And (from them) there will be some who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, ‘Return to us tomorrow.’ Allāh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.”

(٧) CHAPTER. To prepare non-alcoholic drinks in bowls or *Taūr* (a bowl made of stone, copper or wood).

5591. Narrated Sahl: Abū Usaid As-Sā’idī came and invited Allāh’s Messenger ﷺ on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allāh’s Messenger ﷺ? She had soaked some dates in water in a *Taūr* overnight.

بِهِ؟ أَنْقَعْتُ لَهُ تَمَرَاتٍ مِّنَ الظَّلَلِ فِي
تَوْرِ. [راجع: ٥١٧٦]

(8) CHAPTER. The Prophet ﷺ re-allowed the use of (certain kinds of) bowls and containers after he had forbidden their use.

5592. Narrated Jābir: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ forbade the use of (certain) containers, but the *Ansār* said, "We cannot dispense with them." The Prophet ﷺ then said, "If so, then use them."

**(٨) بَابُ تَرْخِيصِ النَّبِيِّ ﷺ فِي
الأُوعِيَةِ وَالظُّرُوفِ بَعْدَ النَّهْيِ**

٥٥٩٢ - حَدَّثَنَا يُوسُفُ بْنُ
مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَبُو
أَحْمَدَ الزَّيْرِيُّ: حَدَّثَنَا سُفِيَانُ، عَنْ
مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ جَابِرِ رَضِيَ
اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ
الظُّرُوفِ فَقَالَتِ الْأَنْصَارُ: إِنَّهُ لَا بُدَّ
لَنَا مِنْهَا، قَالَ: «فَلَا إِذَا».

وَقَالَ لَيْ خَلِيلَةُ: حَدَّثَنِي يَحْيَى بْنُ
سَعِيدٍ: حَدَّثَنَا سُفِيَانُ، عَنْ مَنْصُورٍ، عَنْ
سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بِهَا.

٥٥٩٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفِيَانُ، عَنْ سُلَيْمَانَ بْنِ
أَبِي مُسْلِمٍ الْأَحْوَلِ، عَنْ مُجَاهِدٍ، عَنْ
أَبِي عِيَاضِ التَّنِسِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرُو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَهَى
النَّبِيُّ ﷺ عَنِ الْأَسْقِيَةِ فِيَ اللَّيْلَةِ:
لَيْسَ كُلُّ النَّاسِ يَجِدُ سِقاءً، فَرَأَخَصَ
لَهُمْ فِي الْجَرَّ غَيْرَ المُزَفَّتِ.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا
سُفِيَانُ بِهَا وَقَالَ فِيهِ: لَمَّا نَهَى النَّبِيُّ
ﷺ عَنِ الْأَوْعِيَةِ.

٥٥٩٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ سُفِيَانَ: حَدَّثَنِي سُلَيْمَانُ،

5593. Narrated 'Abdullāh bin 'Amr رَضِيَ اللَّهُ عَنْهُ : When the Prophet ﷺ forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet ﷺ, "But not all the people can find skins." So he allowed them to use clay jars not covered with pitch.

5594. Narrated 'Alī رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ forbade the use of *Ad-Dubbā'* and *Al-Muzaffat*⁽¹⁾.

(1) (H. 5594) See the footnote of H. 5587.

عَنْ إِبْرَاهِيمَ التَّمِيِّيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الدُّبَاءِ وَالْمَرْقَفِ۔ حَدَّثَنِي عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ بْنِ هَذَا.

5595. Narrated Ibrāhīm: I asked Al-Aswad, "Did you ask 'Āishah, (Mother of the believers), about the containers in which it is disliked to prepare (non-alcoholic) drink?" He said, "Yes, I said to her, 'O Mother of the believers! What containers did the Prophet ﷺ forbade to use for preparing (non-alcoholic) drinks?' She said, 'The Prophet ﷺ forbade us (his family), to prepare (non-alcoholic) drinks in *Ad-Dubbā'* and *Al-Muzaffat*.' I asked, 'Didn't you mention *Al-Jar* and *Al-Hantam*?' She said, 'I tell what I have heard; shall I tell you what I have not heard?'"

5596. Narrated Ash-Shaibānī: I heard 'Abdullāh bin Abī 'Aufā' رضي الله عنهما saying, "The Prophet ﷺ forbade the use of green jars." I said, "Shall we drink out of white jars?" He said, "No."

(9) CHAPTER. (One can drink) date-syrup as long as it does not intoxicate (not fermented).

5597. Narrated Sahl bin Sa'd: Abū Usaid As-Sā'iḍī invited the Prophet ﷺ to his wedding banquet. At that time his wife was serving them, and she was the bride. She said, "Do you know what (kind of syrup) I soaked (made) for Allāh's Messenger ﷺ? I

٥٥٩٥ - حَدَّثَنِي عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَصْوِرٍ، عَنْ إِبْرَاهِيمَ: قُلْتُ لِلْأَسْوَدِ: هَلْ سَأَلْتَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ عَمَّا يُكَرِّهُ أَنْ يَتَبَدَّلْ فِيهِ؟ قَالَ: نَعَمْ، قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، عَمَّ نَهَى النَّبِيُّ ﷺ أَنْ يَتَبَدَّلْ فِيهِ؟ قَالَتْ: نَهَانَا فِي ذَلِكَ أَهْلَ الْبَيْتِ أَنْ تَتَبَدَّلْ فِي الدُّبَاءِ، وَالْمَرْقَفِ۔ قُلْتُ: أَمَا ذَكَرْتِ الْجَرَّ وَالْحَتَّمَ؟ قَالَتْ: إِنَّمَا أَحْدَثْتَكَ مَا سَمِعْتُ، أَفَنَحَدَّثُ لَمْ أَسْمَعْ؟

٥٥٩٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أُوفِي رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْجَرَّ الْأَخْضَرِ، قُلْتُ: أَشْرَبْتُ فِي الْأَيْضَنْ؟ قَالَ: «لَا».

(٩) بَابُ تَقْيِيعِ الشَّرِّ مَا لَمْ يُسْكِرْ

٥٥٩٧ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ أَنَّ أَبَا أَسِيدِ

soaked some dates in water in a *Taūr* (bowl) overnight.”

السَّاعِدِيَّ دَعَا النَّبِيَّ ﷺ لِعُرْسِهِ، فَكَانَتْ امْرَأَتُهُ خَادِمَهُمْ يَوْمَئِذٍ، وَهِيَ الْعَرْوَسُ، فَقَالَتْ: هَلْ تَرَوْنَ مَا أَفْعَتُ لِرَسُولِ اللَّهِ ﷺ؟ أَفْعَتُ لَهُ تَمَرَّاتٍ مِنَ اللَّيْلِ فِي نَوْرٍ. [راجع: ٥١٧٦]

(10) CHAPTER. *Al-Bādhaq* (a kind of alcoholic drink).⁽¹⁾

And whoever forbade all kinds of (alcoholic) drinks which caused intoxication.

‘Umar, Abū ‘Ubaida and Mu‘ādh gave the verdict that *At-Tilā’* was permissible to drink if its amount decreased to one-third by cooking.

Al-Barā’ and Abī Juhaifa drink it when its amount diminished by half by cooking.

Ibn ‘Abbās said: Drink the fruit juice as long as it is fresh.

‘Umar said: I perceived the smell of some drink from ‘Ubaidullāh, so I am going to ask him about it. If it was intoxicant, I will give him the legal lashing.

5598. Narrated Abū Al-Juwairiya: I asked Ibn ‘Abbās about *Al-Bādhaq*. He said, “Muhammad ﷺ prohibited alcoholic drinks before it was called *Al-Bādhaq* (by saying), ‘Any drink that intoxicates is unlawful.’ I said, ‘What about good lawful drinks?’ He said, ‘Apart from what is lawful and good, all other things are unlawful and not good (unclean *Al-Khabīth*).’”

5599. Narrated ‘Āishah: The Prophet ﷺ used to like sweet edible things and honey.

(١٠) بَابُ الْبَادِقِ، وَمَنْ نَهَى عَنْ كُلِّ مُسْكِرٍ مِنَ الْأَسْرِيَةِ. وَرَأَى عُمَرُ، وَأَبُو عَيْدَةَ، وَمُعاَذَ شُرَبَ الطَّلَاءِ عَلَى التُّلُثِ، وَشَرَبَ الْبَرَاءَ، وَأَبُو جُحَيْمَةَ عَلَى النَّصْفِ. وَقَالَ ابْنُ عَبَّاسٍ: إِشْرَبِ الْعَصِيرَ مَا دَامَ طَرِيًّا. وَقَالَ عُمَرُ: وَجَدْتُ مِنْ عَيْدَةَ اللَّهِ رِيحَ شَرَابٍ، وَأَنَا سَائِلٌ عَنْهُ، فَإِنْ كَانَ يُسْكِرُ جَذْذُتُهُ.

٥٥٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفِيَّانُ، عَنْ أَبِي الْجُوَزَيْرَةِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْبَادِقِ فَقَالَ: سَبَقَ مُحَمَّدًا ﷺ الْبَادِقَ: «فَمَا أَسْكَرَ فَهُوَ حَرَامٌ». قَالَ: الشَّرَابُ الْحَلَالُ الطَّيِّبُ. قَالَ: لَيْسَ بَعْدَ الْحَلَالِ الطَّيِّبِ إِلَّا الْحَرَامُ الْخَيِّثُ.

٥٥٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ابْنِ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو

(1) (Chap. 10) *Al-Bādhaq* which is also called *At-Tilā’*. It is a drink which is prepared from the syrup of grapes which is cooked so that it becomes as thick as the grease used for treating camels.

أُسَامَةَ: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ. [راجع: ٤٩١٢]

(١١) بَابُ مَنْ رَأَى أَنْ لَا يَخْلُطَ الْبُسْرَ وَالثَّمَرَ إِذَا كَانَ مُسْكِرًا، وَأَنْ لَا يَجْعَلَ إِدَامِينِ فِي إِدَامٍ

(11) CHAPTER. Whoever considers that the unripe-date drink and the ripe-date drink should not be mixed with each other if it is an intoxicant, and that two kinds of cooked food should not be put in one dish.

5600. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ While I was serving Abū Ṭalḥa , Abū Dujāna and Abū Suhail bin Al-Baidā' with a drink made from a mixture of unripe and ripe dates, alcoholic drinks, were made unlawful, whereupon I threw it away, and I was their butler and the youngest of them, and we used to consider that drink as an alcoholic drink in those days.

٥٦٠٠ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي لَأَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَسُهَيْلَ بْنَ الْيَيْضَاءِ خَلِيلَ بُسْرٍ وَتَمَرٍ إِذْ حُرِمَتِ الْخَمْرُ فَقَدْفَهَا وَأَنَا سَاقِيهِمْ وَأَضْعَرُهُمْ، وَإِنَّا نَعْدُهَا يَوْمَئِذِ الْخَمْرَ.

وَقَالَ عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنَا قَتَادَةُ: سَمِعَ أَنَسًا . [راجع: ٢٤٦٤]

٥٦٠١ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ أَبِنِ جُرَيْجٍ، أَخْبَرَنِي عَطَاءُ أَنَّهُ سَمَعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: نَهَى النَّبِيُّ ﷺ عَنِ الزَّيْبِ، وَالثَّمَرِ، وَالْبُسْرِ، وَالرُّطْبَ.

٥٦٠٢ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُجْمَعَ بَيْنَ الْتَّمَرِ وَالزَّهْوِ، وَالثَّمَرِ وَالزَّيْبِ، وَلَيُبَيِّنَ كُلُّ وَاجِدٍ مِنْهُمَا عَلَى جَدَةٍ.

5601. Narrated Jābir : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates.

5602. Narrated Abū Qatāda : The Prophet ﷺ forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may drink such drinks as long as it is fresh).

(12) CHAPTER. The drink of milk. And the Statement of Allāh : عَزَّ وَجَلَّ :

"We give you to drink of that which is in their bellies, from between excretions and blood, pure milk palatable to the drinkers..."
(V.16:66)

5603. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ that Allāh's Messenger ﷺ was presented a bowl of milk and a bowl of wine on the night he was taken on a journey (*Al-Isra*).

5604. Narrated Umm Al-Fadl : The people doubted whether Allāh's Messenger ﷺ was observing *Saum* (fast) on the day of 'Arafāt or not. So I sent a cup containing milk to him and he drank it.

5605. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ that Abū Ḥumaid brought a cup of milk from (a place called) An-Naqī'. Allāh's Messenger ﷺ said to him, "Will you not cover it, even by placing a stick across it?"

(١٢) بَابُ شُرْبِ الْبَيْنِ، وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: يُخْرُجُ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا حَالِصًا سَائِعًا لِلشَّرِبَيْنِ ﴿٦٦﴾ [النَّحْل: ٦٦]

٥٦٠٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَبِّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيَ رَسُولُ اللَّهِ ﷺ لَيْلَةً أُسْرِيَ بِهِ بِقَدْحٍ لَبِنَ وَقَدْحٍ خَمْرٍ. [راجع: ٣٣٩٤]

٥٦٠٤ - حَدَّثَنَا الْحَمَدِيُّ: سَمِعَ سُفْيَانَ: أَخْبَرَنَا سَالِمُ أَبُو النَّضْرِ: أَنَّهُ سَمِعَ عُمِيرًا مَوْلَى أُمِّ الْفَضْلِ يَحَدُّثُ عَنْ أُمِّ الْفَضْلِ قَالَ: شَكَّ النَّاسُ فِي صِيَامِ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفةَ، فَأَرْسَلَ إِلَيْهِ بَيْانًا فِيهِ لَبِنٌ، فَشَرَبَ. فَكَانَ سُفْيَانُ رُبِّيَّا قَالَ: شَكَّ النَّاسُ فِي صِيَامِ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفةَ، فَأَرْسَلَ إِلَيْهِ أُمِّ الْفَضْلِ، فَإِذَا وُفِّقَ عَلَيْهِ، قَالَ: هُوَ عَنْ أُمِّ الْفَضْلِ. [١٦٥٨]

٥٦٠٥ - حَدَّثَنَا قُبَيْلَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ أَبُو حُمَيْدٍ بِقَدْحٍ مِنْ لَبِنِ مِنَ النَّقِيعِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: أَلَا خَمْرَتْهُ وَلَوْ أَنْ تَعْرِضَ عَلَيْهِ عُودًا». [انظر: ٥٦٠٦]

5606. Narrated Jābir: Abū Humaid, (an *Anṣārī* man), came from An-Naqī' carrying a cup of milk to the Prophet ﷺ. The Prophet ﷺ said, "Will you not cover it even by placing a stick across it?"

٥٦٠٦ - حَدَّثَنِي عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحَ يَدْكُرُ، أَرَاهُ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَبُو حُمَيْدٍ، رَجُلٌ مِنَ الْأَنْصَارِ مِنْ التَّقِيعِ بَلَانِيَّةً مِنْ لَبِنِ إِلَى النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا خَمَرَتْهُ وَلَوْ أَنْ تَعْرِضَ عَلَيْهِ عُودًا؟».

وَحَدَّثَنِي أَبُو سُفْيَانَ، عَنْ جَابِرِ، عَنِ النَّبِيِّ ﷺ بِهَذَا. [رَاجِع: ٥٦٥]

5607. Narrated Al-Barā'': The Prophet ﷺ came from Makkah with Abū Bakr. Abū Bakr said, "We passed by a shepherd, and at that time Allāh's Messenger ﷺ was thirsty. I milked a little milk in a bowl and Allāh's Messenger ﷺ drank till I was pleased.

Surāqa bin Ju'shum came to us riding a horse (chasing us). The Prophet ﷺ invoked evil upon him, whereupon Surāqa requested him not to invoke evil upon him, in which case he would go back. The Prophet ﷺ agreed.

[See Vol.5, H. No.3905 and 3906]

٥٦٠٧ - حَدَّثَنِي مُحَمَّدُ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ النَّبِيُّ ﷺ مِنْ مَكَّةَ وَأَبْوَ بَكْرِ مَقْمَةً، قَالَ أَبُو بَكْرٍ: مَرَّنَا بِرَاعَ، وَقَدْ عَطَّلَشَ رَسُولُ اللَّهِ ﷺ، قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: فَحَلَبْتُ كُبَّةً مِنْ لَبِنٍ فِي قَدْحٍ، فَشَرَبْتُ حَتَّى رَضِيَتْ، وَأَتَانَا سُرَاقَةُ بْنُ جُعْشَمَ عَلَى فَرِيسٍ، فَدَعَا عَلَيْهِ، فَطَلَبَ إِلَيْهِ سُرَاقَةُ أَنْ لَا يَدْعُونَ عَلَيْهِ وَأَنْ يَرْجِعَ، فَفَعَلَ النَّبِيُّ ﷺ. [رَاجِع: ٢٤٣٩]

5608. Narrated Abū Hurairah: Allāh's Messenger ﷺ said, "The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk, and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening."

٥٦٠٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادَ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَعْمَ الصَّدَقَةُ الْفَقَهُ الصَّفَيُّ وَمِنْهُ».

والشّاة الصّفويَّيْ مِنْحَةٍ تَعْدُو بِبَانَاءٍ
وَتَرُوحُ بَاخْرَ». [راجع: ٢٦٢٩]

5609. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ drank milk and then rinsed his mouth and said, "It contains fat."

٥٦٠ - حَدَّثَنَا أَبُو عَاصِمٌ : عَنِ الْأَوْزَاعِيِّ، عَنْ أَبْنِ شَهَابٍ، عَنِ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا فَمَضْمَضَ وَقَالَ : «إِنَّ لَهُ دَسَمًا». [راجع: ٢١١]

5610. The Prophet ﷺ added : I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in Paradise. Then I was given three bowls, one containing milk, another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will remain on the right path (Islām)."

٥٦٠ - وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ شَعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَّسَ بْنِ مَالِكٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «رُفِعْتُ إِلَى السَّدْرَةِ فَإِذَا أَرَبَعَةُ أَنْهَارٌ : نَهَرَانِ ظَاهِرَانِ وَنَهَرَانِ باطِلَانِ . فَأَمَّا الظَّاهِرَانِ فَاللَّيلُ وَالْفَرَاتُ، وَأَمَّا الْبَاطِلَانِ فَنَهَرَانِ فِي الْجَنَّةِ . فَأُتْبِيَتْ بِثَلَاثَةِ أَفْدَاحٍ : قَدْحٌ فِيهِ لَبَنٌ، وَقَدْحٌ فِيهِ عَسْلٌ، وَقَدْحٌ فِيهِ خَمْرٌ، فَأَخْذَتُ الَّذِي فِيهِ الْلَّبَنُ فَشَرَبْتُ، فَقَلَّ لِي : أَصْبَتَ الْفَطْرَةَ أَنْتَ وَأَمْتَكُ ». .

وقال هشام وسعيد وهمام ، عن قتادة ، عن أنس بن مالك ، عن مالك بن صعصعة عن النبي ﷺ في الأنهر نحوة ، ولم يذكروا ثلاثة أفادح . [راجع: ٣٥٧٠]

(13) CHAPTER. To seek fresh water.

5611. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Abū Ṭalḥa had the largest number of date-palms from amongst the *Anṣār* of Al-Madīna .

(١٣) بَابُ اسْتَعْذَابِ الْمَاءِ ٥٦١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ

The dearest of his property to him was Bairuhā garden which was facing the (Prophet's) Mosque. Allāh's Messenger ﷺ used to enter it and drink of its good fresh water. When the Holy Verse : "By no means shall you attain *Al-Birr* (piety, righteousness – it means here Allāh's Reward, i.e., Paradise) unless you spend (in Allāh's Cause) of that which you love". (V.3:92) was revealed, Abū Ṭalḥa got up and said, "O Allāh's Messenger! Allāh says: 'By no means shall you attain *Al-Birr* (piety, righteousness – it means here Allāh's Reward, i.e., Paradise) unless you spend of that which you love? And the most dear property to me is the Bairuhā garden and I want to give it in charity in Allāh's Cause, seeking to be rewarded by Allāh for that. So you can spend it, O Allāh's Messenger, wherever Allāh instructs you.' Allāh's Messenger ﷺ said, "Good! That is a perishable (or profitable) wealth." ('Abdullāh) is in doubt as to which word was used.) He said, "I have heard what you have said, but in my opinion you'd better give it to your kith and kin." On that Abū Ṭalḥa said, "I will do so, O Allāh's Messenger!" Abū Ṭalḥa distributed that garden among his kith and kin and cousins.

(14) CHAPTER. The drinking of milk (mixed) with water.

5612. Narrated Anas bin Mālik رضي الله عنه: I saw Allāh's Messenger ﷺ drinking milk. He came to my house and I milked a sheep and then mixed the milk with water from the well for Allāh's Messenger ﷺ. He took the bowl and drank while on his left there was sitting

عبد الله: أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكٍ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِي بِالْمَدِينَةِ مَالًاً مِنْ نَخْلٍ، وَكَانَ أَحَبَّ مَالِهِ إِلَيْهِ بَيْرَحَاءُ، وَكَانَتْ مُسْتَقِيلَ الْمَسْجِدِ. وَكَانَ رَسُولُ اللهِ ﷺ يَدْخُلُهَا، وَيَسْرِبُ مِنْ مَاءِ فِيهَا طَيْبٌ. قَالَ أَنَّسٌ: فَلَمَّا تَرَكَتْ **﴿لَنْ تَأْتِيَ اللَّهُ حَقَّ تُفْقَدُوا مِمَّا تَحْبُّونَ﴾** [آل عمران: ٩٢] قَامَ أَبُو طَلْحَةَ فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ اللهَ يَقُولُ: **﴿لَنْ تَأْتِيَ اللَّهُ حَقَّ تُفْقَدُوا مِمَّا تَحْبُّونَ﴾** وَإِنَّ أَحَبَّ مَالِي إِلَيَّ بَيْرَحَاءُ، وَإِنَّهَا صَدَقَةُ اللهِ، أَرْجُو بِرَهَا وَذُخْرَهَا عِنْدَ اللهِ، فَضَعَهَا يَا رَسُولَ اللهِ حِيثُ أَرَاكَ اللهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «بَخِّ، ذَلِكَ مَا لَرَأَيْتُ - أَوْ رَأَيْتُ، شَكَّ عَدْنَ اللهِ - وَقَدْ سَمِعْتُ مَا قُلْتَ وَاتَّيْ أَرَى أَنْ تَجْعَلُهَا فِي الْأَقْرَبَيْنَ»، فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللهِ، فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَفَارِيَّهِ، وَفِي بَنِي عَمِّهِ. وَقَالَ إِسْمَاعِيلُ وَيَحْيَى بْنُ يَحْيَى:

«رَأَيْ». [راجع: ١٤٦١]

(14) بَابُ شُرْبِ الْبَنِ بِالْمَاءِ

5612 – حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُوسُفُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَّسُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ

Abū Bakr, and on his right there was a bedouin. He then gave the remaining milk to the bedouin and said, "The right! The right (first)."

شَرِبَ لَبَنًا، وَأَتَى دَارَهُ، فَحَلَبَ شَاهَةً،
فَشُبِّثُ لِرَسُولِ اللَّهِ ﷺ مِنَ الْبَرِّ،
فَتَنَازَلَ الْقَدَحَ فَشَرِبَ، وَعَنْ يَسَارِهِ
أَبُو بَكْرٍ، وَعَنْ يَمِينِهِ أَغْرَابِيٌّ، فَأَعْطَى
الْأَغْرَابِيَّ فَصَلَهُ، ثُمَّ قَالَ: «الْأَيْمَنُ
فَالْأَيْمَنُ». [راجع: ٢٢٥٢]

5613. Narrated Jābir bin ‘Abdullāh رضي الله عنه : Allāh's Messenger ﷺ and one of his Companions entered upon an *Anṣārī* man and the Prophet ﷺ said to him, "If you have water kept overnight in a water-skin, (give us), otherwise we will drink water by putting our mouth in it (a basin)." The man was watering his garden then. He said, "O Allāh's Messenger! I have water kept overnight; let us go to the shade." So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allāh's Messenger ﷺ drank, and then the man who had come along with him, drank. [See H.No.5621].

٥٦١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا فُلَيْحَ
بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ،
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى رَجُلٍ
مِنَ الْأَنْصَارِ وَمَعَهُ صَاحِبُهُ لَهُ، فَقَالَ
لَهُ النَّبِيُّ ﷺ: «إِنْ كَانَ عِنْدَكَ مَاءٌ
بَاتَ هَذِهِ اللَّيْلَةَ فِي شَيْءٍ وَإِلَّا كَرَعْنَا».
قَالَ: وَالرَّجُلُ يُحَوِّلُ الْمَاءَ فِي
حَائِطِهِ. قَالَ: فَقَالَ الرَّجُلُ: يَا رَسُولَ
اللَّهِ، عِنْدِي مَاءٌ بَاتَتْ، فَانْظُلْهُ إِلَى
الْعَرِيشِ، قَالَ: فَانْظُلْهُ إِلَيْهِمَا، فَسَكَبَ
فِي قَدَحٍ، ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنِ
لَهُ، قَالَ: فَشَرِبَ رَسُولُ اللَّهِ ﷺ، ثُمَّ
شَرِبَ الرَّجُلُ الَّذِي جَاءَ مَعَهُ.

[انظر: ٥٦٢١]

(١٥) بَابُ شَرَابِ الْحَلْوَاءِ وَالْعَسَلِ،

(15) CHAPTER. The drinking of sweet edible things (syrups etc.) and honey.

Az-Zuhri said: The drinking of human urine because of great necessity is unlawful, for it is a foul thing. Allāh says :

"Lawful for you are *At-Tayyibāt*..." (V.5:4)

Ibn Mas'ud said (about wine): Allāh does

وَقَالَ الزُّهْرِيُّ: لَا يَحِلُّ شَرْبُ
بَوْلِ النَّاسِ لِشَدَّةِ تَنَزُّلٍ، لَأَنَّهُ رِجْسٌ.
قَالَ اللَّهُ تَعَالَى: «أَحِلَّ لَكُمُ الْأَطْيَبَاتِ»
[المائدَةٌ: ٥] وَقَالَ ابْنُ مَسْعُودٍ فِي

not cure your diseases with what he has made unlawful.

5614. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ used to like sweet edible things (syrup, etc.) and honey.

السَّكَرُ : إِنَّ اللَّهَ لَمْ يَجْعَلْ شِفَاءً كُمْ
فِيمَا حَرَّمَ عَلَيْكُمْ .

٥٦١٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللَّهِ : حَدَّثَنَا أَبُو أُسَامَةَ قَالَ : أَخْبَرَنِي
هِشَامٌ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ : كَانَ النَّبِيُّ ﷺ يُعِجِّبُهُ
الْحَلْوَاءُ وَالْعَسْلُ [راجع : ٤٩١٢] .

(١٦) بَابُ الشُّرْبِ قَائِمًا

5615. Narrated An-Nazzāl : ‘Alī رَضِيَ اللَّهُ عَنْهُ came to the gate of courtyard (of the mosque) and drank (water) while he was standing and said, “Some people dislike to drink while standing, but I saw the Prophet ﷺ doing (drinking water) as you have seen me doing now.”

٥٦١٥ - حَدَّثَنَا أَبُو تُعْيِّمٍ : حَدَّثَنَا
مِسْعَرٌ ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ ،
عَنْ التَّرَازِيلِ قَالَ : أَتَى عَلَيَّ رَضِيَ اللَّهُ
عَنْهُ عَلَى بَابِ الرَّحَبَةِ بِمِاءٍ فَسَرَبَ
قَائِمًا فَقَالَ : إِنَّ نَاسًا يَكْرَهُ أَخْدُهُمْ أَنْ
يَسْرَبَ وَهُوَ قَائِمٌ ، وَإِنِّي رَأَيْتُ النَّبِيَّ
ﷺ فَعَلَ كَمَا رَأَيْمُونِي فَعَلْتُ .

[انظر : ٥٦١٦]

5616. Narrated An-Nazzāl bin Sabra : ‘Alī رَضِيَ اللَّهُ عَنْهُ offered the *Zuhr* prayer and then sat down in the wide courtyard (of the mosque) of Kūfa in order to deal with the affairs of the people till the *Aṣr* prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing, and said, “Some people dislike to drink water while standing although the Prophet ﷺ did as I have just done.”

٥٦١٦ - حَدَّثَنَا آدُمُ : حَدَّثَنَا
شَعْبَةُ : حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ :
سَمِعْتُ التَّرَازِيلَ ابْنَ سَبِيرَةَ يُحَدِّثُ عَنْ
عَلَيَّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ صَلَّى الظَّاهِرَ ،
ثُمَّ قَعَدَ فِي حَوَائِجِ النَّاسِ فِي رَحَبَةِ
الْكُرْفَةِ حَتَّى حَضَرَتْ صَلَاةُ الْعَصْرِ ،
ثُمَّ أَتَيَ بِمِاءٍ فَسَرَبَ وَغَسَلَ وَجْهَهُ
وَيَدَيْهِ - وَذَكَرَ رَأْسَهُ وَرَجْلَيْهِ - ثُمَّ قَامَ
فَسَرَبَ فَضْلَهُ وَهُوَ قَائِمٌ ، ثُمَّ قَالَ : إِنَّ
نَاسًا يَكْرَهُونَ الشُّرْبَ قَائِمًا وَإِنَّ النَّبِيَّ
ﷺ صَنَعَ مِثْلَ مَا صَنَعْتُ . [راجع :

[٥٦١٥]

5617. Narrated Ibn 'Abbâs: رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ drank Zamzam (water) while standing.

٥٦١٧ - حَدَّثَنَا أَبُو ثُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ الْأَخْوَلِ، عَنِ السَّعْيَيِّ، عَنْ ابْنِ عَبَّاِسٍ قَالَ: شَرِبَ النَّبِيُّ ﷺ قَائِمًا مِنْ زَمْرَمْ.

[راجع: ١٦٣٧]

(17) CHAPTER. Whoever drank while he was on the back of his camel.

١٧) (١٧) بَابُ مَنْ شَرِبَ وَهُوَ وَاقِفٌ عَلَى بَعِيرٍ

5618. Narrated Umm Al-Fadl, daughter of Al-Hârith, that she sent a bowl of milk to the Prophet ﷺ while he was standing (at 'Arafât) in the afternoon of the day of 'Arafât. He took it in his hands and drank it. Narrated Abû An-Nadr: The Prophet ﷺ was on the back of his camel.

٥٦١٨ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا أَبُو النَّضْرِ، عَنْ عُمَيْرٍ مَوْلَى ابْنِ عَبَّاِسٍ، عَنْ أُمِّ الْفَضْلِ بْنِ الْحَارِثِ أَنَّهَا أَرْسَلَتْ إِلَيْهِ النَّبِيُّ ﷺ بِقَدَحٍ لِبِنِ، وَهُوَ وَاقِفٌ عَشِيَّةً عَرَفةَ، فَأَحَدَ بِيدهِ فَشَرَبَهُ. [راجع: ١٦٥٨]

رَأَدَ مَالِكُ عَنْ أَبِي النَّضْرِ: عَلَى

بَعِيرٍ.

(18) CHAPTER. The one on the right should drink first.

١٨) (١٨) بَابٌ: الْأَيْمَنَ فَالْأَيْمَنَ، فِي الشُّرْبِ

5619. Narrated Anas bin Mâlik: رَضِيَ اللَّهُ عَنْهُ: Milk mixed with water was brought to Allâh's Messenger ﷺ while a bedouin was on his right and Abû Bakr was on his left. He drank (of it) and then gave (it) to the bedouin and said, "The right". "The right (first)."

٥٦١٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ أَسَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِلَبِنٍ فَذَ شَيْبَ بِمَاءِ، وَعَنْ يَمِينِهِ أَغْرَابِيَّ، وَعَنْ شِمَالِهِ أَبُو بَكْرٍ، فَشَرَبَ، ثُمَّ أَعْطَى الْأَغْرَابِيَّ، وَقَالَ: «الْأَيْمَنَ فَالْأَيْمَنَ».

[راجع: ٢٣٥٢]

(19) CHAPTER. Should one ask the permission of the one sitting on one's right so as to give the drink to an elder person first?

١٩) (١٩) بَابٌ: هَلْ يَسْتَأْذِنُ الرَّجُلُ مَنْ عَنْ يَمِينِهِ فِي الشُّرْبِ لِيُنْظِعِي الْأَكْبَرَ؟

5620. Narrated Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ that Allāh's Messenger ﷺ was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, "May I give these (elderly) people first?" The boy said, "By Allāh, O Allāh's Messenger! I will not give up my share from you to somebody else." On that Allāh's Messenger ﷺ placed the cup in the hand of that boy.

٥٦٢٠ - حَدَّثَنَا إِسْمَاعِيلُ:

حَدَّثَنِي مَالِكُ، عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِشَرَابٍ فَشَرَبَ مِنْهُ وَعَنْ يَمِينِهِ غَلَامٌ وَعَنْ يَسْارِهِ الْأَشْيَاعُ، فَقَالَ لِلْغَلَامَ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هُؤُلَاءِ؟» قَالَ الْغَلَامُ: وَاللَّهِ يَا رَسُولَ اللَّهِ، لَا أُؤْتُرُ بِتَعْصِيمِ مِنْكَ أَحَدًا. قَالَ: فَتَلَهُ رَسُولُ اللَّهِ ﷺ فِي يَدِهِ [راجع: ٢٣٥١]

(٢٠) بَابُ الْكَرْعَ في الْحَوْضِ

(20) CHAPTER. To drink water from a basin by putting one's mouth in it.

5621. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ and one of his Companions entered upon an *Anṣārī* man. The Prophet ﷺ and his Companion greeted (the man) and he replied, "O Allāh's Messenger! Let my father and mother be sacrificed for you! It is hot," while he was watering his garden. The Prophet ﷺ asked him, "If you have water kept overnight in a water-skin, (give us), or else we will sip by putting our mouths in the basin." The man was watering the garden. The man said, "O Allāh's Messenger! I have water kept overnight in a water-skin." He went to the shade and poured some water into a bowl and milked some milk from a domestic goat in it. The Prophet ﷺ drank and then gave the bowl to the man who had come along with him to drink.

٥٦٢١ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ:

حَدَّثَنَا فُلَيْحَ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ الشَّيْءَ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَمَعْهُ صَاحِبٌ لَهُ، فَسَلَمَ الشَّيْءُ ﷺ وَصَاحِبُهُ، فَرَدَ الرَّجُلُ فَقَالَ: يَا رَسُولَ اللَّهِ، يَا أَبِي أَنْتَ وَأُمِّي، وَهِيَ سَاعَةُ حَارَّةٍ، وَهُوَ يُحَوِّلُ فِي حَائِطٍ لَهُ، يَعْنِي الْمَاءَ، فَقَالَ الشَّيْءُ ﷺ: «إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ فِي شَنَّةٍ وَإِلَّا كَرَعْنَا»، وَالرَّجُلُ يُحَوِّلُ الْمَاءَ فِي حَائِطٍ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، عِنْدِي مَاءٌ بَاتَ فِي شَنَّةٍ، فَأَنْطَلَقَ إِلَى الْعَرِيشِ فَسَكَبَ فِي قَدْحٍ مَاءً ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ فَشَرِبَ الشَّيْءُ ﷺ، ثُمَّ أَعَادَ

فَشَرِبَ الرَّجُلُ الَّذِي جَاءَ مَعَهُ.

[٥٦١٣]

(21) CHAPTER. The younger should serve the older.

5622. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ I was waiting on my uncles, serving them with an alcoholic drink prepared from dates, and I was the youngest of them. (Suddenly) it was said that alcoholic drinks had been prohibited. So they said (to me), "Throw it away." And I threw it away. The sub-narrator said: I asked Anas what their drink was (made from). He replied, "(From) ripe dates and unripe dates."

٥٦٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَنَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ فَائِماً عَلَى الْحَيَّ أَسْقِيْهِمْ - عُمُومَتِي وَأَنَا أَصْغَرُهُمْ - الْفَضِيْخَ. فَقَيلَ: حُرْمَتِ الْخَمْرُ، فَقَالُوا: اكْفُهَا، فَكَفَانَا، قُلْتُ لِأَنِّي: مَا شَرَابُهُمْ؟ قَالَ: رُطْبٌ وَبُسْرٌ، فَقَالَ أَبُو بَكْرٍ بْنُ أَنَّسٍ: وَكَانَتْ خَمْرُهُمْ، فَلَمْ يُنْكِرْ أَنَّسٌ.

[٢٤٦٤]

وَحَدَّثَنِي بَعْضُ أَصْحَابِي أَنَّهُ سَمِعَ أَنَّسًا يَقُولُ: كَانَتْ خَمْرُهُمْ يَوْمَئِذٍ.

(22) بَابُ تَغْطِيَةِ الْإِنَاءِ

٥٦٢٣ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي عَطَاءُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ جُنُاحُ اللَّيْلِ - أَوْ أَمْسِيَّمُ - فَكُفُوا صِبَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَشَهِّرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةً مِنَ اللَّيْلِ فَحُلُوْهُمْ، وَأَغْلِقُوا الْأَبْوَابَ، وَادْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيَطَانَ لَا يُفْتَحُ بَابًا مَعْلَقًا. وَأُوكُوا قَرَبَكُمْ وَادْكُرُوا اسْمَ

(22) CHAPTER. Covering the containers.

5623. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allāh's Name, for Satan does not open a closed door. Tie the mouth of your water-skin and mention Allāh's Name; cover your containers and utensils and mention Allāh's Name. Cover them even by placing something across it, and extinguish your lamps."

الله، وَخَمِرُوا أَبْيَتُكُمْ وَأَذْكُرُوا اسْمَ الله، وَلَوْ أَنْ تَعْرُضُوا عَلَيْهَا شَيْئًا،
وَأُظْفِئُوا مَصَابِيحَكُمْ». [راجع: ٣٢٨٠]

٥٦٢٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ عَطَاءٍ،
عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَطْفِئُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ، وَعَلَقُوا
الْأَبْوَابَ، وَأُوكِنُوا الْأَسْقِيَةَ، وَخَمِرُوا
الطَّعَامَ وَالشَّرَابَ - وَأَحْسِبُهُ قَالَ:-
وَلَوْ بَعُودْ تَعْرُضُهُ عَلَيْهِ». [راجع: ٣٢٨٠]

(٢٣) بَابُ اخْتِنَاثِ الْأَسْقِيَةِ

(23) CHAPTER. The bending of the mouths of the water-skins for the sake of drinking from them.

٥٦٢٥. Narrated Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ forbade the bending of the mouths of water-skins for the sake of drinking from them.

٥٦٢٥ - حَدَّثَنَا آدُمْ: حَدَّثَنَا ابْنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْيَدِ اللهِ
بْنِ عَبْدِ اللهِ ابْنِ عَبْيَةَ عَنْ أبي سَعِيدِ
الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى
رَسُولُ اللهِ ﷺ عَنِ اخْتِنَاثِ الْأَسْقِيَةِ.
يَعْنِي أَنْ تُكْسِرَ أَفواهُهَا فَيُسْرِبَ مِنْهَا.
[انظر: ٥٦٢٦]

٥٦٢٦. Narrated Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ forbidding the drinking of water by bending the mouths of water-skins, i.e., drinking from the mouths directly.

٥٦٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاوِلٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا
بُرُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا
عَبْيَدُ اللهِ بْنُ عَبْدِ اللهِ، أَنَّهُ سَمِعَ أبا
سَعِيدِ الْخُدْرِيِّ يَقُولُ: سَمِعْتُ رَسُولَ
اللهِ ﷺ يَنْهَا عَنِ اخْتِنَاثِ الْأَسْقِيَةِ.
قَالَ عَبْدُ اللهِ: قَالَ مَعْمَرٌ أَوْ
غَيْرُهُ: هُوَ الشُّرْبُ مِنْ أَفواهِهَا.
[راجع: ٥٦٢٥]

(24) CHAPTER. To drink water from the mouth of a water-skin.

5627. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ that Allah's Messenger ﷺ forbade drinking (directly) from the mouth of a water-skin or other leather containers, and forbade preventing one's neighbour from fixing a peg in (the wall of) one's house.

5628. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ forbade the drinking of water (directly) from the mouth of a water-skin.

5629. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا that the Prophet ﷺ forbade the drinking of water (direct) from the mouth of a water-skin.

(25) CHAPTER. It is forbidden to breathe in the vessel (while drinking water).

5630. Narrated Abū Qatāda : Allāh's Messenger ﷺ said, "When you drink (water), do not breathe in the vessel; and when you urinate, do not touch your penis with your right hand; and when you cleanse yourself after defecation, do not use your right hand."

(٢٤) بَابُ الشُّرْبِ مِنْ فِمِ السَّقَاءِ

٥٦٢٧ - حَدَّثَنَا عَلَيْيَ بنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفِيَّانُ : حَدَّثَنَا أَيُوبُ : قَالَ لَنَا عِكْرَمَةً : أَلَا أُخْبِرُكُمْ بِأَشْيَاءِ قِصَارِ حَدَّثَنَا بِهَا أَبُو هُرَيْرَةَ ؟ نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْسَّقَاءِ، وَأَنْ يَمْنَعَ جَارَهُ أَنْ يَعْرِزَ حَشْبَهُ فِي دَارِهِ . [راجع: ٢٤٦٣]

٥٦٢٨ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا إِسْمَاعِيلُ : أَخْبَرَنَا أَيُوبُ ، عَنْ عِكْرَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : نَهَى النَّبِيُّ ﷺ أَنْ يُشَرِّبَ مِنْ فِيمِ السَّقَاءِ . [راجع: ٢٤٦٣]

٥٦٢٩ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَزِيدُ بْنُ رُزَيْعٍ : حَدَّثَنَا خَالِدٌ ، عَنْ عِكْرَمَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : نَهَى النَّبِيُّ ﷺ عَنِ الْسَّرْبِ مِنْ فِيمِ السَّقَاءِ .

(٢٥) بَابُ النَّهِيِّ عَنِ التَّنَفُّسِ فِي الْإِنَاءِ

٥٦٣٠ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا شَيْبَانُ ، عَنْ يَحْيَى ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَاتَدَةَ ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِذَا شَرَبَ أَحَدُكُمْ فَلَا يَتَنَفَّسُ فِي الْإِنَاءِ، وَإِذَا بَالَ أَحَدُكُمْ فَلَا يَمْسَخُ ذَكْرَهُ بِيَمِينِهِ، وَإِذَا تَمَسَّخَ أَحَدُكُمْ فَلَا يَتَمَسَّخُ بِيَمِينِهِ». [راجع: ١٥٣]

(26) CHAPTER. Breathing twice or thrice while drinking.

5631. Narrated Thumāma bin ‘Abdullāh: Anas used to breathe twice or thrice (while drinking) in a vessel and used to say that the Prophet ﷺ used to take three breaths while drinking.

(٢٦) باب الشرب بنفسين أو ثلاثة

٥٦٣١ - حَدَّثَنَا أَبُو عَاصِمٍ وَأَبُو نَعْيَمٍ قَالَا: حَدَّثَنَا عَزْرَةُ بْنُ ثَاثَةٍ قَالَ: أَخْبَرَنِي ثَمَامَةُ بْنُ عَبْدِ اللَّهِ قَالَ: كَانَ أَنَّسُ يَتَنَفَّسُ فِي الْإِنَاءِ مَرَّيْنِ أَوْ ثَلَاثَةً . وَرَأَمْتُ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَنَفَّسُ ثَلَاثَةً .

(27) CHAPTER. To drink in gold utensils.

5632. Narrated Ibn Abī Lailā: While Hudhaifa was at Madā'in, he asked for water. The chief of the village brought him a silver vessel. Hudhaifa threw it away and said, "I have thrown it away because I told him not to use it, but he has not stopped using it. The Prophet ﷺ forbade us to wear clothes of silk or *Dibāj*, and to drink in gold or silver utensils, and said, 'These things are for them (disbelievers) in this world and for you (Muslims) in the Hereafter.'"

(٢٧) باب الشرب في آية الذهب

٥٦٣٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شَعْبَةُ، عَنِ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: كَانَ حَدِيقَةً بِالْمَدَائِنِ فَاسْتَسْفَى، فَأَتَاهُ دُهْقَانٌ يَقْدَحُ فَضَّةً فَرَمَاهُ بِهِ، فَقَالَ: إِنِّي لَمْ أُرِمْ إِلَّا أَنِّي نَهَيْتُهُ فَلَمْ يَسْتَهِ، وَإِنَّ النَّبِيَّ ﷺ نَهَا نَهَا عَنِ الْحَرِيرِ وَالدِّبِيجِ، وَالشَّرْبُ فِي آيَةِ الْذَّهَبِ وَالْفَضَّةِ، وَقَالَ: «هُنَّ لَهُمْ فِي الدُّنْيَا، وَهُنَّ لَكُمْ فِي الْآخِرَةِ» .

[راجع: ٥٤٢٦]

(٢٨) باب آية الفضة

(28) CHAPTER. Silver utensils.

5633. Narrated Hudhaifa: The Prophet ﷺ said, "Do not drink in gold or silver utensils, and do not wear clothes of silk or *Dibāj*, for these things are for them (disbelievers) in this world and for you (Muslims) in the Hereafter."

٥٦٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى: حَدَّثَنَا ابْنُ أَبِي عَدْيَى، عَنْ ابْنِ عَوْنَى، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: خَرَجْنَا مَعَ حُذَيْفَةَ وَذَكَرَ النَّبِيُّ ﷺ قَالَ: «لَا تَشْرِبُوا فِي آيَةِ الْذَّهَبِ وَالْفَضَّةِ، وَلَا تَلْبِسُوا الْحَرِيرَ وَالدِّبِيجَ، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ» . [راجع: ٥٤٢٦]

5634. Narrated Umm Salama, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said, "He who drinks in silver utensils is only filling his abdomen with Hell-fire."

٥٦٣٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكُ بْنُ أَنَّسٍ ، عَنْ نَافِعٍ ، عَنْ زَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُمَرَ ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «الَّذِي يَشْرُبُ فِي إِنَاءِ الْفِضَّةِ إِنَّمَا يُجْرِحُ فِي بَطْنِهِ نَارًا جَهَنَّمَ» .

5635. Narrated Al-Barā' bin 'Āzib: Allāh's Messenger ﷺ ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer (May Allāh bestow His Mercy on you, if he says, Praise be to Allāh), to accept invitations, propagate *As-Salām* [(greeting) i.e. to greet one another], to help the oppressed and to help others to fulfil their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use *Mayāthir* (silken carpets placed on saddles), to wear *Al-Qissiy* (a kind of silken cloth), to wear silk, *Dibāj* or *Istabraq* (two kinds of silk).

٥٦٣٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنِ الْأَشْعَثِ بْنِ سُلَيْمَانَ ، عَنْ مُعاوِيَةَ بْنِ سُوَيْدٍ ابْنِ مَقْرِنٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ : أَمْرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعِ وَنَهَا نَاهَا عَنْ سَبْعٍ : أَمْرَنَا بِعِيادةِ الْمَرِيضِ ، وَاتِّبَاعِ الْجَنَازَةِ وَتَشْمِيمِ الْعَاطِسِينَ ، وَإِجَابَةِ الدَّاعِيِّ ، وَإِفْشَاءِ السَّلَامِ ، وَنَصْرِ الْمَظْلُومِ ، وَبَرَارِ الْمُقْسِمِ . وَنَهَا نَاهَا عَنْ خَوَاتِيمِ الْذَّهَبِ ، وَعَنِ الشُّرْبِ فِي الْفِضَّةِ - أَوْ قَالَ : فِي آتِيَّةِ الْفِضَّةِ - وَعَنِ الْمَيَاثِرِ ، وَالْقَسْسِيِّ ، وَعَنْ لُبْسِ الْحَرِيرِ وَالْدَّيَاجِ وَالْإِسْتَبْرِقِ . [رَاجِعٌ : ١٢٢٩]

(٢٩) بَابُ الشُّرْبِ فِي الْأَقْدَاحِ

(29) CHAPTER. To drink in wooden utensils.

5636. Narrated Umm Al-Faḍl that the people were in doubt whether the Prophet ﷺ was observing *Saum* (fast) on the day of 'Arafāt or not, so a (wooden) drinking vessel full of milk was sent to him, and he drank it.

٥٦٣٦ - حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنَ : حَدَّثَنَا سُفْيَانُ ، عَنْ سَالِمِ أَبْنِ النَّضِيرِ ، عَنْ عُمَيْرٍ مَوْلَى أُمِّ الْفَضْلِ ، عَنْ أُمِّ

الفَضْلِ: أَنَّهُمْ شَكُوا فِي صَوْمِ النَّبِيِّ
بِعَذَابِ يَوْمِ عَرْفَةَ، فَبَعَثَ إِلَيْهِ بَقَدَحٍ مِنْ
لَبِنِ فَشَرِيْهِ. [راجع: ١٦٥٨]

(٣٠) بَابُ الشَّرْبِ مِنْ قَدَحِ النَّبِيِّ
وَأَتَيْتَهُ، وَقَالَ أَبُو بُرْدَةَ: قَالَ لِي عَبْدُ اللَّهِ
بْنُ سَلَامَ: أَلَا أَسْقِيكَ فِي قَدَحٍ شَرَبَ
النَّبِيُّ فِيهِ؟

٥٦٣٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي
مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي
أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعِيدٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ: ذُكِرَ لِلنَّبِيِّ بِاللهِ امْرَأَةً
مِنَ الْعَرَبِ فَأَمَرَ أَبَا أَسَيْدِ السَّاعِدِيِّ
أَنْ يُرْسِلَ إِلَيْهَا، فَأَرْسَلَ إِلَيْهَا
فَقَدِمْتُ، فَنَزَّلَتْ فِي أُجُومِ بَنِي
سَاعِدَةَ، فَخَرَجَ النَّبِيُّ بِاللهِ حَتَّى
جَاءَهَا، فَدَخَلَ عَلَيْهَا فَإِذَا انْرَأَةٌ
مُنْكَسَةٌ رَأْسَهَا، فَلَمَّا كَلَّمَهَا النَّبِيُّ
قَالَتْ: أَغُوذُ بِاللهِ مِنْكَ، فَقَالَ: قَدْ
أَعْذَتُكَ مِنِّيْ. فَقَالُوا لَهَا: أَتَنْدِرِينَ مِنْ
هَذَا؟ قَالَتْ: لَا، قَالُوا: هَذَا رَسُولُ
اللهِ بِاللهِ جَاءَ لِيُخْطُبَكِ، قَالَتْ: كُنْتُ
أَنَا أَشْفَقَ مِنْ ذَلِكَ، فَأَقْبَلَ النَّبِيُّ
بِيَوْمِئِنْ حَتَّى جَلَسَ فِي سَقِيفَةِ بَنِي
سَاعِدَةَ هُوَ وَأَصْحَابُهُ، ثُمَّ قَالَ:
«اسْقِنَا يَا سَهْلُ». فَأَخْرَجْتُ لَهُمْ هَذَا
الْقَدَحَ فَأَسْقَيْتُهُمْ فِيهِ. فَأَخْرَجَ لَنَا سَهْلُ
ذَلِكَ الْقَدَحَ فَشَرَبْنَا مِنْهُ، قَالَ: ثُمَّ

١٩) CHAPTER. To drink (water) in the (wooden) drinking bowl of the Prophet ﷺ and his other utensils.

Abū Burda said: ‘Abdullāh bin Salām said to me, “Shall I make you drink in the bowl in which the Prophet ﷺ drank?”

5637. Narrated Sahl bin S'ad رضي الله عنه: An Arab lady was mentioned to the Prophet ﷺ so he asked Abū Usaïd As-Sâ'iðî to send for her, and he sent for her and she came and stayed in the castle of Banî Sâ'ida. The Prophet ﷺ came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet ﷺ spoke to her, she said, “I seek refuge with Allāh from you.” He said, “I grant you refuge from me.” They said to her, “Do you know who he is?” She said, “No.” They said, “He is Allāh’s Messenger ﷺ who has come to demand your hand in marriage.”

he said, “I am very unlucky to lose this chance.” Then the Prophet ﷺ and his Companions went towards the shed of Banî Sâ'ida and sat there. Then he said, “Give us water, O Sahl!” So I took out this drinking bowl and gave them water in it. The sub-narrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on 'Umar bin 'Abdul 'Azîz requested Sahl to give it to him as a present, and he gave it to him as a present.

اسْتَوْهَبَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بَعْدَ ذَلِكَ
فَوَهَبَهُ لَهُ . [راجع: ٥٢٥٦]

٥٦٣٨ - حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ
قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ: أَخْبَرَنَا
أَبُو عَوَانَةَ عَنْ عَاصِمِ الْأَخْوَلِ قَالَ:
رَأَيْتُ فَدَحَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ أَنَسَّ بْنِ
مَالِكٍ، وَكَانَ قَدْ انصَدَعَ فَسَلَسَلَةُ
بِفُضْلَةِ، قَالَ: وَهُوَ فَدَحٌ جَيِّدٌ عَرِيشُ
مِنْ نُصَارَاءِ، قَالَ: قَالَ أَنَسٌ: لَقِدْ
سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْفَدَحِ
أَكْثَرُ مِنْ كَذَا وَكَذَا . [راجع: ٣١٠٩]

قَالَ: وَقَالَ أَبُنْ سِيرِينَ: إِنَّهُ كَانَ
فِيهِ حَلْقَةٌ مِنْ حَدِيدٍ، فَأَرَادَ أَنْ يَنْ
جِعَلَ مَكَانَهَا حَلْقَةٌ مِنْ ذَهَبٍ أَوْ
فِضَّةٍ، فَقَالَ لَهُ أَبُو طَلْحَةَ: لَا تَغْيِيرَ
شَيْئًا صَنَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتَرَكَهُ .

(٣١) بَابُ شُربِ الْبَرَكَةِ وَالْمَاءِ
المُبَارَكِ

٥٦٣٩ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ:
حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ قَالَ:
حَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ، عَنْ
جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا
هَذَا الْحَدِيثَ، قَالَ: قَدْ رَأَيْتُمْ مَعَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَضَرَتِ الْمَصْرُ،
وَلَيْسَ مَعَنَا مَاءً غَيْرُ فَصْلَةَ، فَجُعِلَ فِي
إِنَاءٍ، فَأَتَيْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِ فَأَذْخَلَ يَدَهُ
فِيهِ وَفَرَّجَ أَصَابِعَهُ، ثُمَّ قَالَ: «حَتَّى
عَلَى أَهْلِ الْوُضُوءِ، الْبَرَكَةُ مِنْ اللَّهِ»،

(31) CHAPTER. To drink blessed water; and the blessed water.

5639. Narrated Jâbir bin 'Abdullâh رَضِيَ اللَّهُ عَنْهُمَا : I was with the Prophet ﷺ and the time for the 'Aṣr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet ﷺ. He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allâh." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said : I asked Jâbir, "How many persons were you then?" He

replied, "We were one thousand and four hundred men." Sālim said: Jābir said, "1500." (See H. 3576)

فَلَقْدُ رأيْتُ الْمَاءَ يَنْهَجُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ وَشَرَبُوا، فَجَعَلْتُ لَا آلُو مَا جَعَلْتُ فِي بَطْنِي مِنْهُ فَعِلْمَتُ أَنَّهُ بَرَكَةً. قُلْتُ لِجَابِرِ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَلْفٌ وَأَرْبَعَمَائِةٌ.

تابعهُ عَمْرُو بْنُ دِينَارٍ عَنْ جَابِرٍ. وَقَالَ حُصَيْنٌ وَعَمْرُو بْنُ مُرَّةَ، عَنْ سَالِمٍ، عَنْ جَابِرٍ: خَمْسَ عَشْرَةَ مائَةً. وَتَابَعَهُ سَعِيدُ بْنُ الْمُسَيْبِ عَنْ جَابِرٍ

[راجع: ٣٥٧٦].

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٧٥ - كتاب المرضى

(1) CHAPTER. The saying that sickness is expiation for sins.

And the Statement of Allāh :

“Whoever works evil will have the recompense thereof.” (V.4:123)

5640. Narrated ‘Āishah، رَضِيَ اللَّهُ عَنْهَا، the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ said, “No calamity befalls a Muslim but that Allāh expiates some of his sins because of it, even though it were the prick he receives from a thorn.”

(١) بَابٌ مَا جَاءَ فِي كَفَارَةِ الْمَرَضِ، وَقَوْلُ اللَّهِ تَعَالَى: «مَنْ يَصْمَلْ سُوءًا يُجْزَى بِهِ» [النساء: ١٢٣].

٥٦٤٠ - حَدَّثَنَا أَبُو الْيَمَانُ
الْحَكَمُ ابْنُ نَافِعٍ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْبَرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الْأَبِيرِ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُصِيبةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَرَ اللَّهُ بِهَا عَنْهُ حَتَّى الشَّوْكَةَ يُشَاكِّهَا».

٥٦٤١، ٥٦٤٢ - حَدَّثَنِي عَبْدُ
الله ابْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرُو: حَدَّثَنَا زُهَيرُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدٍ بْنِ عُمَرٍو بْنِ حَلْحَلَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصْبٍ وَلَا وَصَبٍ وَلَا هَمًّا وَلَا حَزَنًّا، وَلَا أَذَى، وَلَا غَمًّا، حَتَّى الشَّوْكَةَ يُشَاكِّهَا، إِلَّا كَفَرَ اللَّهُ بِهَا مِنْ حَطَابِاهُ».

٥٦٤٣ - حَدَّثَنِي مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفِيَّانَ، عَنْ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ

5641, 5642. Narrated Abū Sa‘id Al-Khudrī and Abū Hurairah: The Prophet ﷺ said, “No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allāh expiates some of his sins for that”.

5643. Narrated Ka'b: The Prophet ﷺ said, “The example of a believer is that of a fresh tender plant, which the wind bends it sometimes and some other time it makes it straight. And the example of a hypocrite is

that of a pine tree which keeps straight till once it is uprooted suddenly".

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قال : «مَثَلُ الْمُؤْمِنِ كَالْخَامِةِ مِنَ الزَّرْعِ ، تَفْيَهَا الرِّيحُ مَرَّةً ، وَتَعْدِلُهَا مَرَّةً . وَمَثَلُ الْمُنَافِقِ كَالْأَرْزَقَةِ لَا تَرَالُ حَتَّى يَكُونَ اِنْجِعَافُهَا مَرَّةً وَاحِدَةً» .
وَقَالَ زَكَرِيَّاً : حَدَّثَنِي سَعْدٌ : حَدَّثَنَا أَبْنُ كَعْبٍ ، عَنْ أَبِيهِ كَعْبٍ ، عَنْ التَّبَّيِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

5644. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "The example of Allāh's Messenger ﷺ said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allāh removes his difficulties). And *Al-Fajir* (an impious wicked evildoer) is like a pine tree which keeps hard and straight till Allāh cuts (breaks) it down when He wishes." (See *Hadīth* No.7466, Vol. 9.)

٥٦٤٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ : حَدَّثَنِي مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ : حَدَّثَنِي أَبِي ، عَنْ هَلَالِي بْنِ عَلَيٍّ مِنْ بَنِي عَامِرٍ بْنِ لُوَيْيَ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامِةِ مِنَ الزَّرْعِ مِنْ حَيْثُ أَتَتْهَا الرِّيحُ كَفَانَهَا ، فَإِذَا اغْتَدَلَتْ تَكَمَّلَ بِالْبَلَاءِ . وَالْفَاجِرُ كَالْأَرْزَقَةِ صَمَاءً مُعْتَدِلَةً حَتَّى يَقْبِصَهَا اللَّهُ إِذَا شَاءَ» . [انظر : ٧٤٦٦]

5645. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "If Allāh wants to do good to somebody, He afflicts him with trials."

٥٦٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَفَصَعَةَ قَالَ : سَمِعْتُ سَعِيدَ بْنَ يَسَارِ أَبَا الْحُجَابِ يَقُولُ : سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُصْبِبُ مِنْهُ» .

(٢) بَابُ شِدَّةِ الْمَرَضِ

٥٦٤٦ - حَدَّثَنَا قَيْصَرٌ : حَدَّثَنَا سُفْيَانٌ ، عَنِ الْأَعْمَشِ . وَحَدَّثَنِي بِشْرٌ

(2) CHAPTER. The severity of disease.

5646. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا I never saw anybody suffering so severely from sickness as Allāh's Messenger ﷺ .

بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ الْوَجْعَ مِنْ رَسُولِ اللَّهِ ﷺ.

٥٦٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي مَرَضِهِ وَهُوَ يُوعَلُ وَعَكًا شَدِيدًا فَقُلْتُ: إِنَّكَ لَتُوعَلُ وَعَكًا شَدِيدًا، قُلْتُ: إِنَّ ذَلِكَ بِأَنَّ لَكَ أَجْرَيْنِ، قَالَ: «أَجْلُنَّ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى إِلَّا حَاتَّ اللَّهُ عَنْهُ خَطَايَاهُ كَمَا تَحَاثُ وَرَقُ الشَّجَرِ». [انظر: ٥٦٤٨، ٥٦٦٠، ٥٦٦٧، ٥٦٦١]

(٣) بَابٌ: أَشَدُ النَّاسِ بَلَاءَ الْأَنْبِيَاءِ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ

٥٦٤٨ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَلُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ تُوعَلُ وَعَكًا شَدِيدًا. قَالَ: «أَجْلُنَّ، إِنِّي أَوْعَلُ كَمَا يُوعَلُ رَجُلٌ مِنْكُمْ»، قُلْتُ: ذَلِكَ بِأَنَّ لَكَ أَجْرَيْنِ، قَالَ: «أَجْلُنَّ، ذَلِكَ كَذَلِكَ».

5647. Narrated 'Abdullah: I visited the Prophet ﷺ during his ailments and he was suffering from a high fever. I said, "You have a high fever. Is it because you will have a double reward for it?" He said, "Yes, for no Muslim is afflicted with any harm but that Allāh will remove his sins as the leaves of a tree fall down."

(3) CHAPTER. The people most prone to trials are Prophets, and then the most pious people, and then the less pious and so on.

5648. Narrated 'Abdullah: I visited Allāh's Messenger ﷺ while he was suffering from a high fever. I said, "O Allāh's Messenger! You have a high fever." He said, "Yes, I have as much fever as two men of you." I said, "Is it because you will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allāh expiates his sins because of that, as a tree sheds its leaves."

ما مِنْ مُسْلِمٍ يُصِيبُهُ أَذىٌ، شَوْكَةٌ فَمَا فَوْقَهَا، إِلَّا كَفَرَ اللَّهُ بِهَا سَيِّنَاتِهِ، كَمَا تَحْكُطُ الشَّجَرَةُ وَرَأَهَا». [راجع: ٥٦٤٧]

(٤) بَابُ وُجُوبِ عِبَادَةِ الْمَرِيضِ

(4) CHAPTER. It is compulsory to visit the sick.

5649. Narrated Abū Mūsā Al-Ash'arī: The Prophet ﷺ said, "Feed the hungry, visit the sick, and set free the captives."

٥٦٤٩ - حَدَّثَنَا قَتْبِيهُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ، وَفُكُّرَا العَانِي». [راجع: ٣٠٤٦]

٥٦٥٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنِي أَشْعَثُ بْنُ سُلَيْمَانُ قَالَ: سَمِعْتُ مُعاوِيَةَ بْنَ سُوَيْدَ بْنَ مُقَرِّنٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمْرَنَا رَسُولُ اللَّهِ ﷺ بِسَبِيعٍ وَنَهَا نَاهَا عَنْ سَبِيعٍ: نَاهَا عَنْ خَاتَمِ الْذَّهَبِ، وَلَبَّى الْحَرِيرِ، وَالدِّيَاجِ وَالإِسْتَرِيقِ، وَعَنِ الْقَسِّيِّ، وَالْمِيشَرَةِ. وَأَمْرَنَا أَنْ تَتَّبَعَ الْجَنَاثِرَ، وَتَعُودَ الْمَرِيضَ، وَنُفْشِي السَّلَامَ.

[راجع: ١٢٣٩]

(٥) بَابُ عِبَادَةِ الْمُغَمَّى عَلَيْهِ

(5) CHAPTER. To visit an unconscious person.

٥٦٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ ابْنِ الْمُنْكَرِ: سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ

5651. Narrated Jābir bin 'Abdullāh: Once I fell ill. The Prophet ﷺ and Abū Bakr came walking to pay me a visit and found me unconscious. The Prophet ﷺ

(1) (H. 5650) *Dibāj*, *Istabraq* and *Qissiy* are different kinds of silk: *Maithara* is a kind of cushion.

performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet ﷺ. I said, "O Allāh's Messenger! What shall I do with my property? How shall I dispose of (distribute) my property?" He did not reply till the Verse of Inheritance was revealed.

رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : مَرِضْتُ مَرَضًا فَأَتَانِي النَّبِيُّ يَعْوَدُنِي وَأَبُو بَكْرٍ وَهُمَا مَا شِيَانِ . فَوَجَدَانِي أَعْمِي عَلَيَّ ، فَتَوَضَّأَ النَّبِيُّ يَعْلَمُ ثُمَّ صَبَ وَضْوَءَهُ عَلَيَّ ، فَأَفَقَتْ ، فَإِذَا النَّبِيُّ يَعْلَمُ فَقُلْتُ : يَا رَسُولَ اللَّهِ ، كَيْفَ أَصْنَعُ فِي مَالِي ؟ كَيْفَ أَفْضِيَ فِي مَالِي ؟ فَلَمْ يُجِبْنِي بِشَيْءٍ حَتَّى نَزَّلَتْ آيَةُ الْمِيرَاثِ . [راجع : ١٩٤]

(6) CHAPTER. The superiority of a person who is suffering from epilepsy.

5652. Narrated 'Atā bin Abī Rabāḥ: Ibn 'Abbās said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet ﷺ and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allāh for me.' The Prophet ﷺ said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allāh to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allāh for me that I may not become uncovered.' So he invoked Allāh for her."

Narrated 'Atā that he had seen Umm Zufar, the tall black lady, holding the curtain of the Ka'bah.

٥٦٥٢ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى، عَنْ عِمْرَانَ أَبِي بَكْرٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلِي ، قَالَ: هَذِهِ الْمَرْأَةُ السُّودَاءُ، أَتَتِ النَّبِيَّ يَعْلَمُ قَالَتْ: إِنِّي أَضْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ لِي . قَالَ: «إِنْ شِئْتَ دَعَوْتَ اللَّهَ أَنْ يُعَافِيَكَ»، فَقَالَتْ: أَخْسِرُ، فَقَالَتْ: إِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ لِي أَنْ لَا أَتَكَشَّفَ، فَدَعَا لَهَا .

حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا مَحْمَدٌ، عَنْ ابْنِ جُرَيْحٍ: أَخْبَرَنِي عَطَاءُ: أَنَّهُ رَأَى أُمَّ زُفَرَ، تِلْكَ الْمَرْأَةَ الطَّوِيلَةَ السُّودَاءَ، عَلَى سِنْرِ الْكَعْبَةِ.

(7) CHAPTER. The superiority of a person who has lost his sight.

5653. Narrated Anas bin Mālik رضي الله عنه عن : I heard Allāh's Messenger ﷺ saying, "Allāh said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them'."

٥٦٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا الْلَّبَثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَمْرِو مَوْلَى الْمُطَلِّبِ، عَنْ أَسَنِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ اللَّهَ قَالَ: إِذَا ابْتَلَيْتَ عَبْدِي بِحَسِيبَتِهِ فَصَبَرَ عَوْنَسْتَهُ مِنْهُمَا الْجَنَّةَ»، يُرِيدُ عَيْنَيهِ.

تابعه أشعث بن جابر، وأبو ظلال ابن هلال، عن أنس بن النبي ﷺ.

(٨) **بَابُ عِيَادَةِ النَّسَاءِ الرِّجَالِ**
وعادت أم الدزاداء رجلاً من أهل المسجد من الأنصار.

(8) CHAPTER. The visiting of sick men by women.

Umm Ad-Dardā' visited an *Anṣārī* man who was sick in the mosque.

5654. Narrated 'Aishah رضي الله عنها when Allāh's Messenger ﷺ emigrated to Al-Madīna, Abū Bakr and Bilāl رضي الله عنهما became ill (got a fever). I entered upon them and asked, "O my father! How are you? O Bilāl! How are you?" Whenever the fever of Abū Bakr got worse, he would recite the following poetic verses : 'Everybody is staying alive among his people, yet death is nearer to him than his shoe laces.' And whenever the fever deserted Bilāl, he would recite (two poetic lines): 'Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhîr* and *Jalîl* (two kinds of good smelling grass). Would that one day I could drink of the water of Majanna and would that Shâma and Tafil (two mountains at Makkah) would appear to me'. Then I came and informed Allāh's Messenger ﷺ about that, whereupon he said, "O Allāh! Make us love Al-Madīna as much or more than we love Makkah. O Allāh! Make it healthy and bless its *Mudd* and *Sâ'* for us, and take away its fever and put it in

٥٦٥٤ - حَدَّثَنَا قَتَنْبَهُ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِلَالٌ رَضِيَ اللَّهُ عَنْهُمَا، قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا، فَقُلْتُ: يَا أَبَتْ، كَيْفَ تَجْدُلُكَ؟ وَيَا بِلَالُ كَيْفَ تَجْدُلُكَ؟ قَالَتْ: وَكَانَ أَبُو بَكْرٍ إِذَا أَخْذَنَهُ الْحَمْىَ يَقُولُ:

كُلُّ امْرِئٍ مُصَبِّحٌ فِي أَهْلِهِ
وَالْمَوْتُ أَدْنَى مِنْ شِرَارِ نَعْلِهِ
وَكَانَ بِلَالُ إِذَا أَقْلَعَتْ عَنْهُ يَقُولُ:
أَلَا لَيْتَ شِعْرِي هَلْ أَبِتَنَ لَيْلَةَ
بِوَادٍ وَحَوْلِي إِذْخُرٍ وَجَلِيلٍ؟
وَهَلْ أَرِدَنَ يَوْمًا مِيَاهَ مَجَّةَ
وَهَلْ تَبُدُونَ لِي شَامَةَ وَطَفِيلَ؟

Al-Juhfa.” (See H. 1889)

قالت عائشة: فَجِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ، فَقَالَ: «اللَّهُمَّ حَبِّبْنَا إِلَيْنَا الْمَدِينَةَ كَحُبُّنَا مَكَّةَ أَوْ أَشَدَّ. اللَّهُمَّ وَصَحَّخْنَا، وَبَارِكْ لَنَا فِي مُدْهَا وَصَاعِهَا، وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ». [راجع: ١٨٨٩]

(9) CHAPTER. To visit sick children.

5655. Narrated Abū ‘Uthmān: Usāma bin Zaid said that while he, Sa‘d and Ubayy bin Ka‘b were with the Prophet ﷺ, a daughter of the Prophet ﷺ sent a message to him, saying, “My daughter is dying; please come to us.” The Prophet ﷺ sent her his greetings and added, “It is for Allāh what He takes, and what He gives; and everything before His Sight has a limited period. So she should hope for Allāh’s reward and remain patient.” She again sent a message, beseeching him, by Allāh, to come. So the Prophet ﷺ got up, and so did we (and went there). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet ﷺ. Sa‘d said to him, “What is this, O Allāh’s Messenger?” He said, “This is mercy which Allāh has embedded in the hearts of whomever He wished of His slaves. And Allāh does not bestow His Mercy, except on those among His slaves who are merciful (to others).” (See *Hadīth* No. 1284, Vol. 2)

(10) CHAPTER. To visit a (sick) bedouin.

5656. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ went to visit a sick bedouin. Whenever the Prophet ﷺ went to a patient,

٥٦٥٥ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَابٍ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرْنِي عَاصِمٌ قَالَ: سَمِعْتُ أَبَا عُمَرَ عَنْ أَسَمَّةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ ابْنَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلْتُ إِلَيْهِ وَهُوَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَعْدًا وَأُبَيِّ بْنَ كَعْبٍ - تَحْبِيبًا - أَنَّ ابْنَتِي قَدْ حُسْرَتْ فَاشْهَدْنَا، فَأَرْسَلْتُ إِلَيْهَا السَّلَامَ، وَيَقُولُ: إِنَّ اللَّهَ مَا أَخَذَ وَمَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ مُسْمَى، فَلَنْ تَحْسِبَ وَلَنْ تَضِيرِ». فَأَرْسَلْتُ تَقْسِيمًا عَلَيْهِ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقُمْنَا، فَرَفَعَ الصَّيْثَ في حَجْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَفْسَهُ تَقَعُّدُ، فَفَاضَتْ عَيْنَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَذِهِ رَحْمَةٌ وَضَعْهَا اللَّهُ فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ. وَلَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ إِلَّا الرُّحْمَاء». [راجع: ١٢٨٤]

٥٦٥٦ - حَدَّثَنَا مُعْلِي بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا

he used to say to him, "No harm will befall on you, if Allāh will, it will be an expiation (for your sins)." So he said that to the bedouin who said, "You say an expiation? No, it is but a fever that is boiling or harassing an old man and will lead him to his grave without his will." The Prophet ﷺ said, "Then, yes, it is so." (See H. 3616)

خالد، عَنْ عَكِيرَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى أَغْرَابِيٍّ يَعُودُهُ، قَالَ: وَكَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ قَالَ لَهُ: «لَا بَأْسُ، ظَهُورٌ إِنْ شَاءَ اللَّهُ تَعَالَى»، قَالَ: قُلْتَ: ظَهُورٌ؟ كَلَّا، بَلْ هِيَ حُمَّى نَفُورٌ - أَوْ تَثُورٌ - عَلَى شَيْخٍ كَبِيرٍ، تُزِيرُهُ الْقُبُورَ. فَقَالَ النَّبِيُّ ﷺ: «فَعَمْ إِذَا». [راجع: ٣٦١٦]

(١١) بَابُ عِيَادَةِ الْمُشْرِكِ

(11) CHAPTER. To visit a (sick) *Mushrik*^(١).

5657. Narrated Anas: A Jewish boy used to serve the Prophet ﷺ and became ill. The Prophet ﷺ went to pay him a visit and said to him, "Embrace Islām," and he did embrace Islām.

Al-Musaiyab said: When Abū Tālib was on his deathbed, the Prophet ﷺ visited him.

٥٦٥٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَّيْنِ رَضِيَ اللَّهُ عَنْهُ أَنَّ غُلَامًا لَّيْهُودَ كَانَ يَحْدُمُ النَّبِيَّ ﷺ فَمَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقَالَ: «أَسْلِمْ» فَأَسْلَمَ. [راجع: ١٣٥٦]
وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ: لَمَّا حُضِرَ أَبُو طَالِبٍ جَاءَهُ النَّبِيُّ ﷺ.

(١٢) بَابٌ: إِذَا عَادَ مَرِيضاً، فَحَضَرَتِ الصَّلَاةُ فَصَلَّى بِهِمْ جَمَاعَةً

(12) CHAPTER. If one visited a patient and when the time of the *Salāt* (prayer) became due, he led the people present there, in a congregational *Salāt* (prayer).

5658. Narrated ‘Āishah: During the ailment of the Prophet ﷺ some people came to visit him. He led them in *Salāt* (prayer) while sitting, but they offered *Salāt* (prayer) standing, so he waved to them to sit down. When he had finished the *Salāt* (prayer), he said, "An *Imām* is to be

٥٦٥٨ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّشِّي: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ نَاسٌ يَعُودُونَهُ فِي مَرَضِهِ، فَصَلَّى بِهِمْ

(1) (Chap 11) *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

followed, so when he bows, you should bow, and when he raises his head, you should raise yours, and if he offers *Salāt* (prayer) sitting, you should pray sitting."

Abū ‘Abdullāh said: Al-Humaidī said, "(The order of) this narration has been abrogated by the last action of the Prophet ﷺ, as he led the *Salāt* (prayer) sitting, while the people offered *Salāt* (prayer) standing behind him."

جَالِسًا فَبَجَعُوا يُصْلُوْنَ قِيَامًا، فَأَشَارَ إِلَيْهِمْ: اجْلِسُوْا، فَلَمَّا فَرَغَ قَالَ: «إِنَّ الْإِمَامَ لِيُؤْتَمْ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوْا، وَإِذَا رَفَعَ فَارْفَعُوْا، إِنْ صَلَّى جَالِسًا فَصَلَّوْا جُلُوسًا». [راجع: ٦٨٨]

قال أبو عبد الله: قال الحميدي: هَذَا الْحَدِيثُ مَنْسُوخٌ، لَأَنَّ النَّبِيَّ ﷺ أَخْرَى مَا صَلَّى صَلَّى قَاعِدًا وَالثَّانِي خَلْفَهُ قِيَامًا.

(13) CHAPTER. Placing the hand on the patient.

5659. Narrated Sa'd: I became seriously ill at Makkah and the Prophet ﷺ came to visit me. I said, "O Allāh's Messenger! I shall leave behind me a good fortune, but my heir is my only daughter, shall I bequeath two-third of my property to be spent in charity and leave one-third (for my heir)?" He said, "No." I said, "Shall I bequeath half and leave half?" He said, "No". I said, "Shall I bequeath one-third and leave two-third?" He said, "One-third is alright, though even one-third is too much." Then he placed his hand on his forehead and passed it over my face and abdomen and said, "O Allāh! Cure Sa'd and complete his emigration."⁽¹⁾ I feel as if I have been feeling the coldness of his hand on my liver ever since.

٥٦٥٩ - حَدَّثَنَا الْمَكِيُّ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْجُعِيدُ، عَنْ عَائِشَةَ بِنْتِ سَعْدٍ: أَنَّ أَبَاهَا قَالَ: تَشَكَّيْتُ بِمَكَّةَ شَكْوِيْ شَدِيدَةً، فَجَاءَنِي النَّبِيُّ ﷺ يَعْوُذُنِي، فَقُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أَتَرُكُ مَا لَأَ، وَإِنِّي لَمْ أَتَرُكُ إِلَّا ابْنَةَ وَاحِدَةً. فَأُووصِيَ بِثُلْثِي مَالِيْ وَأَتَرُكُ الثُّلُثَ؟ فَقَالَ: «لَا»، قُلْتُ: فَأُووصِي بالنَّصْفِ وَأَتَرُكُ النَّصْفَ؟ قَالَ: «لَا»، قُلْتُ: فَأُووصِي بالثُّلُثِ وَأَتَرُكُ لَهَا الثُّلُثَيْنِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ». ثُمَّ وَضَعَ يَدَهُ عَلَى جَبَهَتِهِ، ثُمَّ مَسَحَ يَدَهُ عَلَى وَجْهِي وَبَطَنِي ثُمَّ قَالَ: «اللَّهُمَّ اشْفِ سَعْدًا وَأَتِمْ لَهُ هِجْرَتَهُ». فَمَا زِلْتُ أَجِدُ بَرَدَةً عَلَى كِبِيْدِي - فِيمَا يُخَالِ إِلَيَّ - حَتَّى السَّاعَةِ.

(1) (H. 5659) To complete his emigration means to let him return to Al-Madīnah and die there rather than in Makkah whence he had emigrated.

5660. Narrated ‘Abdullāh bin Mas‘ūd: I visited Allāh’s Messenger ﷺ while he was suffering from a high fever. I touched him with my hand and said, “O Allāh’s Messenger! You have a high fever.” Allāh’s Messenger ﷺ said, “Yes, I have as much fever as two men of you have.” I said, “Is it because you will get a double reward?” Allāh’s Messenger ﷺ said, “Yes, no Muslim is afflicted with harm because of sickness or some other inconvenience, but that Allāh will remove his sins for him as a tree sheds its leaves.”

٥٦٦٠ - حَدَّثَنَا قَيْصِيرٌ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمِ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ وَعَكًا شَدِيدًا فَمَسِّسْتُهُ بِيَدِي فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَتُوعَكُ وَعَكًا شَدِيدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجَلُ، إِنِّي أُووعَكُ كَمَا يُوعَكُ رِجُلٌ مِنْكُمْ». قَلْتُ: ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجَلُ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللَّهُ سَيِّنَاتِهِ، كَمَا تَحُطُ الشَّجَرَةُ وَرَقَّهَا». [راجع: ٥٦٤٧]

(١٤) بَابُ ما يُقالُ لِلنَّمِيْضِ وَمَا يُحِبُّ

(14) CHAPTER. What (a visitor) should say to a patient and what should be the answer of the patient.

5661. Narrated ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ I visited the Prophet ﷺ during his illness and touched him while he was having a fever. I said to him, “You have a high fever; is it because you will get a double reward?” He said, “Yes. No Muslim is afflicted with any harm, but that his sins will be removed (annulled) as the leaves of a tree fall down.”

٥٦٦١ - حَدَّثَنَا قَيْصِيرٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ الَّتِي يُحِبُّ فِي مَرَضِهِ، فَمَسِّسْتُهُ وَهُوَ يُوعَكُ وَعَكًا شَدِيدًا فَقُلْتُ: إِنَّكَ لَتُوعَكُ وَعَكًا شَدِيدًا، وَذَلِكَ أَنَّ لَكَ أَجْرَيْنِ، قَالَ: «أَجَلُ، وَمَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ إِلَّا حَاتَّ عَنْهُ حَطَّا يَاهَةً كَمَا تَحُطُ وَرْقُ الشَّجَرِ». [راجع: ٥٦٤٧]

5662. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى رَجُلٍ يَعُودُهُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا بَأْسَ طَهُورٌ، إِنْ شَاءَ اللَّهُ، فَقَالَ : كَلَّا بَلْ هِيَ حُمَّى، تَفُورُ عَلَى شِيخٍ كَبِيرٍ، حَتَّى تُزِيرَةُ الْقُبُورَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَتَعْمَلْ إِذَاً . [راجع: ٣٦١٦]

(15) CHAPTER. To visit a patient riding, walking or sitting with another person on a donkey.

5663. Narrated Usāma bin Zaid : The Prophet ﷺ rode a donkey having a saddle with a *Fadakiya* velvet covering. He mounted me behind him and went to visit Sa'd bin 'Ubāda, and that was before the battle of Badr. The Prophet ﷺ proceeded till he passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was present, and that had been before 'Abdullāh embraced Islām. The gathering comprised of Muslims, polytheists, i.e., idolaters and Jews. 'Abdullāh bin Rawāḥa was also present in that gathering. When dust raised by the donkey covered the gathering, 'Abdullāh bin Ubayy covered his nose with his upper garment and said, "Do not trouble us with dust." The Prophet ﷺ greeted them, stopped and dismounted. Then he invited them to Allāh (i.e., to embrace Islām) and recited to them some verses of the Qur'ān. On that, 'Abdullāh bin Ubayy said, "O man! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your mount (or residence), and if somebody comes to you, relate (your tales) to him." On that 'Abdullāh bin Rawāḥa said, "Yes. O

حَدَّثَنَا إِسْحَاقُ : حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى رَجُلٍ يَعُودُهُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا بَأْسَ طَهُورٌ، إِنْ شَاءَ اللَّهُ، فَقَالَ : كَلَّا بَلْ هِيَ حُمَّى، تَفُورُ عَلَى شِيخٍ كَبِيرٍ، حَتَّى تُزِيرَةُ الْقُبُورَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَتَعْمَلْ إِذَاً . [راجع: ٣٦١٦]

(١٥) بَابُ عِيَادَةِ الْمَرِيضِ رَأِيكَأَ، وَمَاشِيَأَ، وَرِدْفَأَ عَلَى الْحِمَارِ

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ أَنَّ أُسَامَةَ بْنَ زَيْدَ أَخْبَرَهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكَبَ عَلَى حِمَارٍ، عَلَى إِكَافٍ عَلَى قَطِيفَةٍ فَدَرَكَهُ، وَأَرْدَفَ أُسَامَةَ وَرَاعِهَ، يَعُودُ سَعْدَ بْنَ عُبَادَةَ قَبْلَ وَقْعَةِ بَدْرٍ، فَسَارَ حَتَّى مَرَ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أُبَيِّ ابْنَ سَلْوَلَ، وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللَّهِ، وَفِي الْمَجْلِسِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبْدَةَ الْأُوْنَانِ وَالْيَهُودِ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَّ الْمَجْلِسَ عَجَاجَةُ الدَّائِيَةِ، حَمَرَ عَبْدُ اللَّهِ بْنُ أُبَيِّ أَنْفَهُ بِرِدَائِهِ، قَالَ : لَا تُغْبِرُوا عَلَيْنَا، فَسَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَقَفَ، وَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ فَقَرَأُوا عَلَيْهِمُ الْقُرْآنَ. فَقَالَ لَهُ عَبْدُ اللَّهِ

Allāh's Messenger! Bring your teachings to our gathering, for we love that." So the Muslims, *Al-Mushrikūn* and the Jews started abusing each other till they were about to fight. The Prophet ﷺ kept on quietening them till they became calm. Thereupon the Prophet ﷺ mounted his animal and proceeded till he entered upon Sa'd bin 'Ubāda. He said to him "O Sa'd! Have you not heard what Abū Ḥubāb (i.e., 'Abdullāh bin Ubayy) said?" Sa'd said, "O Allāh's Messenger! Excuse and forgive him, for Allāh has given you what He has given you. The people of this town (Al-Madīna) decided unanimously to crown him and make him their chief by placing a turban on his head, but when that was prevented by the Truth which Allāh had given you, he ('Abdullāh bin Ubayy) was grieved out of jealousy, and that was the reason which caused him to behave in the way you have seen." (See H. 4566)

بْنُ أَبِيِّ: يَا أَيُّهَا الْمَرْءُ، إِنَّهُ لَا أَخْسَنَ مِمَّا تَقُولُ إِنْ كَانَ حَقًّا، فَلَا تُؤْذِنَا بِهِ فِي مَجَالِسِنَا وَارْجِعْ إِلَى رَحْلَكَ، فَمَنْ جَاءَكَ مِنَا فَاقْصُضْ عَلَيْهِ. قَالَ ابْنُ رَوَاحَةَ: بَلِّي يَا رَسُولَ اللَّهِ، فَاغْشَنَا بِهِ فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذَلِكَ.

فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّىٰ كَادُوا يَتَأَوَّرُونَ، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُحَفَّظُهُمْ حَتَّىٰ سَكَنُوا، فَرَكِبَ النَّبِيُّ ﷺ دَابَّتَهُ حَتَّىٰ دَخَلَ عَلَىٰ سَعْدِ بْنِ عَبَادَةَ فَقَالَ لَهُ: أَيُّ سَعْدُ، أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَّابٍ؟» يُرِيدُ عَبْدُ اللَّهِ بْنُ أَبِيِّ، قَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، اغْفُ عَنْهُ وَاضْفَعْ. فَلَقِدْ أَعْطَاكَ اللَّهُ مَا أَعْطَاكَ، وَلَقَدْ اجْتَمَعَ أَهْلُ هَذِهِ الْبُحْرَىٰ عَلَىٰ أَنْ يَتَوَجُّوهُ فَعَصَمُوهُ، فَلَمَّا رَدَ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ اللَّهُ شَرِقَ بِذَلِكَ، فَذَلِكَ الَّذِي فَعَلَ بِهِ مَا رَأَيْتَ. [راجع: ٢٩٨٧]

٥٦٦٤ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدٍ هُوَ ابْنُ الْمُكْنَدِرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَنِي النَّبِيُّ ﷺ يَعْوَدُنِي، لَيْسَ بِرَاكِبٍ بَعْلِيٍّ وَلَا بِرِزْوَنِي. [راجع: ١٩٤]

(16) **CHAPTER.** It is permissible for a patient to say: "I am sick," or "Oh, my head!" or "My ailment has been aggravated."

(16) بَابٌ مَا رُخْصَ لِلْمَرِيضِ أَنْ يَقُولَ: إِنِّي وَجَعْ، أَوْ وَأَرْسَاهُ، أَوْ اشْتَدَّ بِي الْوَجَعُ،

And the saying of Ayyub (Job), عليه السلام، عَلَيْهِ السَّلَامُ، “Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.” (V.21:83)

5665. Narrated Ka'b bin 'Ujra رضي الله عنه: The Prophet ﷺ passed by me while I was kindling a fire under a (cooking) pot. He said, “Do the lice of your head trouble you?” I said, “Yes.” So he called a barber to shave my head and ordered me to make expiation for that.”⁽¹⁾ (See H. 1814)

وَقَوْلُ أَيُوبَ عَلَيْهِ السَّلَامُ: ﴿أَنِي مَسَّنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِ﴾ [الأنبياء: ٨٣]

٥٦٦٥ - حدثنا قبيصة: حدثنا سفيان، عن ابن أبي نجيج وأبي أيوب، عن مجاهد، عن عبد الرحمن بن أبي ليلى، عن كعب بن عمارة رضي الله عنه قال: مر بي النبي ﷺ وأنا أور قد تحدثت القذر فقال: «أيؤذيك هؤام رأسك؟» قلت: نعم، فدعنا الحلاق فحلقه، ثم أمرني بالغداة.

[راجع: ١٨١٤]

5666. Narrated Al-Qāsim bin Muḥammad: Āishah، (complaining of headache) said, “Oh, my head!” Allāh’s Messenger ﷺ said, ‘I wish that had happened while I was still living, for then I would ask Allāh’s forgiveness for you and invoke Allāh for you.’⁽²⁾ Āishah said, “Wa thuklayāh!⁽³⁾ By Allāh, I think you want me to die; and if this should happen, you would spend the last part of the day sleeping with one of your wives!” The Prophet ﷺ said, “Nay, I should say, ‘Oh my head!’ I felt like sending for Abū Bakr and his son, and appoint him as my successor lest some people claimed something or some others wished something, but then I said (to myself), Allāh would not allow it to be otherwise, and the Muslims would prevent it to be otherwise”.

٥٦٦٦ - حدثنا يحيى بن يحيى أبو زكرياء: أخبرنا سليمان بن إلال، عن يحيى بن سعيد قال: سمعت القاسم بن محمد قال: قال عائشة: وَ رَأَسَاهُ، فَقَالَ رَسُولُ الله ﷺ: «ذَلِكَ لَوْ كَانَ وَأَنَا حَيٌّ فَأَسْتَغْفِرُ لَكِ وَأَذْعُرُ لَكِ»، فَقَالَتْ عائشة: وَ ثُلْكِيَا، وَلَوْ كَانَ ذَلِكَ لَظُلْكَ ثُجْبَ مَوْتِي، وَلَوْ كَانَ ذَلِكَ لَظِلْلَتْ آخِرَ النَّبِيِّ ﷺ: «بَلْ أَنَا وَرَأَسَاهُ، لَقَدْ هَمَّتْ - أَوْ أَرَدْتُ - أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ فَأَعْهَدَ، أَنْ يَقُولَ

(1) (H. 5665) Ka'b was in a state of *Ihrām*.

(2) (H. 5666) The Prophet ﷺ wished that he would survive her so that he might invoke Allāh for her.

(3) (H. 5666) An exclamation, meaning: “Alas I have lost my son!” The literal meaning is not meant here; it only expresses the distress and discomfort of the speaker.

القائلونَ أَوْ يَتَمَّنِي الْمُتَمَّنُونَ، ثُمَّ
قُلْتُ: يَأْبِي اللَّهُ وَيَدْفَعُ الْمُؤْمِنُونَ، أَوْ
يَدْفَعُ اللَّهُ وَيَأْبِي الْمُؤْمِنُونَ». [انظر:

[٧٢١٧]

5667. Narrated Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ: I visited the Prophet ﷺ while he was having a high fever. I touched him and said, "You have a very high fever." He said, "Yes as much fever as two men of you may have." I said, "You will have a double reward?" He said, "Yes. No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allāh will remove his sins as a tree sheds its leaves."

٥٦٦٧ - حَدَّثَنَا مُوسَىٰ: حَدَّثَنَا
عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا
سُعَيْمَانُ، عَنْ إِبْرَاهِيمَ التَّمِيِّيِّ، عَنْ
الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ ابْنِ مَسْعُودٍ
رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوعَلُ، فَمَسَسْتُهُ فَقُلْتُ:
إِنَّكَ لَتُوعَلُ كَمَا يُوعَلُ رَجُلًا مِنْكُمْ.
قَالَ: أَجَلُ، كَمَا يُوعَلُ رَجُلًا مِنْكُمْ.
قَالَ: لَكَ أَجْرًا؟ قَالَ: «نَعَمْ، مَا
مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مَرَضٌ فَمَا سِوَاهُ
إِلَّا حَظَّ اللَّهُ سَيِّنَاتِهِ كَمَا تَحْظُ الشَّجَرَةُ
وَرَقَّهَا». [راجع: ٥٦٤٧]

5668. Narrated Sa'd: Allāh's Messenger ﷺ came to visit me during my ailment which had been aggravated during *Hajjat-al-Wadā'*. I said to him, "You see how sick I am. I have much property but have no heir except my only daughter. May I give two-third of my property in charity?" He said, "No." I said, "Half of it?" He said, "No." I said, "One-third?" He said, "One-third is too much, for to leave your heirs rich is better than to leave them poor, begging of others. Nothing you spend seeking Allāh's Pleasure but you shall get a reward for it, even for what you put in the mouth of your wife."

٥٦٦٨ - حَدَّثَنَا مُوسَىٰ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ
اللَّهِ ابْنِ أَبِي سَلَمَةَ: أَخْبَرَنَا الزُّهْرَيُّ،
عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ:
جَاءَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّدُنِي مِنْ
وَجْهِ اشْتَدَّ بِي زَمْنَ حَجَّةِ الْوَدَاعِ،
فَقُلْتُ: بَلَغَ بِي مِنَ الْوَجْهِ مَا تَرَى،
وَأَنَا ذُو مَالٍ وَلَا يَرِثُنِي إِلَّا ابْنَةٌ لِي،
أَفَأَصَدِّقُ بِثُلَاثَةِ مَالِي؟ قَالَ: «لَا»،
قُلْتُ: بِالشَّظْرِ؟ قَالَ: «لَا»، قُلْتُ:
الثُّلُثُ؟ قَالَ: «الثُّلُثُ كَثِيرٌ، أَنْ تَدْعَ
وَرَثَتَكَ أَغْيَاءَ خَيْرٍ مِنْ أَنْ تَذَرَّهُمْ عَالَةً

يَتَكَبَّفُونَ النَّاسَ، وَلَنْ تُنْفِقْ نَفْقَةً تَبَغْشِي
بِهَا وَجْهَ اللَّهِ، إِلَّا أَجْرَتَ عَلَيْها،
حَتَّىٰ مَا تَجْعَلُ فِي فِي امْرَأِيكَ». **(١٧) بَابُ قَوْلِ الْمَرِيضِ: قُومُوا**
عَيْ

(17) CHAPTER. The saying of the patient: “Get up from me!”

5669. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا When Allāh’s Messenger ﷺ was on his deathbed and in the house there were some people among whom was ‘Umar bin Al-Khaṭṭāb, the Prophet ﷺ said, “Come, let me write for you a statement after which you will not go astray.” ‘Umar said, “The Prophet ﷺ is seriously ill and you have the Qur’ān ; so the Book of Allāh is enough for us.” The people present in the house differed and quarrelled. Some said, “Go near so that the Prophet ﷺ may write for you a statement after which you will not go astray,” while the others said as ‘Umar said. When they caused a hue and cry before the Prophet ﷺ, Allāh’s Messenger ﷺ said, “Get up (leave me alone).”

Narrated ‘Ubaidullāh : Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا used to say, “It was very unfortunate that Allāh’s Messenger ﷺ was prevented from writing that statement for them because of their disagreement and noise.” (See H.114)

٥٦٦٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامٌ، عَنْ مَعْمَرِ حَمَدَ، حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْرَيِّ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ ﷺ وَفِي الْبَيْتِ رِجَالٌ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، قَالَ النَّبِيُّ ﷺ: «هَلْمٌ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ». قَالَ عُمَرُ: إِنَّ النَّبِيَّ ﷺ قَدْ غَلَبَ عَلَيْهِ الْوَجْعُ، وَعِنْدَكُمُ الْقُرْآنَ، حَسِبْنَا كِتَابَ اللَّهِ. فَاخْتَلَفَ أَهْلُ الْبَيْتِ فَاخْتَصَمُوا، مِنْهُمْ مَنْ يَقُولُ: قَرِئُوا يَكْتُبُ لَكُمُ النَّبِيُّ ﷺ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْتُرُوا الْلَّغْوَ وَالْخِيلَافَ عِنْدَ النَّبِيِّ ﷺ: قَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا».

قَالَ عَبْيَدُ اللَّهِ: وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلُّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ، مِنْ اخْتِلَافِهِمْ وَلَنَطِعُهُمْ. [راجع: ١١٤]

(18) CHAPTER. Whoever took the sick boy (to someone) to invoke Allāh for him.

5670. Narrated As-Sā'ib: My aunt took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! My nephew is ill." The Prophet ﷺ touched my head with his hand and invoked Allāh to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw "*Khatam An-Nubuwwa*" (The Seal of Prophethood) between his shoulders like a button of *Al-Hajala* (a button of a small tent, which some said: egg of a partridge). (See H. 190)

**(١٨) بَابُ مَنْ ذَهَبَ بِالصَّبِيِّ
الْمَرِيضِ لِيُدْعَى لَهُ**

٥٦٧٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنَا حَاتِمٌ هُوَ ابْنُ إِسْمَاعِيلَ، عَنِ الْجُعَيْدِ قَالَ: سَمِعْتُ السَّائِبَ يَقُولُ: ذَهَبَتِي خَالِيَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَجْعٌ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالبَرَكَةِ. ثُمَّ تَوَضَّأَ فَشَرِنَتْ مِنْ وَضُوئِهِ، وَقُمَّتْ خَلْفَ ظَهِيرَهُ، فَنَظَرَتْ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَفَّيْهِ، مِثْلَ زِرِ الْحَجَّةِ. [راجع: ١٩٠]

(١٩) بَابُ تَمَّيِّي الْمَرِيضِ الْمَوْتَ

(19) CHAPTER. The patient's wish for death.

5671. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say:

O Allāh! Keep me alive as long as life is better for me, and let me die if death is better for me'."

٥٦٧١ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شُعبَةُ: حَدَّثَنَا ثَابِتُ الْبَنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : قَالَ التَّيْمُ ﷺ: «لَا يَسْتَمِنُ أَحَدُكُمُ الْمَوْتَ مِنْ ضُرٌّ أَصَابَهُ، إِنَّ كَانَ لَا بُدًّ فَاعْلَمُ فَلَيَقُولُ: اللَّهُمَّ أَخْبِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاءُ خَيْرًا لِي». [انظر: ٧٢٣٣، ٦٣٥١]

٥٦٧٢ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شُعبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: دَخَلْنَا عَلَى حَبَابِ نَعْوَدَهُ، وَقَدْ أَكْتَوَى سَبْعَ كَيَّاً. فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا وَلَمْ تَنْفَعْهُمُ الدُّنْيَا، وَإِنَّ أَصْبَنَا مَا لَا نَجِدُ

5672. Narrated Qais bin Abu Ḥāzim : We went to pay a visit to *Khabbāb* (who was sick) and he had been branded (cauterized) at seven places in his body. He said, "Our companions who died (during the lifetime of the Prophet ﷺ) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no

way to spend it except on the construction of buildings. Had the Prophet ﷺ not forbidden us to wish for death, I would have wished for it.” We visited him for the second time while he was building a wall. He said, “A Muslim is rewarded (in the Hereafter) for whatever he spends except for something that he spends on building.”⁽¹⁾

لَهُ مَوْضِعًا إِلَّا التُّرَابُ، وَلَنُزِّلَ أَنَّ النَّبِيَّ
ﷺ نَهَا نَاهَا أَنْ نَدْعُو بِالْمَوْتِ لَدَعْوَتُ بِهِ.
لَمْ أَئْتَهَا مَرَّةً أُخْرَى وَهُوَ يَبْيَنِي حَائِطًا لَهُ
فَقَالَ: إِنَّ الْمُسْلِمَ لَيُؤْجِرُ فِي كُلِّ شَيْءٍ
يَنْفَعُهُ إِلَّا فِي شَيْءٍ يَجْعَلُهُ فِي هَذَا
الْتُّرَابِ. [انظر: ٦٤٣٩، ٦٣٥٠، ٦٤٣٠، ٦٤٣١]
[٧٢٣٤، ٦٤٣١]

5673. Narrated Abū Hurairah رضي الله عنه that he heard Allāh’s Messenger ﷺ saying, “The good deeds of any person will not make him enter Paradise.” (i.e., None can enter Paradise through his good deeds). They (the Prophet’s Companions) said, “Not even you, O Allāh’s Messenger?” He said, “Not even I, unless Allāh bestows His Favour and Mercy on me.” So be moderate in your religious deeds and do the deeds that are within your ability; and none of you should wish for death, for if he is a gooddoer, he may increase his good deeds, and if he is an evildoer, he may repent to Allāh.”

٥٦٧٣ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي
أَبُو عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«لَنْ يُدْخِلَ أَحَدًا عَمَلَهُ الْجَنَّةَ»،
قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ:
«وَلَا أَنَا إِلَّا أَنْ يَعْمَدَنِي اللَّهُ بِقَضْلٍ
وَرَحْمَةً، فَسَلَّدُوا، وَقَارِبُوا، وَلَا
يَتَمَّنِي أَحَدُكُمُ الْمَوْتَ، إِمَّا مُحِسِّنًا
فَلَعْلَهُ أَنْ يَرْدَادَ خَيْرًا، إِمَّا مُسِينًا
فَلَعْلَهُ أَنْ يَسْتَعْتِبَ». [راجع: ٣٩]

5674. Narrated ‘Āishah رضي الله عنها that she heard the Prophet ﷺ, who was resting against me, saying, “O Allāh! Forgive (excuse) me and bestow Your Mercy on me and let me join with the highest companions (in Paradise).” See Qur’ān (V.4:69)

٥٦٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي
شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ
هِشَامٍ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الْزَّبِيرِ
قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ مُسْتَبِدٌ
إِلَيَّ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي،
وَأَرْحَمْنِي، وَأَلْحِنْنِي بِالرَّفِيقِ الْأَعْلَى».

[راجع: ٤٤٤٠]

(1) (H. 5672) If he spends too much needlessly.

(20) CHAPTER. The invocation for the patient by the one who pays a visit to him.

And Sa'd said: The Prophet ﷺ (came to visit me) and said, "O Allāh! (Please) cure Sa'd."

5675. Narrated 'Āishah: Whenever Allāh's Messenger ﷺ paid a visit to a patient, or a patient was brought to him, he used to invoke Allāh, saying, "Take away the disease, O Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease."

(٢٠) بَابُ دُعَاءِ الْمَائِدِ لِلْمَرِيضِ
وَقَالَتْ عَائِشَةُ بْنُتُ سَعْدٍ، عَنْ أَيْهَا: قَالَ النَّبِيُّ ﷺ «اللَّهُمَّ اشْفِعْ سَعْدًا».

٥٦٧٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَتَى مَرِيضًا، أَوْ أُتْيَ بِهِ إِلَيْهِ، قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «أَذْهِبِ الْبَاسَ، رَبِّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقْمًا».

وَقَالَ عَمْرُو بْنُ أَبِي قَيْمٍ وَإِبْرَاهِيمَ بْنُ طَهْمَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ وَأَبِي الصُّحَى: إِذَا أَتَى الْمَرِيضَ .
وَقَالَ جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الصُّحَى وَحْدَهُ . وَقَالَ: إِذَا أَتَى مَرِيضًا . [انظر: ٥٧٤٣، ٥٧٤٤، ٥٧٥٠]

(21) بَابُ وُضُوءِ الْمَائِدِ لِلْمَرِيضِ

(21) CHAPTER. The performing of ablution by a person who pays a visit to a patient.

5676. Narrated Jābir bin 'Abdullāh: The Prophet ﷺ came to me while I was ill. He performed ablution and threw the remaining water on me (or said, "Pour it on him"). When I came to my senses I said, "O Allāh's Messenger! I have no son or father to be my heir, so how will be my inheritance?" Then the Verse of Inheritance was revealed.

٥٦٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا مَرِيضٌ فَتَوَضَّأَ وَصَبَّ عَلَيَّ، أَوْ قَالَ: «صُبُّوا عَلَيْهِ»، فَعَقَلْتُ فَقُلْتُ: يَا

رَسُولُ اللَّهِ، لَا يَرْثِي إِلَّا كَلَالَةً،
فَكَيْفَ الْمِيرَاثُ؟ فَنَزَّلَتْ آيَةُ
الْفَرَائِصِ . [راجع: ١٩٤]

(٢٢) بَابُ مَنْ دَعَا بِرَفْعِ الْوَبَاءِ
وَالْحُمَّى

(22) CHAPTER. Whoever invoked Allāh to remove epidemics and fever.

5677. Narrated ‘Aishah رضي الله عنها : When Allāh's Messenger ﷺ emigrated to Al-Madīna, Abū Bakr and Bilāl became ill (had a fever). I entered upon them and said, “O my father! How are you? O Bilāl! How are you?” Whenever the fever of Abū Bakr got worse he used to say, “Everybody is staying alive with his people, yet death is nearer to him than his shoe laces.” And whenever fever deserted Bilāl, he would recite (two poetic verses): “Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhir* and *Jalil* (two kinds of good smelling grass). Would that one day I could drink of the water of Majanna, and would that *Shāma* and *Tafil* (two mountains at Makkah) would appear to me!” I went to Allāh's Messenger ﷺ and informed him about that. He said, “O Allāh! Make us love Al-Madīna as much or more than we love Makkah, and make it healthy, and bless its *Ṣā'* and its *Mudd*, and take away its fever and put it in Al-Juhfa.” (See *Hadīth* No. 5654).

٥٦٧٧ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: لَمَّا قَدِيمَ رَسُولُ اللَّهِ ﷺ وُعِكَ أَبُو بَكْرٍ وَبِلَالٌ، قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ: يَا أَبَتْ، كَيْفَ تَجِدُكُمَا؟ وَيَا بِلَالُ، كَيْفَ تَجِدُكُمَا؟ قَالَتْ: وَكَانَ أَبُو بَكْرٍ إِذَا أَخْذَنَهُ الْحُمَّى يَقُولُ :

كُلُّ امْرَئٍ مُصَبَّحٌ فِي أَهْلِهِ وَالْمَوْتُ
أَذْنِي مِنْ شَرَاكِ نَعْلِيهِ
وَكَانَ بِلَالُ إِذَا أُفْلِغَ عَنْهُ يَرْفَعُ
عَيْرَتَهُ فَيَقُولُ :

أَلَا لَيْتَ شَعْرِي هَلْ أَبِيَّنَ لِلَّهِ
بِوَادٍ وَحَوْلِي إِذْخِرٍ وَجَلِيلٍ
وَهَلْ أَرِدْنَ يَوْمًا مِيَاهَ مَجَنَّةَ
وَهَلْ يَيْدُونَ لِي شَامَةً وَظَفَرِيلَ
قَالَ: قَالَتْ عَائِشَةُ: فَجِئْتُ رَسُولَ
اللَّهِ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «اللَّهُمَّ حَبَّ
إِلَيْنَا الْمَدِينَةَ كَحُبَّنَا مَكَّةَ أَوْ أَشَدَّ،
وَصَحَّحْنَا، وَبَارِكْ لَنَا فِي صَاعِهَا
وَمُدْهَنَا، وَانْقُلْ حَمَّانَا فَاجْعَلْهَا
بِالْجُحْفَةِ». [راجع: ١٨٨٩]

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٧٦ - كتاب الطب

(1) CHAPTER. There is no disease that Allāh has sent down except that He also has sent down its treatment.

5678. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “There is no disease that Allāh has sent down except that He also has sent down its treatment.”

(2) CHAPTER. May a man treat a woman or a woman treat a man?

5679. Narrated Rubai‘ bint Mu‘awwidh bin ‘Afra: We used to go for military expeditions along with Allāh’s Messenger ﷺ and provide the people with water, serve them and bring the dead and the wounded back to Al-Madina.

(3) CHAPTER. There is cure in three things.

5680. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said) “Healing is in three things: A gulp of honey, cupping, and branding with fire, (cauterizing). But I forbid my followers to use (cauterization) branding with fire.”

(١) بَابٌ مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

٥٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّنِّي: حَدَّثَنَا أَبُو أَحْمَدَ الرُّبَّرِيُّ: حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ ابْنُ أَبِي حُسْنَى قَالَ: حَدَّثَنَا عَطَاءُ ابْنُ أَبِي رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً».

(٢) بَابٌ: هَلْ يُدَاوِي الرَّجُلُ النِّسَاءَ وَالنِّسَاءُ الرَّجُلَ؟

٥٦٧٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَشْرُبُ بْنُ الْمُفَضْلِ، عَنْ خَالِدِ بْنِ دَكْوَانَ، عَنْ رُبَيْعَ بْنِ مُؤَودَ بْنِ عَفْرَاءَ قَالَ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ سَقِيَ الْفَوْمَ وَنَخْدُمُهُمْ، وَنَرْدُ الْفَتَّلَى وَالْجَرْحَى إِلَى الْمَدِينَةِ. [راجع: ٢٨٨٢]

(٣) بَابٌ: الشِّفَاءُ فِي ثَلَاثَةِ

٥٦٨٠ - حَدَّثَنِي الْحُسَيْنُ: حَدَّثَنَا أَحْمَدُ بْنُ مَنْعِي: حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ: حَدَّثَنَا سَالِمُ الْأَفْطَسُ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «الشِّفَاءُ فِي ثَلَاثَةِ شَرْبَةٍ عَسَلٍ، وَشَرْطَةٍ مِنْ حَبْمٍ، وَكَيْةٍ نَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ». رَفَعَ الْحَدِيثَ.

ورواه القمي، عن أبيث، عن مجاهد، عن ابن عباس عن النبي ﷺ في العسل والحجم. [انظر: ٥٦٨١]

5681. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ said, "Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire)."

٥٦٨١ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا سُرَيْجُ بْنُ يُوسُفَ أَبُو الْحَارِثِ: حَدَّثَنَا مَرْوَانُ بْنُ شُبَّاعٍ، عَنْ سَالِمِ الْأَفْطَسِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّفَاءُ فِي ثَلَاثَةِ: فِي شَرْطَةِ مَحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ كَيْيَةِ بِنَارٍ. وَأَنَّهُ أَمْتَى عَنِ الْكَيْيِ». [راجع: ٥٦٨٠]

(٤) بَابُ الدَّوَاءِ بِالْعَسَلِ، وَقَوْلُ اللَّهِ تَعَالَى: «فِيهِ شَفَاءٌ لِلنَّاسِ» [النحل: ٦٩]

(4) CHAPTER. Treatment with honey, And the Statement of Allāh : "Wherein is healing for men." (V.16:69)

5682. Narrated 'Āishah رضي الله عنها : The Prophet ﷺ used to like Al-Halwa (sweet edible things) and honey.

٥٦٨٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ: كَانَ النَّبِيُّ ﷺ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ. [راجع: ٤٩١٢]

٥٦٨٣ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْفَسِيلِ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ كَانَ فِي شَيْءٍ مِّنْ أَدْوِيَتِكُمْ - أَوْ يَكُونُ فِي شَيْءٍ مِّنْ أَدْوِيَتِكُمْ - خَيْرٌ فَفَيَ شَرْطَةِ

رضي الله عنهما : I heard the Prophet ﷺ saying, "If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization), (one of three) according to that suits the ailment, but I don't like to be (cauterized) branded with fire."

مُحَجَّمٍ، أَوْ شَرِبَةَ عَسَلٍ، أَوْ لَذْعَةَ
بِنَارٍ تُوافِقُ الدَّاءَ، وَمَا أُحِبُّ أَنْ
أَكْتُوَيْ». [انظر: ٥٧٠٤، ٥٦٩٧، ٥٧٠٢]

5684. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: A man came to the Prophet ﷺ and said, "My brother has some abdominal trouble." The Prophet ﷺ said to him "Let him drink honey." The man came for the second time and the Prophet ﷺ said to him, "Let him drink honey." He came for the third time and the Prophet ﷺ said, "Let him drink honey." He returned again and said, "I have done that." The Prophet ﷺ then said, "Allāh has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.

٥٦٨٤ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَاتِدَةَ، عَنْ أَبِي الْمُؤْكِلِ، عَنْ أَبِي سَعِيدٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَخِي يَشْتَكِي بَطْنَهُ، فَقَالَ: «اسْقُوهُ عَسَلًا». ثُمَّ أَتَاهُ الثَّانِيَةَ، فَقَالَ: «اسْقُوهُ عَسَلًا»، ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ: «اسْقُوهُ عَسَلًا». ثُمَّ أَتَاهُ فَقَالَ: فَعَلْتُ، فَقَالَ: «صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَخِيكَ، اسْتَقِيهِ عَسَلًا»، فَسَقَاهُ فَبَرَأَ.

[انظر: ٥٧١٦]

(5) CHAPTER. To treat with the milk of camels.

5685. Narrated Anas رضي الله عنه: Some people were sick and they said, "O Allāh's Messenger! Give us shelter and food". So when they became healthy they said, "The weather of Al-Madina is not suitable for us." So he sent them to Al-Harra with some she-camels of his and said, "Drink of their milk." But when they became healthy, they killed the shepherd of the Prophet ﷺ and drove away his camels. The Prophet ﷺ sent some people in their pursuit. Then he got their hands and feet cut and their eyes were branded with heated pieces of iron. I saw one of them licking the earth with his tongue till he died. (See H. 233)

٥٦٨٥ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سَلَامُ بْنُ مَسْكِينِ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَّى: أَنَّ نَاسًا كَانُوا بِهِمْ سَقَمٌ، قَالُوا: يَا رَسُولَ اللَّهِ، آوِنَا وَأَطْعَمْنَا. فَلَمَّا صَحُوا قَالُوا: إِنَّ الْمَدِينَةَ وَحْمَةً، فَأَنْزَلْلُهُمُ الْحَرَّةَ فِي دَوْدَهُ. فَقَالَ: «اشْرَبُوا مِنْ أَلْبَانِهَا»، فَلَمَّا صَحُوا قَتَلُوا رَاعِيَ النَّبِيِّ ﷺ وَاسْتَأْفُوا ذَوَدَهُ، فَبَعَثَ فِي آثارِهِمْ فَقَطَعَ أَيْدِيهِمْ وَأَرْجُلَهُمْ وَسَمَّرَ أَعْيُنَهُمْ. فَرَأَيْتُ الرَّجُلَ مِنْهُمْ يَكْلُمُ الْأَرْضَ بِلِسَانِهِ حَتَّى يَمُوتَ. [راجع: ٢٢٣]

قال سلام: قُبَّلَنِي أَنَّ الْحَجَاجَ
قال لأنبياء: حَدَّثَنِي بأشد عقوبة عاقبَهُ
النَّبِيُّ ﷺ، فَحَدَّثَهُ بِهَذَا، قُبَّلَ الْحَسَنَ
فَقَالَ: وَدَعْتُ أَنَّهُ لَمْ يُحَدَّثَهُ.

(٦) بَابُ الدَّوَاءِ بِأَبْوَالِ الْإِبْلِ

(6) CHAPTER. To treat with the urine of camels.

5686. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The climate of Al-Madina did not suit some people, so the Prophet ﷺ ordered them to proceed along with his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they proceeded along with the shepherd (and the camels) and drank their (camel's) milk and urine, till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet ﷺ, he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron.

٥٦٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَاسًا اجْتَنَبُوا فِي الْمَدِينَةِ، فَأَمْرَهُمُ النَّبِيُّ ﷺ أَنْ يَلْحَقُوا بِرَاعِيهِ، يَعْنِي الْإِبْلَ، فَيُشَرِّبُوا مِنْ أَلْبَانِهَا وَأَبْوَالَهَا، فَلَحَقُوا بِرَاعِيهِ، فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالَهَا حَتَّى صَلَحَتْ أَبْدَانُهُمْ، فَقَتَلُوا الرَّاعِي وَسَاقُوا الْإِبْلَ، قُبَّلَ النَّبِيُّ ﷺ فَبَعْثَ في طَلَبِهِمْ فَجِيءُوهُمْ فَقُطِعَ أَيْدِيهِمْ وَأَزْجَلُهُمْ وَسَمَّرَ أَغْيَرَهُمْ.

قال قتادة: فَحَدَّثَنِي مُحَمَّدُ بْنُ سَيرِينَ: أَنَّ ذَلِكَ كَانَ قُتْلَ أَنْ تُشَرِّبَ الْحُدُودُ. [راجع: ٢٣٣]

(٧) بَابُ الْحَجَّةِ السَّوْدَاءِ

(7) CHAPTER. (To treat with) black cumin (Nigella seeds).

5687. Narrated Khālid bin Sa'd: We went out and Ghālib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Al-Madina, he was still sick. Ibn Abu 'Atīq came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for 'Aishah has narrated to me

٥٦٨٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ خَالِدٍ بْنَ سَعْدٍ قَالَ: حَرَجْنَا وَمَعْنَا غَالِبٌ بْنُ أَبْجَرَ فَمَرِضَ فِي الطَّرِيقِ، فَقَدِيمَنَا الْمَدِينَةَ وَهُوَ مَرِيضٌ، فَعَادَهُ أَبُو أَبِي

that she heard the Prophet ﷺ saying, 'This black cumin is healing for all diseases except As-Sām.' Aishah asked, 'What is As-Sām?' He ﷺ said, 'Death'.

عَيْقَنَ فَقَالَ لَنَا: عَلَيْكُمْ بِهِذِهِ الْجُبَيْبَةِ
السُّوِدَاءِ، فَخُذُوا مِنْهَا خَمْسًا أَوْ
سَبْعًا فَاسْحَقُوهَا، ثُمَّ اقْطُرُوهَا فِي
أَنْفُو بَقَطَرَاتٍ رَّزِيتٍ فِي هَذَا الْجَانِبِ
وَفِي هَذَا الْجَانِبِ، إِنَّ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا حَدَّثَنِي أَنَّهَا سَمِعَتِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ هَذِهِ الْجَبَّةَ السُّوِدَاءُ
شِفَاءٌ مِّنْ كُلِّ دَاءٍ، إِلَّا مِنَ السَّامِ»،
قُلْتُ: وَمَا السَّامُ؟ قَالَ: الْمَوْتُ.

5688. Narrated Abū Hurairah رضي الله عنه: I heard Allāh's Messenger ﷺ saying, "There is healing in black cumin for all diseases except death."

٥٦٨٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا الْلَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ
شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ
وَسَعِيدُ ابْنُ الْمُسَيْبِ أَنَّ أَبَا هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُمَا أَنَّهُ سَمِعَ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «فِي الْجَبَّةِ
السُّوِدَاءِ شِفَاءٌ مِّنْ كُلِّ دَاءٍ إِلَّا
السَّامِ».

قَالَ ابْنُ شَهَابٍ: وَالسَّامُ:
الْمَوْتُ. وَالْجَبَّةُ السُّوِدَاءُ: الشُّونِيزُ.

(٨) بَابُ التَّلْبِيةِ لِلْمَرِيضِ

(8) CHAPTER. *At-Talbīna* (a kind of porridge prepared from milk, honey and white flour, etc.) for the patient.

5689. Narrated 'Urwa : 'Aishah رضي الله عنها used to recommend *At-Talbīna* for the sick and for such a person as grieved over a dead person. She used to say, "I heard Allāh's Messenger ﷺ saying, '*At-Talbīna* gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief'."

٥٦٨٩ - حَدَّثَنَا جِبَانُ بْنُ مُوسَى:
أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ بْنُ
بَيْزِيدٍ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ،
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّلْبِينِ لِلْمَرِيضِ
وَلِلْمَخْرُونَ عَلَى الْهَالِكِ، وَكَانَتْ
تَقُولُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى

يَقُولُ: إِنَّ التَّلْبِينَةَ تُحِمُّ فُؤادَ
الْمَرِيضِ، وَتَذَهَّبُ بِعَضِ الْحُزْنِ».

[راجع: ٥٤١٧]

5690. Narrated Hishām's father: 'Āishah used to recommend *At-Talbīna* and used to say, "It is disliked (by the patient) although it is beneficial."

٥٦٩٠ - حَدَّثَنَا فَرَوْهُ بْنُ أَبِي
الْمَعْرَاءِ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّهَا
كَانَتْ تَأْمُرُ بِالْتَّلْبِينَةِ وَتَنْهَى: هُوَ
الْبَغْيُضُ النَّافِعُ. [راجع: ٥٤١٧]

(٩) بَابُ السَّعُوطِ

(9) CHAPTER. *Sa'ūt*.^(١)

5691. Narrated Ibn 'Abbās: The Prophet ﷺ was cupped and he paid the wages to the one who had cupped him and then took *Sa'ūt* (medicine sniffed by nose).

٥٦٩١ - حَدَّثَنَا مَعْلَى بْنُ أَسَدٍ:
حَدَّثَنَا وُهَيْبٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ
أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا
عَنِ النَّبِيِّ ﷺ: اخْتَاجَمْ، وَأَعْطَى
الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ. [راجع:
١٨٣٥]

(10) CHAPTER. To sniff the Indian and sea *Qust* (kind of incense).

(١٠) بَابُ السَّعُوطِ بِالْقُسْطِ الْهَنْدِيِّ
وَالْبَعْرِيِّ،
وَهُوَ الْكُسْتُ مِثْلُ الْكَافُورِ،
وَالْقَافُورِ، وَمِثْلُ «الْكُسْطَ» [التكوير:
١١] وَفُسْطَتْ: ثُرِعْتُ، وَفَرَا عَيْدُ
اللَّهِ: قُسْطَتْ.

5692. Narrated Umm Qais bint Mihsan: I heard the Prophet ﷺ saying, "Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy."

٥٦٩٢ - حَدَّثَنَا حَدَّةَ بْنُ
الْفَضْلِ: أَخْبَرَنَا ابْنُ عَيْنَةَ قَالَ:
سَمِعْتُ الزُّهْرِيَّ، عَنْ عَيْبَدِ اللَّهِ عَنْ أَمَّ
قَبَّيْنِ يَنْتَ مَحْصَنِ قَالَ: سَمِعْتُ
النَّبِيِّ ﷺ يَقُولُ: «عَلَيْكُمْ بِهَذَا الْعُودِ
الْهَنْدِيِّ، إِنَّ فِيهِ سَبْعَةَ أَشْفَعَةٍ: يُسْتَعْطَ

(1) (Chap. 9) Any medicine taken by the nose.

بِهِ مِنَ الْعُذْرَةِ، وَيُلَدُّ بِهِ مِنْ ذَاتِ
الجَنْبِ». [انظر: ٥٧١٣، ٥٧١٥،
٥٧١٨]

5693. Once I (Umm Qais) went to Allāh's Messenger ﷺ with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine. (See H.223)

(11) CHAPTER. What time one should be cupped.

Abū Mūsā was cupped at night.

5694. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ was cupped while he was fasting.

(12) CHAPTER. To be cupped while on a journey or while in a state of *Ihrām*.

Ibn Buhaina narrated that on the authority of the Prophet ﷺ.

5695. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ was cupped while he was in a state of *Ihrām*.

(13) CHAPTER. To be cupped (as a treatment) for a disease.

5696. Narrated Anas رَضِيَ اللَّهُ عَنْهُ that he was asked about the wages of the one who cups others. He said, "Allāh's Messenger ﷺ was cupped by Abū Taiba, to whom he gave two *ṣā'* of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet ﷺ said, "The best medicines you may treat yourselves with are cupping and sea

٥٦٩٢ - وَدَخَلْتُ عَلَى النَّبِيِّ ﷺ
بَابِنْ لِي لَمْ يَأْكُلِ الطَّعَامَ، فَبَالَّا عَلَيْهِ،
فَدَعَا بِمَاءٍ فَرَشَ عَلَيْهِ. [راجع: ٢٢٣]

(11) بَابٌ : أَيَّةً سَاعَةً يَحْتَجِمُ،
وَاحْتَجَمَ أَبُو مُوسَى لَنَلَّا.

٥٦٩٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبْيُوبُ، عَنْ
عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ
النَّبِيِّ ﷺ وَهُوَ صَائِمٌ. [راجع: ١٨٣٥]

(12) بَابُ الْحَجْمِ فِي السَّفَرِ
وَالْأَخْرَامِ،

قَالَهُ أَبْنُ بُحَيْنَةَ، عَنِ النَّبِيِّ ﷺ.

٥٦٩٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
سُفِيَّانُ، عَنْ عَمْرُو، عَنْ طَاوُسٍ
وَعَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ
النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ١٨٣٥]

(13) بَابُ الْحِجَامَةِ مِنَ الدَّاءِ

٥٦٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ
قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا حُمَيْدٌ
الظَّوَيلُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ
سُئِلَ عَنْ أَجْرِ الْحَجَامِ، فَقَالَ:
احْتَجَمَ رَسُولُ اللَّهِ ﷺ، حَجَّمَهُ أَبُو
طَيْبَةَ، وَأَعْطَاهُ صَاعَيْنِ مِنْ طَعَامٍ وَكَلَّمَ

incense.” He added, “You should not torture your children by treating tonsillitis by pressing the tonsils (or the palate with the finger), but use incense.”

مَوَالِيَهُ فَخَفَقُوا عَنْهُ، وَقَالَ: «إِنَّ أَمْثَلَ مَا تَدَاوِيْتُمْ بِهِ الْجَمَامَهُ وَالْقُسْطُ الْبَخْرِيُّ»، وَقَالَ: «لَا تُعَذِّبُوا صِنْيَانَكُمْ بِالْعَمَزِ مِنَ الْعَدْرَهِ، وَعَلَيْكُمْ بِالْقُسْطِ». [راجع: ٢١٠٢]

5697. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ that he paid Al-Muqanna’ a visit during his illness and said, “I will not leave till he gets cupped, for I heard Allāh’s Messenger ﷺ saying, “There is healing in cupping.”

٥٦٩٧ - حَدَّثَنَا سَعِيدُ بْنُ ثَلِيلٍ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو وَغَيْرُهُ: أَنَّ بُكَيْرًا حَدَّهُ: أَنَّ عَاصِمَ بْنَ عُمَرَ بْنَ قَتَادَهُ حَدَّهُ: أَنَّ جَابِرًا بْنَ عَنْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَادَ الْمُقْعَنَ ثُمَّ قَالَ: لَا أَبْرُخُ حَتَّى تَحْتَجِمَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَسْأَلُهُ يَقُولُ: «إِنَّ فِيهِ شِفَاءً». [راجع: ٥٦٨٣]

(14) CHAPTER. Cupping on the head.

5698. Narrated ‘Abdullāh bin Buhaina : Allāh’s Messenger ﷺ was cupped on the middle of his head at Lahye Jamal on his way to Makkah while he was in a state of *Ihrām*.

٥٦٩٨ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي سُلَيْمَانُ، عَنْ عَلْقَمَهَ: أَنَّهُ سَمِعَ عَنْدَ الرَّحْمَنِ الْأَعْرَجَ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ بُحَيْنَهُ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ يَسْأَلُهُ احْتَجَمَ بِلْحَيْنِ جَمِيلٍ مِنْ طَرِيقِ مَكَّهَ، وَهُوَ مُحْرَمٌ، فِي وَسَطِ رَأْسِهِ.

5699. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُما that Allāh’s Messenger ﷺ was cupped on his head.

٥٦٩٩ - وَقَالَ الْأَنْصَارِيُّ: أَخْبَرَنَا هِشَامُ بْنُ حَسَانَ: حَدَّثَنَا عِكْرِمَهُ عَنْ ابْنِ عَبَّاِسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ يَسْأَلُهُ احْتَجَمَ فِي رَأْسِهِ. [راجع: ١٨٣٥]

(15) CHAPTER. To perform the operation of cupping for treating unilateral or bilateral headache.

١٥) بَابُ الْحَجْمِ مِنَ الشَّقِيقَةِ وَالصُّدَاعِ

5700. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ was cupped on his head for an ailment he was suffering from while he was in a state of *Ihrām*, at a water place called Lahye Jamal.

٥٧٠٠ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ فِي رَأْسِهِ وَمُوْهَرْ مُحْرَمٌ، مِنْ وَجْهٍ كَانَ بِهِ، يَمَاءِ يُقَالُ لَهُ: لَخْيُ جَمَلٍ . [راجع: ١٨٣٥]

5701. Ibn ‘Abbās further said: Allāh’s Messenger ﷺ was cupped on his head for unilateral headache while he was in a state of *Ihrām*.

٥٧٠١ - وَقَالَ مُحَمَّدُ بْنُ سَوَاءً: أَخْبَرَنَا هِشَامٌ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَهُوَ مُحْرَمٌ فِي رَأْسِهِ، مِنْ شَفِيقَةَ كَانَتْ بِهِ . [راجع: ١٨٣٥]

5702. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ : I heard the Prophet ﷺ saying, “If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded”.

٥٧٠٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِيَّ: حَدَّثَنَا ابْنُ الْعَسِيلِ: حَدَّثَنِي عَاصِمُ بْنُ عُمَرَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِّنْ أَذْوَاتِكُمْ خَيْرٌ فَفِي شَرْبَةِ عَسَلٍ، أَوْ شَرْنَطَةِ مِحْجَمٍ، أَوْ لَذْعَةِ مِنْ نَارٍ. وَمَا أُحِبُّ أَنْ أَكْتُوْيَ» . [راجع: ٥٦٨٣]

(16) CHAPTER. To get one's head shaved because of some ailment.

(١٦) بَابُ الْحَلْقِ مِنَ الْأَدَى

5703. Narrated Ka'b bin ‘Ujrah: The Prophet ﷺ came to me during the period of Al-Hudaibiya, while I was lighting fire underneath a cooking pot and lice were falling down from my head. He said, “Do your lice hurt you?” I said, “Yes.” He said, “Shave your head and observe *Saum* (fast) for three days or feed six poor persons or slaughter a sheep as a sacrifice.”

٥٧٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ، عَنْ أَئُوبَ قَالَ: سَوْغَتْ مُجَاهِدًا، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ ابْنِ عُجْرَةَ قَالَ: أَتَى عَلَيَّ النَّبِيُّ ﷺ زَمَنَ الْحُدَيْبِيَّةِ وَأَنَا أُوقَدُ تَحْتَ بُرْمَةٍ وَالْقَمْلُ يَتَاثَرُ عَنْ رَأْسِيِّ، فَقَالَ: «أَئُؤْذِيْكَ هَوَامِكَ؟» قُلْتُ: نَعَمْ،

قال: «فَالْخِلْقُ وَصُمْ ثَلَاثَةِ أَيَّامٍ، أَوْ أَطْعَمْ سَيْنَةً، أَوِ اسْكُ نَسِيْكَةً». قال أَبُوبُ: لَا أَدْرِي بِأَيْتِهِ بَدْأًا. [راجع:

[١٨١٤]

(17) CHAPTER. Whoever gets himself branded (cauterized) or branded (cauterized) someone else, and the superiority of one who does not get branded (cauterized).

5704. Narrated Jābir: The Prophet ﷺ said, "If there is any healing in your medicines then it is a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded."

5705. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ said, "Nations were displayed before me; one or two Prophets would pass by along with a few followers. A Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, 'Who are they? Are they my followers?' It was said, 'No. It is Moses and his followers.' It was said to me, 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look this way and that way in the vastness of the horizon! Behold! There was a multitude filling the horizon,' It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning'." Then the Prophet ﷺ entered his house without telling

(١٧) بَابٌ مَنِ اكْتَوَى أَوْ كَوَى
غَيْرَهُ، وَفَضْلٌ مَنْ لَمْ يَكُنْ

٥٧٠٤ - حَدَّثَنَا أَبُو الْوَلِيدِ هَشَّامٌ
بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
بْنُ سُلَيْمَانَ ابْنِ الْعَسِيلِ: حَدَّثَنَا
عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ قَالَ: سَمِعْتُ
جَابِرًا عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ كَانَ
فِي شَيْءٍ مِنْ أَذْوَاتِكُمْ شِفَاءً، فَقَيِّ
شَرْطَةً بِخَجْمٍ، أَوْ لَذْعَةً بِنَارٍ، وَمَا
أَحِبُّ أَنْ أَكْتُوَى». [راجع: ٥٦٨٣]

٥٧٠٥ - حَدَّثَنَا عُمَرَانُ بْنُ
مَيْسِرَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا
حُصَيْنٌ، عَنْ عَامِرٍ، عَنْ عُمَرَانَ بْنِ
حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَا رُقْبَةٌ
إِلَّا مِنْ عَيْنٍ أَوْ حُمَّةٍ. فَذَكَرَهُ لِسَعِيدِ
بْنِ جُبَيْرٍ فَقَالَ: حَدَّثَنَا ابْنُ عَبَّاسَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «عَرَضْتُ عَلَيَّ
الْأُمُّمُ فَجَعَلَ النَّبِيُّ وَالنَّبِيُّانُ يَمْرُونَ،
مَعَهُمُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ،
حَتَّى وَقَعَ فِي سَوَادِ عَظِيمٍ. قَلْتُ: مَا
هَذَا؟ أَمْتَيْ هَذِهِ؟ قَيْلَ: بَلْ هَذَا
مُوسَى وَقَوْمُهُ، قَيْلَ: انْظُرْ إِلَى

his Companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allāh and followed His Messenger; therefore those people are either ourselves or our children

are born in the Islāmic era, for we were born in the Pre-Islāmic Period of Ignorance." When the Prophet ﷺ heard of that, he came out and said, "Those people are those who do not treat themselves with *Ruqya*, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord." On that 'Ukāsha bin Miḥṣan said, "Am I one of them, O Allāh's Messenger?" The Prophet ﷺ said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet ﷺ said, 'Ukāsha has preceded you.'

الأُفْقِ ، فَإِذَا سَوَادَ يَمْلأُ الْأُفْقَ ، ثُمَّ قِيلَ لِي : انْظُرْ هَاهُنَا وَهَاهُنَا - فِي أَفَاقِ السَّمَاءِ - فَإِذَا سَوَادَ قَدْ مَلَأَ الْأُفْقَ . قِيلَ : هَذِهِ أُمَّتُكَ ، وَيَدْخُلُ الْجَنَّةَ مِنْ هُؤُلَاءِ سَبْعُونَ أَلْفًا بَغْيَرِ حِسَابٍ» . ثُمَّ دَخَلَ وَلَمْ يُبَيِّنْ لَهُمْ ، فَأَفَاقَتِ الْقَوْمُ وَقَالُوا : نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ وَاتَّبَعْنَا رَسُولَهُ ، فَتَحْنَ هُمْ أَوْ أَوْلَادُنَا الَّذِينَ وُلِّدُوا فِي الإِسْلَامِ ، فَإِنَّا وَلَدْنَا فِي الْجَاهِلِيَّةِ ، فَبَلَغَ الَّبَيْنِ بَلَغَ فَخَرَجَ فَقَالَ : «هُمُ الَّذِينَ لَا يَسْتَرْفُونَ وَلَا يَتَطَيِّرُونَ وَلَا يَكُونُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» . فَقَالَ عُكَاشَةُ بْنُ مَخْصَنٍ : أَمِنْتُهُمْ أَنَا يَا رَسُولَ اللَّهِ؟ قَالَ : «نَعَمْ» ، فَقَامَ آخَرُ . فَقَالَ : أَمِنْتُهُمْ أَنَا؟ قَالَ : «سَبَقَكَ بِهَا عُكَاشَةُ» . [راجع : ٣٤١٠]

(١٨) بَابُ الْإِثْمِ وَالْكُхْلِ مِنَ الرَّمَدِ ،

فِيهِ عَنْ أُمَّ عَطِيَّةَ .

٥٧٠٦ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ شُعْبَةَ قَالَ : حَدَّثَنِي حُمَيْدُ بْنُ نَافِعٍ ، عَنْ زَيْنَبَ ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ امْرَأَ تُوفِيَ زَوْجُهَا فَاسْتَكْثَرَ عَيْنَهَا ، فَذَكَرُوهَا لِلنَّبِيِّ بَلَغَ وَذَكَرُوا لَهُ الْكُخْلَ ، وَأَنَّهُ يُخَافُ عَلَى عَيْنِهَا . فَقَالَ : «لَقَدْ كَانَتْ إِنْدَاهُكَنَّ تَمَكُّثٌ فِي بَيْتِهَا فِي شَرِّ

18) CHAPTER. To treat ophthalmia (inflammation or soreness of the eyes) with antimony or kohl.

Umm 'Aṭiyya narrated this.

5706. Narrated Umm Salama : رَضِيَ اللَّهُ عَنْهَا The husband of a lady died and her eyes became sore and the people mentioned her story to the Prophet ﷺ. They asked him whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, "Previously, when one of you was bereaved of her husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should observe the prescribed period 'Iddah) for

four months and ten days." (See H. 5336)

أَخْلَاصِهَا - أُوْفَى بِأَخْلَاصِهَا فِي شَرَبِ
بَيْتِهَا - فَإِذَا مَرَّ كَلْبٌ رَمَتْ بَعْرَةً،
فَلَا، أَرْبَعَةً أَشْهُرٍ وَعَشْرًا». [راجع:
٥٣٣٦]

(19) CHAPTER. Leprosy.

5707. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "(There is) no 'Adwā (no contagious disease is conveyed without Allāh's Permission), nor Tiyara [nor is there any bad omen (from birds)], nor (is there any) Hāma, Ṣafar, and one should run away from the leper as one runs away from a lion.". ⁽¹⁾ (See H. 5717 and its Chap. 25, H. 5753 and its Chap. 43, and also see H. 5757 and its Chap. 45)

(20) CHAPTER. Al-Mann heals eye diseases.

5708. Narrated Sa'īd bin Zaid : I heard the Prophet ﷺ saying, *Al-Kam'a* (truffles)are like *Mann* (i.e they grow naturally without man's care) and their water heals eye diseases." (See H. 4478)

٥٧٠٧ - وَقَالَ عَمَانُ: حَدَّثَنَا سَلِيمُ ابْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدُوٍّ وَلَا طَيْرَةٍ، وَلَا هَامَةٍ وَلَا صَفَرَ». وَفَرَّ مِنَ الْمَجْدُومِ كَمَا تَفَرَّ مِنَ الْأَسَدِ». [انظر:
٥٧٧٥، ٥٧٧٣، ٥٧٧٠، ٥٧٥٧، ٥٧١٧]

٥٧٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُقْنَى: حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شُعبَةُ، عَنْ عَبْدِ الْمَلِكِ: سَمِعْتُ عَمْرَو بْنَ حُرَيْثَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْكَنَّاءُ مِنَ الْمَنْ، وَمَا وَهَا شِفَاءً
لِلْعَيْنِ». [راجع: ٤٤٧٨]

وَقَالَ شُعبَةُ: وَأَخْبَرَنِي الْحَكَمُ، عَنِ الْحَسَنِ الْعَرَنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثَ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ. قَالَ شُعبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ لَمْ أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ
الْمَلِكِ.

(21) CHAPTER. Al-Ladūd (the medicine

(21) بَابُ الْلَّدُودِ

(1) (H. 5707) Please see for details *Fath Al-Bari*.

which is poured or inserted into one side of a patient's mouth).

5709, 5710, 5711. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا and 'Āishah رَضِيَ اللَّهُ عَنْهَا: Abū Bakr رَضِيَ اللَّهُ عَنْهُ kissed (the forehead of) the Prophet ﷺ when he was dead.

عليٌّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِنِ عَبَّاسٍ وَعَائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَبْلَ النَّبِيِّ ﷺ وَهُوَ مَيْتٌ. [راجع: ١٢٤١]

[٤٤٥٦، ١٢٤٢]

5712. 'Āishah added: We poured medicine in one side of the Prophet's mouth during his illness but he started waving us not to insert the medicine into his mouth. We said, "He dislikes the medicine as a patient usually does." But when he improved and felt a little better he said, "Did I not forbid you to put medicine (by force) in the side of my mouth?" We said, "We thought it was just because a patient usually dislikes medicine." He ﷺ said, "None of those who are in the house but will be forced to pour medicine in the side of his mouth while I am watching, except Al-'Abbās, for he had not witnessed your deed." (See H.4458)

لَدَنَاهُ فِي مَرَضِهِ فَجَعَلَ يُشَبِّرُ إِلَيْنَا أَنْ لَا تَلْدُونِي، فَقُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدواءِ، فَلَمَّا أَفَاقَ قَالَ: «أَلَمْ أَنْهَكُمْ أَنْ تَلْدُونِي؟» فَقُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدواءِ، فَقَالَ: «لَا يَقْنَى فِي الْبَيْتِ أَحَدٌ إِلَّا لَدَّ وَأَنْظُرْ، إِلَّا عَبَّاسٌ فَإِنَّهُ لَمْ يَشَهِدْكُمْ». [راجع: ٤٤٥٨]

5713. Narrated Umm Qais: I went to Allāh's Messenger ﷺ along with a son of mine whose palate and tonsils I had pressed with my finger as a treatment for a (throat and tonsil) disease. The Prophet ﷺ said, "Why do you pain your children by pressing their throats! Use *Al-'Ud Al-Hindi* (certain Indian incense) for it cures seven diseases, one of which is pleurisy. It is used as a snuff for treating throat and tonsil disease and it is inserted into one side of the mouth

عليٌّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ عَنْ أُمَّ قَبَّينَ قَالَتْ: دَخَلْتُ بَابَنِ لَيْ عَلَى رَسُولِ اللَّهِ ﷺ وَقَدْ أَعْفَقْتُ عَنْهُ مِنَ الْعَذْرَةِ فَقَالَ: «عَلَامَ تَدْعَرْنَ أُولَادَكُنَّ بِهَذَا الْعَلَاقِ؟ عَلَيْكُنَّ بِهَذَا الْعُودِ

of one suffering from pleurisy."

الهندي فـإـنـ فـيـهـ سـبـعـةـ أـشـفـيـةـ،ـ مـنـهـاـ ذاتـ الجـنـبـ يـسـعـطـ مـنـ العـذـرـةـ،ـ وـيـلـدـ منـ ذاتـ الجـنـبـ».ـ فـسـعـتـ الزـهـريـ يـقـولـ:ـ بـيـنـ لـنـاـ اـثـنـيـنـ،ـ وـلـمـ يـبـيـنـ لـنـاـ خـمـسـةـ.ـ قـلـتـ لـسـفـيـانـ:ـ إـنـ مـعـمـراـ يـقـولـ:ـ أـغـلـقـتـ عـلـيـهـ،ـ قـالـ:ـ لـمـ يـحـفـظـ،ـ إـنـماـ قـالـ:ـ أـغـلـقـتـ عـنـهـ،ـ حـفـظـهـ مـنـ فـيـ الزـهـريـ.ـ وـوـصـفـ سـفـيـانـ الـعـلـامـ يـحـنـكـ بـالـاصـبـعـ وـأـدـخـلـ سـفـيـانـ فـيـ حـنـكـهـ،ـ إـنـماـ يـعـنـيـ رـفـعـ حـنـكـهـ بـاـضـبـعـهـ،ـ وـلـمـ يـقـلـ:ـ أـغـلـقـواـ عـنـهـ شـيـئـاـ.ـ [راجع:ـ ٥٦٩٢ـ]

(٢٢) بـابـ :

٥٧١٤ - حدثنا يـثـرـ بـنـ مـحـمـدـ:ـ أـخـبـرـنـاـ عـبـدـ اللهـ:ـ أـخـبـرـنـاـ مـعـمـرـ وـيـوـسـعـ:ـ قـالـ الزـهـريـ:ـ أـخـبـرـنـيـ عـيـدـ اللهـ بـنـ عـيـدـ اللهـ بـنـ عـتـيـةـ:ـ أـنـ عـائـشـةـ رـضـيـ اللهـ عـنـهـ زـوـجـ النـبـيـ ﷺـ قـالـتـ:ـ لـمـ تـقـلـ رـسـوـلـ اللهـ ﷺـ وـاشـتـدـ وـجـعـهـ أـسـتـأـدـ أـزـوـاجـهـ فـيـ أـنـ يـمـرـضـ فـيـ بـيـتـيـ،ـ فـأـذـنـ لـهـ فـخـرـجـ بـيـنـ رـجـلـيـنـ تـخـطـرـ رـجـلـاـ فـيـ الـأـرـضـ بـيـنـ عـبـاسـ وـأـخـرـ،ـ فـأـخـبـرـتـ اـبـنـ عـبـاسـ قـالـ:ـ هـلـ تـدـرـىـ مـنـ الرـجـلـ الـأـخـرـ الـذـيـ لـمـ تـسـمـ عـائـشـةـ؟ـ قـلـتـ:ـ لـاـ،ـ قـالـ:ـ هـوـ عـلـيـهـ.ـ قـالـتـ عـائـشـةـ:ـ فـقـالـ النـبـيـ ﷺـ بـعـدـمـاـ دـخـلـ بـيـتـهـ وـاشـتـدـ بـهـ وـجـعـهـ:ـ هـرـيـقـوـاـ عـلـيـهـ مـنـ سـبـعـ قـرـبـ لـمـ تـحـلـلـ أـوـكـيـتـهـنـ

(22) CHAPTER:

5714. Narrated 'Aishah, the wife of the Prophet ﷺ: When the health of Allāh's Messenger ﷺ deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated in my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between 'Abbās and another man. (The subnarrator told Ibn 'Abbās who said: Do you know who was the other man whom 'Aishah did not mention? The subnarrator said: No. Ibn 'Abbās said: It was 'Alī). 'Aishah added: When the Prophet ﷺ entered my house and his disease became aggravated, he said, "Pour on me seven water-skins full of water (the tying ribbons of which had not been untied) so that I may give some advice to the people." So we made him sit in a tub belonging to Hafṣa, the wife of the Prophet ﷺ and started pouring water on him from those waterskins till he waved us to stop. Then he went out to the people and led them

in *Salāt* (prayer) and delivered a *Khuṭba* (religious speech) before them.

لَعَلِي أَعْهُدُ إِلَى النَّاسِ». قَالَتْ: فَأَجْلَسْنَاهُ فِي مِخْضَبِ الْحَفْصَةِ رَوَجَ النَّبِي ﷺ ثُمَّ طَفَقْنَا نَصْبُ عَلَيْهِ مِنْ تِلْكَ الْقَرَبِ حَتَّى جَعَلَ يُشَيرُ إِلَيْنَا أَنْ قَدْ فَعَلْنَا، قَالَتْ: وَخَرَجَ إِلَى النَّاسِ، فَصَلَّى بِهِمْ وَخَطَبَهُمْ.

[راجع: ١٩٨]

(23) CHAPTER. *Al-'Udhra* (throat or tonsil diseases).

5715. Narrated Umm Qais that she took to Allāh's Messenger ﷺ one of her sons whose palate and tonsils she had pressed because he had throat trouble. The Prophet ﷺ said, "Why do you pain your children by getting the tonsils and palate pressed like that? Use *Al-'Ud Al-Hindi* (certain Indian incense) for it cures seven diseases one of which is pleurisy."

٥٧١٥ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْيَدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ أُمَّ قَيْسَيْنِ بَثَتْ مِحْصَنَ الْأَسْدِيَّةَ، أَسَدَ حُزَيْمَةَ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى الَّتِي بَابَتْنَاهُنَّ النَّبِيَّ ﷺ، وَهِيَ أَخْتُ عُكَاشَةَ، أَخْبَرَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بَابِنَ لَهَا قَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ، فَقَالَ النَّبِيُّ ﷺ: «عَلَامَ تَدْعَرْنَ أُولَادَكُنَّ بِهَذَا الْعِلَاقِ؟ عَلَيْكُمْ بِهَذَا الْعُودُ الْهِنْدِيُّ فَإِنَّ فِيهِ سَبْعَةً أَشْفَيَّةً، مِنْهَا ذَاتُ الْجَنْبِ»، يُرِيدُ الْكُسْتَ، وَهُوَ الْعُودُ الْهِنْدِيُّ. وَقَالَ يُونُسُ وَإِسْحَاقُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ: عَلَقْتُ عَلَيْهِ. [راجع: ٥٦٩٢]

(24) CHAPTER. The treatment for a person suffering from diarrhea.

5716. Narrated Abū Sa'īd : A man came to the Prophet ﷺ and said, "My brother has got

(24) بَابُ دَوَاءِ الْمَبْطُونِ

٥٧١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ:

loose motions.” The Prophet ﷺ said, “Let him drink honey.” The man again (came) and said, “I made him drink (honey) but that made him worse.” The Prophet ﷺ said, “Allāh has said the Truth, and the abdomen of your brother has told a lie.” (See *Hadīth* No.5684)

حدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَاتِدَةَ، عَنْ أَبِي الْمُؤْكِلِ، عَنْ أَبِي سَعِيدٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَخِي اسْتَطَلَقَ بَطْنَهُ، فَقَالَ: «اسْقِهِ عَسْلًا»؛ فَسَقَاهُ، فَقَالَ: إِنِّي سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا. فَقَالَ: «صَدَقَ اللَّهُ وَكَذَّبَ بَطْنُ أَخِيكَ». تَابَعَهُ النَّضِيرُ عَنْ شُعْبَةَ. [راجع: ٥٦٨٤]

(٢٥) بَابٌ: لَا صَفَرَ، وَهُوَ دَاءٌ يَأْخُذُ الْبَطْنَ

٥٧١٧ - حَدَّثَنَا عَبْدُ الرَّزِيزِ بْنَ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ أَبْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةُ بْنُ عَبْدِ الرَّحْمَنِ وَعَيْرَةً: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا عَدُوِي وَلَا صَفَرٌ وَلَا هَامَةً». فَقَالَ أَغْرَائِي: يَا رَسُولَ اللَّهِ، فَمَا يَا إِلَيْيِ تَكُونُ فِي الرَّمَلِ كَانَهَا الظِّباءُ فَيَأْتِي الْبَعِيرُ الْأَجْرَبُ فَيَدْخُلُ بَيْنَهَا فَيَجْرِبُهَا، فَقَالَ: «فَمَنْ أَعْدَى الْأَوَّلَ؟». رَوَاهُ الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ، وَسَيَّانٍ بْنِ أَبِي سَيَّانٍ. [راجع: ٥٧٠٧]

(٢٦) بَابُ ذَاتِ الْجَنْبِ

٥٧١٨ - حَدَّثَنَا مُحَمَّدُ: أَخْبَرَنَا عَنَّابُ بْنُ بَشِيرٍ، عَنْ إِسْحَاقَ، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَنَّ أُمَّ قَيْسِ بْنَتِ مِنْحَصِّينَ،

(25) CHAPTER. There is no *Safar* (i.e. it is not a contagious disease). *Safar* is a disease that afflicts the abdomen. [See *Fath Al-Bārī*]

5717. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, “There is no ‘Adwā (no disease is conveyed from the sick to the healthy without Allāh's Permission), nor *Safar*, nor *Hāma*.” A bedouin stood up and said, “Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange.” The Prophet ﷺ said, “Then who conveyed the (mange) disease to the first one?”. (See H. 5707)

(26) CHAPTER. Pleurisy.

5718. Narrated Umm Qais that she took to Allāh's Messenger ﷺ one of her sons whose palate and tonsils she had pressed to treat a throat trouble. The Prophet ﷺ said, “Be afraid of Allāh! Why do you pain your children by having their tonsils pressed like

that? Use *Al-'Ud Al-Hindī* (a certain Indian incense) for it cures seven diseases, one of which is pleurisy.”

وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى الَّتِي
بَايَعَنَ رَسُولَ اللَّهِ ﷺ، وَهِيَ أُخْثُ
عُكَاشَةَ بْنِ مُحْصَنٍ: أَخْبَرَتْهُ أَنَّهَا أَتَتْ
رَسُولَ اللَّهِ ﷺ بَابِنَ لَهَا قَدْ عَلِقَتْ
عَلَيْهِ مِنَ الْعُدْرَةِ، فَقَالَ: «اَتَقُوا اللَّهَ،
عَلَامَ تَدْعَرُنَّ اُولَادَكُنَّ بِهَذِهِ الْاعْلَاقِ؟
عَلَيْكُمْ بِهَذَا الْعُودِ الْهَنْدِيِّ إِنَّ فِيهِ
سَبْعَةَ أَشْفَفَيْةً، وَمِنْهَا ذَاتُ الْجَنْبِ»،
يُرِيدُ الْكُنْسَتَ، يَعْنِي الْفُسْطَةِ. قَالَ:
وَهِيَ لُغَةٌ. [راجع: ٥٦٩٢]

5719, 5720, 5721. Narrated Anas bin Mālik: Allāh's Messenger ﷺ allowed one of the *Anṣār* families to treat persons who have taken poison and also who are suffering from ear ailment with *Rugya*. Anas added: I got myself branded (cauterized) for pleurisy, when Allāh's Messenger ﷺ was still alive. Abū Ṭalḥa, Anas bin An-Naḍr and Zaid bin Thābit witnessed that, and it was Abū Ṭalḥa who branded (cauterized) me.

عَارِمٌ: حَدَّثَنَا حَمَّادٌ قَالَ: قُرِئَ عَلَى
أَيُوبَ مِنْ كُتُبِ أَبِي قِلَابَةَ، مِنْهُ مَا
حَدَّثَ بِهِ، وَمِنْهُ مَا قُرِئَ عَلَيْهِ، وَكَانَ
هَذَا فِي الْكِتَابِ عَنْ أَنَّهِ: أَنَّ أَبَا
طَلْحَةَ وَأَبْنَاءَ ابْنِ النَّضْرِ كَوِيَاهُ، وَكَوِيَاهُ
أَبْوَ طَلْحَةَ بِيَدِهِ. [انظر: ٥٧٢١]

وَقَالَ عَبَادُ بْنُ مَنْصُورٍ، عَنْ
أَيُوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَّهِ بْنُ
مَالِكٍ قَالَ: أَذِنَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ
بَيْتِ مِنَ الْأَنْصَارِ أَنْ يَرْفَعُوا مِنَ الْحُمَّةِ
وَالْأَدْنِ. قَالَ أَنَّسٌ: كُوِيتُ مِنْ ذَاتِ
الْجَنْبِ وَرَسُولُ اللَّهِ ﷺ حَيٌّ،
وَشَهَدَنِي أَبُو طَلْحَةَ وَأَنَّسُ بْنُ النَّضْرِ
وَزَيْدُ بْنُ ثَابِتَ، وَأَبُو طَلْحَةَ كَوَانِي.

[راجع: ٥٧١٩]

(٢٧) **بَابُ حَرْقِ الْحَصِيرِ لِيَسْدَدَ بِهِ**
اللَّمْ

(27) CHAPTER. To burn a mat made of palm-tree leaves (and put its ashes into a wound) to stop bleeding.

5722. Narrated Sahl bin Sa'd As-Sâ'idi: When the helmet broke on the head of the Prophet ﷺ and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uhud), 'Alî used to bring water in his shield while Fâtima was washing the blood off his face. When Fâtima رضي الله عنها saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it (the burnt ashes) on the wound of Allâh's Messenger ﷺ, whereupon the bleeding stopped.

٥٧٢٢ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: لَمَّا كُسِرَتْ عَلَى رَأْسِ النَّبِيِّ ﷺ الْبَيْضَةُ، وَأَدْمَى وَجْهَهُ، وَكُسِرَتْ رَبَاعِيَّتُهُ، وَكَانَ عَلَيْهِ يَحْتَفِظُ بِالْمَاءِ فِي الْمِجَنِ وَجَاءَتْ فَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ. فَلَمَّا رَأَتْ فَاطِمَةً - عَلَيْهَا السَّلَامُ - الدَّمَ يَرِيدُ عَلَى الْمَاءِ كَثْرَةً عَمَدَتْ إِلَى حَصِيرٍ فَأَخْرَقَتْهَا وَأَلْصَقَتْهَا عَلَى جُنْحِ رَسُولِ اللهِ ﷺ فَرَقَ الدَّمُ. [راجع: ٢٤٣]

(28) CHAPTER. Fever is from the heat of Hell.

5723. Narrated Nâfi': 'Abdullâh bin 'Umar said, "The Prophet ﷺ said, 'Fever is from the heat of Hell, so abate fever, with water'."

Nâfi' added: 'Abdullâh used to say, "O Allâh! Relieve us from the punishment," (when he suffered from fever).

٥٧٢٣ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحٍ جَهَنَّمَ، فَأَطْفُلُوهَا بِالْمَاءِ». [٣٢٦٤]

قالَ نَافِعٌ: وَكَانَ عَبْدُ اللهِ يَقُولُ: أَكْشِفُ عَنَّا الرُّجْزَ. [راجع: ٣٢٦٤]

5724. Narrated Fâtima bint Al-Mundhir: Whenever a lady suffering from fever was brought to Asmâ' bint Abû Bakr, she used to invoke Allâh for her and then sprinkle some water on her body at the chest and say, "Allâh's Messenger ﷺ used to order us to abate fever with water."

٥٧٢٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ فَاطِمَةِ بِنْتِ الْمُتَنَبِّرِ: أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا كَانَتْ إِذَا أُتِيتَ بِالْمَرْأَةِ قَدْ حُمِّتْ تَدْعُو لَهَا،

أَخَدَتِ الْمَاءَ، فَصَبَّتُهُ بَيْنَهَا وَبَيْنَ جَيْهَا
وَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ
يَبْرُدُهَا بِالْمَاءِ.

5725. Narrated ‘Āishah: The Prophet ﷺ said, “Fever is from the heat of Hell, so abate fever with water.”

٥٧٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُتَّفِقِ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامُ:
أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ عَنِ النَّبِيِّ
ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحَ جَهَنَّمَ
فَأَبْرُدُوهَا بِالْمَاءِ». [رَاجِع: ٣٢٦٣]

5726. Narrated Rāfi‘ bin Khadīj: I heard Allāh’s Messenger ﷺ saying, “Fever is from the heat of Hell, so abate fever with water.”

٥٧٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
أَبُو الْأَخْوَصِ: حَدَّثَنَا سَعِيدُ بْنُ
مَسْرُوقٍ، عَنْ عَبَيَّةَ ابْنِ رِفَاعَةَ، عَنْ
جَدِّهِ رَافِعِ بْنِ حَدِيجَ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحُمَّى
مِنْ فَيْحَ جَهَنَّمَ فَأَبْرُدُوهَا بِالْمَاءِ».
[رَاجِع: ٣٢٦٢]

(٢٩) بَابُ مَنْ خَرَجَ مِنْ أَرْضِ لَا
تَلَامِيهِ

(29) CHAPTER. Whoever went out of a land because its climate and water did not suit him.

٥٧٢٧ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ
حَمَّادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرْنَعْ: حَدَّثَنَا
سَعِيدٌ: حَدَّثَنَا قَتَادَةً: أَنَّ أَنَّسَ بْنَ
مَالِكٍ حَدَّثَهُمْ أَنَّ نَاسًا - أُوْرِجَالًا -
مِنْ عُكْلٍ وَغَرْيَةَ قَدِمُوا عَلَى رَسُولِ
اللَّهِ ﷺ وَتَكَلَّمُوا بِالإِسْلَامِ فَقَالُوا: يَا
نَبِيَّ اللَّهِ، إِنَّا كَانَ أَهْلَ ضَرْعٍ، وَلَمْ
نَكُنْ أَهْلَ رِيفٍ وَاسْتَوْخَمُوا الْمَدِينَةَ،
فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ بِذَوْدٍ وَبِرَاعَ،
وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ فَيَسْرُبُوا مِنْ
أَبْنِيهَا وَأَبْنَاهَا، فَانْظَلَقُوا حَتَّى كَانُوا

: رَضِيَ اللَّهُ عَنْهُ أَنَّ سَعِيدَ بْنَ مَالِكٍ حَدَّثَنَا عَنْ أَنَّسَ بْنَ عَلِيٍّ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَهْلَ ضَرْعٍ وَبِرَاعَ وَذَوْدَ بَلْقَسَ وَالْمَدِينَةِ أَنْ يَخْرُجُوا فِيهِ فَيَسْرُبُوا مِنْ أَبْنِيهَا وَأَبْنَاهَا فَانْظَلَقُوا حَتَّى كَانُوا

Some people from the tribes of ‘Ukl and ‘Uraina came to Allāh’s Messenger ﷺ and embraced Islām and said, “O Allāh’s Messenger! We are owners of livestock and have never been farmers,” and they found the climate of Al-Madina unsuitable for them. So Allāh’s Messenger ﷺ ordered that they be given some camels and a shepherd, and ordered them to go out with those camels and drink their milk and urine. So they set out, but when they reached a place called Al-Harra, they reverted to disbelief after their conversion to Islām, killed the shepherd and drove away the camels. When this news reached the Prophet ﷺ he sent in their pursuit (and they were caught and brought).

The Prophet ﷺ ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Harra till they died in that state. (See H. 233)

نَاجِيَةُ الْحَرَّةِ كَفَرُوا بَعْدَ إِسْلَامِهِمْ
وَقَتَلُوا رَاعِيَ رَسُولِ اللَّهِ ﷺ وَاسْتَأْفُوا
الذَّوْدَ، فَبَلَغَ النَّبِيُّ ﷺ فَبَعَثَ الظَّلَبَ
فِي أَثَارِهِمْ وَأَمْرَ بِهِمْ فَسَمَّرُوا أَعْيُنَهُمْ
وَقَطَعُوا أَيْدِيهِمْ، وَتُرْكُوا فِي نَاحِيَةِ
الْحَرَّةِ حَتَّىٰ مَاتُوا عَلَىٰ حَالِهِمْ.

[راجع: ٢٢٣]

(30) CHAPTER. What has been mentioned about the plague.

5728. Narrated Sa'd: The Prophet ﷺ said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place."

٥٧٢٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي حَبِيبُ بْنُ
أَبِي ثَابِتٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ
سَعْدٍ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ
يُحَدِّثُ سَعْدًا عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا
سَمِعْتُمْ بِالْطَّاغُونَ بِأَرْضٍ فَلَا
تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا
فَلَا تَخْرُجُوْهَا».

فَقُلْتُ: أَنْتَ سَمِعْتَهُ يُحَدِّثُ سَعْدًا
وَلَا يُنَكِّرُهُ؟ قَالَ: نَعَمْ. [راجع: ٣٤٧٣]

٥٧٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنِ ابْنِ
شَهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْحَطَابِ، عَنْ
عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ
تَوْفِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ
عُمَرَ بْنَ الْحَطَابِ رَضِيَ اللَّهُ عَنْهُ خَرَجَ
إِلَى الشَّامِ حَتَّىٰ إِذَا كَانَ يَسْرَعُ لِقَيْمَهُ
أُمَرَاءُ الْأَجْنَادِ: أَبُو عَبْيَدَةَ بْنَ الْجَرَّاحِ

5729. Narrated 'Abdullâh bin 'Abbâs رضي الله عنه عن عائشة: 'Umar bin Al-Khaṭṭâb رضي الله عنه departed for Shâm and when he reached Sargh, the commanders of the (Muslim) army, Abû 'Ubaida bin Al-Jarrâh and his companions met him and told him that an epidemic had broken out in Shâm. 'Umar said, "Call for me the early emigrants." So 'Umar called them, consulted them and informed them that an epidemic had broken out in Shâm. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while

others said (to 'Umar), "You have along with you, other people and the Companions of Allāh's Messenger ﷺ, so we do not advise that we take them to this epidemic." 'Umar said to them, "Leave me now." Then he said, "Call the *Ansār* for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, "Leave me now." and added, "Call for me the old people of Quraish who emigrated in the year of the conquest of Makkah." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So 'Umar made an announcement, "I will ride back to Al-Madīna in the morning, so you should do the same." Abū 'Ubaidah bin Al-Jarrāḥ said (to 'Umar), "Are you running away from what Allāh had ordained?" 'Umar said, "Would that someone else had said such a thing, O Abū 'Ubaidah! Yes, we are running from what Allāh had ordained to what Allāh has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allāh had ordained that, and you would graze them on the dry one only if Allāh had ordained that?" At that time 'Abdur-Rahmān bin 'Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allāh's Messenger ﷺ saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.'" 'Umar thanked Allāh and returned to Al-Madīna.

وأصحابه، فأخبروه أنَّ الوباء قد وقع بأرض الشَّام. قال ابن عَبَّاس: فَقَالَ عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الْأُولَئِنَ فَدَعَاهُمْ فَاسْتَشَارُوهُمْ، وَأَخْبَرُوهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: قَدْ حَرَجْنَا لِأَمْرٍ وَلَا نَرَى أَنْ تَرْجِعَ عَنْهُ، وَقَالَ بَعْضُهُمْ: مَعَكُمْ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ وَلَا نَرَى أَنْ تُقْدِمُهُمْ عَلَى هَذَا الْوَبَاءِ، فَقَالَ: ارْتَقِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي الْأَنْصَارَ، فَدَعَوْتُهُمْ، فَاسْتَشَارُوهُمْ، فَسَلَّكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلَافِهِمْ، فَقَالَ: ارْتَقِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَسِيَّحةٍ قُرُُشِينَ مِنْ مُهَاجِرَةِ الْفَتْحِ، فَدَعَوْتُهُمْ فَلَمْ يَخْتَلِفْ مِنْهُمْ عَلَيْهِ رَجُلًا: فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلَا تُقْدِمُهُمْ عَلَى هَذَا الْوَبَاءَ فَنَادَى عُمَرُ فِي النَّاسِ: إِنِّي مُصَبِّحٌ عَلَى ظَهْرِ فَاصْبِحُوا عَلَيْهِ. فَقَالَ أَبُو عَيْنَةَ بْنَ الْحَرَّاجَ: أَفَرَارًا مِنْ قَدَرِ اللَّهِ؟ فَقَالَ عُمَرُ: لَوْ غَيْرُكَ قَالَهَا يَا أبا عَيْنَةَ؟ نَعَمْ نَفِرُّ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ، أَرَأَيْتَ لَوْ كَانَ لِكَ إِبْلٌ هَبَطَتْ وَادِيَا لَهُ عَذْوَاتٍ، إِخْدَاهُمَا خَصِيبَةً وَالْأُخْرَى جَذْبَةً، أَلَيْسَ إِنْ رَعَيْتَ الْحَصَبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ، وَإِنْ رَعَيْتَ

الْجَذْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ؟ قَالَ: فَجَاءَ
عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَكَانَ مُتَعَيِّنًا
فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي
فِي هَذَا عِلْمًا، سَوْفَتُ رَسُولَ اللَّهِ
يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا
تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ
بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ»، قَالَ:
فَحَمَدَ اللَّهُ عُمُرُ ثُمَّ انْصَرَفَ.

[انظر:]

[٦٩٧٣، ٥٧٣٠]

5730. Narrated ‘Abdullāh bin ‘Āmir رضي الله عنه: أَنَّ عَمَّرَ عَنْهُ عَمَّرَ الْمَسْكُونَ went to Shām and when he reached Sargh, he got the news that an epidemic (of plague) had broken out in Shām. ‘Abdur-Rahmān bin ‘Auf told him that Allāh’s Messenger ﷺ said, “If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out in order to run away from it.”

٥٧٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَامِرٍ: أَنَّ عُمَرَ حَرَّجَ إِلَى الشَّامِ، فَلَمَّا كَانَ يَسْرَعُ بِلَغَةِ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ.
فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ
يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ
بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا
مِنْهُ».

[راجع:] [٥٧٢٩]

٥٧٣١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ نُعْيمِ
الْمُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ
يَدْخُلُ الْمَدِينَةَ الْمَسِيحُ وَلَا
الْطَّاغُونُ».

[راجع:] [١٨٨٠]

٥٧٣٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا
عَاصِمٌ: حَدَّثَنِي حَفْصَةُ بْنُ سِيرِينَ

5731. Narrated Abū Hurairah رضي الله عنه: أَنَّ عَبْدَ اللَّهِ
Allāh’s Messenger ﷺ said, “Neither *Masih (Ad-Dajjāl)* nor plague will enter Al-
Madīnah.”

5732. Narrated Anas bin Mālik رضي الله عنه: أَنَّ عَبْدَ اللَّهِ
Allāh’s Messenger ﷺ said, “(Death from)
plague is martyrdom for every Muslim.”

قالَتْ : قالَ لِي أَنَسُ بْنُ مَالِكَ رَضِيَ اللَّهُ عَنْهُ : يَخْبِئُ بِمَا ماتَ ؟ قُلْتُ : مِنَ الظَّاغِنُونَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « الظَّاغِنُونَ شَهَادَةُ لِكُلِّ مُسْلِمٍ ». [٢٨٣٠]

5733. Narrated Abū Hurairah رضي الله عنه عن النبي ﷺ said, “He (a Muslim) who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr.”

٥٧٣٣ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ سُمَيْ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمَبْطُونُ شَهِيدٌ، وَالْمَطْعُونُ شَهِيدٌ ». [٦٥٣]

(31) CHAPTER. The reward of a person who suffers from plague (or lives in a plague-stricken land) and remains patient.

(٣١) بَابُ أَجْرِ الصَّابِرِ فِي الظَّاغِنُونَ

5734. Narrated ‘Aishah، the wife of the Prophet ﷺ that she asked Allāh’s Messenger ﷺ about plague, and Allāh’s Messenger ﷺ informed her saying, “Plague was a punishment which Allāh used to send on whom He wished, but Allāh made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allāh has ordained for him, but that Allāh will grant him a reward similar to that of a martyr.”

٥٧٣٤ - حَدَّثَنَا إِسْحَاقُ : أَخْبَرَنَا حَبَّانُ : حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرْيَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا أَخْبَرَتْنَا أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الظَّاغِنُونَ فَأَخْبَرَهَا نَبِيُّهُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ «كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ». فَلَيَسَ مِنْ عَبْدٍ يَقْعُدُ الطَّاغِنُونَ فَيَمْكُثُ فِي بَلَدِهِ صَابِرًا يَعْلَمُ أَنَّهُ لَنْ يُصْبِيَ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مُثْلٌ أَجْرٌ الشَّهِيدِ ». تَابَعَهُ التَّضْرُرُ عَنْ دَاوُدَ . [٣٤٧٤] [٣٤٧٤]

(32) CHAPTER. *Ar-Ruqa*^(١) with the Qur’ān and the *Mu’awwidhāt* (the last two Sūrah of the Qur’ān).

(٣٢) بَابُ الرُّقَى بِالْقُرْآنِ وَالْمُعَوَّذَاتِ

5735. Narrated ‘Āishah رضي الله عنها عن النبي ﷺ :

٥٧٣٥ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ

(1) (Chap. 32) *Ruqa* (sing. *Ruqya*) is the recitation of some Divine verses as a treatment for a disease.

During the Prophet's ﷺ fatal illness, he used to recite the *Mu'awwidhāt* (*Sūrat An-Nās* and *Sūrat Al-Falaq*) and then blow his breath over his body. When his illness was aggravated, I used to recite those two *Sūrah* and blow my breath over him and make him rub his body with his own hand for its blessings."

Ma'mar asked Az-Zuhri: How did the Prophet ﷺ use to blow? Az-Zuhri said: He used to blow on his hands and then passed them over his face.

مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَنْفُثُ عَلَى نَفْسِهِ فِي الْمَرَضِ الَّذِي مَاتَ فِيهِ بِالْمُعَوَّذَاتِ، فَلَمَّا تَلَّ كُنْتُ أَنْفُثُ عَنِّي بِهِنَّ وَأَمْسَحُ بِيَدِي نَفْسِي لِبَرِّكَتِهَا. فَسَأَلْتُ الزُّهْرِيَّ: كَيْفَ يَنْفُثُ؟ قَالَ: كَانَ يَنْفُثُ عَلَى يَدِيهِ ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ. [راجع: ٤٤٣٩]

(٣٣) بَابُ الرُّثْقَى بِفَاتِحَةِ الْكِتَابِ
وَيُذَكَّرُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

(33) CHAPTER. To do *Rugya* by reciting *Sūrat Al-Fatiha* (the Opening of the Book).

And this has been narrated by Ibn 'Abbās on the authority of the Prophet ﷺ.

5736. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Some of the companions of the Prophet ﷺ came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the Companions of the Prophet ﷺ), "Have you got any medicine with you or anybody who can treat with *Rugya*?" The Prophet's Companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep.

One of them (the Prophet's Companions) started reciting *Sūrat Al-Fatiha* and gathering his saliva and spitting it (at the snakebite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet ﷺ (whether it is lawful)." When they asked him, he smiled and said, "How do you know that *Sūrat Al-Fatiha* is a *Rugya*? Take it (flock of sheep) and assign a share for me." (See H. 2276)

٥٧٣٦ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شَعْبَةُ، عَنْ أَبِي يَسْرٍ، عَنْ أَبِي الْمُؤْكَلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَتَوْا عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَلَمْ يَقْرُؤُوهُمْ، فَبَيْنَمَا هُمْ كَذُلُكَ، إِذْ لَدُغَ سَيِّدُ الْأَنْثَكَ فَقَالُوا: هَلْ مَعَكُمْ مِنْ دَوَاءٍ أَوْ رَاقِ؟ فَقَالُوا: إِنَّكُمْ لَمْ تَقْرُونَا، وَلَا نَعْلَمُ حَتَّى تَجْعَلُوا لَنَا جُعْلًا، فَجَعَلُوا لَهُمْ قَطِيعًا مِنَ الشَّاءِ فَجَعَلَ يَقْرُأُ بِأَمِ الْقُرْآنِ وَيَجْمَعُ بُزَاقَهُ وَيَسْقُطُ، فَبَرَا، فَأَتَوْا بِالشَّاءِ فَقَالُوا: لَا تَأْخُذُهُ حَتَّى نَسَأَ النَّبِيِّ ﷺ، فَسَأَلُوهُ فَصَحَّحَ وَقَالَ: «وَمَا أَذْرَكَ أَنَّهَا رُقْيَةٌ؟ خُذُوهَا وَاضْرِبُوهَا لِي بِسَهْمٍ». [راجع: ٢٢٧٦]

(٣٤) بَابُ الشُّرُوطِ فِي الرُّقْيَةِ بِفَاتِحَةِ الْكِتَابِ

5737. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا سَعَى أَبُو مُحَمَّدٍ الْبَاهِلِيُّ : حَدَّثَنَا أَبُو مَعْشِرِ الْبَصْرِيُّ - هُوَ صَدُوقٌ - يُوسُفُ بْنُ يَزِيدَ الْبَرَاءُ : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْأَخْسَى أَبُو مَالِكَ، عَنْ أَبِيهِ مُلِيقَةَ، عَنْ أَبْنَى عَبَّاسٍ أَنَّ نَفَرَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرْوُا يَمَاءَ فِيهِمْ لَدِيعٌ - أَوْ سَلِيمٌ - فَعَرَضَ لَهُمْ رَجُلٌ مِنْ أَهْلِ الْمَاءِ قَالَ : هَلْ فِيْكُمْ مَنْ رَاقِيٌّ ؟ إِنَّ فِي الْمَاءِ رَجُلًا لَدِيعًا - أَوْ سَلِيمًا - فَانْظَلَقَ رَجُلٌ مِنْهُمْ فَقَرَا بِفَاتِحَةِ الْكِتَابِ عَلَى شَاءَ فَبَرَأَ، فَجَاءَ بِالشَّاءِ إِلَى أَصْحَابِهِ فَكَرِهُوا ذَلِكَ وَقَالُوا : أَخْذُتَ عَلَى كِتَابِ اللَّهِ أَجْرًا ؟ حَتَّى قَدِمُوا الْمَدِينَةَ قَالُوا : يَا رَسُولَ اللَّهِ، أَخْذَ عَلَى كِتَابِ اللَّهِ أَجْرًا . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ أَحَقَّ مَا أَخْذَتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ .

(٣٥) بَابُ رُقْيَةِ الْعَيْنِ

5738. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا قَالَ : حَدَّثَنِي مَعْبُدُ بْنُ خَالِدٍ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَادَ : عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أَمَرَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْ أَمَرَ - أَنْ يُسْتَرْقَى مِنَ الْعَيْنِ .

5739. Narrated Umm Salama that the Prophet ﷺ saw in her house a girl whose face

(٣٤) بَابُ الشُّرُوطِ فِي الرُّقْيَةِ بِفَاتِحَةِ الْكِتَابِ

5737 - حَدَّثَنَا سِيَّدَانُ بْنُ مُصَارِبِ أَبُو مُحَمَّدٍ الْبَاهِلِيُّ : حَدَّثَنَا أَبُو مَعْشِرِ الْبَصْرِيُّ - هُوَ صَدُوقٌ - يُوسُفُ بْنُ يَزِيدَ الْبَرَاءُ : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْأَخْسَى أَبُو مَالِكَ، عَنْ أَبِيهِ مُلِيقَةَ، عَنْ أَبْنَى عَبَّاسٍ أَنَّ نَفَرَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرْوُا يَمَاءَ فِيهِمْ لَدِيعٌ - أَوْ سَلِيمٌ - فَعَرَضَ لَهُمْ رَجُلٌ مِنْ أَهْلِ الْمَاءِ قَالَ : هَلْ فِيْكُمْ مَنْ رَاقِيٌّ ؟ إِنَّ فِي الْمَاءِ رَجُلًا لَدِيعًا - أَوْ سَلِيمًا - فَانْظَلَقَ رَجُلٌ مِنْهُمْ فَقَرَا بِفَاتِحَةِ الْكِتَابِ عَلَى شَاءَ فَبَرَأَ، فَجَاءَ بِالشَّاءِ إِلَى أَصْحَابِهِ فَكَرِهُوا ذَلِكَ وَقَالُوا : أَخْذُتَ عَلَى كِتَابِ اللَّهِ أَجْرًا ؟ حَتَّى قَدِمُوا الْمَدِينَةَ قَالُوا : يَا رَسُولَ اللَّهِ، أَخْذَ عَلَى كِتَابِ اللَّهِ أَجْرًا . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ أَحَقَّ مَا أَخْذَتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ .

5738 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنَا سُفْيَانُ قَالَ : حَدَّثَنِي مَعْبُدُ بْنُ خَالِدٍ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَادَ : عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أَمَرَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْ أَمَرَ - أَنْ يُسْتَرْقَى مِنَ الْعَيْنِ .

5739 - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ :

had a black spot. He said. "She is under the effect of an evil eye, so treat her with a *Rugya*."

حدَّثَنَا مُحَمَّدُ بْنُ وَهْبٍ بْنُ عَطَيَةَ
الْدَمْشِقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الرُّبَيْدِيُّ:
أَخْبَرَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ بْنِ الْزُّبِيرِ،
عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أَمَّ
سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ
رَأَى فِي بَيْتِهِ جَارِيَةً فِي وَجْهِهَا سَفْعَةً
فَقَالَ: «إِسْتَرْثُوْا لَهَا فَإِنِّي بِهَا التَّنَظَّرَةَ».
وَقَالَ عَقِيلٌ، عَنِ الزُّهْرِيِّ:
أَخْبَرَنِي عُرْوَةُ، عَنِ السَّيِّدِ عَلِيِّ
تَابِعَهُ عَبْدُ اللَّهِ بْنُ سَالِمٍ، عَنِ
الرُّبَيْدِيِّ.

(٣٦) بَابُ : الْعَيْنُ حَقٌّ

(36) CHAPTER. The effect of an evil eye is a fact.

5740. Narrated Abū Hurairah رضي الله عنه عن النبي ﷺ said, "The effect of an evil eye is a fact." And he prohibited tattooing.

٥٧٤٠ - حَدَّثَنِي إِسْحَاقُ بْنُ
نَصِيرٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، عَنْ مَعْمَرِ،
عَنْ هَمَّامَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ»،
وَهَذِهِ عَنِ الْوَشْمِ. [انظر ٥٩٤٤]

(٣٧) بَابُ رُفِيَّةِ الْحَيَاةِ وَالْعَفَرِ

(37) CHAPTER. To treat a snakebite or a scorpion sting with a *Rugya*.

5741. Narrated Al-Aswad: I asked 'Āishah about treating poisonous stings (a snakebite or a scorpion sting) with a *Rugya*. She said, "The Prophet ﷺ allowed the treatment of poisonous sting with *Rugya*."

٥٧٤١ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا
سُلَيْمَانُ الشَّيْبَانِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
بْنُ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ
عَائِشَةَ عَنِ الرُّفِيَّةِ مِنَ الْحُمَّةِ؟ فَقَالَتْ:
رَخَّصَ النَّبِيُّ ﷺ الرُّفِيَّةَ مِنْ كُلِّ ذِي
حُمَّةٍ.

(38) CHAPTER. The *Rugya* of the Prophet ﷺ (i.e. what he used to recite while doing a *Rugya*).

5742. Narrated 'Abdul 'Aziz : Thābit and I went to Anas bin Mālik. Thābit said, "O Abū Hamza! I am sick." On that Anas said, "Shall I treat you with the *Rugya* of Allāh's Messenger ﷺ?" Thābit said, "Yes," Anas recited, "O Allāh! The Lord of the people, the Remover of trouble! (Please) cure (heal) (this patient), for You are the Healer. None brings about healing but You ; a healing that will leave behind no ailment."

(٣٨) باب رُقْبَةِ النَّبِيِّ ﷺ

٥٧٤٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ قَالَ: دَخَلْتُ أَنَا وَثَابَتُ عَلَى أَنَّسَ بْنَ مَالِكٍ، فَقَالَ ثَابَتُ: يَا أَبَا حَمْزَةَ، اشْتَكَيْتُ، فَقَالَ أَنَّسُ: أَلَا أَرْقِيكَ بِرُقْبَةِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: بَلَى، قَالَ: «اللَّهُمَّ رَبَّ النَّاسِ، مُذَهِّبُ الْبَأْسِ، اشْفُ أَنْتَ الشَّافِي، لَا شَافِي إِلَّا أَنْتَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا».

5743. Narrated 'Āishah : The Prophet ﷺ used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Allāh, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours ; healing that will leave behind no ailment."

٥٧٤٣ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْهِ حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفيَانُ: حَدَّثَنِي سُلَيْمَانُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يُعَوِّذُ بَعْضَ أَهْلِهِ يَمْسَحُ بِيَدِهِ الْيُمْنَى وَيَقُولُ: «اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ وَاشْفُهِ، وَأَنْتَ الشَّافِي، لَا شِفَاءٌ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا». [راجع: ٥٦٧٥]

قال سفيان : حدثت به منصراً فحدثني عن إبراهيم ، عن مسروق ، عن عائشة نحوه .

5744. Narrated 'Āishah : Allāh's Messenger ﷺ used to treat with a *Rugya* saying, "O the Lord of the people! Remove the trouble. The cure is in Your Hands, and there is none except You who can remove it (the disease)."

٥٧٤٤ - حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ: حَدَّثَنَا النَّصْرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْقِي، يَقُولُ:

«امْسَحْ الْبَأْسَ رَبَّ النَّاسِ، بِيَدِكَ الشُّفَاءُ، لَا كَاشِفَ لَهُ إِلَّا أَنْتَ».

[راجع: ٥٦٧٥]

5745. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ used to say to the patient, “In the Name of Allāh . The earth of our land and the saliva of some of us cure our patient.”⁽¹⁾

٥٧٤٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ، عَنْ عُمْرَةَ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ لِلْمَرِيضِ: «بِسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا بِرِيقَةٍ بَعْضِنَا يُشْفَى سَقِيمُنَا».

[انظر: ٥٧٤٦]

5746. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا Allāh’s Messenger ﷺ used to read in his *Rugya*, “In the Name of Allāh . The earth of our land and the saliva of some of us cure our patient with the permission of our Lord.”⁽²⁾

٥٧٤٦ - حَدَّثَنِي صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ رَبِّهِ بْنُ سَعِيدٍ، عَنْ عُمْرَةَ، عَنْ عَاشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي الرُّؤْيَا: «بِسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا، وَرِيقَةُ بَعْضِنَا، يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا». [راجع: ٥٧٤٥]

(٣٩) بَابُ النَّفَثِ فِي الرُّؤْيَا

(39) CHAPTER. *An-Nafth* (blowing with a slight shower of saliva) while treating with a *Rugya*.

5747. Narrated Abū Qatāda : I heard the Prophet ﷺ saying, “A good dream is from Allāh , and a bad dream is from Satan . So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allāh from its evil for then it will not harm him.”

٥٧٤٧ - حَدَّثَنَا خَالِدُ بْنُ مَحْلِدٍ: حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أبا سَلَمَةَ قَالَ: سَمِعْتُ أبا فَتَادَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحَلْمُ مِنَ الشَّيْطَانِ. إِذَا رَأَى أَحَدُكُمْ شَيْئًا

(1) (H. 5745) The Prophet ﷺ while reciting the *Rugya* , put some of his saliva on his index finger and touched the earth with it and applied the resulting mixture to the place of the ailment .

(2) (H. 5746) See H. 5745 .

يُكَوِّهُ فَلَيَنْفُتْ حِينَ يَسْتَقْطُعُ ثَلَاثَ مَرَّاتٍ، وَيَتَعَوَّذُ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ». [راجع: ٣٢٩٢]

وَقَالَ أَبُو سَلَمَةَ: فَإِنْ كُنْتُ لِأَرَى الرُّؤْيَا أُفْلَلَ عَلَيَّ مِنَ الْجَبَلِ، فَمَا هُوَ إِلَّا أَنْ سَمِعْتُ هَذَا الْحَدِيثَ، فَمَا أَبَلَّهَا.

٥٧٤٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأُوَيْسِيِّ: حَدَّثَنَا سُلَيْمَانُ، عَنْ يُونُسَ، عَنْ أَبْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبِيرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَفَثَ فِي كَفَنِهِ بِـ﴿فَلْ هُوَ اللَّهُ أَكْدُ﴾، وَبِالْمُعَوَّذَتَيْنِ جَمِيعًا، ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ وَمَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ، قَالَتْ عَائِشَةُ: فَلَمَّا اسْتَكَى كَانَ يَأْمُرُنِي أَنْ أُفْلِلَ ذَلِكَ بِهِ.

قَالَ يُونُسُ: كُنْتُ أَرَى أَبْنَ شِهَابٍ يَضْنَعُ ذَلِكَ، إِذَا أَوَى إِلَى فِرَاشِهِ. [راجع: ٥٠١٧]

٥٧٤٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشِرٍّ، عَنْ أَبِي الْمُتَرَكِّلِ، عَنْ أَبِي سَعِيدٍ أَنَّ رَهْطًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ انْطَلَقُوا فِي سَفَرٍ سَافَرُوهَا حَتَّى نَزَلُوا بِخَيْرٍ مِنْ أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوهُمْ فَأَبْوَا أَنْ يُضْيِقُوهُمْ،

5748. Narrated 'Āishah: Whenever Allāh's Messenger ﷺ went to bed, he used to recite *Sūrat Al-Ikhlās*, *Sūrat Al-Falaq* and *Sūrat An-Nās* and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

5749. Narrated Abū Sa'īd: A group of the Companions of Allāh's Messenger ﷺ proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of them said, "Will you go to the group (those travellers) who have

dismounted near you and see if one of them has something useful?" They came to them and said, "O the group! Our leader has been bitten by a snake (or stung by a scorpion) and we have treated him with everything but nothing benefited him. Have anyone of you anything useful?" One of them replied, "Yes, by Allāh, I know how to treat with a *Rugya*. But, by Allāh, we wanted you to receive us as your guests but you refused. I will not treat your patient with a *Rugya* till you fix for us something as wages." Consequently they agreed to give those travellers a flock of sheep. The man went with them (the people of the tribe) and started spitting (on the bite) and reciting *Sūrat Al-Fātiha* till the patient was healed and started walking, as if he had not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet's Companions) said, "Distribute (the sheep)." But the one who treated with the *Rugya* said, "Do not do that till we go to Allāh's Messenger ﷺ and mention to him what has happened, and see what he will order us." So they came to Allāh's Messenger ﷺ and mentioned the story to him and he said, "How do you know that *Sūrat Al-Fātiha* is a *Rugya*? You have done the right thing. Divide (what you have got) and assign for me a share with you."

فَلَدْغَ سَيِّدُ ذَلِكَ الْحَيِّ، فَسَعَوْا لَهُ بُكْلَةً شَيْءٌ لَا يَنْفَعُهُ شَيْءٌ، فَقَالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هُولَاءِ الرَّهْطَ الَّذِينَ قَدْ نَزَلُوا بِكُمْ، لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ، فَأَتَوْهُمْ فَقَالُوا: يَا أَيُّهَا الرَّهْطُ، إِنَّ سَيِّدَنَا لَدُغَ فَسَعَيْنَا لَهُ بُكْلَةً شَيْءٌ لَا يَنْفَعُهُ شَيْءٌ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَيْءٌ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ، وَاللَّهِ إِنِّي لِرَاقٍ وَلِكُنْ وَاللَّهُ لَقَدْ اسْتَضْفَنَاكُمْ، فَلَمْ تُصِّقُونَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعلاً، فَصَالْحُوْهُمْ عَلَى قَطْبِعِيْنِ مِنَ الْعَنْمِ، فَانْطَلَقَ فَجَعَلَ يَتَفَلَّ وَيَقْرَأُ «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» ① حَتَّى لَكَانَمَا يُشَطِّ مِنْ عِقَالِيْ فَانْطَلَقَ يَمْشِي مَا يَهْ فَأَبَلَّهُ . قَالَ: فَأَوْفُوهُمْ جُعْلَاهُمُ الَّذِي صَالْحُوْهُمْ عَلَيْهِ، فَقَالَ بَعْضُهُمْ: أَقْسِمُوْا، فَقَالَ الَّذِي رَقَى: لَا تَفْعَلُوْا حَتَّى تَأْتِيَ رَسُولَ اللَّهِ ﷺ فَذَكَرَ لَهُ الَّذِي كَانَ فَنَتَرَ مَا يَأْمُرُنَا، فَقَدِيمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ فَقَالَ: «وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ، أَصَبَّتُمْ، أَقْسِمُوْا وَاضْرِبُوْا لِي مَعْكُمْ بِسَهْمٍ».

[راجع: ٢٢٧٦]

(٤٠) بَابُ مَسْحِ الرَّاقِيِّ الْوَاجِعِ بِيَدِهِ الْيَمْنَى

٥٧٥٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى، عَنْ سُعْيَانَ، عَنْ

(40) CHAPTER. The passing of the right hand of the one who is treating with a *Rugya* on the place of ailment.

5750. Narrated 'Aishah: The Prophet ﷺ used to treat some of his wives by passing his right hand over the place of

ailment and used to say, "O Lord of the people! Remove the trouble and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment."

الأعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:
كَانَ النَّبِيُّ ﷺ يُعَوِّذُ بَعْضَهُمْ يَمْسَحُهُ
بِسَمِّيَّتِهِ: «أَدْهِبِ الْبَاسَ رَبَّ النَّاسِ،
وَأَشْفِقْ أَنَّ الشَّافِيَ، لَا شِفَاءَ إِلَّا
شِفَاؤُكَ، شِفَاءً لَا يُغَايِرُ سَقَمًا».
فَذَكَرْتُهُ لِمُصْبُورِ فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ
عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا بَخْرَوْهُ. [راجع: ٥٦٧٥]

(٤١) بَابٌ: الْمَرْأَةُ تَرْقِيُ الرَّجُلَ

(41) CHAPTER. A woman may treat a man with a *Rugya*.

5751. Narrated 'Āishah: The Prophet ﷺ, during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the *Mu'awwidhāt* (*Sūrat An-Nās* and *Sūrat Al-Falaq*). When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing. (Ma'mar asked Ibn Shihāb: How did he used to do *Nafth*? He said: He used to blow on his hands and then pass them over his face).

٥٧٥١ - حَدَّثَنِي عَبْدُ اللهِ بْنُ
مُحَمَّدٍ الْجُعْفَنِيُّ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا
مَعْمَرٌ، عَنِ الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ
كَانَ يَنْفِثُ عَلَى نَفْسِهِ فِي مَرَضِهِ الذِّي
قُبِضَ فِيهِ بِالْمُعَوَّذَاتِ، فَلَمَّا نَقْلَ كُنْتُ
أَنَا أَنْفِثُ عَلَيْهِ بِهِنَّ، فَأَمْسَحُ بِيَدِ
نَفْسِي لِبَرْكَتِهَا. فَسَأَلْتُ ابْنَ شِهَابٍ:
كَيْفَ كَانَ يَنْفِثُ؟ قَالَ: يَنْفِثُ
عَلَى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ.
[راجع: ٤٤٣٩]

(٤٢) بَابٌ مِنْ لَمْ يَرْقِ

(42) CHAPTER. Whoever does not treat or get treated with a *Rugya*.

5752. Narrated Ibn 'Abbās: The Prophet ﷺ once came out to us and said, "Some nations were displayed before me. A Prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with

٥٧٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
حُصَيْنُ بْنُ ثُمَيرٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look!' I looked and saw a big gathering with a large number of people covering the horizon. It was said, "Look this way and that way." So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts." Then the people dispersed and the Prophet ﷺ did not tell who those 70,000 were. So the Companions of the Prophet ﷺ started talking about that and some of them said, "As regards us, we were born in the era of *Ash-Shirk* (polytheism), but then we believed in Allāh and His Messenger ﷺ. We think however, that these (70,000) are our offspring." That talk reached the Prophet ﷺ who said, "These (70,000) are the people who do not draw an evil omen from (birds etc.) and do not get treated by branding themselves and do not treat with *Rugya*, but put their trust (only) in their Lord." Then 'Ukāsha bin Mihsan got up and said, "O Allāh's Messenger! Am I one of those (70,000)?" The Prophet ﷺ said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet ﷺ said, "'Ukāsha has preceded you."

(43) CHAPTER. *At-Tiyara* (drawing an evil omen from birds, etc.)

5753. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Allāh's Messenger ﷺ said, "There is neither *'Adwā* (no contagious disease is conveyed to others without Allāh's permission) nor *Tiyara*, but an evil omen

خرج علينا النبي ﷺ يوماً فقال: «عِرَضْتَ عَلَيَّ الْأَمْمُ فَجَعَلَ يَمْرُ النَّبِيَّ مَعَهُ الرَّجُلُ، وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ، وَالنَّبِيُّ مَعَهُ الرَّهْطُ، وَالنَّبِيُّ لَيَسْ مَعَهُ أَحَدٌ. وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَ الْأَفْقَ فَرَجَوْتُ أَنْ تَكُونَ أَمْتِي. فَقَيْلَ: هَذَا مُوسَى وَقَوْمُهُ، ثُمَّ قَيْلَ لِي: انْظُرْ، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَ الْأَفْقَ، فَقَيْلَ لِي: انْظُرْ هَكَذَا وَهَكَذَا، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَ الْأَفْقَ فَقَيْلَ: هُولَاءِ أَمْتُكَ وَمَعَ هُولَاءِ سَبْعُونَ الْفَأِ يَدْخُلُونَ الْجَنَّةَ بَغْرِ حِسَابٍ». فَفَرَّقَ النَّاسُ وَلَمْ يُبَيِّنْ لَهُمْ فَتَدَأَكِرَ أَصْحَابُ النَّبِيٍّ ﷺ فَقَالُوا: أَمَّا نَحْنُ فَوُلِدْنَا فِي الشَّرْكِ، وَلَكِنَّا آمَنَّا بِاللهِ وَرَسُولِهِ، وَلَكِنْ هُولَاءِ هُمْ أَبْناؤُنَا. فَلَمَّا سَمِعَ النَّبِيُّ ﷺ فَقَالَ: «هُمُ الَّذِينَ لَا يَتَطَهِّرُونَ وَلَا يَكْتُوْنَ، وَلَا يَسْتَرْفُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَامَ عَكَاشَةُ بْنُ مُحْصَنٍ، فَقَالَ: أَمِنْهُمْ أَنَا يَا رَسُولَ اللهِ؟ قَالَ: «نَعَمْ»، فَقَامَ آخَرُ فَقَالَ: أَمِنْهُمْ أَنَا؟ فَقَالَ: «سَبَقَتِي بِهَا عَكَاشَةُ». [راجع: ٣٤١٠]

(43) بَابُ الطَّيْرَةِ

5753 - حدثني عبد الله بن محمد: حدثنا عمّان بن عمر: حدثنا يونس، عن الزهربي، عن سالم،

may be in three: a woman, a house or an animal.”⁽¹⁾

عَنْ أَبْنَىْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا عَدُوٌّ وَلَا طِيرَةٌ، وَالشُّؤْمُ فِي ثَلَاثَةِ: فِي الْمَرْأَةِ، وَالدَّارِ، وَالدَّابَّةِ». [راجع: ٢٠٩٩]

5754. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, “There is no *Tiyara*, and the best omen is the *Fā'l*.” They asked, “What is the *Fā'l*? He said, “A good word that one of you hears (and takes as a good omen).”

٥٧٥٤ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنُ عَتَّبَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا طِيرَةٌ، وَخَيْرُهَا الْفَأْلُ». قَالُوا: وَمَا الْفَأْلُ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ». [انظر: ٥٧٥٥]

(٤٤) بَابُ الْفَأْلِ

(44) CHAPTER. *Al-Fā'l* (good omen).

5755. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “There is no *Tiyara* and the best omen is *Al-Fā'l*.” Somebody said, “What is *Al-Fā'l*, O Allāh's Messenger ﷺ?” He said, “A good word that one of you hears (and takes as a good omen).”

٥٧٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا طِيرَةٌ، وَخَيْرُهَا الْفَأْلُ». قَالَ: وَمَا الْفَأْلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ». [راجع: ٥٧٤]

٥٧٥٦ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا عَدُوٌّ وَلَا طِيرَةٌ،

5756. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “No ‘Adwā’ (no contagious disease is conveyed to others without Allāh's Permission), nor *Tiyara*, but I like the good *Fā'l*, i.e., the good word.”

(1) (H. 5753) Superstition is disliked in Islām, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for *Jihād*, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

وَيُحِبُّنِي الْفَأْلُ الصَّالِحُ، الْكَلِمَةُ
الْحَسَنَةُ». [انظر: ٥٧٧٦]

(45) CHAPTER. No *Hāma*.^(١)

5757. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “There is no ‘Adwā, nor Tiyara, nor Hāma, nor Safar.”

٥٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْحَكَمَ: حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا
إِسْرَائِيلُ: أَخْبَرَنَا أَبُو حَصِينٍ، عَنْ
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا عَدُوَى
وَلَا طَيْرَةَ وَلَا هَامَةَ وَلَا صَفَرَ».

[راجع: ٥٧٠٧]

(46) CHAPTER. (What is said about) Foretellers.

(٤٦) بَابُ الْكِهَانَةِ

5758. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that Allāh's Messenger ﷺ gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet ﷺ and he judged that the blood-money for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, “O Allāh's Messenger! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that

٥٧٥٨ - حَدَّثَنَا سَعِيدُ بْنُ عَفَيْرٍ:
حَدَّثَنَا الْلَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ
الرَّحْمَنِ ابْنُ خَالِدٍ، عَنْ ابْنِ شَهَابٍ،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَضَى فِي امْرَأَيْنِ مِنْ
هُذِئِلِ افْتَنَلَا، فَرَمَتْ إِحْدَاهُمَا
الْأُخْرَى بِحَجَرٍ فَأَصَابَ بَطْنَهَا وَهِيَ
حَامِلٌ فَقَتَلَتْ وَلَدَهَا الَّذِي فِي بَطْنِهَا،
فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ فَقَضَى أَنَّ
دِيَةَ مَا فِي بَطْنِهَا عُرَةً: عَدْ أَوْ أَمَةٌ.

- (1) (a) The word '*Hāma*' may refer to a number of old traditions which Islām has abolished. In the pre-Islāmic period, Arabs used to say: “If a man is killed and not avenged, a worm comes out of his head and starts revolving around his grave and says, ‘Water me! Water me!’ And when the murdered man is avenged, it goes; otherwise it stays there.” Such a worm was called *Hāma*.
 (b) Some say '*Hāma*' means an owl. People used to draw an evil omen if it perched on the house of one of them. He would say: “This portends my death, or the death of one of my relatives.”
 (c) Some say people used to claim that the bones of a dead person turned into a bird that could fly: and that was the *Hāma*.
 But the Prophet ﷺ denies all this and invites people to abandon all such superstitions.

should be nullified.” On that the Prophet ﷺ said, “This is one of the brothers of foretellers⁽¹⁾.

فَقَالَ وَلِيُّ الْمَرْأَةِ الَّتِي عَرِمْتُ: كَيْفَ أَغْرِمُ يَا رَسُولَ اللَّهِ مَنْ لَا شَرِبَ وَلَا أَكَلَ، وَلَا نَطَقَ وَلَا اسْتَهَلَ، فَمِثْلُ ذَلِكَ يُظْلَلُ؟ فَقَالَ النَّبِيُّ ﷺ: إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُهَّاْنِ». [انظر: ٦٩٠، ٦٩٤٠، ٦٧٦٠، ٥٧٥٩]

[٦٩١]

5759. Narrated Abū Hurairah رضي الله عنه: Two ladies (had a fight) and one of them hit the other with a stone on the abdomen and caused her to abort. The Prophet ﷺ judged that the victim be given either a slave or a female slave (as blood-money).

٥٧٥٩ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ أَبِي شَهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ امْرَأَتَيْنِ رَمَتَا إِحْدَاهُمَا الْأُخْرَى بَحْجَرٍ فَطَرَحَتْ جَنِيْهَا، فَقَضَى فِيهِ النَّبِيُّ ﷺ بُغْرَةً بُغْرَةً: عَبْدٌ أَوْ وَلِيْدَةً.

[راجع: ٥٧٥٨]

5760. Narrated Ibn Shihāb: Sa‘id bin Al-Musaiyab said, “Allāh’s Messenger ﷺ judged that in case of child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense. The offender said, ‘How can I be fined for killing one who neither ate nor drank, neither spoke nor cried; a case like that should be denied.’ On that Allāh’s Messenger ﷺ said, ‘He is one of the brothers of the foretellers.’”

٥٧٦٠ - وَعَنْ أَبِي شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي الْجَنِينِ يُقْتَلُ فِي بَطْنِ أُمِّهِ بُغْرَةً: عَبْدٌ أَوْ وَلِيْدَةً. فَقَالَ الَّذِي قُضِيَ عَلَيْهِ: كَيْفَ أَغْرِمُ مَا لَا أَكَلَ وَلَا شَرِبَ وَلَا نَطَقَ وَلَا اسْتَهَلَ وَمِثْلُ ذَلِكَ يُظْلَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُهَّاْنِ».

[راجع: ٥٧٥٨]

5761. Narrated Abū Mas‘ud: The Prophet ﷺ forbade the utilization of the price of a dog, the earnings of prostitute and the earnings of a foreteller. (See H. 2237)

٥٧٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبْنُ عُيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ أَبْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ أَبِي

(1) (H. 5758) The Prophet ﷺ called him so because he had used rhymed speech like foretellers.

مسعود قال: نهى النبي ﷺ عن ثمن الكلب، ومهر البغى، وحملوان الكاهن [راجع: ٢٢٣٧].

5762. Narrated 'Aishah: Some people asked Allāh's Messenger ﷺ about the foretellers. He said, "They are nothing." They said, "O Allāh's Messenger! Sometimes they tell us of a thing which turns out to be true." Allāh's Messenger ﷺ said, "A jinn (devil) snatches that true word and pours it into the ear of his friend (the foreteller) (as one puts something into a bottle). The foreteller then mixes with that word one hundred lies."

٥٧٦٢ - حديثنا على بن عبد الله: حدثنا هشام بن يوسف: أخبرنا معمّر، عن الرهري، عن يحيى بن عروة بن الزبير، عن عروة، عن عائشة رضي الله عنها قالت: سأله رسول الله ﷺ ناس عن الكهان، فقال: «ليس بشيء»، فقالوا: يا رسول الله إنهم يحدثونا أحيانا بشيء فيكون حقا، فقال رسول الله ﷺ: «تلك الكلمة من الحق يخطفها الجن فيقرها في أدن ولية فيحبطون معها مائة كذبة».

قال علي: قال عبد الرزاق: مرسلا: «الكلمة من الحق ثم بلغني أنه أستد بعده». [راجع: ٣٢١٠]

(٤٧) باب السحر

(47) CHAPTER. Magic.

And the Statement of Allāh: "سَاعَىٰ شَيْطَانٌ بِّنَاءً" : "But the Shayātīn (devils) disbelieved, teaching men magic and such thing that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone till they had said, 'We are only for trial, so disbelieve not, (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the sayers of it

وقول الله تعالى: ﴿وَلَكُنَّ أَسَاطِيلَكُنْ كَفَرُوا يَعْلَمُونَ النَّاسَ السِّحْرَ وَمَا أَنْزَلَ عَلَى الْمَلَكَيْنِ بِسَابِلِ هَرُوتَ وَمَرُوتَ وَمَا يَعْلَمُانِ مِنْ أَحَدٍ حَقَّ يَقُولَا إِنَّمَا تَعْنُ فِتْنَةً فَلَا يَكْفُرُ يَعْلَمُونَ مِنْهُمَا مَا يُرِقُونَ بِهِ بَيْنَ الْمَرْءَ وَرَجْمِهِ وَمَا هُمْ بِصَارِئِينَ بِهِ مِنْ أَحَدٍ إِلَّا يَإِذْنِ اللَّهِ وَيَعْلَمُونَ مَا يَصْرِهُمْ وَلَا يَنْفَعُهُمْ وَلَمَّا عَلِمُوا لَمْ يَأْشِرُنَّ

(magic) would have no share in the Hereafter...” (V.2:102)

The Statement of Allāh: “أَنَّمَا يَعْمَلُ السَّاحِرُ حَتَّىٰ أَنْ يُؤْلِمَ” [طه: ٦٩] وَقَوْلُهُ: «أَفَتَأْتُوكُمُ السِّحْرَ وَأَنْشَأْتُ تُبَصِّرُوكُمْ» [الأنبياء: ٣] وَقَوْلُهُ: «يُخْبِلُ إِلَيْهِ مِنْ سِرْخِرِهِمْ أَنَّهَا تَسْعَىٰ» [طه: ٦٦] وَقَوْلُهُ:

كَمَا لَمْ يُنْهَىٰ فِي الْآخِرَةِ مِنْ خَلْقِهِ» [البقرة: ١٠٢]. وَقَوْلُهُ تَعَالَى: «وَلَا يُقْلِعُ السَّاحِرُ حَتَّىٰ أَنْ يُؤْلِمَ» [طه: ٦٩] وَقَوْلُهُ: «أَفَتَأْتُوكُمُ السِّحْرَ وَأَنْشَأْتُ تُبَصِّرُوكُمْ» [الأنبياء: ٣] وَقَوْلُهُ: «يُخْبِلُ إِلَيْهِ مِنْ سِرْخِرِهِمْ أَنَّهَا تَسْعَىٰ» [طه: ٦٦] وَقَوْلُهُ:

«وَمِنْ شَكَرَ الْفَقَثَتِ فِي الْمَعْدِدِ» [النَّلْق: ٤] وَالنَّفَاثَاتُ:

السَّوَاجِرُ، «سُحْرُوكُمْ» [المؤمنون: ٨٩]: تُعْمَّونَ.

And His Statement:

“Will you submit to magic while you see it?” (V.21:3)

And His Statement:

“...their ropes and their sticks, by their magic, appeared to him as though they moved fast...” (V.20:66)

And His Statement:

“And from the evil of those who practise witchcraft when they blow in the knots.” (V.113:4)

5763. Narrated ‘Āishah: A man called Labīd bin Al-‘Aṣam from the tribe of Bani Zuraiq worked magic on Allāh’s Messenger ﷺ till Allāh’s Messenger ﷺ started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allāh and invoked for a long period, and then said, “O ‘Āishah! Do you know that Allāh has instructed me concerning the matter I have asked Him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, ‘What is the disease of this man?’ The other replied, ‘He is under the effect of magic.’ The first one asked, ‘Who has worked the magic on him?’ The other replied, ‘Labīd bin Al-‘Aṣam.’ The first one asked, ‘What material did he use?’ The other replied, ‘A comb and the hairs stuck to it and the skin of pollen of a male date palm.’ The first one asked, ‘Where is that?’ The other replied, ‘(That is) in the well of Dhawwān.’” So Allāh’s Messenger ﷺ along with some of his companions went there and came back saying, “O ‘Āishah, the colour of its water is

٥٧٦٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَيسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَحْرَ رَسُولَ اللَّهِ رَجُلٌ مِنْ بَنِي زُرْبَقٍ يُقاُلُ لَهُ: لَيْدُ بْنُ الأَعْصَمِ، حَتَّىٰ كَانَ رَسُولُ اللَّهِ يُخْبِلُ إِلَيْهِ أَنَّهُ كَانَ يَفْعُلُ الشَّيْءَ، وَمَا فَعَلَهُ. حَتَّىٰ إِذَا كَانَ ذَاتَ يَوْمٍ - أَوْ ذَاتَ لَيْلَةٍ - وَهُوَ عِنْدِي لِكِنَّهُ دَعَا وَدَعَا ثُمَّ قَالَ: «يَا عَائِشَةُ، أَشَعَّرْتِ أَنَّ اللَّهَ أَفْتَانَنِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلًا فَقَعَدَ أَحْدُهُمَا عِنْدَ رَأْسِي وَالآخَرُ عِنْدَ رِجْلِي، فَقَالَ أَحْدُهُمَا لِصَاحِبِهِ: مَا وَجَعُ الرَّجُلُ؟ فَقَالَ: مَظْبُوبٌ، قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَيْدُ بْنُ الأَعْصَمِ، قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ فِي مُشْطٍ وَمُشَاطَةٍ، وَجُفٍّ طَلْعٍ

like the infusion of *Hinna* leaves. The tops of the date-palm trees near it are like the heads of the devils.” I asked. “O Allāh’s Messenger? Why did you not show it?” He said, “Since Allāh cured me, I disliked to let evil spread among the people.” Then he ordered that the well be filled up with earth.

نَخْلَةٌ ذَكَرُ، قَالَ: وَأَيْنَ هُوَ؟ قَالَ: فِي بَثَرِ دَرْوَانَ، فَأَتَاهَا رَسُولُ اللهِ ﷺ فِي نَاسٍ مِّنْ أَصْحَابِهِ فَجَاءَ فَقَالَ: «يَا عَائِشَةُ، كَانَ مَاءُهَا نُفَاعَةُ الْجَنَّاءِ وَكَانَ رُؤُسُ نَخْلَهَا رُؤُسُ الشَّيَاطِينِ».

فُلِتْ: يَا رَسُولَ اللهِ، أَفَلَا اسْتَخْرُجُهُ؟ قَالَ: «فَذِ عَافَانِيَ اللَّهُ فَكَرِهْتُ أَنْ أُبَيِّنَ عَلَى النَّاسِ فِيهِ شَرًّا»، فَأَمْرَ بِهَا فَدَفَقْتُ.

تَابَعَهُ أَبُو أُسَامَةَ وَأَبُو ضَمْرَةَ وَابْنُ أَبِي الرَّنَادِ، عَنْ هِشَامٍ. وَقَالَ الْيَثُورُ وَابْنُ عَيْنَةَ، عَنْ هِشَامٍ: «فِي مُشْطِ وَمُشَاطَةٍ». وَيُقَالُ: الْمُشَاطَةُ مَا يَخْرُجُ مِنَ الشَّعْرِ إِذَا مُشْطِ، وَالْمُشَاطَةُ مِنْ مُشَاطَةِ الْكَتَانِ». [راجع: ٣١٧٥]

(٤٨) بَابٌ: الشَّرْكُ وَالسُّخْرُ مِنَ الْمُوْيقَاتِ

٥٧٦٤ - حَدَّثَنِي عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ، عَنْ تَوْرِيْنِ بْنِ زَيْدٍ، عَنْ أَبِي الْيَثِيرِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اجْتَبِيوا الْمُوْيقَاتِ: الشَّرْكُ بِاللهِ، وَالسُّخْرُ». [راجع: ٢٧٦٦]

(٤٩) بَابٌ: هَلْ يَسْتَخْرُجُ السُّخْرُ؟
وَقَالَ قَتَادَةُ: فُلْتُ لِسَعِيدِ بْنِ الْمُسَيَّبِ: رَجُلٌ بِهِ طَبٌ أَوْ يُؤَخَّذُ عَنْ امْرَأَتِهِ، أَيْحَلُّ عَنْهُ أَوْ يُشَرِّرُ؟ قَالَ: لَا

(48) CHAPTER. *Shirk* (i.e. joining others in worship with Allāh) and witchcraft are from the *Mūbiqāt* (great destructive sins).

5764. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ said, “Avoid *Al-Mūbiqāt*, i.e., *Shirk* with Allāh (i.e. joining others in worship with Allāh) and witchcraft.”.

(49) CHAPTER. Should a bewitched person be treated?

Qatāda said: I asked Sa‘id bin Al-Musaiyab, “If a person is bewitched or is unable to have sexual intercourse with his wife, is it permissible to remove the magic

effect or use *Nashra*⁽¹⁾ (special kind of treatment)?" He said, "Yes, there is no harm in it, for it is meant for a good purpose, and that which benefits people is not forbidden."

5765. Narrated 'Āishah: Magic was worked on Allāh's Messenger ﷺ so that he used to think that he had sexual relations with his wives while he actually had not. (Sufyān said: That is the hardest kind of magic as it has such an effect.) Then one day he said, "O 'Āishah! Do you know that Allāh has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other, 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?' The other replied, 'Labid bin Al-A'ṣam, a man from Banī Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, 'What material (did he use)?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied, 'In a skin of pollen of a male date-palm tree kept under a stone in the well of Dharwān.' So the Prophet ﷺ went to that well and took out those things and said, "That was the well which was shown to me (in a dream). Its water looked like the infusion of *Hinna* leaves and its date-palm trees looked like the heads of devils." The Prophet ﷺ added, "Then that thing was taken out." I said (to the Prophet ﷺ), "Why do you not treat yourself with *Nashra*?" He said, "Allāh has cured me; I dislike to let evil spread among anyone of the people."

بأنس بـه، إنما يُرِيدُونَ بـه الإضـلـاحـ،
فـأـمـا مـا يـنـفعـ فـلـمـ يـنـهـ عـنـهـ.

٥٧٦٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ ابْنَ عَيْنَةَ يَقُولُ:
أَوْلُ مَنْ حَدَّثَنَا بـه ابْنُ جُرَيْجَ، يَقُولُ:
حَدَّثَنِي آلُ عُزُوهَةَ، عَنْ عُزُوهَةَ. فَسَأَلْتُ
هِشَامًا عَنْهُ فَحَدَّثَنَا عَنْ أَبِيهِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ
رَسُولُ اللَّهِ ﷺ سُحْرًا حَتَّى كَانَ يَرَى
أَنَّهُ يَأْتِي النِّسَاءَ وَلَا يَأْتِيهِنَّ. قَالَ
سُقِيَانُ: وَهَذَا أَشَدُّ مَا يَكُونُ مِنَ
السُّحْرِ، إِذَا كَانَ كَذَا، فَقَالَ: «يَا
عَائِشَةُ، أَعْلَمُتِي أَنَّ اللَّهَ قَدْ أَفَانَ
فِيمَا اسْتَفْتَيْتُ فِيهِ؟ أَتَانِي رَجُلٌ فَقَعَدَ
أَحَدُهُمَا عِنْدَ رَأْسِي، وَالآخَرُ عِنْدَ
رَجْلِي. فَقَالَ الَّذِي عِنْدَ رَأْسِي
لِلْآخَرِ: مَا بِالرَّجُلِ؟ قَالَ:
مَطْبُوبٌ، قَالَ: وَمَنْ طَبَهُ؟ قَالَ: لَيْدُ
بْنُ الْأَغْصَمِ رَجُلٌ مِنْ بَنِي زُرْقَنِ
حَلِيفٌ لِيَهُودَةَ كَانَ مُنَافِقًا، قَالَ:
وَفِيمَ؟ قَالَ: فِي مُشْطِ وَمُشَاطَةِ،
قَالَ: وَأَيْنَ؟ قَالَ: فِي جُفَّ طَلْعَةِ
ذَكَرٍ تَحْتَ رَعْوَةَ فِي بَئْرِ ذَرْوَانَ»،
قَالَتْ: فَأَتَى الَّذِي ﷺ بِالبِئْرِ حَتَّى
اسْتَخْرَجَهُ، فَقَالَ: «هَذِهِ الْبِئْرُ الَّتِي

(1) (Ch. 49) For details see *Fath-Al-Bārī*, Vol.12, page no.345, (printed by the Egyptian press Muṣṭafā Al-Bābī Al-Ḥalabī in the year 1959-1378 Hijrah).

أُرِيَتُهَا وَكَانَ مَاءَهَا نُقَاعَةُ الْجِنَّاءِ،
وَكَانَ تَخْلُهَا رُؤُسُ الشَّيَاطِينِ»، قَالَ:
فَاسْتَخْرَجَ، قَالَتْ: فَقُلْتُ: أَفَلَا؟ -
أَيْ تَنْشَرِّتَ - فَقَالَ: «أَمَا وَاللَّهِ فَقَدْ
شَفَانِي وَأَكْرَهُ أَنْ أُثْبِرَ عَلَى أَحَدٍ مِنَ
النَّاسِ شَرًّا». [راجع: ٣١٧٥]

(٥٠) باب السحر

٥٧٦٦ - حَدَّثَنَا عَبْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سُحْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِنَّهُ لَيُخَيِّلُ إِلَيْهِ أَنَّهُ يَفْعُلُ الشَّيْءَ وَمَا فَعَلَهُ، حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ وَهُوَ عِنْدِي دَعَا اللَّهَ وَدَعَاهُ ثُمَّ قَالَ: «أَشْعُرْتُ يَا عَائِشَةَ أَنَّ اللَّهَ قَدْ أَفْتَانَنِي فِيمَا أَسْتَغْتِبُ فِيهِ؟» قُلْتُ: وَمَا ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «جَاءَنِي رَجُلٌانِ فَجَلَسَا أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي ثُمَّ قَالَ أَحَدُهُمَا لصَاحِبِهِ: مَا وَجَعَ الرَّجُلُ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَيْبُدُ بْنُ الْأَعْصَمِ الْيَهُودِيِّ مِنْ بَنِي زُرْبَيْقَ، قَالَ: فِيمَاذَا؟ قَالَ: فِي مُشْطِ وَمُشَاطِّةٍ وَجُفْتٍ طَلْعَةَ ذَكَرِ، قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بَرِ ذِي أَرْوَانَ». قَالَ: فَذَهَبَ الْيَهُودِيُّ فِي أَنَاسِ مِنْ أَصْحَابِهِ إِلَى الْبَرِ فَنَظَرَ إِلَيْهَا وَعَلَيْهَا تَخْلُلٌ ثُمَّ رَجَعَ إِلَيْهِ قَالَ: «وَاللَّهِ لَكَانَ مَاءَهَا نُقَاعَةُ

(50) CHAPTER. Witchcraft.

5766. Narrated 'Āishah: Magic was worked on Allāh's Messenger so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allāh and invoked for a long period and then said, "O 'Āishah! Do you know that Allāh has instructed me regarding the matter I asked him about?" I asked, "What is that, O Allāh's Messenger?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic'. The first one asked, 'Who has worked magic on him?' The other replied, 'Labid bin Al-A'şam, a Jew from the tribe of Banī Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, 'With a comb and the hair stuck to it and a skin of the pollen of a male date-palm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dhawān.' Then the Prophet went along with some of his Companions to the well and looked at that, and there were date-palms near to it. Then he returned to me and said, "By Allāh, the water of that well was (red) like the infusion of *Hinna* leaves, and its date-palms were like the heads of devils." I said, "O Allāh's Messenger! Did you take those materials out?" He said, "No! As for me, Allāh has

healed me and cured me and I was afraid that (by letting it known to the people) I would spread evil among them. Then he ordered that the well be filled up with earth, and it was filled up with earth."

الْجِنَّاءِ، وَلَكَانَ نَخْلَهَا رُؤُسُ
الشَّيَاطِينِ»، قَلْتُ: يَا رَسُولَ اللَّهِ،
أَفَأُخْرِجُهُنَّا؟ قَالَ: «لَا، أَمَّا أَنَا فَقَدْ
عَافَانِي اللَّهُ وَشَفَانِي وَحَشِبْتُ أَنْ أُنَورَ
عَلَى النَّاسِ مِنْهُ شَرًّا»، وَأَمَرَ بِهَا
فَدُفِتَتْ. [راجع: ٣١٧٥]

(٥١) بَابٌ: إِنَّ مِنَ الْبَيَانِ سِحْرًا

(51) CHAPTER. Some eloquent speech is as effective as magic.

5767. Narrated ‘Abdullah bin ‘Umar رضي الله عنهما: Two men came from the East and addressed the people who wondered at their eloquent speeches. On that Allāh’s Messenger ﷺ said, “Some eloquent speech is as effective as magic.”

٥٧٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ قَدِيمٌ رَجُلٌ مِنَ الْمَشْرِقِ فَخَطَبَهَا فَعَجِبَ النَّاسُ لِبَيَانِهِمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنَ الْبَيَانِ لِسِحْرًا، أَوْ إِنْ يَعْصَيَ الْبَيَانُ سِحْرًا. [راجع: ٥١٤٦]

(٥٢) بَابُ الدَّوَاءِ بِالْعَجْوَةِ لِلسِّحْرِ

(52) CHAPTER. The use of ‘Ajwa dates as medicine for magic.

5768. Narrated Sa‘d رضي الله عنه: The Prophet ﷺ said, “If somebody takes some ‘Ajwa dates every morning, he will not be affected by poison or magic on that day till night.” (Another narrator said seven dates).

٥٧٦٨ - حَدَّثَنَا عَلَيٰ: حَدَّثَنَا مَرْوَانُ: أَخْبَرَنَا هَاشِمٌ: أَخْبَرَنَا عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنِ اضْطَبَحَ كُلَّ يَوْمٍ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ شَمْ وَلَا سِحْرٌ ذَلِكَ الْيَوْمُ إِلَى اللَّيلِ». وَقَالَ غَيْرُهُ: سَعْيَ تَمَرَاتٍ. [راجع: ٥٤٤٥]

٥٧٦٩ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو أَسَمَةَ: حَدَّثَنَا

5769. Narrated Sa‘d رضي الله عنه: I heard Allāh’s Messenger ﷺ saying, “If somebody takes seven ‘Ajwa dates in the morning,

neither magic nor poison will hurt him that day.”

هاشمُ بْنُ هاشِمَ قَالَ: سَمِعْتُ عَامِرَ
بْنَ سَعْدِ: سَمِعْتُ سَعْدًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ
يَقُولُ: «مَنْ تَصَبَّحَ سَبْعَ تَمَرَاتٍ عَجْوَةً
لَمْ يَضُرِّهِ ذَلِكَ الْيَوْمُ سُمٌّ وَلَا سِحْرٌ».

[راجع: ٥٤٤٥]

(53) CHAPTER. No *Hāma*.⁽¹⁾

5770. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ said, “No ‘Adwā (i. e. no contagious disease is conveyed to others without Allāh’s Permission); nor Ṣafar; nor Hāma .” A bedouin said, “O Allāh’s Messenger! What about the camels which, when on the sand (desert) look like deers, but when a mangy camel mixes with them they all get infected with mange?” On that Allāh’s Messenger said, “Then who conveyed the (mange) disease to the first (mangy) camel?”

٥٧٧٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ:
أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا عَذَوَى وَلَا
صَفَرٌ وَلَا هَامَةٌ». فَقَالَ أَعْرَابِيٌّ: يَا
رَسُولَ اللَّهِ، فَمَا بِالْإِلَيْكُ تُكُونُ فِي
الرَّمَلِ كَأَنَّهَا الظِّباءَ فِي خَالِطُهَا الْبَعْيرُ
الْأَجْرَبُ فَيُجْرِيْهَا؟ فَقَالَ رَسُولُ اللَّهِ
ﷺ: «فَمَنْ أَعْدَى الْأَوَّلَ؟!». [راجع:
٥٧٧٠]

5771. Narrated Abū Hurairah : Allāh’s Messenger said: The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle, (or said) “Do not put a patient with a healthy person,” (as a precaution).

٥٧٧١ - وَعَنْ أَبِي سَلَمَةَ: سَمِعَ
أَبَا هُرَيْرَةَ بَعْدًا، يَقُولُ: قَالَ النَّبِيُّ
ﷺ: «لَا يُورِدَنَّ مُنْرِضٌ عَلَى
مُصْحَّنٍ».

وَانْكَرَ أَبُو هُرَيْرَةَ الْحَدِيثَ الْأَوَّلَ
وَقُلْنَا: أَلَمْ تُحَدِّثْ أَنَّهُ لَا عَذَوَى?
فَرَطَنَ بِالْحَبْشِيَّةِ، قَالَ أَبُو سَلَمَةَ: فَمَا
رَأَيْتُهُ نَسِيَ حَدِيثًا غَيْرَهُ. [انظر: ٥٧٧٤]

(54) CHAPTER. No ‘Adwā (no contagious

٥٤) بَابٌ: لَا عَذَوَى

(1) (Chap. 53) See *Hadīth* No. 5757. Chap. 45. (F.N.)

disease is conveyed without Allāh's Permission).

5772. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا said: Allāh's Messenger ﷺ said, "There is either 'Adwā' nor *Tiyara*⁽¹⁾, and an evil omen is only in three: a horse, a woman and a house." (See the footnote of *Hadīth* No.5753)

٥٧٧٢ - حَدَّثَنَا سَعِيدُ بْنُ عَفَيْرٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَحَمْزَةُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدُوَىٰ وَلَا طِيرَةٌ، إِنَّمَا الشُّؤُمُ فِي ثَلَاثَةِ فِي الْفَرَسِ، وَالْمَرْأَةِ، وَالدَّارِ». [راجع: ٢٠٩٠]

5773. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said: Allah's Messenger ﷺ said, "No 'Adwā'."

٥٧٧٣ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا عَدُوَىٰ». [راجع: ٥٧٠٧]

5774. Abū Hurairah also said: The Prophet ﷺ said, "The cattle suffering from a disease should not be mixed up with healthy cattle (or said: "Do not put a patient with a healthy person as a precaution)." Abū Hurairah also said: Allah's Messenger ﷺ said, "No 'Adwā'." (Cont'd. with H. 5775)

٥٧٧٤ - قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُورِدُوا الْمُمْرِضَ عَلَى الْمُصْحَّ». [راجع: ٥٧٧١]

5775. A bedouin got up and said, "Don't you see how camels on the sand look like deers but when a mangy camel mixes with them, they all get infected with mange?" On that the Prophet ﷺ said, "Then who conveyed the (mange) disease to the first camel?"

٥٧٧٥ - وَعَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سِنَانُ بْنُ أَبِي سِنَانِ الدُّؤْلِيِّ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدُوَىٰ»، فَقَامَ أَغْرَابِيٌّ فَقَالَ: أَرَأَيْتَ إِلَيْلَ تَكُونُ فِي الرَّمَالِ أَمْثَالَ الظَّبَاءِ فَيَأْتِيهِ

(1) (H. 5772) *Tiyara* means an evil omen see H. 5717 and its Chap. 25.

البعيرُ الأجرَبُ فَتَجَرَبُ؟ قَالَ النَّبِيُّ ﷺ: «فَمَنْ أَعْدَى الْأَوَّلَ؟».

[راجع: ٥٧٠٧]

5776. Narrated Anas bin Mālik رضي الله عنه عن النبي ﷺ: The Prophet ﷺ said, "No 'Adwā nor Tiyyāra; but I like Fā'l." They said, "What is the Fā'l?" He said, "A good word." (See H. 5754)

٥٧٧٦ - حَدَّثَنِي مُحَمَّدُ بْنُ شَهَارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَنَادَةً، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا عَذْوَى وَلَا طَيْرَةٌ، وَيُعْجِبُنِي الْفَأْلُ». قَالُوا: وَمَا الْفَأْلُ؟ قَالَ:

«كَلِمَةٌ طَيْبَةٌ». [راجع: ٥٧٥٦]

(٥٥) بَابُ ما يُذَكِّرُ فِي سُمِّ النَّبِيِّ ﷺ

رَوَاهُ عُرْوَةُ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ:

٥٧٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْلَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: لَمَّا فُتحَتْ خَيْرَ أَهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ شَاةً فِيهَا سُمٌّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اجْمِعُوْلَيْهِ مِنْ كَانَ هَامِنَا مِنَ الْيَهُودِ»، فَجَمِعُوْلَاهُمْ لَهُ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنِّي سَأْلُكُمْ عَنْ شَيْءٍ، فَهَلْ أَنْتُمْ صَادِقُونِي عَنْهُ؟» فَقَالُوا: نَعَمْ يَا أَبَا الْفَاسِمِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَبُوكُمْ؟» قَالُوا: أَبُونَا فُلَانْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبْتُمْ، بَلْ أَبُوكُمْ فُلَانْ». قَالُوا: صَدَقْتُمْ وَبَرِزْتَ. فَقَالَ: «هَلْ أَنْتُمْ صَادِقُونِي

(55) CHAPTER. What has been said regarding the poison given to the Prophet ﷺ.

5777. Narrated Abū Hurairah رضي الله عنه عن النبي ﷺ: When Khaibar was conquered, Allāh's Messenger ﷺ was presented with a poisoned (roasted) sheep. Allāh's Messenger ﷺ said, "Collect for me all the Jews present in this area." (When they were gathered) Allāh's Messenger ﷺ said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abāl-Qāsim!" Allāh's Messenger ﷺ said to them, "Who is your father?" They said, "Our father is so-and-so." Allāh's Messenger ﷺ said, "You have told a lie, for your father is so-and-so." They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abāl-Qāsim! And if we should tell a lie you will know it as you have known it regarding our father." Allāh's Messenger ﷺ then asked, "Who are the

people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it." Allāh's Messenger ﷺ said to them, "You will abide in it with ignominy. By Allāh, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked, "Have you put the poison in this roasted sheep?" They replied, "Yes." He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a Prophet then it would not harm you." (See H. 3169)

عَنْ شَيْءٍ إِنْ سَأْلُكُمْ عَنْهُ؟» فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، وَإِنْ كَذَّبْنَاكَ عَرَفْتَ كَذَّبَنَا كَمَا عَرَفْتَهُ فِي أَيِّنَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَهْلُ النَّارِ؟» فَقَالُوا: نَكُونُ فِيهَا يَسِيرًا ثُمَّ تَحْلُفُونَا فِيهَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «اَخْسِسُوَا فِيهَا، وَاللَّهُ لَا تَحْلُفُكُمْ فِيهَا أَبْدًا»، ثُمَّ قَالَ لَهُمْ: «هَلْ أَتَشْتَمْ صَادِقُونِي عَنْ شَيْءٍ إِنْ سَأْلُكُمْ عَنْهُ؟» فَقَالُوا: نَعَمْ، فَقَالَ: «هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاءِ سُمًا؟» فَقَالُوا: نَعَمْ، فَقَالَ: «مَا حَمَلْتُكُمْ عَلَى ذَلِكَ؟» فَقَالُوا: أَرْدَنَا إِنْ كُنْتَ كَادِبًا سَتَرِيغُ مِنْكَ، وَإِنْ كُنْتَ نَيَّابًا لَمْ يُضُركَ. [راجع: ٣١٦٩]

(٥٦) بَابُ شُرُبِ السُّمِّ وَالدَّوَاءِ بِهِ،
وَمَا يُخَافُ مِنْهُ وَالْخَبِيثُ

(56) CHAPTER. The taking of poison and treating with it, or with what may be dangerous, or with an impure or polluted thing (medicine, etc.).

5778. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

٥٧٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الْوَهَابِ : حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ :
حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ قَالَ:
سَمِعْتُ ذَكْرَوْنَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:
«مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ
فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا
فِيهَا أَبْدًا. وَمَنْ تَحَسَّسَ سُمًا فَقَتَلَ
نَفْسَهُ، فَسُمُّهُ فِي يَدِهِ يَتَحَسَّهُ فِي نَارِ
جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبْدًا. وَمَنْ

قتلَ نفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ
يَجْأَبُهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ حَالَدًا
مُخْلَدًا فِيهَا أَبْدًا». [راجع: ١٣٦٥]

5779. Narrated Sa'd: I heard Allāh's Messenger ﷺ saying, "Whoever takes seven 'Ajwa' dates in the morning will not be affected by magic or poison on that day."

٥٧٧٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا

أَحْمَدُ ابْنُ بَشِيرٍ أَبُو بَكْرٍ: أَخْبَرَنَا
هَاشِمُ بْنُ هَاشِمٍ قَالَ: أَخْبَرَنِي عَامِرٌ
بْنُ سَعْدٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ
اضْطَبَّ بِسَعْنَ تَمَرَاتٍ عَجُوْنَةً لَمْ يَضُرَّهُ
ذَلِكَ الْيَوْمُ سُمٌّ وَلَا سِخْرٌ». [راجع:
٥٤٤٥]

(57) CHAPTER. The milk of she-asses.

5780. Narrated Abū Tha'labah Al-Khušānī: The Prophet ﷺ forbade the eating of wild animals having fangs. (Az-Zuhri said: I did not hear this narration except when I went to Shām.)

٥٧٨٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ،

عَنْ أَبِي إِدْرِيسِ الْخَوْلَانِيِّ، عَنْ أَبِي
ثَلَبَةِ الْخُشَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
نَهَى النَّبِيُّ ﷺ عَنِ الْأَكْلِ كُلِّ ذِي
نَابِ مِنَ السَّبَاعِ. قَالَ الزُّهْرِيُّ:
وَلَمْ أَسْمَعْهُ حَتَّى أَئْتُ الشَّامَ.

[راجع: ٥٥٣٠]

5781. Al-Laith said: narrated Yūnus: I asked Ibn Shihāb, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allāh's Messenger ﷺ forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals,

٥٧٨١ - وَزَادَ الْأَئْتُ: حَدَّثَنِي
يُونُسُ، عَنْ ابْنِ شَهَابٍ قَالَ:
وَسَأْلَتُهُ: هَلْ تَنْتَظِنَّ أَوْ نَشَرِّبُ الْأَبَانَ
الْأُثْنَيْنِ، أَوْ مَرَّارَةَ السَّبِيعِ، أَوْ أَبْوَالَ
الْإِبْلِ؟ قَالَ: قَدْ كَانَ الْمُسْلِمُونَ
يَتَداوَوْنَ بِهَا فَلَا يَرَوْنَ بِذَلِكَ بَأسًا.
فَأَمَّا الْأَبَانُ الْأُثْنَيْنُ فَقَدْ بَلَغْنَا أَنَّ رَسُولَ
اللَّهِ ﷺ نَهَى عَنِ الْحُومَهَا، وَلَمْ يَبْلُغْنَا

Ibn Shihāb said, "Abū Idrīs Al-Khauлānī told me that Allāh's Messenger ﷺ forbade the eating of the flesh of every wild beast having fangs."

عَنْ أَلْبَانِهَا أَمْرٌ وَلَا نَهْيٌ . وَأَمَّا مَرَاجِعُهُ
السَّيْعُ قَالَ ابْنُ شَهَابٍ : حَدَّثَنِي أَبُو
إِدْرِيسَ الْخَوْلَانِيُّ : أَنَّ أَبَا ثَعْلَبَةَ
الْخُشْنَيِّ أَخْبَرَهُ : أَنَّ رَسُولَ اللَّهِ ﷺ
نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ
السَّبَاعِ . [رَاجِعٌ : ٥٥٣٠]

(٥٨) بَابٌ : إِذَا وَقَعَ الذِّبَابُ فِي
الْإِنَاءِ

(58) CHAPTER. If a housefly falls in a utensil.

5782. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing⁽¹⁾ (antidote for it) i.e. the treatment for that disease."

٥٧٨٢ - حَدَّثَنَا قُتْبَيْهُ : حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ ، عَنْ عُتْبَةَ بْنِ
مُسْلِيمٍ مَوْلَى بَنِي تَيْمٍ ، عَنْ عَيْبَدِ بْنِ
حُنَيْنٍ مَوْلَى بَنِي زُرْيَقٍ ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ : «إِذَا وَقَعَ الذِّبَابُ فِي إِنَاءٍ
أَحْدِكُمْ فَلْيَغْمُسْهُ كُلَّهُ ثُمَّ لِيَطْرُخْهُ ، فَإِنَّ
فِي إِحْدَى جَنَاحَيْهِ شِفَاءً وَفِي الْآخَرِ
ذَاءً». [رَاجِعٌ : ٣٣٢٠]

(1) (H. 5782) Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years approx. when the humans knew very little of modern medicine). Similarly Allāh عز وجله created organisms and other mechanisms which kill these pathogens, e.g., Penicillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counter balance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muhammad M. El-Samahy chief of *Hadith* Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this *Hadith*, and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells, in order to repeat their lifecycle, protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.

77 - THE BOOK OF DRESS

٧٧ - كتاب اللباس

(1) CHAPTER. The Statement of Allāh تعالى: Say (O Muhammad ﷺ): Who has forbidden the adornment with clothes given by Allāh which He has produced for His slaves?" (V.7: 32)

The Prophet ﷺ said, "Eat, drink, wear clothes and give alms without extravagance and without conceit."

'Ibn 'Abbās said: "Eat what you wish and wear what you wish if you can avoid two things, extravagance and conceit."

5783. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "Allāh will not look at the person who drags his garment (behind him) out of conceit."

(2) CHAPTER. Whoever dragged his Izār (lower-half body garment) without conceit.

5784. Narrated 'Abdullāh (bin 'Umar) رضي الله عنهما: The Prophet ﷺ said, "Allāh will not look, on the Day of Resurrection, at the person who drags his garment (behind him) out of conceit." On that Abū Bakr said, "O Allāh's Messenger! One side of my Izār hangs low if I do not take care of it." The Prophet ﷺ said, "You are not one of those who do that out of conceit."

(١) بَابُ قَوْلِ اللَّهِ تَعَالَى: «قُلْ مَنْ حَرَمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ»

[الأعراف: ٣٢]

وَقَالَ النَّبِيُّ ﷺ: «كُلُوا وَاشْرِبُوا وَالْبُسُوا وَتَصَدَّقُوا، فِي غَيْرِ إِسْرَافٍ وَلَا مَحْيَلَةٍ».

وَقَالَ ابْنُ عَبَّاسٍ: كُلُّ مَا شِئْتَ، وَالْأَنْسُ مَا شِئْتَ، مَا أَخْطَأْتُكَ أَشْتَانَ: سَرَفٌ أَوْ مَحْيَلَةٌ.

٥٧٨٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، وَرَيْدَ بْنِ أَسْلَمَ يُخْبِرُونَهُ عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ اللَّهُ إِلَى مَنْ حَرَّثَ ثُوبَهُ خُلَاءً». [راجع: ٣٦٦٥]

(٢) بَابُ مَنْ جَرَ إِزَارَةً مِنْ غَيْرِ خُلَاءٍ

٥٧٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُسَ: حَدَّثَنَا رُهَيْرُ بْنُ مُعاوِيَةَ: حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ، عَنْ سَالِمَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ جَرَ ثُوبَهُ خُلَاءً لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّ أَحَدَ شِيقَنِي إِزَارِي يَسْتَرِخِي إِلَّا أَنْ أَتَاهَدَ ذَلِكَ مِنْهُ، فَقَالَ النَّبِيُّ ﷺ: «الْسَّتَّ مِمَّنْ يَصْنَعُهُ خُلَاءً».

5785. Narrated Abū Bakra : رَضِيَ اللَّهُ عَنْهُ The solar eclipse occurred while we were sitting with the Prophet ﷺ. He got up dragging his garment (on the ground) hurriedly till he reached the mosque. The people turned (to the mosque) and he offered a two-Rak'āt Salāt (prayer) whereupon the eclipse had cleared, and he faced us and said, "The sun and the moon are two signs among the signs of Allāh, so if you see a thing like this (eclipse) then offer the Salāt (prayer) and invoke Allāh till He removes that state." (See H. 1046)

5785 - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَسَفَتِ الشَّمْسُ وَنَحْنُ عَنِ النَّّيَّارِ فَقَامَ يَجْرُرُ نَوْبَةً مُسْتَعْجِلًا حَتَّى أَتَى الْمَسْجِدَ وَنَابَ النَّاسُ فَصَلَّى رَكْعَيْنِ فَجُلِّيَ عَنْهَا، ثُمَّ أَقْبَلَ عَلَيْنَا وَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتٍ مِنْ آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا اللَّهَ حَتَّى يُكْشِفَهَا».

[راجع: ١٠٤٠]

(3) CHAPTER. To tuck up or roll up the clothes.

5786. Narrated Abū Juhaifa : I saw Bilāl bringing an 'Anaza (a small spear) and fixing it in the ground, and then he proclaimed the Iqāma of the Salāt (prayer), and I saw Allāh's Messenger ﷺ coming out, wearing a cloak with its sleeves rolled up. He then offered a two-Rak'āt (prayer) while facing the 'Anaza, and I saw the people and animals passing in front of him beyond the 'Anaza.

5786 - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا ابْنُ شُمَيْلٍ: أَخْبَرَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ: أَخْبَرَنَا عَوْنُونُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ أَبِي جُحَيْفَةَ قَالَ: فَرَأَيْتُ بِلَالًا جَاءَ بَعْنَزَةً فَرَكَّزَهَا، ثُمَّ أَقَامَ الصَّلَاةَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ خَرَجَ فِي حُلَّةٍ مُسْمَرَةً، فَصَلَّى رَكْعَيْنِ إِلَى الْعَنَزَةِ، وَرَأَيْتُ النَّاسَ وَالدَّوَابَ يَمْرُونَ بَيْنَ يَدَيْهِ مِنْ وَرَاءِ الْعَنَزَةِ.

[راجع: ١٨٧]

(4) بَابُ مَا أَسْفَلَ مِنَ الْكَفَّيْنِ فَهُوَ فِي النَّارِ

(4) CHAPTER. The part of the garment that hangs below the ankles is in the Fire.

5787. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The part of an Izār which hangs below the ankles is in the Fire. [i.e. the one who wears the Izār (lower-half body-cover) that hangs below the ankles

5787 - حَدَّثَنَا أَدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبِرِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

(with conceit) will be in the Fire of Hell].

[See *Fath Al-Bārī*]

(5) CHAPTER. Whoever drags his garment out of pride and arrogance (conceit).

5788. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "Allāh will not look, on the Day of Resurrection, at a person who drags his *Izār* (behind him) out of pride and arrogance."

5789. Narrated Abū Hurairah : The Prophet ﷺ (or 'Abul-Qāsim ﷺ) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

5790. Narrated 'Abdullāh (bin 'Umar) : Allāh's Messenger ﷺ said, "While a man was dragging his *Izār* on the ground (behind him), suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فِي النَّارِ».

(5) بَابُ مَنْ جَرَ نُوبَةً مِنَ الْحِيلَاء

٥٧٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكُ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْتُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَ إِزَارَةً بَطَرًا».

٥٧٨٩ - حَدَّثَنَا آمِ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ - أَوْ قَالَ أَبُو القَاسِمِ ﷺ - «بَيْنَمَا رَجُلٌ يَمْشِي فِي حَلَةٍ تُعْجِبُ نَفْسَهُ، مُرْجِلٌ جُمَّةً، إِذَا خَسَفَ اللَّهُ بِهِ فَهُوَ يَتَجَلَّجِلُ إِلَى يَوْمِ الْقِيَامَةِ».

٥٧٩٠ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي الْلَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَا رَجُلٌ يَجْرِي إِزَارَةً، خَسَفَ اللَّهُ بِهِ فَهُوَ يَتَجَلَّجِلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ».

تابعَهُ يُوئِسٌ عَنِ الزُّهْرِيِّ، وَلَمْ يَرْفَعْهُ شُعَيْبٌ عَنِ الزُّهْرِيِّ.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، عَنْ

عَمِّهُ جَرِيرٌ بْنُ زَيْدٍ قَالَ: كُنْتُ مَعَ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ عَلَى بَابِ دَارِهِ فَقَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ۔ [راجع: ٣٤٨٥]

5791. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُ: Allah’s Messenger ﷺ said, “Whoever drags his clothes (on the ground) out of pride and arrogance, Allāh will not look at him on the Day of Resurrection.”

٥٧٩١ - حَدَّثَنَا مَطْرُونُ الْفَضْلِ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ قَالَ: لَقِيَتِي مُحَارِبًا ابْنَ دَنَارٍ عَلَى فَرِيسٍ، وَهُوَ يَأْتِي مَكَانَهُ الَّذِي يَقْضِي فِيهِ، فَسَأَلَهُ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ جَرَّ ثَوْبَهُ مَخِيلَةً لَمْ يَنْتَظِرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ». فَقُلْتُ لِمُحَارِبٍ: أَذْكُرْ إِذَارَهُ؟ قَالَ: مَا خَصَّ إِذَارًا وَلَا قَوِيبَصًا.

تَابِعَهُ جَبَلَةُ بْنُ سُخِينٍ، وَزَيْدُ بْنُ أَسْلَمَ، وَزَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَعْنِي عَنِ ابْنِ عُمَرَ: مِثْلُهِ، وَتَابِعَهُ مُوسَى بْنُ عَقْبَةَ وَعُمَرُ بْنُ مُحَمَّدٍ وَفَدَامَةُ بْنُ مُوسَى عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ جَرَّ ثَوْبَهُ خُلَلَاءً».

(٦) بَابُ الإِذَارِ الْمُهَدَّبِ،

وَيُذَكَّرُ عَنِ الزُّهْرِيِّ، وَأَبِي بَكْرِ بْنِ مُحَمَّدٍ، وَحَمْزَةُ بْنُ أَبِي أَسِيدٍ، وَمَعاوِيَةُ ابْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّهُمْ لَيْسُوا ثِيَابًا مُهَدَّبَةً.

(6) CHAPTER. The fringed Izār.^(١)

It is reported that Az-Zuhri, Abū Bakr bin Muhammad, Hamza bin Abī Usaïd and Mu'awiya bin 'Abdullāh bin Ja'far wore fringed clothes.

(1) (Chap. 6) *Izār*: Garment that covers the lower-half of the body.

5792. Narrated ‘Āishah، رَضِيَ اللَّهُ عَنْهَا، the wife of the Prophet ﷺ: The wife of Rifa‘a Al-Qurazī came to Allāh’s Messenger ﷺ while I was sitting, and Abū Bakr was also there. She said, “O Allāh’s Messenger I was the wife of Rifa‘a and he divorced me irrevocably. Then I married ‘Abdur-Rahmān bin Az-Zubair who, by Allāh, O Allāh’s Messenger has only something like a fringe of a garment, showing the fringe of her veil. Khālid bin Sa‘id, who was standing at the door, for he had not been admitted, heard her statement and said, “O Abū Bakr! Why do you not stop this lady from saying such things openly before Allāh’s Messenger?” No, by Allāh, Allāh’s Messenger ﷺ did nothing but smiled. Then he said to the lady, “Perhaps you want to return to Rifa‘a? That is impossible unless ‘Abdur-Rahmān consummates his marriage with you.” That became the legal way after him.

٥٧٩٢ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شَعِيبٌ، عَنِ الرَّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ بْنُ الزَّبِيرِ: أَنْ عَاشَتْ رَضِيَ اللَّهُ عَنْهَا زَوْجُ النَّبِيِّ ﷺ قَالَتْ: جَاءَتِ امْرَأَةٌ رِفَاةً الْقُرْطَنِيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا جَالِسَةٌ وَعِنْدِهِ أَبُو بَكْرٍ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ تَحْتَ رِفَاةً فَطَلَقَنِي فَبَيْتَ طَلَاقِي، فَتَرَوَجْتُ بَعْدَهُ عَبْدُ الرَّحْمَنِ بْنَ الزَّبِيرِ، وَإِنَّهُ وَاللَّهُ مَا مَعَهُ يَا رَسُولَ اللَّهِ إِلَّا مِثْلُ الْهَدْبَةِ، وَأَخْدَثَتِ هَدْبَةً مِنْ جِلْبَاهَا. فَسَمِعَ خَالِدُ بْنُ سَعِيدٍ قَوْلَهَا وَهُوَ بِالْبَابِ لَمْ يُؤْذِنْ لَهُ، قَالَتْ: فَقَالَ خَالِدٌ: يَا أَبَا بَكْرٍ، أَلَا تَنْهَى هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَا وَاللَّهُ مَا يَزِيدُ رَسُولُ اللَّهِ ﷺ عَلَى التَّبَسُّمِ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَعْلَمُ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاةِ، لَا حَتَّى يَذُوقَ عُسَيْنَاتِكَ وَتَنْدُوْقِي عُسَيْنَاتِهِ»، فَصَارَ سُنَّةً بَعْدَهُ. [راجع: ٢١٣٩]

(٧) بَابُ الْأَرْدَةَ

وَقَالَ أَنَّسُ: جَبَدَ أَغْرَبِيَ رِدَاءَ النَّبِيِّ ﷺ

٥٧٩٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الرَّهْرِيِّ: أَخْبَرَنِي عَلَيُّ بْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ بْنَ عَلَيٍّ أَخْبَرَهُ: أَنَّ عَلَيَّاً رَضِيَ

(7) CHAPTER. The *Ridā*^(١)

Anas said: A bedouin pulled the *Ridā* of the Prophet ﷺ.

5793. Narrated ‘Ali، رَضِيَ اللَّهُ عَنْهُ، The Prophet ﷺ asked for his *Ridā*, put it on and set out walking. Zaid bin Ḥāritha and I followed him till he reached the house, where Hamza (bin ‘Abdul-Muṭṭalib) was

(1) (Chap. 7) *Ar-Ridā* is a garment that covers the shoulders and the upper-half of the body.

present and asked for permission to enter, and they gave us permission.

الله عَنْهُ قَالَ: فَدَعَا النَّبِيُّ بِرِّجَلِهِ يَرْدَائِهِ فَأَرْتَدَهُ إِلَيْهِ، ثُمَّ أَنْطَلَقَ يَمْشِي، وَاتَّبَعَهُ أَنَا وَرَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةَ فَاسْتَأْذَنَ فَأَذِنُوا لَهُمْ.

[راجع: ٢٠٨٩]

(8) CHAPTER. The wearing of shirts.

And Allāh said: [In the story of the Prophet Yūsuf (Joseph):

“Go with this shirt of mine and cast it over the face of my father; he will become clear-sighted”. (V.12: 93)

5794. Narrated Ibn ‘Umar رضي الله عنهمَا: A man asked, “O Allāh’s Messenger! What kind of clothes should a *Muhrim* wear?” The Prophet ﷺ said, “A *Muhrim* should not wear a shirt, trousers, a hooded cloak, or *Khuff* (leather socks covering the ankles) unless he cannot get sandals, in which case he should cut the part (of the *Khuff*) that covers the ankles.”

وَقَالَ اللَّهُ تَعَالَى حَكَايَةً عَنْ يُوسُفَ: «أَذْهَبُوا بِقَمِيصِي هَذَا فَأَقْفَأُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا» [يوسف: ٩٣]

٥٧٩٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُوبَ، عَنْ نافعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا يَلْبِسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ النَّبِيُّ بِرِّجَلِهِ يَرْدَائِهِ: «لَا يَلْبِسُ الْمُحْرِمُ الْقَمِيصَ وَلَا السَّرَّاويلَ وَلَا الْبُرْنَسَ وَلَا الْخَفَّينَ إِلَّا أَنْ لَا يَجِدَ النَّعْلَيْنِ، فَلْيَلْبِسْ مَا هُوَ أَسْفَلُ مِنَ الْكَعْبَيْنِ». [راجع: ١٣٤]

٥٧٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ: أَخْبَرَنَا ابْنُ عُبَيْبَةَ: عَنْ عُمَرِ وَ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَنِي النَّبِيُّ بِرِّجَلِهِ يَرْدَائِهِ عَبْدُ اللَّهِ بْنُ أُبَيِّ بَعْدَمَا دُخَلَ قَبْرَهُ، فَأَمْرَأَهُ فَأَخْرَجَ وَوُضِعَ عَلَى رُكُبَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وَالْبَسَهُ قَبِيسَهُ، فَأَلْمَهُ.

٥٧٩٦ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ عَبْيَدِ اللَّهِ قَالَ:

5795. Narrated Jābir bin ‘Abdullāh رضي الله عنهمَا: The Prophet ﷺ came to visit ‘Abdullāh bin Ubayy (bin Salūl) after he had been put in his grave. The Prophet ﷺ ordered that ‘Abdullāh be taken out. He was taken out and was placed on the knees of the Prophet ﷺ who blew his breath on him and dressed the body with his own shirt. And Allāh knows better.

5796. Narrated ‘Abdullāh bin ‘Umar: When ‘Abdullāh bin Ubayy (bin Salūl) died, his son came to Allāh’s Messenger ﷺ

and said, "O Allāh's Messenger! Give me your shirt so that I may shroud my father's body in it. And please offer a funeral *Salāt* (prayer) for him and invoke Allāh for his forgiveness." The Prophet ﷺ gave him his shirt and said to him, "Inform us when you finish (and the funeral procession is ready) call us." When he had finished, he told the Prophet ﷺ and the Prophet ﷺ proceeded to offer his funeral *Salāt* (prayer), but 'Umar stopped him and said, "Didn't Allāh forbid you to offer the funeral *Salāt* (prayer) for the hypocrites, when He said:

'Whether you (O Muḥammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them; (and even) if you ask forgiveness for them seventy times, Allāh will not forgive them.' (V.9:80)

Then there was revealed:

'And never (O Muḥammad) offer *Salāt* (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. (V.9:84)?'

Thenceforth the Prophet ﷺ did not offer funeral *Salāt* (prayers) for the hypocrites.

(9) CHAPTER. The *Jaib* (pocket) (the opening) of a shirt at the chest and other positions.

5797. Narrated Abū Hurairah: Allāh's Messenger ﷺ has set forth an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks and their hands are raised to their breasts and collar bones. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it covers his fingertips and obliterates his tracks. And, whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and every ring gets stuck to its place. Abū Hurairah added: I saw Allāh's Messenger ﷺ putting his finger in the (chest) pocket of his shirt like that. If you but saw him trying to

أخبرني نافع، عن عبد الله بن عمر
قال: لَمَّا تُوفِيَ عبد الله بن أبي جاء
ابنته إلى رسول الله ﷺ فقال: يا
رسول الله، أعطني قميصك أكتنه
فيه، وصل عليه واستغفر له. فأعطاه
قميصه، وقال له: «إذا فرغت منه
فاذبأها»، فلما فرغ آذنه، فجاء ليصلني
عليه، فجذبه عمر فقال: أليس قد
نهاك الله أن تصلي على المتفاقين
قال: «استغفر لهم أو لا تستغفر لهم
إن تستغفر لهم سبعين مرّة فلن يغفر الله
لهم» [التوبه: ٨٠] فنزلت «ولا تصل
على أحد ممّهم مات أبداً ولا قسم على
فربه» [التوبه: ٨٤] فترك الصلاة
عليهم.

(٩) باب جيب القميص من عند الصدر وغيره

٥٧٩٧ - حدثنا عبد الله بن محمد: حدثنا أبو عامر: حدثنا
ابراهيم بن نافع، عن الحسن، عن
طاويس، عن أبي هريرة قال: ضرب
رسول الله ﷺ «مثل البخيل
والمتصدق كمثل رجلين عليهما
جيتان من حديد قد اضطربت أيديهما
إلى ثديهما وترافقهما، فجعل
المتصدق كلما تصدق بصدقه،
انبسأطت عنه حتى تغشى أنامله وتعقو

widen (the opening of his shirt) but it did not widen. (See H. 1443)

أَثْرَهُ، وَجَعَلَ الْبَخِيلَ كُلُّمَا هَمَ بِصَدَقَةٍ
فَلَضَّثَ وَأَخْدَثَ كُلُّ حَلْقَةٍ بِمَكَانِهَا».

قالَ أَبُو هُرَيْرَةَ: فَإِنَا رَأَيْتُ رَسُولَ اللَّهِ
يَقُولُ يَا اصْبِعْهُ هَكَذَا فِي جَيْهِ، فَلَوْ
رَأَيْتَهُ يُوسِعُهَا وَلَا تَتَوَسَّعُ. [راجع:
[١٤٤٣]

تابعَهُ ابْنُ طَاوِيسٍ، عَنْ أَبِيهِ. وَأَبُو
الزَّنَادِ عَنِ الْأَعْرَجِ فِي الْجُبَيْتَيْنِ.
وَقَالَ حَنْظَلَةُ: سَمِعْتُ طَاوُسًا:
سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: جُبَيْتَانِ،
وَقَالَ جَعْفَرُ بْنُ رَبِيعَةَ، عَنِ الْأَعْرَجِ:
جُبَيْتَانِ.

(10) CHAPTER. Whoever wore a cloak of narrow sleeves while on a journey.

5798. Narrated Al-Mughīra bin Shūba: The Prophet ﷺ went to answer the call of nature, and when he returned, I met him with water and he performed the ablution while he was wearing a *Shāmī* cloak. He rinsed his mouth, put the water in his nose and blew it out, washed his face and tried to take his hands out of his sleeves, but they were too narrow, so he took out his hands from under his chest and washed them and then passed his wet hands over his head and *Khuff* (leather socks).

(١٠) **بَابُ مَنْ لَيْسَ جُبَّةً ضَيْقَةً**
الْكُمَيْنِ فِي السَّفَرِ

٥٧٩٨ - حَدَّثَنَا قَيْثَمُ بْنُ حَفْصٍ:
حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ
قَالَ: حَدَّثَنِي أَبُو الصُّحْبَى قَالَ:
حَدَّثَنِي مَسْرُوقٌ، قَالَ: حَدَّثَنِي
الْمُغَيْرِةُ بْنُ شَعْبَةَ قَالَ: انْطَلَقَ النَّبِيُّ
يَخْرُجُ لِحَاجَتِهِ ثُمَّ أَبْلَى فَتَقَيَّمَ بِمَاءٍ
فَتَوَضَّأَ وَعَلَيْهِ جُبَّةً شَامِيَّةً، فَمَضَمَّضَ
وَاسْتَشْتَقَ وَغَسَّلَ وَجْهَهُ، فَذَهَبَ
يُخْرُجُ يَدِيهِ مِنْ كُمَيْهِ، فَكَانَا ضَيْقَيْنِ،
فَأَخْرَجَ يَدِيهِ مِنْ تَحْتِ بَدَنِهِ، فَعَسَلَهُمَا
وَمَسَحَ بِرَأْسِهِ وَعَلَى خُفَيْهِ. [راجع:
[١٨٢]

(11) CHAPTER. To wear a woollen cloak during the *Ghazawāt* (military expedition).

(١١) **بَابُ لَيْسَ جُبَّةً الصُّوفِ فِي**
الغَزْوِ

5799. Narrated Al-Mughīra: One night I was with the Prophet ﷺ on a journey. He asked (me), "Have you got water with you?" I replied, "Yes." So he got down from his she-camel and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for the ablution). He washed his face and hands while he was wearing a woollen cloak (the sleeves of which were narrow), so he could not take his arms out of it. So he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his *Khuff*, but he said, "Leave them, for I have performed ablution before putting them on". And so he passed his wet hands over them.

5799 - حدثنا أبو نعيم: حدثنا رَكْرِيَا، عَنْ عَامِرٍ، عَنْ عَرْوَةَ بْنِ الْمُغِيرَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي سَفَرٍ، قَالَ: (أَمْعَكَ مَاءً؟) قُلْتُ: نَعَمْ، فَنَرَأَ عَنْ رَاحِلَتِهِ فَمَشَى حَتَّى تَوَارَى عَنِّي فِي سَوَادِ اللَّيلِ، ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ الْإِذَاوَةَ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ فَلَمْ يَسْتَطِعْ أَنْ يُخْرُجَ ذِرَاعَيْهِ مِنْهَا حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لِأَنْزَعِ خُفَيْهِ قَالَ: (أَدْعُهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَيْنِ)، فَمَسَحَ عَلَيْهِمَا. [راجع: ١٨٢]

(12) CHAPTER. *Al-Qabā'*.⁽¹⁾
And the silken *Farrūj*, which is a kind of *Al-Qabā'*, and it is said that it has a slit at the back.

(١٢) باب القباء وفروج حربين، وهو القباء. ويقال: هو الذي له شق من خلفه

(12) CHAPTER. *Al-Qabā'*.⁽¹⁾

And the silken *Farrūj*, which is a kind of *Al-Qabā'*, and it is said that it has a slit at the back.

5800. Narrated Al-Miswar bin Makhrama: Allāh's Messenger ﷺ distributed some *Qabā'* but he did not give anything to Makhrama. Makhrama said (to me), "O my son! Let us go to Allāh's Messenger ﷺ." So I proceeded with him and he said, Go in and call him for me." So I called the Prophet ﷺ for him. The Prophet ﷺ came out to him, wearing one of those *Qabā'* and said, (to Makhrama), "I have kept this for you."

Makhrama looked at it and said, "Makhrama is satisfied now."

5800 - حدثنا قتيبة بن سعيد:
حدثنا الليث، عن ابن أبي مليكة، عن المسور بن مخرمة آتاه قال: قسم رسول الله ﷺ أقيمة ولم يعط مخرمة شيئاً، فقال مخرمة: يا بني اطلق بنا إلى رسول الله ﷺ، فانطلقت معه فقال: ادخل فاذعه لي، قال: فدعونه له، فخرج إليه وعليه قباء منها، فقال: «جبأت هذا لك»، قال: فنظر إليه فقال: رضي مخرمة. [راجع: ٥٨٠٠]

(1) (Chap. 12) *Al-Qabā'* and *Al-Farrūj* are names of a garment with narrow sleeves and waist and a slit at the back. It used to be worn on journeys and at war.

5801. Narrated ‘Uqba bin ‘Amir رضي الله عنه : A silken *Farrūj* was presented to Allāh’s Messenger ﷺ and he put it on and offered the *Salāt* (prayer) in it. When he finished the *Salāt* (prayer), he took it off violently as if he disliked it and said, “This (garment) does not befit those who are *Al-Muttaqūn*.”⁽¹⁾

٥٨١ - حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: أَهْدَى لِرَسُولِ اللَّهِ فَرُوحَ حَرِيرَ فَلَسْهَهُ، ثُمَّ صَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَتَزَعَّعَ تَرْعَانًا شَدِيدًا كَالْكَارَهِ لَهُ، ثُمَّ قَالَ: «لَا يَنْبَغِي هَذَا لِلْمُمْتَنَّ». [رَاجِعٌ: ٣٧٥] تَابِعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنِ الْلَّيْثِ. وَقَالَ عَيْرَةُ: فَرُوحَ حَرِيرُ.

(13) CHAPTER. Hooded cloaks.

5802. Narrated Mu'tamir: I heard my father saying, "I saw Anas wearing a yellow hooded cloak of *Khazz*."

5803. Narrated ‘Abdullâh bin ‘Umar : A man said, “O Allâh’s Messenger! what type of clothes should a *Muhrim* wear?” Allâh’s Messenger ﷺ replied, “Do not wear shirts, turbans, trousers, hooded cloaks or *Khuff*; but if someone cannot get sandals, then he can wear *Khuff* after cutting them short below the ankles. Do not wear clothes touched by saffron or *Wars* (two kinds of perfumes).” (See H. 1542)

(See H. 1542)

(14) CHAPTER. Trousers.

٥٨٠٢ - وَقَالَ لِي مُسَدَّدٌ: حَدَثَنَا
مُعْتَمِرٌ قَالَ: سَوَّمْتُ أَبِي قَالَ: رأَيْتُ
عَلَى أَنَّهُ بُرْئًا أَصْفَرَ مِنْ حَزَّ.
٥٨٠٣ - حَدَثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ
ابْنِ عَمْرَةَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ
اللَّهِ، مَا يَلْبِسُ الْمُحْرَمُ مِنَ الثِّيَابِ؟ قَالَ
رَسُولُ اللَّهِ ﷺ: لَا تَلْبِسُوا الْقُمْصَ
وَلَا الْعَمَامَ، وَلَا السَّرَّاويلَاتِ، وَلَا
الْبَرَائِسَ، وَلَا الْخِفَافَ، إِلَّا أَخْذُ لَا
يَجِدُ النَّعْلَيْنِ فَيَلْبِسُ خُفَّيْنِ وَيُقْطِنُهُمَا
أَسْفَلَ مِنَ الْكَعْنَيْنِ، وَلَا تَلْبِسُوا مِنَ
الثِّيَابِ شَيْئًا مَسْهُ زَعْفَرَانٌ وَلَا وَرْسٌ.

[١٣٤] راجع:

١٤) بَابُ السَّرَاوِيلِ

(1) (H. 5801) *'Al-Muttaqin'*: 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).

5804. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said, “Whoever cannot get an *Izār*, can wear trousers, and whoever cannot wear sandals can wear *Khuff*.” (See H. 5803)

٥٨٠٤ - حَدَّثَنَا أَبُو نُعْمَانْ : حَدَّثَنَا سُفِيَّانُ، عَنْ عَمْرِيو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ النَّبِيِّ ﷺ قَالَ : (مَنْ لَمْ يَجِدْ إِزارًا فَلْيَأْتِ بِسَرَّاويلٍ، وَمَنْ لَمْ يَجِدْ تَعَلَّيْنِ فَلْيَأْتِ بِخُفَّيْنِ) . [١٧٤٠] . [راجع: ١٧٤٠]

5805. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ said, “O Allāh’s Messenger! What do you order us to wear when we assume the state of *Ihram*? ” The Prophet ﷺ replied, “Do not wear shirts, trousers, turbans, hooded cloaks or *Khuff*, but if a man has no sandals, he can wear *Khuff* after cutting them short below the ankles; and do not wear clothes touched with (perfumes) of saffron or Wars.”

٥٨٠٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا حُوَيْرَةُ، عَنْ نافِعٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : قَامَ رَجُلٌ فَقَالَ : يَا رَسُولَ اللَّهِ، مَا تَأْمُرُنَا أَنْ نَلْبِسَ إِذَا أَخْرَمْنَا؟ قَالَ : (لَا تَلْبِسُوا الْقَمِيصَ وَالسَّرَّاويلَ، وَالْعَمَامَةَ، وَالْبَرَانِسَ، وَالْخَفَافَ، إِلَّا أَنْ يَكُونَ رَجُلٌ لَيْسَ لَهُ تَعْلَانِ، فَلْيَأْتِي بِالْخُفَّيْنِ أَسْفَلَ مِنَ الْكَعْبَيْنِ . وَلَا تَلْبِسُوا شَيْئًا مِنَ الشَّيْبِ مَسْهَهُ رَزْغَرَانُ وَلَا وَرْسُّ) . [١٣٤] . [راجع: ١٣٤]

(15) CHAPTER. Turbans.

5806. Narrated ‘Abdullāh bin ‘Umar : The Prophet ﷺ said, “A *Muhrim* should not wear a shirt, a turban, trousers, hooded cloaks, a garment touched with (perfumes) of saffron or Wars, or *Khuff* except if one has no sandals in which case he should cut short the *Khuff* below the ankles.”

٥٨٠٦ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفِيَّانُ قَالَ : سَمِعْتُ الرُّهْرَيِّ قَالَ : أَخْبَرَنِي سَالِمٌ، عَنْ أَبِيهِ عَنْ النَّبِيِّ ﷺ قَالَ : (لَا يَلْبِسُ الْمُحْرِمُ الْقَمِيصَ، وَلَا الْعِمَامَةَ، وَلَا السَّرَّاويلَ، وَلَا الْبُرْسَسَ، وَلَا ثُوبًا مَسْهَهُ رَزْغَرَانُ وَلَا وَرْسُّ، وَلَا الْخُفَّيْنِ إِلَّا لِمَنْ لَمْ يَجِدْ التَّعَلَّيْنِ، فَإِنْ لَمْ يَجِدْهُمَا، فَلْيُقْطَعُهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ) . [١٣٤] . [راجع: ١٣٤]

(١٦) باب التقى،

(16) CHAPTER. *At-Taqannu'* (covering the head and most of the face with a covering sheet).

Ibn 'Abbās said : The Prophet ﷺ came out with his head tied with a black turban.

Anas bin Mālik said : The Prophet ﷺ tied his head with a margin of a *Burd* (garment).

وقال ابن عباس : خرج النبي ﷺ وعليه عصابة دسماء . وقال أنس : عصب النبي ﷺ على رأسه حاشية برد .

٥٨٠٧ - حدثنا إبراهيم بن موسى : أخبرنا هشام ، عن معمر ، عن الزهرى ، عن عروة ، عن عائشة رضي الله عنها قالت : هاجر إلى الجبعة رجال من المسلمين ، وتوجه أبو بكر مهاجرا فقال النبي ﷺ : على رسليك فإني أرجو أن يؤذن لي ، فقال أبو بكر : أو تترجمه بأبي أنت ؟ قال : نعم ، فحسن أبو بكر نفسه على النبي ﷺ لصحبته ، وعلف راحتين ، كانت عند رقة السمر أربعة أشهر ، قال عروة : قالت عائشة : قبئما نحن يوم جلوس ، في سبتنا ، في نحر الظهيرة ، فقال قائل لأبي بكر : هذا رسول الله ﷺ مقبلًا متقدعاً في ساعة لم يكن يأتينا فيها ، قال أبو بكر : فدأ لك بأبي وأمي ، والله إن جاء به في هذه الساعة لأمر ، فجاء النبي ﷺ فاستأذن ، فأذن له ، فدخل ، فقال حين دخل لأبي بكر : أخرج من عندك ، قال : إنما هم أهلك بأبي أنت يا رسول الله ،

5807. Narrated 'Āishah: Some Muslim men emigrated to Ethiopia whereupon Abū Bakr also prepared himself for the emigration, but the Prophet ﷺ said (to him), "Wait, for I hope that Allāh will allow me also to emigrate." Abū Bakr said, "Let my father and mother be sacrificed for you. Do you hope that (emigration)?" The Prophet ﷺ said, "Yes." So Abū Bakr waited to accompany the Prophet ﷺ and fed two she-camels he had on the leaves of *As-Samur* tree regularly for four months. One day while we were sitting in our house at midday, someone said to Abū Bakr, "Here is Allāh's Messenger ﷺ coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us." Abū Bakr said, "Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour." The Prophet ﷺ came and asked the permission to enter, and he was allowed. The Prophet ﷺ entered and said to Abū Bakr, "Let those who are with you, go out." Abū Bakr replied, "(There is no stranger) they are your family. Let my father be sacrificed for you, O Allāh's Messenger!" The Prophet ﷺ said, "I have been allowed to leave (Makkah)." Abū Bakr said, "Shall I accompany you, O Allāh's Messenger? Let my father be sacrificed for you!" The Prophet ﷺ said, "Yes." Abū Bakr said, "O Allāh's Messenger! Let my father be sacrificed for

you! Take one of these two she-camels of mine." The Prophet ﷺ said, "I will take it only after paying its price." So we prepared their baggage and put their journey food in a leather bag and Asmā' bint Abī Bakr cut a piece of her girdle belt and tied the mouth of the leather bag with it. That is why she was called *Dhāt-an-Nīqāin*. Then the Prophet ﷺ and Abū Bakr went to a cave in a Mountain called *Thaur* and remained there for three nights. 'Abdullāh bin Abū Bakr, who was a young intelligent man, used to stay with them at night and leave before dawn so that in the morning, he would be with the Quraish at Makkah as if he had spent the night among them. If he heard of any plot contrived by the Quraish against the Prophet ﷺ and Abū Bakr, he would understand it and (return to) inform them of it when it became dark. 'Āmir bin Fuhaira, the freed slave of Abū Bakr used to graze a flock of milch sheep to them when an hour had passed after the '*Ishā'* prayer. They would sleep soundly till 'Āmir bin Fuhaira awakened them when it was still dark. He used to do that in each of those three nights.

(See *Hadīth* No.3615, Vol 4.)

قال: «فِي أَنَّيْ قَدْ أُذْنَ لِي فِي
الْخُرُوجِ». قال: فالصُّحْبَةُ بِأَنِّي أَنْتَ
يَا رَسُولَ اللَّهِ، قال: «نعم»، قال:
فَخُذْ بِأَنِّي أَنْتَ يَا رَسُولَ اللَّهِ إِحْدَى
رَاحِلَتِي هَاتَيْنِ. قالَ النَّبِيُّ ﷺ:
«بِالثَّمَنِ». قَالَتْ: فَجَهَزْنَا هَمَّا أَحَدَ
الْجِهَازِ، وَوَضَعْنَا لَهُمَا سُفْرَةً فِي
جِرَابٍ، فَقَطَعْنَا أَسْمَاءً بِنْتَ أَبِي بَكْرٍ
قِطْعَةً مِنْ نِطَاقِهَا، فَأَوْكَدْتُ بِهِ
الْجِرَابَ، وَلِذَلِكَ كَانَتْ تُسَمَّى ذَاتَ
النِّطَاقِينَ. ثُمَّ لَحَقَ النَّبِيُّ ﷺ وَأَبُو
بَكْرٍ بَغَارٍ فِي جَبَلٍ يُقَالُ لَهُ: ثُورٌ،
فَمَكَثَ فِيهِ ثَلَاثَ لَيَالٍ، يَبِيتُ عِنْدَهُمَا
عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، وَهُوَ غَلامٌ
شَابٌ لَقُنْ تَقْفُ، فَبَرَّحَلُ مِنْ عِنْدَهُمَا
سَحَراً فَيُضْبُخُ مِنْ قُرَيْشٍ بِمَكَّةَ
كَبَائِتٍ، فَلَا يَسْمَعُ أَمْرًا يُكَادَنِ يَهُ إِلَّا
وَعَاهُ حَتَّى يَأْتِيهِمَا بِخَبْرِ ذَلِكَ حِينَ
يَخْتَلِطُ الظَّلَامُ. وَرَيْغَرِي عَلَيْهِمَا عَامِرُ
بْنُ فَهْيَرَةَ مَوْلَى أَبِي بَكْرٍ مِنْهُ مِنْ عَنْمَ
فَيَرِي حُمَّةَ عَلَيْهِمَا حِينَ تَدْهُبُ سَاعَةً مِنَ
الْعَشَاءِ، فَيَبْتَانُ فِي رِسْلِهِمَا، حَتَّى
يَنْعَقَ بِهِمَا عَامِرُ بْنُ فَهْيَرَةَ بَغْلَيْنِ،
يَفْعَلُ ذَلِكَ كُلَّ لَيَالٍ مِنْ تِلْكَ اللَّيَالِي
الثَّلَاثَةِ. [راجع: ٤٧٦]

(١٧) بَابُ الْمِغَافِرِ

٨٠٨ - حَدَّثَنَا أَبْنَ الْوَلِيدِ
حَدَّثَنَا مَالِكٌ بْنُ الْأَهْمَرِ

(17) CHAPTER. The helmet.

5808. Narrated Anas bin Mālik رضي الله عنه : In the year of the conquest of Makkah the Prophet ﷺ entered Makkah, wearing

helmet on his head.

رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ
عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ.

[راجع: ١٨٤٦]

(18) CHAPTER. *Al-Burūd* (black decorated square garments that are worn by bedouins). And *Al-Hibar* (a green garment made in Yemen). And *Ash-Shamla* (a garment that is wrapped around the body).

Khabāb said: We complained to the Prophet ﷺ (about our state) while he was leaning on his *Burda*.

5809. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ Once I was walking with Allāh's Messenger ﷺ and he was wearing a *Najrānī Burd* with thick margin. A bedouin followed him and pulled his *Burd* so violently that I noticed the side of the shoulder of Allāh's Messenger ﷺ affected by the margin of the *Burd* because of that violent pull. The bedouin said, "O Muḥammad! Give me some of Allāh's wealth which is with you." Allāh's Messenger ﷺ turned and looked at him, and smiling, he ordered that he be given something.

١٨٤٦ - بَابُ الْبُرُودِ وَالْحِبَرِ وَالشَّمْلَةِ،
وَقَالَ خَبَابٌ: شَكَوْنَا إِلَى النَّبِيِّ
رَضِيَ اللَّهُ عَنْهُ وَهُوَ مُتَوَسِّدٌ بُرْدَتَهُ.

٥٨٠٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللهِ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ إِسْحَاقَ
بْنِ عَبْدِ اللهِ ابْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ
بْنِ مَالِكٍ قَالَ: ثَنَثَثْتُ أَمْشِي مَعَ رَسُولِ
اللهِ رَضِيَ اللَّهُ عَنْهُ وَعَلَيْهِ بُرْدٌ نَحْرَانِيَّ عَلَيْطَ
الحَاشِيَّةَ، فَأَرْدَكَهُ أَعْرَابِيٌّ فَجَبَدَهُ
بِرِدَائِهِ جَبَدَهُ شَدِيدَةً حَتَّى نَزَرْتُ إِلَيْهِ
صَفْحَةً عَاتِقَ رَسُولِ اللهِ رَضِيَ اللَّهُ عَنْهُ قَدْ أَتَرَثَ
بِهَا حَاشِيَّةُ الْبُرُودِ مِنْ شَدَّةِ جَبَدَتِهِ، ثُمَّ
قَالَ: يَا مُحَمَّدُ، مُرْ لِي مِنْ مَالِ اللهِ
الَّذِي عِنْدَكَ. فَأَنْفَقْتُ إِلَيْهِ رَسُولُ اللهِ
رَضِيَ اللَّهُ عَنْهُ ثُمَّ ضَحَكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءِ.

[راجع: ٣١٤٩]

٥٨١٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ
أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ:
جَاءَتِ امْرَأَةٌ بِبُرْدَةٍ - قَالَ سَهْلٌ: هَلْ
تَدْرُونَ مَا الْبُرْدَةُ؟ قَالَ: نَعَمْ، هِيَ
الشَّمْلَةُ مَنْسُوْجٌ فِي حَاشِيَّهَا - قَالَتْ:

5810. Narrated Abū Ḥāzim : Sahl bin Sa'd said, "A lady came with a *Burda*." Sahl then asked (the people), "Do you know what *Burda* is?" Somebody said, "Yes. it is a *Shamla* with a woven border." Sahl added, "The lady said, 'O Allāh's Messenger! I have knitted this (*Burda*) with my own hands for you to wear it.' Allāh's Messenger ﷺ took it and he was in need of it. Allāh's Messenger

came out to us and he was wearing it as an *Izār*. A man from the people felt it and said, 'O Allāh's Messenger! Give it to me to wear.' The Prophet ﷺ said, 'Yes.' Then he sat there for some time (and when he went to his house), he folded it and sent it to him. The people said to that man, 'You have not done a right thing. You asked him for it, though you know that he does not put down anybody's request.' The man said, 'By Allāh! I have only asked him so that it may be my shroud when I die.' Sahl added, "Later it was his shroud."

يَا رَسُولَ اللَّهِ، إِنِّي نَسْجَحْتُ هَذِهِ يَدِي أَكْسُوكَهَا. فَأَخْدَدَهَا رَسُولُ اللَّهِ ﷺ مُحْتاجًا إِلَيْهَا، فَخَرَجَ إِلَيْنَا وَإِنَّهَا لِإِزَارَةٍ فَجَسَّهَا رَجُلٌ مِّنَ الْقَوْمِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَكْسُوكَهَا، قَالَ: «عَمْ»، فَجَلَسَ مَا شَاءَ اللَّهُ فِي الْمَجِlisِ، ثُمَّ رَجَعَ فَطَوَاهَا ثُمَّ أَرْسَلَ بِهَا إِلَيْهِ، فَقَالَ لَهُ الْقَوْمُ: مَا أَحْسَنْتَ، سَأَلْتَهَا إِيَّاهُ وَقَدْ عَرَفْتَ أَنَّهَا لَا يَرُدُّ سَائِلًا، فَقَالَ الرَّجُلُ: وَاللَّهِ مَا سَأَلْتَهَا إِلَّا لِتَكُونَ كَفَنِي يَوْمَ الْمَوْتِ. قَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ.

[راجع: ١٢٧٧]

5811. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ أَبُو حُرَيْرَةَ قَالَ: I heard Allāh's Messenger ﷺ saying, "From among my followers, a group (of 70,000) will enter Paradise without being asked for their accounts, their faces will be shining like the moon." 'Ukāsha bin Miḥṣan Al-Asadi got up, lifting his covering sheet and said, "O Allāh's Messenger! Invoke Allāh for me that He may include me with them." The Prophet ﷺ said, "O Allāh! Make him from them." Then another man from *Al-Anṣār* got up and said, "O Allāh's Messenger! Invoke Allāh for me that He may include me with them." On that Allāh's Messenger ﷺ said, "'Ukāsha has preceded you."

٥٨١١ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شُعْبَيْتُ، عَنِ الرُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَعِيتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَدْخُلُ الْجَنَّةَ مِنْ أَمْتَيْتِ زُمْرَةً هِيَ سَبْعُونَ أَلْفًا، تُضِيءُ وَجْهَهُمْ إِضَاءَةَ الْقَمَرِ». فَقَامَ عُكَاشَةُ بْنُ مِحْصَنِ الْأَسْدِيِّ يَرْفَعُ زَمْرَةَ عَلَيْهِ، قَالَ: اذْعُ اللَّهَ لِي يَا رَسُولَ اللَّهِ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ». ثُمَّ قَامَ رَجُلٌ مِّنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ، اذْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ: «سَبَقَكَ عُكَاشَةُ».

[انظر: ٦٥٤٢]

5812. Narrated Qatāda: I asked Anas, "What kind of clothes were most beloved to the Prophet ﷺ?" He replied, "The *Hibara* (a kind of Yemenese cloth) clothes."

٥٨١٢ - حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسَ قَالَ: قُلْتُ لَهُ: أَيُّ الثِّيَابِ كَانَ أَحَبَّ إِلَى النَّبِيِّ ﷺ؟ قَالَ: الْجِبَرَةُ.
[انظر : ٥٨١٣]

5813. Narrated Anas bin Mālik رضي الله عنه: The most beloved garment to the Prophet ﷺ to wear was the *Hibara* (a kind of Yemenese cloth).

٥٨١٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنَا مُعاَذٌ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَحَبُّ الثِّيَابِ إِلَى النَّبِيِّ ﷺ أَنْ يَلْبِسَهَا الْجِبَرَةُ .
[راجع : ٥٨١٢]

5814. Narrated ‘Āishah رضي الله عنها، the wife of the Prophet ﷺ: When Allāh’s Messenger ﷺ died, he was covered with a *Hibara Burd* (green square decorated garment).

٥٨١٤ - حَدَّثَنِي أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْبَرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ تُوْفِيَ سُجْنِي بِرُدْ جِبَرَةً.
(١٩) بَابُ الْأَكْسِيَةِ وَالْخَمَائِصِ

(19) CHAPTER. *Al-Aksiya*.^(١) And *Al-Khamā'is*.

5815, 5816. Narrated ‘Āishah and ‘Abdullāh bin ‘Abbās رضي الله عنهم: When the disease of Allāh’s Messenger ﷺ got aggravated, he covered his face with a *Khamīṣa*, but when he became short of breath, he would remove it from his face and say, "It is like that! May Allāh curse the Jews and Christians because they took the graves of their Prophets as places of worship." By that he warned his followers of imitating them, by doing that which they did.

٥٨١٥ - ٥٨١٦ - حَدَّثَنِي يَحْيَى بْنُ بُكْرٍ: حَدَّثَنَا الْيَثْرَى، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْتَةَ أَنَّ عَائِشَةَ وَعَبْدَ اللَّهِ بْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمْ قَالَا: لَمَّا نَرَلَ بَرَسُولُ اللَّهِ ﷺ طَفَقَ يَطْرُحُ خَمِيسَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَ كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهُوَ

(1) (Chap. 19) *Kisā'* (pl. *Aksiya*) means a square black piece of cloth of wool or fur. It is called *Khamīṣa* (pl. *Khamā'is*) when it has a design.

كذلك: «لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ
وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أُنْبِيَاءِهِمْ
مَسَاجِدًا»، يُحَذَّرُ مَا صَنَعُوا. [راجع:

[٤٣٦، ٤٣٥]

5817. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ offered *Salāt* (prayer) while he was wearing a *Khamīṣa* of his that had printed marks. He looked at its marks, and when he finished *Salāt* (prayer), he said, "Take this *Khamīṣa* of mine to Abū Jāhm, for it has just now diverted my attention from my *Salāt* (prayer), and bring to me the *Anbijāniya* (a plain thick sheet) of Abū Jāhm bin Hudhaifa bin Ghānim who belonged to Banī 'Adī bin Ka'b." (See H.752)

٥٨١٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ:
حَدَّثَنَا ابْنُ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ قَالَتْ: صَلَّى رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ فِي حَيْضَرَةِ لَهُ، لَهَا أَعْلَامٌ، فَنَظَرَ إِلَى
أَعْلَامِهَا نَظَرَةً، فَلَمَّا سَلَّمَ قَالَ:
«إِذْهَبُوا بِخَمِيصَتِي هَذِهِ إِلَى أَبِي
جَهَنْمٍ؛ فَإِنَّهَا أَهْتَنِي إِنَّمَا عَنْ صَلَاتِي،
وَأَئْتُونِي بِأَنْجَاحِيَّةِ أَبِي جَهَنْمٍ». ابْنُ
حُدَيْفَةَ بْنِ غَانِمٍ مِنْ بَنِي عَلَيِّ بْنِ
كَعْبٍ. [راجع: ٣٧٣]

٥٨١٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُوبُ، عَنْ حُمَيْدِ
بْنِ هَلَالٍ، عَنْ أَبِي بُرْدَةَ قَالَ:
أَخْرَجْتُ إِلَيْنَا عَائِشَةَ كَسَاءَ وَإِزارًا
غَلِيظًا، قَالَتْ: قُبِضَ رُوحُ الَّتِي عَلَيْهِ
فِي هَذِينَ.

(٢٠) بَابُ اشْتِمَالِ الصَّنَاءِ

٥٨١٩ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا عُيَيْدُ اللَّهِ، عَنْ خُيَيْبٍ، عَنْ حَفْصَ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى
الَّتِي عَلَيْهِ عَنِ الْمُلَامَسَةِ وَالْمُنَابَدَةِ،

(20) CHAPTER. *Ishtimāl-as-Sammā*⁽¹⁾.

5819. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ had forbidden: (A) the *Mulāmasa* and *Munābadha* (bargains), (B) the offering of two *Salāt* (prayers), one after the morning compulsory *Salāt* (prayer) till the sun rises, and the other, after the 'Asr prayer till the sun sets. (C) He also forbade

(1) (Chap. 20) See *Hadith* No.5820.

that one should sit wearing one garment, nothing of which covers his private parts (D) and prevent them from exposure to the sky; (E) he also forbade *Ishtimāl-as-Sammā'*." (See H. 5820)

وَعَنْ صَلَائِينَ: بَعْدَ الْفَجْرِ حَتَّى تَرْفَعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَنْبَيَّبَ الشَّمْسُ. وَأَنْ يَحْتَبِي بِالثُّوْبِ الْوَاحِدِ لَيْسَ عَلَى فَرْجِهِ مِنْ شَيْءٍ بَيْنَهُ وَبَيْنَ السَّمَاءِ، وَأَنْ يَشَمِّلَ الصَّمَاءَ.

[راجع: ٣٦٨]

5820. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ forbade two ways of wearing clothes and two kinds of dealings: (A) He forbade the dealings of the *Mulāmasa* and the *Munābadha*. In the *Mulāmasa* transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the *Munābadha*, one man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them. (B) The two ways of wearing clothes were *Ishtimāl-as-Sammā'*, i.e., to cover one shoulder with a garment and leave the other bare ; and the other way was to wrap oneself with a garment while sitting in such a way that nothing of that garment would cover one's private parts.

٥٨٢٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْيَثْرَى، عَنْ يُوسُفَ، عَنْ أَبْنَيْ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ أَنَّ أَبَا سَعِيدَ الْخُدْرِيَّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لِبْسَتَيْنِ وَعَنْ بَيْتَيْنِ: نَهَى عَنِ الْمُلَامَسَةِ وَالْمُنَابَدَةِ فِي الْبَيْعِ، وَالْمُلَامَسَةِ: لَمْسُ الرَّجُلِ ثُوبَ الْآخَرِ بِيَدِهِ بِاللَّيْلِ أَوْ بِالنَّهَارِ، وَلَا يُقْبَلُ إِلَّا بِذَكِّرِهِ، وَالْمُنَابَدَةُ: أَنْ يَنْبَدِ الرَّجُلُ إِلَى الرَّجُلِ بِثُوبِهِ، وَيَنْبَدِ الْآخَرُ ثُوبَهُ وَيَكُونُ ذَلِكَ يَبْعَهُمَا عَنِ الْغَيْرِ نَظَرٍ وَلَا تَرَاضِي. وَاللِّبْسَتَانِ اشْتِمَالُ الصَّمَاءِ، وَالصَّمَاءُ: أَنْ يَجْعَلَ ثُوبَهُ عَلَى أَحَدٍ عَاتِقَتِهِ، فَيَبُدُّ أَحَدُ شِيقَيْهِ لَيْسَ عَلَيْهِ ثُوبٌ، وَاللِّبْسَةُ الْآخَرَى اخْتِيَارُهُ بِثُوبِهِ وَهُوَ جَالِسٌ، لَيْسَ عَلَى فَرْجِهِ مِنْ شَيْءٍ.

[راجع: ٣٦٧]

(٢١) **بابُ الْأَخْتِيَاءِ فِي ثُوبٍ وَاحِدٍ**

٥٨٢١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزَّنَادِ، عَنْ

(21) CHAPTER. *Al-Iḥtibā'* in one garment (to sit wrapped with one garment around his back and knees).

5821. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ forbade two types of dresses: (A) To sit in an *Iḥtibā'* posture in

one garment, nothing of which covers his private parts; (B) to cover one side of his body with one garment and leave the other side bare. The Prophet ﷺ also forbade the *Mulāmasa* and *Munābadha* (transactions). (See H. 368)

الأخرج، عن أبي هريرة رضي الله عنه قال: نهى رسول الله ﷺ عن لبسين: أن يحتبِي الرَّجُلُ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى فَرْجِهِ مِنْ شَيْءٍ، وأن يشتمل بالثوب الواحد ليس على أحدٍ شقيقه، وعن الملامة والمُنايَة. [راجع: ٣٦٨]

5822. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ forbade *Ishtimāl-as-Sammā'* and that a man should sit in an *Iḥtibā'* posture in one garment, nothing of which covers his private parts.

٤٨٢٢ - حدثنا محمد قال: أخبرني محدث: أخبرنا ابن جريج قال: أخبرني ابن شهاب، عن عبيد الله بن عبد الله، عن أبي سعيد الخدري: أن النبي ﷺ نهى عن اشتغال الصماء، وأن يحتبِي الرَّجُلُ في الثوب الواحد ليس على فرجه منه شيء. [راجع: ٣٦٧]

(22) CHAPTER. The black *Khamīṣa*.

5823. Narrated Umm Khālid bint Khālid: The Prophet ﷺ was given some clothes including a black *Khamīṣa*. The Prophet ﷺ said, "To whom shall we give this to wear?" The people kept silent whereupon the Prophet ﷺ said, "Fetch Umm Khālid for me" I (Umm Khālid) was brought carried (as I was a small girl at that time). The Prophet ﷺ took the *Khamīṣa* in his hands and made me wear it and said, "May you live so long that your dress will wear out and you will mend it many times." On the *Khamīṣa* there were some green or pale designs. (The Prophet ﷺ saw these designs) and said, "O Umm Khālid! This is *Sanāh*." (*Sanāh* is an Ethiopian word meaning beautiful).

٤٨٢٣ - حدثنا أبو عبيدة: حدثنا إسحاق بن سعيد، عن أبيه سعيد بن فلان بن سعيد بن العاص - عن أم خالد بنت خالد: أتي النبي ﷺ بشباب فيها حمضة سوداء صغيرة فقال: «من ترون أن نكسوا هذه؟» فسكت القوم قال: الشوني بأم خالد، فأتي بها تحمل، فأخذ الحمضة بيده فألبسها وقال: «أبللي وأخلقي». وكان فيها علم أحمر أو أصفر. فقال: «يا أم خالد، هذا سناء». وسناء بالحبشية. [راجع: ٣٠٧١]

5824. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ When Umm Sulaim gave birth to a child, she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet ﷺ tomorrow morning for the *Tahnik*." So the next morning I took the child to the Prophet ﷺ who was sitting in a garden and was wearing a *Huraiثiya Khamisa* and was branding the she-camel on which he had come during the conquest of Makkah.

٥٨٢٤ - حَدَّثَنِي مُحَمَّدُ بْنُ المُتَّشِّنِ قَالَ: حَدَّثَنِي ابْنُ أَبِي عَدَى، عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمَ قَالَتْ لِي: يَا أَنْسُ، انْظُرْ هَذَا الْفَلَامَ فَلَا يُصِيبَ شَبَّنَا حَتَّى تَعْذُّرْ بِهِ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ. فَعَذَّرْتُ بِهِ فَإِذَا هُوَ فِي حَاطِئٍ وَعَلَيْهِ خَمِيصَةٌ حُرَيْثِيَّةٌ، وَهُوَ يَسْمُ الظَّهَرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَتْحِ. [راجع: ١٥٠٢]

(23) CHAPTER. Green clothes.

5825. Narrated 'Ikrima: Rifā'a divorced his wife whereupon 'Abdur-Rahmān bin Az-Zubair Al-Qurazī married her. 'Aishah said that the lady (came), wearing a green veil (and complained to her ('Aishah) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allāh's Messenger ﷺ came, 'Aishah said, "I have not seen the women suffering as the believing women. Look! Her skin is greener than her clothes!" When 'Abdur-Rahmān heard that his wife had gone to the Prophet ﷺ, he came with his two sons from another wife. She said, "By Allāh! I have done no wrong to him, but he is impotent and is as useless to me as this," holding and showing the fringe of her garment. 'Abdur-Rahmān said, "By Allāh, O Allāh's Messenger! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifā'a." Allāh's Messenger ﷺ said, to her, "If that is your intention, then know that it is unlawful for you to re-marry Rifā'a unless 'Abdur-Rahmān has had sexual intercourse with you." Then the Prophet ﷺ saw two boys

٥٨٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَابٍ: أَخْبَرَنَا أَيُوبُ، عَنْ عِكْرِمَةَ: أَنْ رِفَاعَةَ طَلَقَ امْرَأَةَهُ، فَتَرَوَجَهَا عَبْدُ الرَّحْمَنِ بْنُ الزَّبِيرِ الْقُرَاطِيُّ. قَالَتْ عَائِشَةُ: وَعَلَيْهَا خِمَارٌ أَخْضَرٌ فَشَكَّتْ إِلَيْهَا وَأَرْتَهَا خُضْرَةً بِجَلْدِهَا، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ - وَالنِّسَاءُ يَنْتَصِرُ بِعَضْهُنَّ بَعْضًا - قَالَتْ عَائِشَةُ: مَا رَأَيْتُ مِثْلَ مَا يَلْقَى الْمُؤْمِنَاتُ! لَجِلْدِهَا أَشَدُ خُضْرَةً مِنْ نُوَبِّهَا. قَالَ: وَسَمِعَ أَنَّهَا قَدْ أَتَتْ رَسُولَ اللَّهِ ﷺ فَجَاءَ وَمَعَهُ ابْنَانَ لَهُ مِنْ عَيْرِهَا، قَالَتْ: وَاللَّهِ مَا لِي إِلَيْهِ مِنْ ذَنْبٍ إِلَّا أَنْ مَا مَعَهُ لَيْسَ بِأَغْنِى عَنِي مِنْ هَذِهِ، وَأَخَذَتْ هُدْبَةً مِنْ نُوَبِّهَا. قَالَ: كَذَبْتُ وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لَأَنْفَصُهَا نَفْضَ الْأَدِيمِ،

with 'Abdur-Rahmān and asked (him), "Are these your sons?" On that 'Abdur-Rahmān said, "Yes." The Prophet ﷺ said, "You claim what you claim (i.e., that he is impotent)? But by Allāh, these boys resemble him as a crow resembles a crow."

وَلِكُّهَا نَاثِرٌ تُرِيدُ رِفَاعَةً. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ كَانَ ذَلِكَ لَمْ تَحْلِيَ اللَّهُ، أَوْ لَمْ تَضْلُحِي لَهُ، هَتَى يَدْعُوكَ مِنْ عُسَيْلَاتِكَ»، قَالَ: وَأَبْصَرَ مَعَهُ ابْنَيْنِ لَهُ، فَقَالَ: «بَنُوكَ هُؤُلَاءِ؟» قَالَ: نَعَمْ، قَالَ: «هَذَا الَّذِي تَرْغُمِينَ مَا تَرْعُمِينَ، فَوَاللَّهِ لَهُمْ أَشْبَهُ يَهُ مِنَ الْفَرَّابَ بِالْغَرَابَ». [رَاجِعٌ: ٢٦٣٩]

(24) CHAPTER. White clothes.

5826. Narrated Sa'd: On the day of the battle of Uhud, on the right and on the left of the Prophet ﷺ were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards.

٥٨٢٦ - حدثنا إسحاق بن إبراهيم الحنظلي: أخبرنا محمد بن يثري: حدثنا مسعود، عن سعد بن إبراهيم، عن أبيه، عن سعيد قال: رأيت بشمال النبي ﷺ وسميه رجلى عليةما ثياب بيض يوم أحد، ما رأيتهما قبل ولا بعد. [راجع: ٤٠٥٤]

5827. Narrated Abū Dhar : I came to the Prophet ﷺ while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says: *'Lā ilāha illallāh'* (None has the right to be worshipped but Allāh), and then later on he dies while believing in that, except that he will enter Paradise." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft," I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft?"

٥٨٢٧ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ ، عَنِ الْحُسَيْنِ ، عَنْ عَبْدِ اللَّهِ أَبْنِ بُرْيَةَ ، عَنْ يَحْيَى بْنِ يَعْمَرَ : حَدَّثَهُ أَنَّ أَبَا الْأَسْوَدَ الدِّيلَيَّ حَدَّثَهُ أَنَّ أَبَا دَرَّ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ ، قَالَ : أَتَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ تَنْبُّهُ أَبِيضُ وَهُوَ نَائِمٌ ، ثُمَّ أَتَيْتُهُ وَقَدْ اسْتَيقَظَ فَقَالَ : «مَا مِنْ عَبْدٍ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ ، ثُمَّ ماتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ» ، قُلْتُ : وَإِنْ زَانِي وَإِنْ سَرَقَ ؟ قَالَ : «وَإِنْ زَانِي وَإِنْ سَرَقَ». قُلْتُ : وَإِنْ زَانِي وَإِنْ سَرَقَ؟ قَالَ : «وَإِنْ زَانِي

sexual intercourse and theft in spite of Abū Dhār's dislikeness."

Abū 'Abdullāh said: This is at the time of death or before it; if one repents and regrets and says *Lā ilāha illallāh* (None has the right to be worshipped but Allāh); he will be forgiven his sins.

وَإِنْ سَرَقَ». قُلْتُ: وَإِنْ رَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ رَنَى وَإِنْ سَرَقَ، عَلَى رَغْمِ أَنْفُسِ أَبْيَ ذَرَ». وَكَانَ أَبُو ذَرٌ إِذَا حَدَّثَ بِهَذَا قَالَ: وَإِنْ رَغْمَ أَنْفُسِ أَبْيَ ذَرَ.

قال أبا عبد الله: هذا عند المؤت أو قبله إذا تاب وندم وقال: لا إله إلا الله، غفر له. [راجع: ١٢٣٧]

(25) CHAPTER. The wearing of silk clothes by men and what is allowed thereof.

5828. Narrated Abā 'Uthmān An-Nahdī: While we were with 'Uṭba bin Farqad at Adharbijān, there came 'Umar's letter indicating that Allāh's Messenger ﷺ had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery.

(٢٥) بَابُ لُبْسِ الْخَرِيرِ لِلرِّجَالِ وَقَدْرِ مَا يَجُوزُ مِنْهُ

٥٨٢٨ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ النَّهَدِيَّ قَالَ: أَتَانَا كِتَابٌ عُمَرَ، وَتَحْنُّ مَعَ عُثْبَةَ بْنِ فَرَقَدٍ بِأَذْرِيْجَانَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْخَرِيرِ إِلَّا هَكَذَا، وَأَشَارَ إِلَيْهِ عَنْ الْتَّيْنِ تَلِيَانَ الإِبَاهَامَ، قَالَ: فِيمَا عَلِمْنَا أَنَّهُ يَعْنِي الْأَغْلَامَ. [انظر: ٥٨٣٥، ٥٨٣٤، ٥٨٣٠]

٥٨٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُثْمَانَ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ، وَتَحْنُّ بِأَذْرِيْجَانَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبْسَ الْخَرِيرِ إِلَّا هَكَذَا، وَصَفَّ لَنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِصْبَعَيْهِ. وَرَفَعَ زُهَيرٌ الْوُسْطَى وَالسَّبَابَةَ. [راجع: ٥٨٢٨]

٥٨٣٠ - حَدَّثَنَا مُسْدَدٌ: حَدَّثَنَا

5829. Narrated Abū 'Uthmān: While we were at Adharbijān, 'Umar wrote to us: "Allāh's Messenger ﷺ forbade wearing silk except this much. Then the Prophet ﷺ approximated his two fingers (index and middle fingers) (to illustrate that) to us." Zuhair (the subnarrator) raised up his middle and index fingers.

5830. Narrated Abū 'Uthmān: While we were with 'Uṭba, 'Umar wrote to us: "The

Prophet ﷺ said, 'There is none who wears silk in this world except that he will wear nothing of it in the Hereafter.' " Abū 'Uthmān pointed out with his middle and index fingers.

يَحْمِيَ، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ قَالَ: كُنَّا مَعَ عُتْبَةَ فَكَتَبَ إِلَيْهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يُلْبِسُ الْحَرِيرُ فِي الدُّنْيَا إِلَّا لَمْ يُلْبِسْ مِنْهُ شَيْءًا فِي الْآخِرَةِ». وَأَشَارَ أَبُو عُثْمَانَ بِإِصْبَاعِهِ الْمُسَبَّحةِ وَالْوُسْطَىِ .

حدَّثَنَا الحَسَنُ بْنُ عُمَرَ: حدَّثَنَا مُعْتَمِرٌ: حدَّثَنَا أَبِي: حدَّثَنَا أَبُو عُثْمَانَ: وأشارَ أَبُو عُثْمَانَ بِإِصْبَاعِهِ الْمُسَبَّحةِ وَالْوُسْطَىِ . [راجع: ٥٨٢٨]

٥٨٣١ - حدَّثَنَا سُلَيْمانُ بْنُ حَرْبٍ: حدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ عَنْ أَبِي لَيْلَى قَالَ: كَانَ حُذَيْفَةُ بْنَ الْمَدَائِنِ فَاسْتَسْقَى فَأَتَاهُ دُهْقَانٌ بِمَاءٍ فِي إِنَاءٍ مِنْ فِضَّةٍ فَرَمَاهُ بِهِ، وَقَالَ: إِنِّي لَمْ أَرْمِهِ إِلَّا أَنِّي نَهَمْتُهُ فَلَمْ يَتَّهَ، قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ، وَالْفِضَّةُ، وَالْحَرِيرُ، وَالْدِيَاجُ، هُنَّ لِهِمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ» .
[راجع: ٥٤٢٦]

٥٨٣٢ - حدَّثَنَا آدُمُ: حدَّثَنَا شُعْبَةُ: حدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صَهْبَيْنَ قَالَ: سَمِعْتُ أَسَّسَ بْنَ مَالِكَ: قَالَ شُعْبَةُ: فَقُلْتُ: أَعْنِ النَّبِيِّ ﷺ؟ فَقَالَ شَدِيدًا: عَنِ النَّبِيِّ ﷺ فَقَالَ: «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الْآخِرَةِ» .

5831. Narrated Ibn Abī Lailā: While Hudhaifa was at Al-Madā'in, he asked for water whereupon the chief of the village brought him water in a silver cup. Hudhaifa threw it at him and said, "I have thrown it only because I have forbidden him to use it, but he does not stop using it. Allāh's Messenger ﷺ said, 'Gold, silver, silk and *Dibāj* (a kind of silk) are for them (disbelievers) in this world and for you (Muslims) in the Hereafter'."

5832. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, "Whoever wears silk in this world, shall not wear it in the Hereafter."

5833. Narrated Thābit: I heard Ibn Az-Zubair delivering a *Khuṭba* saying, ‘Muhammad ﷺ said, ‘Whoever wears silk in this world, shall not wear it in the Hereafter’.”

٥٨٣٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ قَالَ: سَمِعْتُ ابْنَ الرَّبِّيِّ يَخْطُبُ يَقُولُ: قَالَ مُحَمَّدٌ ﷺ: «مَنْ لَيْسَ الْحَرِيرَ فِي الدُّنْيَا لَنْ يَلْبِسَهُ فِي الْآخِرَةِ».

5834. Narrated Ibn Az-Zubair: I heard ‘Umar saying, “The Prophet ﷺ said, ‘Whoever wears silk in this world, shall not wear it in the Hereafter’.”

٥٨٣٤ - حَدَّثَنَا عَلَيُّ بْنُ الْجَعْدِ : أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي ذِئْبَانَ خَلِيفَةً بْنِ كَعْبٍ قَالَ: سَمِعْتُ ابْنَ الرَّبِّيِّ يَقُولُ: سَمِعْتُ عُمَرَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَنْ لَيْسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبِسْهُ فِي الْآخِرَةِ».

وَقَالَ لَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَنْدُ الْوَارِثِ، عَنْ يَزِيدَ: قَالَتْ مَعَاذَةُ: أَخْبَرَتِي أُمُّ عَمْرِي وَبِنْتُ عَبْدِ اللَّهِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الرَّبِّيِّ، سَمِعَ عُمَرَ: سَمِعَ النَّبِيُّ ﷺ نَحْوَهُ. [راجع:

[٥٨٢٨]

5835. Narrated ‘Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “None wears silk in this world, but he who will have no share in the Hereafter.”

٥٨٣٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَلَيُّ بْنُ الْمُبَارَكَ، عَنْ يَحْيَى بْنِ أَبِي كَيْرٍ، عَنْ عِمْرَانَ بْنِ حِطَانَ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْحَرِيرِ فَقَالَتْ: أَئْتِ ابْنَ عَبَّاسَ فَسَلَّهُ. قَالَ: فَسَأَلْتُ فَقَالَ: سَلِّ ابْنَ عُمَرَ، قَالَ: فَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: أَخْبَرَنِي أَبُو حَفْصٍ - يَعْنِي عُمَرَ بْنَ الخطَّابِ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا يَلْبِسُ الْحَرِيرَ فِي

الذئْيَا مَنْ لَا خَلَقَ لَهُ فِي الْآخِرَةِ»،
فَقُلْتُ: صَدَقَ وَمَا كَذَبَ أَبُو حَفْصٍ
عَلَى رَسُولِ اللَّهِ ﷺ. [راجع: ٥٨٢٨]
وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءً: حَدَثَنَا
حَرْبٌ، عَنْ يَحْيَىٰ: حَدَثَنِي عِمْرَانُ:
وَقَصَّ الْحَدِيثَ.

(٢٦) بَابُ مَنْ مَسَ الْحَرِيرَ مِنْ غَيْرِ
لَبِسٍ،

وَبُرُوْرَىٰ فِيهِ عَنِ الرَّبِيْدِيِّ، عَنِ
الْزُّهْرِيِّ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.
٥٨٣٦ - حَدَثَنَا عَبْدُ اللَّهِ بْنُ
مُوسَىٰ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي
إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: أَهْدَى لِلنَّبِيِّ ﷺ ثُوبَ حَرِيرٍ
فَجَعَلْنَا تَلْمِسَهُ وَتَنْجَبُ مِنْهُ، فَقَالَ
النَّبِيُّ ﷺ: «أَتَعْجِبُونَ مِنْ هَذَا؟»
فَلَمَّا نَعَمْ، قَالَ: «مَنَادِيلُ سَعْدِ بْنِ
مُعاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْ هَذَا».

[راجع: ٣٢٤٩]

(٢٧) بَابُ افْرَاشِ الْحَرِيرِ،
وَقَالَ عَبْدَهُ: هُوَ كُلْبِسِهِ.

٥٨٣٧ - حَدَثَنَا عَلَيْهِ حَدَثَنَا
وَهْبُ بْنُ جَرِيرٍ: حَدَثَنَا أَبُو قَالَ:
سَمِعْتُ ابْنَ أَبِي تَجِيْحٍ، عَنْ حُدَيْفَةَ رَضِيَ
عَنْ ابْنِ أَبِي لَيْلَىٰ، عَنْ حُدَيْفَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ: نَهَا نَاهَا النَّبِيُّ ﷺ أَنْ
نَشْرَبَ فِي آتِيَةِ الدَّهْبِ وَالْفِضَّةِ، وَأَنْ
نَأْكُلَ فِيهَا، وَعَنْ لُبْسِ الْحَرِيرِ

(26) CHAPTER. Whoever just touches silk but does not wear it.

5836. Narrated Al-Barā: The Prophet ﷺ was given a silk garment as a gift and we started touching it with our hands and admiring it. On that the Prophet ﷺ said, "Do you wonder at this?" We said, "Yes." He said, "The handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this."

(27) CHAPTER. The use of silk in bedding.

'Ubaida said: It is like wearing it.

5837. Narrated Hudhaifa: The Prophet ﷺ forbade us to drink out of gold and silver vessels, or eat in it, and also forbade the wearing of silk and *Dibâj* or sitting on it.

والدِبَابِجُ، وَأَنْ تَجْلِسَ عَلَيْهِ.

[راجع: ٥٤٢٦]

(٢٨) بَابُ لِبِّسِ الْقَسِّيِّ

Narrated Abū Burda: I said to ‘Alī, “What is *Qassiy*?” He said, “Clothes brought to us from Sham or Egypt. It has lines like ribs and contains silk, and the ribs look like citrons. And *Al-Mithara* was a cushion the women used to make for their husbands.”

Yazid said: *Al-Qassiy* were clothes having lines like ribs and containing silk and were brought from Egypt. *Al-Mithara* was made of lion skin.

وَقَالَ عَاصِمٌ، عَنْ أَبِي بُرْدَةَ قَالَ: قُلْتُ لِعَلَيْهِ: مَا الْقَسِّيَّ؟ قَالَ: ثَيَابٌ أَتَنَا مِنَ الشَّامِ أَوْ مِنْ مِصْرَ مُضَلَّعَةُ، فِيهَا حَرِيرٌ، وَفِيهَا أَثْنَانُ الْأَثْرَوْجِ. وَالْمِيشَرَةُ كَانَتْ النِّسَاءُ تَصْنَعُهُ لِبُعُولَتِهِنَّ مِثْلَ الْقَطَافِ يَصْفُونَهَا.

وَقَالَ جَرِيرٌ، عَنْ يَزِيدٍ فِي حَدِيثِهِ: الْقَسِّيَّ: ثَيَابٌ مُضَلَّعَةٌ يُجَاءُ بِهَا مِنْ مِصْرَ فِيهَا الْحَرِيرُ، وَالْمِيشَرَةُ: جَلُودُ السَّبَاعِ. قَالَ أَبُو عَبْدِ اللَّهِ: عَاصِمٌ أَكْثَرُ وَأَصَحُّ فِي الْمِيشَرَةِ.

٥٨٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاوِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُفِيَّانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْنَاءِ: حَدَّثَنَا مُعاوِيَةُ ابْنُ سُوِيدٍ بْنِ مُقْرَنٍ، عَنْ ابْنِ عَازِبٍ قَالَ: نَهَا النَّبِيُّ ﷺ عَنِ الْمِيَاثِرِ الْحُمْرِ وَعَنِ الْقَسِّيِّ.

[راجع: ١٢٣٩]

(٢٩) بَابُ مَا يُرْحَصُ لِلرِّجَالِ مِنَ الْحَرِيرِ لِلْحِكَّةِ

٥٨٣٩ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنِي وَكِيعٌ: أَخْبَرَنَا شَعْبَةُ، عَنْ فَتَادَةَ، عَنْ أَنَّيْنَ قَالَ: رَحَصَ النَّبِيُّ ﷺ لِلْزَّيْرِ وَعَبْدِ الرَّحْمَنِ فِي لِبِّسِ الْحَرِيرِ لِحِكَّةٍ بِهِمَا. [راجع: ٢٩١٩]

5838. Narrated Ibn ‘Azib: The Prophet ﷺ forbade us to use the red *Mayāthir* and to use *Al-Qassiy*.

(29) CHAPTER. Silk is allowed for men suffering from an itch.

5839. Narrated Anas: The Prophet ﷺ allowed Az-Zubair and ‘Abdur-Rahmān to wear silk because they were suffering from an itch.

(30) CHAPTER. Silk for women.

5840. Narrated 'Alī bin Abī Ṭālib: The Prophet ﷺ gave me a silk suit. I went out wearing it, but seeing the signs of anger on his face, I tore it and distributed it among my wives.

(٣٠) بَابُ الْحَرِيرِ لِلنِّسَاءِ
٥٨٤٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ حَ، وَحَدَّثَنِي
مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُنْدَرٌ، حَدَّثَنَا
شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ،
عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلَيِّ ابْنِ أَبِي
طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَسَانِي
النَّبِيُّ ﷺ حُلَّةً سِيرَاءً، فَخَرَجْتُ فِيهَا،
فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَشَقَقْتُهَا
بَيْنَ نِسَائِيِّ . [رَاجِعٌ: ٢٦١٤]

5841. Narrated 'Abdullāh bin 'Umar: 'Umar رَضِيَ اللَّهُ عَنْهُ saw a silk suit being sold, so he said, "O Allāh's Messenger! Why don't you buy it so that you may wear it when delegates come to you, and also on Fridays?" The Prophet ﷺ said, "This is worn only by him who has no share in the Hereafter." Afterwards the Prophet ﷺ sent to 'Umar a silk suit suitable for wearing. 'Umar said to the Prophet ﷺ, "You have given it to me to wear, yet I have heard you saying about it what you said?" The Prophet ﷺ said, "I sent it to you so that you might either sell it or give it to somebody else to wear."

٥٨٤١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي جُوَيْرِيَةُ، عَنْ
نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ: أَنَّ عُمَرَ
رَضِيَ اللَّهُ عَنْهُ رَأَى حُلَّةً سِيرَاءً ثُبَاعَ،
فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ ابْتَعْتَهَا
فَلَبِسْتَهَا لِلْوَفْدٍ إِذَا أَتَوْكَ، وَالْجُمُعَةَ،
قَالَ: «إِنَّمَا يَأْتِيُّنِي هَذِهِ مَنْ لَا خَلَاقَ
لَهُ». وَأَنَّ النَّبِيًّا ﷺ بَعَثَ بَعْدَ ذَلِكَ
إِلَى عُمَرَ حُلَّةً سِيرَاءً حَرِيرًا، كَسَاهَا
إِيَّاهُ فَقَالَ عُمَرُ: كَسُوتَنِيهَا وَقَدْ
سَوَعْتُكَ تَقُولُ فِيهَا مَا قُلْتَ؟ فَقَالَ:
«إِنَّمَا بَعَثْتُ إِلَيْهَا إِلَيْكَ لِتَبْيَعَهَا أَوْ
تَكْسُوْهَا». [رَاجِعٌ: ٨٨٦]

5842. Narrated Anas bin Mālik that he had seen Umm Kulthūm عَلَيْهَا السَّلَامُ, the daughter of Allāh's Messenger ﷺ, wearing a red silk garment.

٥٨٤٢ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي أَنَّسُ ابْنُ مَالِكٍ: أَنَّهُ رَأَى
عَلَى أُمَّ كُلُّثُومَ - عَلَيْهَا السَّلَامَ - بِنْتَ
رَسُولِ اللَّهِ ﷺ بُرْدَةً حَرِيرَ سِيرَاءً .

(31) CHAPTER. The Prophet ﷺ used to be contented with whatever clothes or mats were available.

5843. *Narrated Ibn 'Abbâs* رَضِيَ اللَّهُ عَنْهُمَا : For one year I wanted to ask 'Umar about the women who helped each other against the Prophet ﷺ, but I was afraid of him. One day he dismounted his riding animal and went among the trees of *Arajk* to answer the call of nature, and when he returned, I asked him and he said, "(They were) 'Aishah and Hafsa." Then he added, "We never used to give significance to ladies in the days of the Pre-Islamic Period of Ignorance, but when Islâm came and Allâh mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife and she answered me back in a loud voice. I said to her, 'Strange! You can retort in this way?' She said, 'Yes. Do you say this to me while your daughter annoys Allâh's Messenger?' So I went to Hafsa and said to her, 'I warn you not to disobey Allâh and His Messenger.' I first went to Hafsa and then to Umm Salama and told her the same. She said to me, 'O 'Umar! It surprises me that you interfere in our affairs so much that you would poke your nose even into the affairs of Allâh's Messenger ﷺ and his wives.' So she rejected my advice. There was an *Anṣâri* man; whenever he was absent from Allâh's Messenger ﷺ and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had happened as regards news from Allâh's Messenger ﷺ. During that time all the rulers of the nearby lands had surrendered to Allâh's Messenger ﷺ except the king of Ghassân in Shâm, and we were afraid that he might attack us. All of a sudden the *Anṣâri*

(٣١) بَابُ مَا كَانَ النَّبِيُّ يَتَجَوَّزُ مِنَ الْلِّبَاسِ وَالْبُسْطِ

٥٨٤٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَّادٌ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْيَدٍ بْنِ حُنَيْنٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَيْلَتُ سَنَةٍ وَأَنَا أُرِيدُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَيْنِ اللَّتَيْنِ تَظَاهَرُتَا عَلَى النَّبِيِّ ﷺ، فَجَعَلْتُ أَهَابُهُ، فَنَزَّلَ يَوْمًا مُنْزَلًا فَدَخَلَ الْأَرَاقَ، فَلَمَّا خَرَجَ سَأَلْتُهُ فَقَالَ: عَائِشَةُ وَحَفْصَةُ، ثُمَّ قَالَ: كُنَّا فِي الْجَاهِلِيَّةِ لَا نَعْدُ النِّسَاءَ شَيْئًا، فَلَمَّا جَاءَ الإِسْلَامُ وَدَكَرْهُنَّ اللَّهُ، رَأَيْنَا لَهُنْ بِذَلِكَ عَلَيْنَا حَقًّا، مِنْ غَيْرِ أَنْ نُدْخِلَهُنَّ فِي شَيْءٍ مِنْ أُمُورِنَا. وَكَانَ يَسْتَبِينِي وَبَيْنَ امْرَأَيِّي كَلامُ فَأَغْلَطْتُ لِي، فَقُلْتُ لَهَا: وَإِنَّكَ لِهَنَاكَ، قَالَتْ: تَقُولُ هَذَا لِي وَابْنَكَ تُؤْذِي رَسُولَ اللَّهِ ﷺ؟ فَأَيَّتُ حَفْصَةَ فَقُلْتُ لَهَا: إِنِّي أَحَدُكُ أَنْ تَعْصِيَ اللَّهَ وَرَسُولَهُ، وَتَقْدَمَتْ إِلَيْها فِي أَذَاءِ، فَأَيَّتُ أُمَّ سَلَمَةَ فَقُلْتُ لَهَا، فَقَالَتْ: أَعْجَبُ مِنْكَ يَا عُمَرُ، فَدَخَلْتُ فِي أُمُورِنَا، فَلَمْ يَقُلْ إِلَّا أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ: فَرَدَدْتُ. وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ إِذَا غَابَ عَنْ رَسُولِ اللَّهِ ﷺ وَشَهَدَتْهُ، أَتَيْتُهُ بِمَا يَكُونُ، وَإِذَا غَبَّتْ عَنْ رَسُولِ اللَّهِ ﷺ

came and said, ‘A great event has happened!’ I asked him, ‘What is it? Has the Ghassāni (king) come?’ He said, ‘Greater than that! Allāh’s Messenger ﷺ has divorced his wives! I went to them and found all of them weeping in their dwellings, and the Prophet ﷺ had ascended to an upper room of his. At the door of the room there was a slave to whom I went and said, “Ask the permission for me to enter. He admitted me and I entered to see the Prophet ﷺ lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fibres. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Hafṣa and Umm Salama and what reply Umm Salama had given me. Allāh’s Messenger ﷺ smiled and stayed there for twenty nine days and then came down.”

(See *Hadith* No.2468, Vol.3 for details)

وَسَهِدَ، أَتَانِي بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ ﷺ. وَكَانَ مَنْ حَوْلَ رَسُولِ اللَّهِ ﷺ قَدِ اسْتَقَامَ لَهُ، فَلَمْ يَقُلْ إِلَّا مَلِكٌ غَسَانٌ بِالشَّامِ، كُنَّا نَخَافُ أَنْ يَأْتِنَا، فَمَا شَعَرْتُ إِلَّا بِالْأَنْصَارِيِّ وَهُوَ يَقُولُ: إِنَّهُ قَدْ حَدَثَ أَمْرًا، قُلْتُ لَهُ: وَمَا هُوَ؟ أَجَاءَ الْعَسَانِي؟ قَالَ: أَعْظَمُ مِنْ ذَلِكَ، ظَلَقَ رَسُولُ اللَّهِ ﷺ نِسَاءً. فَجِئْتُ فَإِذَا الْبُكَاءُ مِنْ حُجَرِهِنَّ كُلُّهُنَّ، وَإِذَا النَّبِيُّ ﷺ قَدْ صَعَدَ فِي مَشْرُبَةِ لَهُ، وَعَلَى بَابِ الْمَشْرُبَةِ وَصِيفُ، فَأَتَيْتُهُ فَقُلْتُ: اسْتَأْذِنْ لِي، فَأَذِنَ لِي، فَدَخَلْتُ فَإِذَا النَّبِيُّ ﷺ عَلَى حَصِيرٍ قَدْ أَنْزَ فِي جَنَّبِهِ، وَتَحْتَ رَأْسِهِ مِرْفَقَةُ مِنْ أَدَمَ حَشُوشَهَا لِيفُ، وَإِذَا أَهْبَ مُعَلَّقَةً وَقَرْظُ. فَذَكَرْتُ الَّذِي قُلْتُ لِحَفْصَةَ وَأُمَّ سَلَمَةَ وَالَّذِي رَدَثَ عَلَيَّ أُمَّ سَلَمَةَ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ، فَلَبِثَ تِسْعَاً وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ.

[راجع: ٨٩]

٥٨٤٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْبَرِيِّ قَالَ: أَخْبَرَنِي هَذِهِ بَيْنُ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَيْقَظَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ وَهُوَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، مَاذَا أُنْزَلَ اللَّيْلَةَ مِنَ الْفَتَنِ؟! مَاذَا

5844. Narrated Umm Salama (رضي الله عنها): One night the Prophet ﷺ woke up saying: “*Lā ilāha illallāh* (None has the right to be worshipped but Allāh)! How many *Fitān* (trials and afflictions) have been sent down tonight, and how many treasures have been sent down (disclosed)! Who will go and wake up [for *Salāt* (prayers)] the lady dwellers of these rooms? Many well-dressed (people) in this world, will be naked on the Day of Resurrection.”

أَنْزِلَ مِنَ الْخَرَائِنِ!؟ مَنْ يُوقَظُ
صَوَّاحِ الْحُجُّرَاتِ؟ كَمْ مِنْ كَاسِيَّةٍ
فِي الدُّنْيَا عَارِيَّةٍ يَوْمَ الْقِيَامَةِ؟».

[راجع: ١١٥]

قال الزهرى: وكانت هند لها
أَزْرَارٌ فِي كُمَيْهَا بَيْنَ أَصَابِعِهَا.
(٣٢) بَابٌ مَا يُدْعَى لِمَنْ لَبِسَ ثُوبًا
جَدِيدًا

(32) CHAPTER. What to invoke for the one who has worn a new garment.

5845. Narrated Umm Khālid bint Khālid: Some clothes were presented to Allāh's Messenger ﷺ as a gift along with a black *Khamīṣa*. The Prophet ﷺ asked (his Companions), "To whom do you suggest we give this *Khamīṣa*?" The people kept quiet. Then he said, "Bring me Umm Khālid." So I was brought to him and he dressed me with it with his own hands and said twice, "May you live so long that you will wear out many garments." He then started looking at the embroidery of that *Khamīṣa* and said, "O Umm Khālid! This is *Sanā!*" (*Sanā* in Ethiopian language means beautiful).

Ishāq, a subnarrator, said: A woman of my family had told me that she had seen that *Khamīṣa* over Umm Khālid. (See H. 3071)

(33) CHAPTER. Men are forbidden to use saffron.

5846. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ forbade men to use saffron.

٥٨٤٥ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ بْنِ عَمْرُو بْنِ
سَعِيدٍ بْنِ الْعَاصِ قَالَ: حَدَّثَنِي أَبِي
قَالَ: حَدَّثَنِي أُمُّ خَالِدٍ بِنْتُ خَالِدٍ
قَالَتْ: أُنِي رَسُولُ اللَّهِ ﷺ بِشَيْءٍ فِيهَا
خَمِيسَةٌ سَوْدَاءٌ فَقَالَ: «مَنْ تَرَوْنَ
نَكْسُوهَا هَذِهِ الْخَمِيسَةَ؟» فَأَسْكَتَ
الْقَوْمُ، فَقَالَ: «أَتُؤْنِي بِأُمَّ خَالِدٍ»،
فَأَتَيَ بِي النَّبِيُّ ﷺ فَأَلْسِنَهَا بِيدهِ
وَقَالَ: «أَبْلِي وَأَخْلِقِي»، مَرَّيْنِ.
فَجَعَلَ يَنْتَرُ إِلَى عِلْمِ الْخَمِيسَةِ،
وَيُشَيرُ بِيدهِ إِلَيَّ وَيَقُولُ: «يَا أُمَّ خَالِدٍ،
هَذَا سَنَا». وَالسَّنَا بِلِسَانِ الْجَبَشِيَّةِ:
الْحَسْنُ.

قال إسحاق: حَدَّثَنِي امرأةٌ من
أهلِي أنها رأتُهُ عَلَى أُمِّ خَالِدٍ.

[راجع: ٣٠٧١]

(٣٣) بَابُ النَّفَّيِ عَنِ التَّزَعْفِرِ لِلرِّجَالِ

٥٨٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَّيْسَ قَالَ: نَهَا النَّبِيُّ ﷺ أَنْ يَتَرَغَّبَ الرَّجُلُ.

(٣٤) بَابُ التَّوْبِ الْمَزَغْفَرِ

(34) CHAPTER. The garment dyed with saffron.

5847. Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ forbade a *Muhrim* to wear clothes dyed with *Wars* or saffron.

٥٨٤٧ - حَدَّثَنَا أَبُو تُعْيَمْ: حَدَّثَنَا سُفِيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَا النَّبِيُّ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ تَوْبَةً مَضْبُوغًا بِوَرْسٍ أَوْ بِزَعْفَرَانٍ.

[راجع: ١٣٤]

(٣٥) بَابُ التَّوْبِ الْأَخْمَرِ

(35) CHAPTER. The red garment.

5848. Narrated Al-Barā’ : The Prophet ﷺ was of a modest height. I saw him wearing a red suit, and I did not see anything better than him.

٥٨٤٨ - حَدَّثَنَا شُبَّهُ، عَنْ أَبِي إِسْحَاقَ: سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ النَّبِيُّ ﷺ مَرْبُوعًا، وَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءً، مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْهُ.

[راجع: ٣٥٥١]

(٣٦) بَابُ الْمِيَاثَةِ الْحَمْرَاءِ

(36) CHAPTER. The red *Mithara*. (a kind of silk-cushions)

5849. Narrated Al-Barā’ : The Prophet ﷺ ordered us to observe seven things: To visit the sick; follow funeral processions; say ‘May Allāh bestow His Mercy on you,’ to the sneezer if he says ‘Praise be to Allāh!.’ He forbade us to wear silk, *Dibāj*, *Qassiy* and *Istabraq* (various kinds of silken clothes); or to use red *Mayāthir* (silk-cushions). (See *Hadīth* No.6253)

٥٨٤٩ - حَدَّثَنَا قَيْصَرَةُ: حَدَّثَنَا سُفِيَانُ، عَنْ أَشْعَثَ، عَنْ مُعاوِيَةَ بْنِ سُوَيْدَ بْنِ مُقْرَنٍ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعَ: عِيَادَةَ الْمَرِيضِ، وَاتِّبَاعَ الْجَنَائزِ، وَتَشْمِيتَ الْعَاطِينِ. وَنَهَانَا عَنْ لَبْسِ الْحَرَيرِ، وَالْدِبَابِجِ، وَالْقَسْسَى، وَالْإِسْتَبْرَقِ، وَمِيَاثِرِ الْحُمْرِ. [راجع: ١٢٣٩]

(37) CHAPTER. The *Sibtiya* (shoes made of tanned leather) and other shoes⁽¹⁾

5850. Narrated Sa'id Abū Maslāma: I asked Anas (bin Mālik), "Did the Prophet ﷺ use to offer the *Salāt* (prayers) while wearing his shoes?" He said, "Yes."

5851. Narrated Sa'īd Al-Maqbūrī: 'Ubayd bin Jurāj said to 'Abdullāh bin 'Umar, "I see you doing four things which are not done by your friends." Ibn 'Umar said, "What are they, O Ibn Jurāj?" He said: "I see that you do not touch except the two Yemenite corners of the Ka'bah (while performing the *Tawāf*): and I see you wearing the *Sibtiya* shoes; and I see you dyeing (your hair) with *Sufra*; and I see that when you are in Makkah, the people assume the state of *Ihrām* on seeing the crescent (on the first day of *Dhul-Hijja*) while you do not assume the state of *Ihrām* till the Day of *Tarwiya* (8th *Dhul-Hijja*)."
 'Abdullāh bin 'Umar said to him, "As for the corners of the Ka'bah, I have not seen Allāh's Messenger ﷺ touching except the two Yemenite corners. As for the *Sibtiya* shoes, I saw Allāh's Messenger ﷺ wearing leather shoes that had no hair, and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes. As regards dyeing with *Sufra*, I saw Allāh's Messenger ﷺ dyeing his hair with it, so I like to dye (my hair) with it. As regards the crescent (of *Dhul-Hijja*), I have not seen Allāh's Messenger ﷺ assuming the state of *Ihrām* till his she-camel set out."

(٣٧) بابُ النَّعَالِ السُّبْتَيَّةِ وَغَيْرِهَا

٥٨٥٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ سَعِيدِ أَبِي مَسْلَمَةَ قَالَ: سَأَلْتُ أَنَسًا: أَكَانَ الرَّبِيعُ
 يُصَلَّى فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ.

[راجع: ٣٨٦]

٥٨٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سَعِيدِ الْمَقْبِرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ: أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: رَأَيْتُكُمْ تَضَعُّ أَرْبَعًا لَمْ أَرَ أَحَدًا مِنْ أَصْحَابِكُمْ يَضْنَعُهَا، قَالَ: مَا هِيَ يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ لَا تَمْسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانِيَّينَ، وَرَأَيْتُكَ تَلْبِسُ النَّعَالَ السُّبْتَيَّةَ، وَرَأَيْتُكَ تَضَعُّ بِالصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهْلَ النَّاسِ إِذَا رَأَوْا الْهَلَالَ، وَلَمْ تُهِلِّ أَنْتَ حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ. فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَمَا الْأَرْكَانُ: فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ
 يَمْسُّ إِلَّا الْيَمَانِيَّينَ. وَأَمَا النَّعَالُ السُّبْتَيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ
 يَلْبِسُ النَّعَالَ الَّتِي لَنَسَ فِيهَا شَعْرٌ وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ أَبْسَهَا. وَأَمَا الصُّفْرَةُ: فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ
 يَضْبَعُ بِهَا، فَأَنَا أُحِبُّ أَنْ أَضْبَعُ

(1) (Chap. 37) Shoes made of tanned leather from which hair is removed.

بِهَا . وَأَمَّا الإِلْهَالُ : فَإِنِّي لَمْ أَرِدْ رَسُولَ اللَّهِ ﷺ يُهْلِكُ حَتَّى تَبَعَّثَ بِهِ رَاجِلَتُهُ . [رَاجِعٌ : ١٦٦]

٥٨٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَلْبِسَ الْمُخْرِمَ تَوْبَةً مَضْبُوغًا بِرَغْفَانٍ أَوْ وَرْسِينَ ، وَقَالَ : « مَنْ لَمْ يَجِدْ تَعْلِيْنَ فَلْيَلْبِسْ خُفْيَنَ ، وَلْيَقْطُعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ ». [رَاجِعٌ : ١٣٤]

٥٨٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا سُفْيَانُ ، عَنْ عُمَرِو بْنِ دِينَارٍ ، عَنْ جَابِرِ بْنِ زَيْدٍ ، عَنْ ابْنِ عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ ﷺ : « مَنْ لَمْ يَكُنْ لَهُ إِزارٌ فَلْيَلْبِسْ السَّرَّاويلَ ، وَمَنْ لَمْ يَكُنْ لَهُ ثَغْلَانٌ فَلْيَلْبِسْ خُفْيَنَ ». [رَاجِعٌ : ١٧٤٠] **(٣٨) بَابٌ** : يَبْدأُ بِالنَّعْلِ الْيُمْنَى

٥٨٥٤ - حَدَّثَنَا حَجَاجُ بْنُ مِهَالٍ : حَدَّثَنَا شَعْبَةُ قَالَ : أَخْبَرَنِي أَشْعَثُ بْنُ سُلَيْمَانَ : سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيْمَنَ فِي طُهُورِهِ ، وَتَرَجُّلِهِ ، وَنَعْلِهِ . [رَاجِعٌ : ١٦٨]

(٣٩) بَابٌ : لَا يَمْشِي فِي نَعْلٍ وَاحِدَةٍ

5852. Narrated Ibn ‘Umar رضي الله عنهما that Allāh’s Messenger ﷺ forbade that a *Muhrim* should wear clothes dyed with Saffron or *Wars*, and said, “Whoever has no shoes can put on *Khuff* after cutting it below the ankles.”

5853. Narrated Ibn ‘Abbās رضي الله عنهما that The Prophet ﷺ said, “Whoever has no *Izār* (waistsheet), can wear trousers; and whoever has no sandals, can wear *Khuff*.” (but cut them short below the ankles).

(38) CHAPTER. While putting on the shoes, one should start with the right foot.

5854. Narrated ‘Āishah رضي الله عنها that The Prophet ﷺ used to like starting from the right in performing ablution, combing his hair and putting on his shoes.

(39) CHAPTER. Do not walk wearing one shoe only.

5855. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, "None of you should walk, wearing one shoe only; he should either put on both shoes or wear no shoes whatsoever."

٥٨٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، أَوْ لِيُعْفِهَا جَمِيعاً .

(40) CHAPTER. One should take off the left shoe first.

(٤٠) بَابٌ: يَنْزَعُ نَعْلَهُ الْيُسْرَى

5856. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take off the left one first. Let the right shoe be the first to be put on and the last to be taken off."

٥٨٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا انْتَعَلَ أَحَدُكُمْ فَلَيْبِدُّ بِالْيَمِينِ، وَإِذَا انْتَزَعَ فَلَيْبِدُّ بِالشَّمَالِ، لِتَكُنِ الْيُمْنَى أَوْلَئِمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ .

(٤١) بَابُ قِبَالَانِ فِي نَعْلٍ، وَمَنْ رَأَى قِبَالًا وَاحِدًا وَاسِعًا

٥٨٥٧ - حَدَّثَنَا حَاجَاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَامٌ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنْسُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَعْلَى النَّبِيِّ ﷺ كَانَ لَهُمَا قِبَالَانِ . [انظر:

[٥٨٥٨]

(41) CHAPTER. Two straps in a sandal; and whoever thinks that it is permissible to use one strap.

5857. Narrated Anas رَضِيَ اللَّهُ عَنْهُ : The sandal of the Prophet ﷺ had two straps.

٥٨٥٨ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَيْسَى بْنُ ظَهْمَانَ قَالَ: أَخْرَجَ إِلَيْنَا أَنْسُ بْنُ مَالِكٍ تَعَذَّلْنِ لَهُمَا قِبَالَانِ، فَقَالَ ثَابُتُ الْبُنَانِيُّ: هَذِهِ نَعْلُ النَّبِيِّ ﷺ . [راجع: ٥٨٥٧]

(٤٢) بَابُ الْقُبَّةِ الْحَمْراءِ مِنْ أَدْمِ

5858. Narrated ‘Isā bin Ṭahmān: Anas bin Mālik brought out for us, two sandals having two straps. Thābit Al-Banāni said,

"These were the sandals of the Prophet ﷺ."

(42) CHAPTER. The red tent of leather.

5859. Narrated Abū Juhaifa : رَضِيَ اللَّهُ عَنْهُ I came to the Prophet ﷺ while he was inside a red leather tent and I saw Bilāl taking the remaining water of the ablution of the Prophet ﷺ, and the people were taking of that water and rubbing it on their faces ; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face).

٥٨٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرْبَرَةَ قَالَ : حَدَّثَنِي عُمَرُ بْنُ أَبِي زَائِدَةَ ، عَنْ عَوْنَى بْنِ أَبِي جُحْفَةَ ، عَنْ أَبِيهِ قَالَ : أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي قُبَّةِ حَمْرَاءِ مِنْ أَدَمَ ، وَرَأَيْتُ إِلَّا أَخَذَ وَضُوءَ النَّبِيِّ ﷺ وَالنَّاسُ يَتَدَرَّجُونَ الْوَضُوءَ ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ بَلْلَ يَدِ صَاحِبِهِ . [راجع : ١٨٧]

5860. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ called for the *Ansār* and gathered them in a leather tent.

٥٨٦٠ - حَدَّثَنَا أَبُو الْيَمَانَ : أَخْبَرَنَا شَعِيبٌ ، عَنِ الرُّهْبَرِيِّ ، أَخْبَرَنِي أَنَّسُ بْنُ مَالِكٍ . ح ، وَقَالَ اللَّهُ أَعْلَمُ حَدَّثَنِي يُونُسُ ، عَنْ أَبْنِ شَهَابٍ قَالَ : أَخْبَرَنِي أَنَّسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَرْسَلَ النَّبِيُّ ﷺ إِلَى الْأَنْصَارِ وَجَمَعَهُمْ فِي قُبَّةِ أَدَمَ . [راجع : ٣١٤٦]

(٤٣) بَابُ الْجُلوِسِ عَلَى الْحَصِيرِ وَنَخْوِيِّهِ

(43) CHAPTER. To sit on a *Haśir* (a mat made of leaves of date-palms) or similar thing.

5861. Narrated ‘Aishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ used to construct a room with a *Haśir* at night in order to offer the *Salāt* (prayer) therein, and during the day he used to spread it out and sit on it. The people started coming to the Prophet ﷺ at night to offer the *Salāt* (prayer) behind him. When their number increased, the Prophet ﷺ faced them and said, “O people! Take upon yourselves only those good deeds which are within your ability, for Allāh does not get tired (of giving reward till you get tired, and the most beloved deeds to Allāh are the most regular and the constant ones even

٥٨٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ : حَدَّثَنَا مُعْتَمِرٌ ، عَنْ عَبْدِ اللَّهِ ، عَنْ سَعِيدٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ كَانَ يَحْتَجِرُ حَصِيرًا بِاللَّيْلِ فَيُصْلِي ، وَيَبْسُطُهُ بِالنَّهَارِ فَيَجْلِسُ عَلَيْهِ . فَجَعَلَ النَّاسُ يَثُوبُونَ إِلَى النَّبِيِّ ﷺ فَيُصَلِّوْنَ بَصَلَاتِهِ حَتَّى كُرُوا ، فَأَقْبَلَ قَالَ : « يَا أَيُّهَا النَّاسُ ،

though they were few."

خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ
اللَّهَ لَا يَمْلُأُ حَتَّى تَمْلَوْا، وَإِنَّ أَحَبَّ
الْأَعْمَالِ إِلَيَّ الَّذِي مَا دَامَ وَإِنْ قَلَّ.

[٧٢٩]

(٤٤) بَابُ الْمُرَرَّ بِالذَّهَبِ

(44) CHAPTER. Garments having gold buttons.

5862. Narrated Al-Miswar bin Makhrama: My father, Makhrama said to me, "I have come to know that some cloaks have come to the Prophet ﷺ and he is distributing them. So O my son! take me to him." We went to the Prophet ﷺ and found him in the house. My father said to me, "O my son! Call the Prophet ﷺ for me." I found it hard to do so, so I said surprisingly, "Shall I call Allāh's Messenger ﷺ for you?" My father said, "O my son! He is not a tyrant." So I called him and he came out wearing a *Dibāj* cloak⁽¹⁾ having gold buttons, and said, "O Makhrama! I kept this for you." The Prophet ﷺ then gave it to him.

٥٨٦٢ - وَقَالَ الَّذِيْثُ: حَدَّثَنِي
ابْنُ ابْنِ ابْنِ مُلِيْكَةَ، عَنِ الْمُسْوَرِ بْنِ
مَخْرَمَةَ أَنَّ أَبَاهُ مَخْرَمَةً قَالَ لَهُ: يَا بُنْيَّ
إِنَّهُ بَلَّغَنِي أَنَّ النَّبِيَّ ﷺ قَدِيمَتْ عَلَيْهِ
أَقْيَةٌ فَهُوَ يَقْسِمُهَا، فَادْهَبْ بِنَا إِلَيْهِ،
فَلَدَهُبْنَا، فَوَجَدْنَا النَّبِيَّ ﷺ فِي مَنْزِلِهِ
فَقَالَ لَيْ: يَا بُنْيَّ ادْعُ لِي النَّبِيَّ ﷺ
فَأَعْظَمْتُ ذَلِكَ، فَقُلْتُ: أَدْعُوكَ
رَسُولَ اللَّهِ؟ فَقَالَ: يَا بُنْيَّ، إِنَّهُ لَيْسَ
بِجَبَارٍ، فَدَعَوْتُهُ فَخَرَجَ وَعَلَيْهِ قَبَاءُ مِنْ
دِبَاجٍ مُزَرَّرٍ بِالذَّهَبِ، فَقَالَ: يَا
مَخْرَمَةُ، هَذَا خَبَاتُهُ لَكَ». فَأَعْطَاهُ
إِيَّاهُ. [راجع: ٢٥٩٩]

(٤٥) بَابُ حَوَاطِيمِ الْذَّهَبِ

٥٨٦٣ - حَدَّثَنَا آدُمُ: حَدَّثَنَا
شُعْبَةُ: حَدَّثَنَا أَشْعَثُ بْنُ شَعْبَمْ قَالَ:
سَمِعْتُ مُعاوِيَةَ بْنَ سُوَيْدَ بْنَ مُقْرَبِنَ
قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ
اللَّهُ عَنْهُمَا يَقُولُ: نَهَانَا النَّبِيُّ ﷺ عَنْ

(45) CHAPTER. Gold rings.

5863. Narrated Al-Barā' bin ‘Āzib رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ forbade us to use seven things: He forbade using gold rings, silk, *Istabraq*, *Dibāj*, red *Mayāthir*, *Al-Qassiy*,⁽²⁾ and silver utensils. He ordered us to do seven other things. To pay a visit to the sick; to follow funeral processions; to say "May Allāh be Merciful to you" to a sneezer if he

(1) (H. 5862) That was either before the prohibition of the wearing of *Dibāj* or the Prophet ﷺ was just putting that cloak on his shoulders to show it to Makhrama.

(2) (H. 5863) *Istabraq* and *Dibāj* are two kinds of silk. *Mayāthir* are luxurious cushions. *Al-Qassiy* are garments decorated with silk and made in Qass, an Egyptian town.

says "Praise be to Allāh"; to return greetings; to accept invitations; to help others to fulfil their oaths; and to help the oppressed ones.

سَيْعٌ، نَهَى عَنْ خَاتِمِ الدَّهْبِ - أَوْ
قَالَ: حَلْقَةُ الدَّهْبِ - وَعَنِ الْحَرِيرِ،
وَالْإِسْتِبْرَقِ، وَالدَّبِيجَ، وَالْمِيشَرَةِ
الْحَمْرَاءِ، وَالْقَسِّيِّ، وَأَنِيَةِ الْفَضَّةِ.
وَأَمَرَنَا بِسَيْعٍ: بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ
الْجَنَاثِرِ، وَتَشْمِيمَتِ الْعَاطِسِ، وَرَدَّ
السَّلَامِ، وَإِجَابَةِ الدَّاعِيِّ، وَإِبْرَارِ
الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ. [راجع:
١٢٣٩]

5864. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ forbade the wearing of a gold ring.

٥٨٦٤ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا عُنَيْدُرُ: حَدَّثَنَا شُعبَةُ،
عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَّسٍ، عَنْ
بَشِيرِ بْنِ نَهْيَكٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ
خَاتِمِ الدَّهْبِ.
وَقَالَ عُمَرُو: أَخْبَرَنَا شُعبَةُ، عَنْ
قَتَادَةَ: سَمِعَ النَّضْرُ: سَمِعَ بَشِيرًا
مِثْلَهُ.

5865. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ that Allāh's Messenger ﷺ wore a gold ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he threw it away (that gold ring) and then took a ring made of silver (and wore it)."

٥٨٦٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِي
نَافِعٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ
رَسُولَ اللهِ ﷺ اتَّخَذَ خَاتِمًا مِنْ ذَهَبٍ
وَجَعَلَ فَصَهُ مِمَّا يَلِي كَمَهُ، فَاتَّخَذَهُ
النَّاسُ، فَرَمَى بِهِ، وَاتَّخَذَ خَاتِمًا مِنْ
وَرِقٍ أَوْ فِضَّةٍ. [انظر: ٥٨٦٦، ٥٨٦٧،
٥٨٧٣، ٥٨٧٦، ٥٨٧١، ٧٢٩٨]

(46) CHAPTER. Silver rings.

5866. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ that Allāh's Messenger ﷺ wore a gold ring or a

(٤٦) بَابُ خَاتِمِ الْفِضَّةِ
٥٨٦٦ - حَدَّثَنَا يُوسُفُ بْنُ

silver ring and placed its stone towards the palm of his hand and had the name 'Muhammad, the Messenger of Allāh' engraved on it. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he threw it away (his ring) and said, "I will never wear it," and then wore a silver ring, whereupon the people too started wearing silver rings. Ibn 'Umar added: After the Prophet ﷺ, Abū Bakr wore that ring, and then 'Umar and then 'Uthmān wore it till it fell in the Arīs well from 'Uthmān.

مُوسَى : حَدَّثَنَا أَبُو أُسَامَةَ : حَدَّثَنَا
عُيْنَدُ اللَّهُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ
اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ - أَوْ فِضَّةٍ -
وَجَعَلَ فَصَّهُ مَمَّا يَلِيهِ كَفَهُ، وَنَقَشَ فِيهِ
مُحَمَّدًا رَسُولَ اللَّهِ، فَاتَّخَذَ النَّاسُ
مِثْلَهُ، فَلَمَّا رَأَهُمْ قَدْ اتَّخَذُوهَا رَمَى بِهِ
وَقَالَ : « لَا أَبْلُسُهُمْ أَبْدًا »، ثُمَّ اتَّخَذَ
خَاتَمًا مِنْ فِضَّةٍ فَاتَّخَذَ النَّاسُ حَوَّاتِيمَ
الْفِضَّةِ . قَالَ ابْنُ عُمَرَ : فَلَيْسَ الْخَاتَمُ
بَعْدَ النَّبِيِّ ﷺ أَبْكَرُ ثُمَّ عُمَرُ، ثُمَّ
عُثْمَانُ حَتَّى وَقَعَ مِنْ عُثْمَانَ فِي بِرِّ
أَرِيسَ . [راجع: ٥٨٦٥]

(٤٧) بَابٌ :

(47) CHAPTER.

5867. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ wore a gold ring, then he threw it and said, "I will never wear it." The people also threw their (gold) rings.

٥٨٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ
دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ يَلْبِسُ
خَاتَمًا مِنْ ذَهَبٍ فَبَيْدَهُ قَالَ : « لَا
أَبْلُسُهُمْ أَبْدًا »، فَبَيْدَ النَّاسُ حَوَّاتِيمُهُمْ .
[راجع: ٥٨٦٥]

5868. Narrated Anas bin Mālik رضي الله عنه that he saw a silver ring on the hand of Allāh's Messenger ﷺ for one day only. Then the people had silver rings made for themselves and wore it. On that Allāh's Messenger ﷺ threw his ring away and the people threw their rings as well. (For the details of this *Hadīth*, see *Fath-Al-Bārī*).

٥٨٦٨ - حَدَّثَنِي يَحْمَى بْنُ بُكَيْرٍ :
حَدَّثَنَا الْلَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ
شَهَابٍ قَالَ : حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ
رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ رَأَى فِي يَدِ رَسُولِ
اللَّهِ ﷺ خَاتَمًا مِنْ وَرِقٍ يَوْمًا وَاحِدًا ،
ثُمَّ إِنَّ النَّاسَ اصْطَبَعُوا الْخَوَاتِيمَ مِنْ
وَرِقٍ وَلَيْسُوْهَا ، فَطَرَحَ رَسُولُ اللَّهِ ﷺ

خاتمها، فَطَرَحَ النَّاسُ حَوَالِيَّهُمْ .
تابعهُ إِبْرَاهِيمُ بْنُ سَعْدٍ، وَزِيادُ،
وَشَعِيبٌ عَنِ الزُّهْرِيِّ . وَقَالَ ابْنُ
مُسَافِرٍ، عَنِ الزُّهْرِيِّ أَرَى: خاتماً مِنْ
وَرِيقٍ .

(48) CHAPTER. The stone of the ring.

5869. Narrated Humaid: Anas was asked, "Did the Prophet ﷺ wear a ring?" Anas said, "Once he delayed the 'Ishā' prayer till midnight. Then he came, facing us... as if I am now looking at the glitter of his ring... and said, "The people have offered their Salāt (prayers) and slept but you have been in Salāt (prayer) as you have been waiting for it."

5870. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The ring of the Prophet ﷺ was of silver, and its stone was of silver too.

(49) CHAPTER. An iron ring.

5871. Narrated Sahl: A woman came to the Prophet ﷺ and said, "I have come to present myself to you (for marriage)." She kept standing for a long period during which period the Prophet ﷺ looked at her carefully. When she stayed for a long

٥٨٦٩ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
بَيْزِيدُ ابْنُ رُزَيْعٍ: أَخْبَرَنَا حُمَيْدٌ قَالَ:
سُئِلَ أَنَّسٌ: هَلْ اتَّهَذَ النَّبِيُّ ﷺ
خاتماً؟ قَالَ: أَخْرَجَ لَيْلَةَ صَلَاةَ الْعِشَاءِ
إِلَى شَطْرِ الْلَّيْلِ، ثُمَّ أَفْبَلَ عَلَيْنَا
بِوْجَهِهِ، فَكَأْنَى أَنْظُرُ إِلَيْهِ وَبِيَصِّ
خاتِيهِ، قَالَ: «إِنَّ النَّاسَ قَدْ صَلَوْا
وَنَامُوا وَإِنَّكُمْ لَنْ تَرَوْهُوا فِي صَلَاةِ مَا
أَنْتُظِرُ تِمُوها». [٥٧٢] (راجع: ٥٧٢)

٥٨٧٠ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا
مُعْتَمِرٌ قَالَ: سَمِعْتُ حُمَيْدًا يُحَدِّثُ
عَنْ أَنَّسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ
كَانَ خاتِمَهُ مِنْ فِضَّةٍ، وَكَانَ فَصْهُ
مِنْهُ .

وَقَالَ يَحْيَى بْنُ أَئْوَبَ: حَدَّثَنِي
حُمَيْدٌ: سَمِعْ أَنَّسًا، عَنِ النَّبِيِّ ﷺ.
[٦٥] (راجع: ٦٥)

٥٨٧١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
مَسْلَمَةَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي
حَازِمٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ سَهْلًا
يَقُولُ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ

period, a man said to the Prophet ﷺ, "If you are not in need of her, then marry her to me." The Prophet ﷺ said, "Have you got anything to give her (as *Mahr*)?" The man said, "No." The Prophet ﷺ said, "Go (to your house) and search for something." The man went and came back to say, "By Allāh, I could not find anything." The Prophet ﷺ said, "Go again and search for something, even if it be an iron ring." He went again and came back saying, "No, by Allāh, I could not get even an iron ring." The man had only an *Izār* and had no *Rida'* (upper garment). He said, "I will give her my *Izār* as *Mahr*." On that the Prophet ﷺ said, "Your *Izār*? If she wears it, nothing of it will remain on you, and if you wear it nothing of it will be on her." The man went aside and sat down. When the Prophet ﷺ saw him leaving (after a while), he called back and asked, "How much Qur'ān do you know (by heart)?" He said, "I know such and such *Sūrah*," naming some *Sūrah*. The Prophet ﷺ said, "I marry her to you for the amount of Qur'ān you know (by heart)." "

(50) CHAPTER. To engrave a ring.

5872. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ wanted to write a letter to a group of people or some non-Arabs. It was said to him, "They do not accept any letter unless it is stamped." So the Prophet ﷺ had a silver ring made for himself, and on it was engraved: 'Muhammad, the Messenger of Allāh'... as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet ﷺ.

فَقَالَتْ: جِئْتُ أَهْبُّ نَفْسِي، فَقَامَتْ طَوِيلًا، فَنَظَرَ وَصَوَّبَ، فَلَمَّا طَالَ مُقَامُهَا، فَقَالَ رَجُلٌ: رَوْجُنِيهَا إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةً، قَالَ: «عِنْدَكَ شَيْءٌ تُصْدِقُهَا؟» قَالَ: لَا، قَالَ: (النُّظُر)، فَذَهَبَ ثُمَّ رَجَعَ قَالَ: إِنْ وَجَدْتُ شَيْئًا، قَالَ: «إِذْهَبْ فَالْتَّمَسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ»، فَذَهَبَ ثُمَّ رَجَعَ قَالَ: لَا وَاللهِ، وَلَا خَاتَمًا مِنْ حَدِيدٍ. وَعَلَيْهِ إِزَارٌ مَا عَلَيْهِ رِداءً، فَقَالَ: أُصْدِقُهَا إِزَارِي؟ فَقَالَ النَّبِيُّ ﷺ: إِزَارُكَ إِنْ لَيْسَتْ لَمْ يَكُنْ عَلَيْكَ مِنْ شَيْءٍ، وَإِنْ لَيْسَتْ لَمْ يَكُنْ عَلَيْهَا مِنْ شَيْءٍ، فَتَنَحَّى الرَّجُلُ فَجَلَسَ فَرَأَهُ النَّبِيُّ ﷺ مُولِيًّا، فَأَمْرَرَ بِهِ فَدَعَيْ فَقَالَ: «مَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: سُورَةً كَذَا وَكَذَا، لِسُورَ عَدَّهَا. قَالَ: «قَدْ مَلَكْتَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ». [راجع: ٢٣١٠]

(٥٠) باب نقش الخاتم

٥٨٧٢ - حدثنا عبد الأعلى:
حدثنا يزيد بن زريع: حدثنا سعيد، عن قنادة، عن أنس بن مالك رضي الله عنه: أنَّ نَبِيَّ اللهِ ﷺ أراد أن يكتب إلى رهط - أو أناسين - من الأعاجم، فقيل له: إنهم لا يقبلون كتاباً إلا عليه خاتم، فأخذ النبي ﷺ خاتماً من فضة نقشه: محمد رسول

الله، فَكَانَيْ بُوَيْصِ - أَوْ بَصِيصِ -
الخَاتَمِ فِي إِصْبَعِ النَّبِيِّ ﷺ، أَوْ فِي
كَفِهِ. [راجع: ٦٥]

5873. Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا Allāh’s Messenger ﷺ took a ring made of silver for himself and it was worn by him on his hand. Afterwards it was worn by Abū Bakr, and then by ‘Umar, and then by ‘Uthmān till it fell in the Aris well. (On that ring) was engraved: ‘Muhammad, the Messenger of Allāh.’

٥٨٧٣ - حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا عَبْدُ اللَّهِ، بْنُ نُعْمَى، عَنْ عَبْدِ اللَّهِ عَنْ نَافِعٍ، عَنْ أَبِنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ وَرِيقٍ، وَكَانَ فِي يَدِهِ، ثُمَّ كَانَ بَعْدُ فِي يَدِ أَبِي بَكْرٍ، ثُمَّ كَانَ بَعْدُ فِي يَدِ عُمَرَ، ثُمَّ كَانَ بَعْدُ فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ بَعْدُ فِي يَدِ أَرِيسَ، نَفْشُهُ: مُحَمَّدٌ رَسُولُ اللَّهِ.

[راجع: ٥٨٦٥]

(٥١) بَابُ الْخَاتَمِ فِي الْخِنْصَرِ

(51) CHAPTER. To wear the ring on the little finger.

5874. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ got a ring made for himself and said, “I have got a ring made (for myself) and engraved a certain engraving on it so none of you should get such an engraving on his ring.” I saw the glitter of the ring on his little finger.

٥٨٧٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صَهْبَيْ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَنَعَ النَّبِيُّ ﷺ خَاتَمًا، قَالَ: إِنَّا اتَّخَذْنَا خَاتَمًا وَنَقْشَنَا فِيهِ نَقْشًا فَلَا يَنْقُشُ عَلَيْهِ أَحَدٌ»، قَالَ: فَإِنِّي لَا رَأَيْ بِرَيْقَهُ فِي خِنْصَرِهِ. [راجع: ٦٥]

٥٢ (٥٢) بَابُ اتَّخَادِ الْخَاتَمِ لِيُخْتَمْ بِهِ السَّيِّءِ أَوْ لِيُكْتَبَ بِهِ إِلَى أَهْلِ الْكِتَابِ وَغَيْرِهِمْ

(52) CHAPTER. Taking a ring for stamping certain things or (for stamping) letters written to the people of the Scripture (Jews and Christians) and other people.

5875. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ When the Prophet ﷺ intended to write to the Byzantines, it was said to him, “Those people do not read your letter unless it is stamped.” So the Prophet ﷺ took a silver

٥٨٧٥ - حَدَّثَنَا آدُمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

ring and got ‘Muhammad, the Messenger of Allāh’ engraved on it... as if I am now looking at its glitter in his hand.

لَمَّا أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰتَهُمْ أَنْ يَكْتُبَ إِلَى الرُّومِ قِيلَ لَهُ: إِنَّهُمْ لَنَ يَقْرُؤُوا كِتَابَكَ إِذَا لَمْ يَكُنْ مَخْتُومًا، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَنَقَشَهُ: مُحَمَّدٌ رَسُولُ اللَّهِ، فَكَانَمَا أَنْظَرَ إِلَى بِياضِهِ فِي يَدِهِ.

[راجع: ٦٥]

(53) CHAPTER. Keeping the stone of the ring towards the palm of the hand.

5876. Narrated ‘Abdullāh: The Prophet ﷺ got a ring made of gold for himself, and when he wore it, he used to turn its stone toward the palm of his hand. So the people too got gold rings made for themselves. The Prophet ﷺ then ascended the pulpit, and after glorifying and praising Allāh, he said, “I had it made for me, but now I will never wear it again.” He threw it away, and then the people threw away their rings too. (Juwairiya, a subnarrator, said: I think Anas said that the Prophet ﷺ was wearing the ring in his right hand).

٥٨٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ حَدَّثَهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَاٰتَهُمْ أَنْ يَصْطَعَنَ خَاتَمًا مِنْ ذَهَبٍ، وَجَعَلَ فَصَّةً فِي بَطْنِ كَفِهِ إِذَا لَيْسَهُ، فَاصْطَعَنَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَرَقَيَ الْمِبْرَارُ حَمْدَ اللَّهِ وَأَتَى عَلَيْهِ، فَقَالَ: «إِنِّي كُنْتُ اصْطَعَنْتُهُ وَإِنِّي لَا أَلْبُسُهُ فَبَذَاهُ، فَبَذَادَ النَّاسُ». [راجع: ٥٨٦٥]

قال جويرية: ولا أحببه إلا
قال: في يده اليمني.

٥٤) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَاٰتَهُمْ أَنْ يَنْقَشُ

(54) CHAPTER. The statement of the Prophet ﷺ: “None should have the same engraving made on his ring as the engraving on my ring.”

5877. Narrated Anas bin Mālik: Allāh’s Messenger ﷺ took a silver ring and had ‘Muhammad, the Messenger of Allāh’, engraved on it. The Prophet ﷺ then said (to us), “I have a silver ring with ‘Muhammad, the Messenger of Allāh’ engraved on it, so none of you should have the same engraving on his ring.”

٥٨٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صَهْبَيْنِ، عَنْ أَنَّيْنِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰتَهُمْ أَنْ يَتَخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، وَقَالَ: «إِنِّي أَتَخَذُ خَاتَمًا مِنْ وَرِقٍ وَنَقَشْتُ

فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، فَلَا يَقْتَشِنَ
أَحَدٌ عَلَى نَقْشِهِ». [راجع: ٦٥]

(٥٥) بَابٌ: هَلْ يُجْعَلُ نَقْشُ الْخَاتَمِ
ثَلَاثَةَ أَسْطُرٍ؟

٥٨٧٨ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ

الله الأنصاري قال: حدثني أبي، عن ثمامنة، عن أبي: أن أبا بكر رضي الله عنه لما استخلف كتب له، وكان نقش الخاتم ثلاثة أسطر: محمد سطر، ورسول سطر، والله سطر.

[راجع: ١٤٤٨]

٥٨٧٩ - قال أبو عبد الله:

ورآذني أحمـدـ: حدثنا الأنصاري
قال: حدثني أبي، عن ثمامـةـ، عنـ
أنـسـ قال: كان خاتـمـ النـبـيـ ﷺـ فيـ
يـدـهـ، وفـيـ يـدـ أـبـيـ بـكـرـ بـعـدـهـ، وفـيـ يـدـ
عـمـرـ بـعـدـ أـبـيـ بـكـرـ، فـلـمـ كـانـ عـشـمـانـ
جـلـسـ عـلـىـ بـيـرـ أـرـيـسـ، قـالـ: فـأـخـرـجـ
الـخـاتـمـ فـجـعـلـ يـعـبـثـ بـهـ، فـسـقـطـ،
قـالـ: فـأـخـلـفـنـاـ ثـلـاثـةـ أـيـامـ مـعـ عـشـمـانـ
فـنـتـرـ بـيـرـ فـلـمـ تـجـدـهـ.

(٥٦) بَابُ الْخَاتَمِ لِلنَّسَاءِ،

وكان على عائشة حواتيم
الذهب.

٥٨٨٠ - حدثنا أبو عاصم:

أخبرنا ابن جريج: أخبرنا الحسن بن مسلم، عن طاوس عن ابن عباس
رضي الله عنهما: شهدت العيد مع

(55) CHAPTER. Should one get the engraving of the ring done in three lines?

5878. Narrated Anas that when Abū Bakr became the caliph, he wrote a letter to him (and stamped it with the Prophet's ring) and the engraving of the ring was in three lines: Muḥammad in one line, 'Messenger' in another line, and 'Allāh' in the third line.

5879. Narrated Anas: The ring of the Prophet ﷺ was in his hand, and after him, in Abū Bakr's hand, and then in 'Umar's hand after Abū Bakr. When 'Uthmān was the caliph, once he was sitting at the well of Arīs. He removed the ring from his hand and while he was trifling with it, it dropped into the well. We kept on going to the well with 'Uthmān for three days looking for the ring, and finally the well was drained, but the ring was not found.

(56) CHAPTER. Rings for women.

'Āishah had gold rings.

5880. Narrated Ibn 'Abbās: I offered the 'Eid prayer with the Prophet ﷺ and he offered Salāt (prayer) before the Khutba (religious talk). Ibn 'Abbās added: Then the Prophet ﷺ came towards (the rows of) the women and ordered them to give

alms, and the women started putting their big and small rings in the garment of Bilāl.

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى قَبْلَ الْحُطْبَةِ.

قَالَ أَبُو عَبْدِ اللَّهِ: وَرَادَ ابْنُ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ: فَأَتَى النِّسَاءَ فَجَعَلْنَ يُلْقِيَنَ الْفَتَنَخَ وَالْخَوَاتِيمَ فِي ثُوبٍ بِلَالٍ. [راجع: ٩٨]

(٥٧) بَابُ الْقَلَائِدِ وَالسَّخَابِ لِلنِّسَاءِ، يَعْنِي قِلَادَةً، مِنْ طِيبِ وَسُكٍّ.

٥٨٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدَيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ ابْنِ جُبَيرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عِيدِ فَصَلَّى رَكْعَتَيْنِ، لَمْ يُصْلِلْ قَبْلًا وَلَا بَعْدًا، ثُمَّ أَتَى النِّسَاءَ فَأَمْرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تَصَدَّقُ بِخُرْصِهَا وَسَخَابِهَا. [راجع: ٩٨]

(57) CHAPTER. The wearing of necklaces and *Sikhāb* by the women. (*Sikhāb* means a necklace made of the wood of certain plants).

5881. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ came out on the day of 'Eid and offered two-Rak'at Salāt (prayer), and he did not pray any Rak'a before it, nor after it. Then he went towards the women and ordered them to give alms. The women started donating their ear-rings and necklaces.

(58) CHAPTER. To borrow a necklace.

5882. Narrated 'Āishah: رَضِيَ اللَّهُ عَنْهَا A necklace belonging to Asmā' was lost, and the Prophet ﷺ sent men in its search. The time for the Salāt (prayer) became due and they were without ablution and they could not find water; therefore they offered Salāt (prayer) without ablution. They mentioned that to the Prophet ﷺ. Then Allāh revealed the Verse of Tayammum. ('Āishah added that she had borrowed (the necklace) from Asmā').

(٥٨) بَابُ اسْتِعْارَةِ الْقَلَائِدِ

٥٨٨٢ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُهُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: هَلَكْتِ قِلَادَةً لِأَسْمَاءَ، فَبَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رِجَالًا فَحَضَرُوكُمُ الصَّلَاةَ وَأَيْسُوا عَلَى وُضُوءِهِ، وَلَمْ يَجِدُوا مَاءَ فَصَلَوُا، وَهُمْ عَلَى غَيْرِ وُضُوءٍ، فَذَكَرُوكُمُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْزَلَ اللَّهُ آيَةَ التَّيْمِ. [راجع: ٣٣٤]

زاد ابن نمير، عن هشام، عن أبيه، عن عائشة: استعارة من أسماء.

(٥٩) باب الفرط للنساء،

وقال ابن عباس: أمرهن النبي ﷺ بالصدقة فرأيتهن يهودهن إلى آذانهن وحلوقيهن.

(59) CHAPTER. Ear-rings for women.

Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ ordered the women to give alms, and I saw them stretching their hands towards their ears and necks (to give their necklaces and ear-rings).

5883. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا “The Prophet ﷺ offered two-Rak‘at Salāt (prayer) on ‘Eid day and he did not offer any [Nawāfil Salāt (prayer)] before or after it. He then went towards the women, and Bilāl was accompanying him, and ordered them to give alms. And so the women started giving their ear-rings, (etc.).”

٥٨٨٣ - حَدَّثَنَا حَجَاجُ بْنُ مُهَاجٍ: حَدَّثَنَا شُبَّةُ قَالَ: أَخْبَرَنِي عَدِيٌّ قَالَ: سَمِعْتُ سَعِيدًا، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُكْعَيْنِ لَمْ يُصْلِّ فَبَلَّهُمَا وَلَا بَعْدَهُمَا، ثُمَّ أَتَى النِّسَاءَ وَمَعْهُ بِلَالٌ، فَأَمْرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ ثُلْقِيَ قُرْطَهَا.

[راجع: ٩٨]

(٦٠) باب السخا في الصبيان

(60) CHAPTER. As-Sikhāb (necklace formed of a string carrying beads) for boys.

5884. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ: I was with Allāh’s Messenger ﷺ in one of the markets of Al-Madīnah. He left (the market) and so did I. Then he asked thrice, “Where is the small (child)?” Then he said, “Call Al-Hasan bin ‘Ali.” So Al-Hasan bin ‘Ali got up and started walking with a necklace (of beads) around his neck. The Prophet ﷺ stretched his hand out like this, and Al-Hasan did the same. The Prophet ﷺ embraced him and said, “O Allāh! I love him, so please love him and love those who love him.” Since Allāh’s Messenger ﷺ said that, nothing has been dearer to me than Al-Hasan.

٥٨٨٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ عَدَمَ: حَدَّثَنَا وَرْقَاءُ ابْنُ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدٍ، عَنْ نَافِعِ بْنِ جُبَيرٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سُوقٍ مِنْ أَسْوَاقِ الْمَدِينَةِ، فَانْصَرَفَ فَانْصَرَفْتُ فَقَالَ: «أَيْنَ لُكْمَ؟ - ثَلَاثَةً - ادْعُ الْحَسَنَ بْنَ عَلَيْهِ»، فَقَامَ الْحَسَنُ

بْنُ عَلَيِّ يَمْشِي ، وَفِي عُقْدِهِ السَّخَابُ ،
فَقَالَ النَّبِيُّ ﷺ بِيَدِهِ هَكَذَا ، فَقَالَ
الْحَسَنُ بِيَدِهِ هَكَذَا ، فَالْتَّرَمُّدُ فَقَالَ :
«اللَّهُمَّ إِنِّي أُحِبُّهُ فَأُحِبُّهُ وَأَحِبَّ مَنْ
يُحِبُّهُ». قَالَ أَبُو هُرَيْرَةَ : فَمَا كَانَ أَحَدُ
أَحَبَّ إِلَيَّ مِنَ الْحَسَنِ بْنِ عَلَيِّ بَعْدَمَا
قَالَ رَسُولُ اللَّهِ ﷺ مَا قَالَ . [راجع :
٢١٢٢]

(٦١) بَابٌ : المُتَشَبِّهِينَ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ بِالرِّجَالِ

٥٨٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ ،
عَنْ قَتَادَةَ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ
عُبَيْدَ ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَعَنَ
رَسُولِ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ
بِالنِّسَاءِ ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ
بِالرِّجَالِ .

تَابِعَهُ عَمْرُو : أَخْبَرَنَا شَعْبَةُ .

[انظر : ٥٨٨٦ ، ٦٨٣]

(٦٢) بَابٌ إِخْرَاجِ الْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الْبُيُوتِ

٥٨٨٦ - حَدَّثَنَا مَعاًدُ بْنُ فَضَالَةَ :
حَدَّثَنَا هِشَامٌ ، عَنْ يَحْيَى ، عَنْ
عِكْرِمَةَ ، عَنْ ابْنِ عُبَيْدَ قَالَ : لَعَنَ
النَّبِيِّ ﷺ الْمُخَثَّثِينَ مِنَ الرِّجَالِ
وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ وَقَالَ :
«أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ» ، قَالَ :

(61) CHAPTER. About those men who are in the similitude (assume the manners) of women, and those women who are in the similitude (assume the manners) of men.

5885. Narrated Ibn 'Abbas رضي الله عنهما that Allâh's Messenger ﷺ cursed effeminate men [those men who are in the similitude (assume the manners) of women] and those women who are in the similitude (assume the manners) of men.

(62) CHAPTER. The dismissal of such men as are in the similitude (assume the manners) of women, from the houses.

5886. Narrated Ibn 'Abbas رضي الله عنهما that the Prophet ﷺ cursed effeminate men [those men who are in the similitude (assume the manners) of women] and those women who assume the manners of men, and he said, "Turn them out of your houses." The Prophet ﷺ turned out such and such man, and 'Umar turned out such and such woman.

فَأَخْرَجَ النَّبِيُّ ﷺ فُلَانًا، وَأَخْرَجَ عُمَرَ
فُلَانَةً،

٥٨٨٧ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَنَّ عَرْوَةَ أَخْبَرَهُ: أَنَّ رَبِيبَتْ يَنْتَ أَبِي سَلَمَةَ أَخْبَرَهُ: أَنَّ أُمَّ سَلَمَةَ أَخْبَرَهَا: أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُخْتَنِتْ، فَقَالَ لِعَبْدِ اللَّهِ أَخِي أُمَّ سَلَمَةَ: يَا عَبْدَ اللَّهِ، إِنْ فَتَحْ لَكُمْ غَدَاءَ الطَّائِفَ، فَإِنِّي أَذْكُرُ عَلَى يَنْتَ غِيلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعَ وَتُدْرِبُ بِشَمَانٍ، فَقَالَ النَّبِيُّ ﷺ: لَا يَدْخُلُنَّ هُؤُلَاءِ عَلَيْكُمْ».

قال أبو عبد الله: تُقْبَلُ بأربع وَتُدْرِبُ، يعني أربع عَكَنْ بَطْنَهَا، فهي تُقْبَلُ بِهِنَّ. وَقَوْلُهُ: وَتُدْرِبُ بِشَمَانٍ: يعني أطْرَافَ هَذِهِ الْعُكَنِ الْأَرْبَعِ لَأَنَّهَا مُحِيطَةُ بِالْجَنَبَيْنِ حَتَّى لَحِقَتْ، وإنما قال: بِشَمَانٍ، ولم يَقُلْ: بِشَمَانِيَّةٍ، وَواحدُ الأطْرَافِ وَهُوَ ذَكَرٌ؛ لَأَنَّهُ لَمْ يَقُلْ: بِشَمَانِيَّةٍ أطْرَافٍ. [راجع: ٤٣٢٤]

(٦٣) بَابُ قَصِ الشَّارِبِ،
وَكَانَ ابْنُ عُمَرَ يُحْفِي شَارِبَهُ حَتَّى يُنْتَرَ إِلَى بَيْاضِ الْجَلْدِ، وَيَأْخُذُ هَذِينِ، يعني بَيْنَ الشَّارِبِ وَاللَّحْيَةِ.

٥٨٨٨ - حَدَّثَنَا المَكْيُ بْنُ إِبْرَاهِيمَ، عَنْ حَنْظَلَةَ، عَنْ نَافِعٍ: قَالَ

5887. Narrated Umm Salama that once the Prophet ﷺ was in her house, and an effeminate man was there too. The effeminate man said to 'Abdullah, (Umm Salama's brother) "O 'Abdullah! If Tā'if should be conquered tomorrow, I recommend you the daughter of Ghailān, for she is so fat that she has four curves in the front (of her belly) and eight at the back." So the Prophet ﷺ said (to his wives), "These effeminate (men) should not enter upon you (your houses)."

(63) CHAPTER. To cut short the moustaches.

Ibn 'Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard.

5888. Narrated Ibn 'Umar: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, "To get the moustaches cut short is characteristic of *Al-Fitrāh*."⁽¹⁾

(1) (H. 5888) 'Al-Fitrāh' to the majority of Muslim scholars, means Allāh's Islāmic=

أصحابنا: عن المككي، عن ابن عمر رضي الله عنهمما عن النبي ﷺ قال: «من الفطرة قص الشارب». [انظر: ٥٨٩٠]

5889. Narrated Abū Hurairah : رضي الله عنه عن المككي، عن ابن عمر رضي الله عنهمما عن النبي ﷺ said, “Five practices are characteristics of *Al-Fitrāh*: circumcision, shaving the pubic hair, depilating the hair of armpits, clipping the nails and cutting the moustaches short.”

٥٨٨٩ - حدثنا علي: حدثنا سفيان قال: الزهري حدثنا، عن سعيد بن المسيب، عن أبي هريرة رواية: «الفطرة خمس - أو خمس من الفطرة - الختان، والإسْتِخَادُ، وتنفيف الإبط، وتقليم الأظفار، وقص الشارب». [انظر: ٦٢٩٧، ٥٨٩١]

(64) CHAPTER. The clipping of nails.

5890. Narrated Ibn ‘Umar رضي الله عنهمما عن النبي ﷺ said, “To shave the pubic hair, to clip the nails and to cut the moustaches short, are characteristic of *Al-Fitrāh* (i.e. Allāh’s Islāmic Monotheism, see the F.N. of H. No.5588).”

٥٨٩٠ - حدثنا أحمدر بن أبي رجاء: حدثنا إسحاق بن سليمان قال: سمعت حنظلة، عن نافع، عن ابن عمر رضي الله عنهمما: أن رسول الله ﷺ قال: «من الفطرة: حلق العانة، وتقليم الأظفار، وقص الشارب». [راجع: ٥٨٨٨]

5891. Narrated Abū Hurairah : رضي الله عنه عن النبي ﷺ saying, “Five practices are characteristic of *Al-Fitrāh* (i.e. Allāh’s Islāmic Monotheism): circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits.”

[See the F.N. of H. No.5889].

٥٨٩١ - حدثنا أحمدر بن يوسف: حدثنا إبراهيم بن سعد: حدثنا ابن شهاب، عن سعيد بن المسيب، عن أبي هريرة رضي الله عنه: سمعت النبي ﷺ يقول: «الفطرة خمس: الختان، والإسْتِخَادُ، وقص

=Monotheism and *As-Sunna* of the Prophet ﷺ. (Literally, it means ‘human nature’.) Religion of pure Islāmic Monotheism (i.e. worshipping none but Allāh). *Fitrā* as a verb also means ‘to create’ – (See the Qur’ān 30:30).

الشاربِ، وَتَقْلِيمُ الْأَطْفَارِ، وَنَفْعُ
الْأَبَاطِ». [راجع: ٥٨٩]

٥٨٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُنْهَالٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا
عُمَرُ بْنُ مُحَمَّدٍ بْنُ رَيْدٍ، عَنْ نَافِعٍ،
عَنْ أَبْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ:
«خَالِفُوا الْمُشْرِكِينَ، وَوَفِّرُوا اللَّحْىَ،
وَأَحْفِظُوا الشَّوَّارِبَ».

وَكَانَ أَبْنُ عُمَرَ إِذَا حَجَّ أَوْ اعْتَمَرَ
قَبْصَنَ عَلَى لِحْيَتِهِ، فَمَا فَضَلَ أَخْدَهُ.

[انظر: ٥٨٩٣]

(٦٥) بَابُ إِغْنَاءِ اللَّحْىِ
﴿عَقَوْا﴾: كَثُرُوا وَكَثُرَتْ
أَمْوَالُهُمْ.

٥٨٩٣ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا
عَبْدُهُ: أَخْبَرَنَا عَبْيَضُ اللَّهِ بْنُ عُمَرَ، عَنْ
نَافِعٍ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ كُوَا
الشَّوَّارِبَ، وَأَغْنُوَا اللَّحْىَ». [راجع:
٥٨٩٢]

(٦٦) بَابُ مَا يُذْكُرُ فِي الشَّيْءِ

٥٨٩٤ - حَدَّثَنَا مُعْلَى بْنُ أَسَدٍ:
حَدَّثَنَا وُهَيْبٌ، عَنْ أَبُوبَاتِ، عَنْ مُحَمَّدٍ
بْنِ سِيرِينَ قَالَ: سَأَلْتُ أَنَسًا:
أَخْضَبَ الشَّيْءَ ﷺ؟ قَالَ: لَمْ يَئْلِعْ
الشَّيْءَ إِلَّا قَلِيلًاً. [راجع: ٣٥٥٠]

(65) CHAPTER. To leave the beard (i.e. not to cut it).

٥٨٩٣. Narrated Ibn 'Umar: رَضِيَ اللَّهُ عَنْهُمَا Allâh's Messenger ﷺ said, "Cut the moustaches short and leave the beard (as it is)."

(66) CHAPTER. What is said about grey hair.

٥٨٩٤. Narrated Muhammad bin Sirîn: I asked Anas, "Did the Prophet ﷺ dye his hair?" Anas replied, "The Prophet ﷺ did not have except a few grey hair."

(1) (H. 5892) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ.

5895. Narrated Thābit: Anas was asked whether the Prophet ﷺ used a hair dye or not. Anas replied, "The Prophet ﷺ had not enough grey hair to dye. I could even count the white grey hair of his beard if I would."

٥٨٩٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، عَنْ ثَابِتٍ قَالَ: سُئِلَ أَنَّسُ، عَنْ حِضَابِ النَّبِيِّ ﷺ فَقَالَ: إِنَّهُ لَمْ يَلْعُغْ مَا يَحْضُبُ، لَوْ شِئْتُ أَنْ أَعْدَّ شَمَطَاتِهِ فِي لِحَيَّتِهِ. [راجع: ٣٥٥٠]

5896. Narrated Isrā'il: 'Uthmān bin 'Abdullāh bin Mauhab said, "My people sent me with a bowl of water to Umm Salama." Isrā'il approximated three fingers (indicating the small size of the container in which there was some hair of the Prophet ﷺ). 'Uthmān added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Umm Salama."⁽¹⁾ I looked into the container (in which there was the hair of the Prophet ﷺ) and saw a few red hair in it."

٥٨٩٦ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ بْنَ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ: أَرْسَلْنِي أَهْلِي إِلَى أُمَّ سَلَمَةَ بَقْدَحَ مِنْ مَاءٍ، وَقَبَضَ إِسْرَائِيلُ ثَلَاثَ أَصَابِعَ مِنْ قُصَّةٍ فِيهَا شَعْرٌ مِنْ شَعْرِ النَّبِيِّ ﷺ، وَكَانَ إِذَا أَصَابَ إِلَيْنَا عَيْنُ أَوْ شَيْءٍ بَعَثَ إِلَيْهَا مِحْضَبَةً فَأَظَلَّعَتْ فِي الْجُلْجُلِ، فَرَأَيْتُ شَعَرَاتٍ حُمْرَاءً.

[انظر: ٥٨٩٧، ٥٨٩٨]

5897. Narrated 'Uthmān bin 'Abdullāh bin Mauhab: I went to Umm Salama and she brought out for us some of the dyed hair of the Prophet ﷺ.

٥٨٩٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا سَلَامُ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ: دَخَلْتُ عَلَى أُمَّ سَلَمَةَ فَأَخْرَجْتُ إِلَيْنَا شَعْرًا مِنْ شَعْرِ النَّبِيِّ ﷺ مَخْضُوبًا. [راجع: ٥٨٩٦]

5898. Ibn Mauhab also said that Umm Salama had shown him the red hair of the Prophet ﷺ.

٥٨٩٨ - وَقَالَ أَبُو تَعْنَيمٍ : حَدَّثَنَا نُصَيْرُ بْنُ الْأَشْعَثِ، عَنْ ابْنِ مَوْهَبٍ: أَنَّ أُمَّ سَلَمَةَ أَرْتَهُ شَعْرَ النَّبِيِّ ﷺ أَحْمَرَّ. [راجع: ٥٨٩٦]

(1) (H. 5896) Umm Salama would dip those hair into the vessel and return it to the patient to drink that blessed water or wash himself with it, seeking to be healed. (See *Fath Al-Bari*)

(67) CHAPTER. The hair dye.

5899. Narrated Abū Hurairah رضي الله عنه said, "Jews and Christians do not dye their hair so you should do the opposite what they do."

(68) CHAPTER. The curly hair.

5900. Narrated Anas bin Mālik رضي الله عنه was neither conspicuously tall nor short; neither very white nor tawny. His hair was neither much curled, nor very straight. Allāh sent him (as a Messenger) at the age of forty (and after that) he stayed for ten years in Makkah, and for ten more years in Al-Madīnah. Allāh took him unto Him at the age of sixty, and he scarcely had twenty white hairs on his head and in his beard.

5901. Narrated Al-Barā' : I did not see anybody in a red cloak looking more handsome than the Prophet ﷺ.

Narrated Mālik : The hair of the Prophet ﷺ used to hang near his shoulders.

Narrated Shu'ba : The hair of the Prophet ﷺ used to hang down to the earlobes.

(٦٧) باب الخساب

٥٨٩٩ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُعْدَيْبَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ وَسُلَيْمَانَ ابْنَ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبِغُونَ فَخَالِفُوهُمْ». [راجع: ٣٤٦٢]

(٦٨) باب الجعد

٥٩٠٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالْكُ بْنُ أَنَسٍ، عَنْ زَيْنَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالظَّوِيلِ الْبَائِئِ، وَلَا بِالْقَصِيرِ، وَلَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ، وَلَيْسَ بِالْأَدَمِ، وَلَيْسَ بِالْجَعْدِ الْقَطْطِ، وَلَا بِالسَّبِطِ. بَعْثَةُ اللَّهِ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشَرَ سِنِينَ وَبِالْمَدِينَةِ عَشَرَ سِنِينَ. وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وِلْحِيَّهِ عِشْرُونَ شَعْرَةً بَيْضَاءً. [راجع: ٣٥٤٧]

٥٩٠١ - حَدَّثَنَا مَالْكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: مَا رَأَيْتُ أَحَدًا أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنَ النَّبِيِّ ﷺ.

قَالَ بَعْضُ أَصْحَابِيِّ، عَنْ مَالِكٍ: إِنَّ جُمَّةَ لَتَضِربُ قَرِيبًا مِنْ مَكْبِيَّهُ.

قالَ أَبُو إِسْحَاقَ: سَمِعْتُهُ يُحَدِّثُ
غَيْرَ مَرَّةً، مَا حَدَّثَ بِهِ قَطُّ إِلَّا
صَحِّكَ. قَالَ شُعْبَةُ: شَعْرَهُ يَئُلُّ
شَخْمَةً أُذْنِيَهُ [رَاجِعٌ: ٣٥٥١]

٥٩٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعِ،
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: «أَرَانِي الْلَّيْلَةَ عِنْدَ الْكَعْبَةَ فَرَأَيْتُ رَجُلًا
أَدَمَ كَأْخَسِنَ مَا أَنْتَ رَأَيْتَ مِنْ أَدَمَ
الرَّجَالِ، لَهُ لِمَّةٌ كَأْخَسِنَ مَا أَنْتَ رَأَيْتَ
مِنْ الْلَّمَمَ قَدْ رَجَلَهَا، فَهِيَ تَقْطُرُ مَاءً،
مَتَّكِنًا عَلَى رَجْلَيْنِ، أَوْ عَلَى عَوَاقِقِ
رَجُلَيْنِ، يَطْوُفُ بِالْبَيْتِ. فَسَأَلْتُ: مَنْ
هُذَا؟ فَقَيْلَ: الْمَسِيحُ ابْنُ مَرْيَمَ. وَإِذَا
أَنَا بِرَجْلِيْنِ جَمِيعِيْنِ، قَطَطِيْلَ، أَغْوَرِيْلَ
الْيَمْنَى، كَأَنَّهَا عَنْبَةٌ طَافِيَّةٌ، فَسَأَلْتُ:
مَنْ هُذَا؟ فَقَيْلَ: الْمَسِيحُ الدَّجَالُ».

[رَاجِعٌ: ٣٤٤٠]

٥٩٠٣ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا
جِبَانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا فَتَادَةُ:
حَدَّثَنَا أَنَّسُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَضْرِبُ شَعْرَهُ مَنْكِبِيَّهُ. [انظر: ٥٩٠٤]

٥٩٠٤ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ فَتَادَةَ،
حَدَّثَنَا أَنَّسُ: كَانَ يَضْرِبُ شَعْرَ السَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْكِبِيَّهُ. [رَاجِعٌ: ٥٩٠٣]

٥٩٠٥ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ:

5902. Narrated 'Abdullâh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا : Allâh's Messenger ﷺ said, "Tonight I saw myself in a dream near the Ka'bah. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful *Limma* (hair hanging down to the earlobes) you might ever see. He had combed it and it was dripping water; and he was performing the *Tawâf* around the Ka'bah leaning on two men or on the shoulders of two men. I asked, 'Who is this?' It was said, 'Al-Messiah, the son of Maryam (Mary).' Suddenly I saw a curly-haired man, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' It was said, 'He is *Al-Masih Ad-Dajâl*.'"

5903. Narrated Anas رَضِيَ اللَّهُ عَنْهُ : The hair of the Prophet ﷺ used to hang down up to his shoulders.

5904. Narrated Anas رَضِيَ اللَّهُ عَنْهُ : The head-hair of the Prophet ﷺ used to hang down to his shoulders.

5905. Narrated Qatâda : I asked Anas bin Mâlik about the hair of Allâh's Messenger

He said, "The hair of Allāh's Messenger ﷺ was neither much straight nor much curly, and it used to hang down till between his shoulders and his earlobes.

حدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حدَّثَنِي أَبِي، عَنْ قَتَادَةَ قَالَ: سَأَلْتُ أَسَّسَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ عَنْ شَعْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجْلًا، لَيْسَ بِالسَّبِيطِ وَلَا الْجَعْدِ، بَيْنَ أَذْنَيْهِ وَعَاتِقَتِهِ. [انظر: ٥٩٠٦]

5906. Narrated Anas : The Prophet ﷺ had big hands, and I have never seen anybody like him after him. The hair of the Prophet ﷺ was wavy, neither curly nor straight.

٥٩٠٦ - حدَّثَنَا مُسْلِمٌ: حدَّثَنَا جَرِيرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَخْمَ الْيَدَيْنِ، لَمْ أَرَ بَعْدَهُ مِثْلَهُ، وَكَانَ شَعْرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجْلًا، لَا جَعْدٌ وَلَا سَبِيطٌ. [راجع: ٥٩٠٥]

5907. Narrated Anas : The Prophet ﷺ had big hands and feet, and I have not seen anybody like him, neither before nor after him, and his palms were soft.

٥٩٠٧ - حدَّثَنَا أَبُو التَّعْمَانِ: حدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَخْمَ الْيَدَيْنِ وَالْقَدَمَيْنِ، لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ، وَكَانَ بَسْطَ الْكَفَّيْنِ. [انظر: ٥٩٠٨، ٥٩١٠، ٥٩١١]

5908, 5909. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ had big feet and a good-looking face, and I have not seen anybody like him after him.

٥٩٠٨ - حدَّثَنِي عَمْرُو بْنُ عَلَيْهِ: حدَّثَنَا مَعَاذُ بْنُ هَانِيَّ: حدَّثَنَا هَمَّامٌ: حدَّثَنَا قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ - أَوْ عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ - قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَدَمَيْنِ، حَسَنَ الْوَجْهِ، لَمْ أَرَ بَعْدَهُ مِثْلَهُ. [راجع: ٥٩٠٧]

5910. Narrated Anas : The Prophet ﷺ had big feet and hands.

٥٩١٠ - وَقَالَ هَشَّامٌ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَنْ الْقَدَمَيْنِ وَالْكَفَّيْنِ.

[راجع: ٥٩٠٧]

5911, 5912. Narrated Anas or Jâbir bin 'Abdullâh: The Prophet ﷺ had big hands and feet and I have not seen anybody like him after him.

٥٩١١ - حَدَّثَنَا أَبُو هِلْيَلٍ: أَبْنَا قَتَادَةً، عَنْ أَنَّى - أَوْ جَابِرٍ بْنِ عَبْدِ اللَّهِ: كَانَ النَّبِيُّ ﷺ ضَخْمُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، لَمْ أَرَ بَعْدَهُ شَيْهًا لَهُ . [راجع: ٥٩٠٧]

5913. Narrated Mujâhid: We were with Ibn 'Abbâs رضي الله عنهما and the people mentioned *Ad-Dajjâl*. Someone said, "The word 'Kâfir' (disbeliever) is written in between his (*Ad-Dajjâl's* eyes)." Ibn 'Abbâs said, "I have not heard the Prophet ﷺ saying this, but he said, 'As regards Ibrahim (Abraham), he looks like your companion (i.e. the Prophet, Muhammad ﷺ), and as regards Mûsa (Moses), he is a brown curly-haired man riding a camel reigned with a strong jute rope, as if I am now looking at him getting down in the valley and saying *Labbaik*.'"

٥٩١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّى قَالَ: حَدَّثَنِي ابْنُ أَبِي عَدَى، عَنِ ابْنِ عَوْنَى، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَذَكَرُوا الدَّجَّالَ فَقَالَ: إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ . وَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قَالَ ذَاكَ، وَلِكِنَّهُ قَالَ: أَمَّا إِبْرَاهِيمَ فَأَنْظَرُوا إِلَيْهِ صَاحِبَيْكُمْ، وَأَمَّا مُوسَى فَرَجُلٌ أَدْمُ جَعْدٌ عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٌ بِخُلْبَةٍ كَأَنِّي أَنْظُرُ إِلَيْهِ إِذْ أَنْحَدَرَ فِي الْوَادِي يُلَبِّيِ . [راجع: ١٥٥٥]

(69) CHAPTER. *At-Talbid* (to get the hair stuck together with a sticky substance).

(٦٩) بَابُ التَّلْبِيدِ

5914. Narrated 'Abdullâh bin 'Umar رضي الله عنهما saying, "Whoever braids his hair should shave it (on finishing *Ihram*). You'd better not do something like *Talbid*". Ibn 'Umar used to say: I saw Allâh's Messenger ﷺ with his hair stuck together with gum.

٥٩١٤ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَنْ ضَفَرَ فَلَيَحْلُقْ، وَلَا تَشَبَّهُوا بِالْتَّلْبِيدِ . وَكَانَ ابْنُ عُمَرَ يَقُولُ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُلَبِّدًا . [راجع: ١٥٤٠]

5915. Narrated Ibn 'Umar رضي الله عنهما I heard Allâh's Messenger ﷺ, while he was in

٥٩١٥ - حَدَّثَنِي حِبَّانُ بْنُ مُوسَى

the state of *Ihrām* and his hair was stuck together with gum, saying, “*Labbaik, Allāhumma Labbaik, Labbaik Lā Sharīka Laka Labbaik. Innal-Hamda Wan-Nimata Laka Wal-Mulk, Lā Sharīka Lak.*” He did not add anything to those words. (See *Hadith* No.1549, Vol.2)

وأَحْمَدُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الرَّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُهَلِّ مُلْبَداً يَقُولُ: «لَيَسَّكَ اللَّهُمَّ لَيَسَّكَ لَيَسَّكَ لَكَ شَرِيكٌ لَكَ لَيَسَّكَ لَكَ إِنَّ الْحَمْدَ وَالْغَفْرَانَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ». لَا يَزِيدُ عَلَى هُؤُلَاءِ الْكَلِمَاتِ.

[راجع: ١٥٤٠]

5916. Narrated Hafsa, رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: I said, “O Allāh’s Messenger! Why have the people finished their *Ihrām* after performing the ‘Umra while you have not finished your *Ihrām* after your ‘Umra?” He said, “I have done *Talbīd* (of my hair) and have decorated my *Hady* with garlands, so I shall not finish my *Ihrām* till I have slaughtered my *Hady* (animal for sacrifice).”

٥٩١٦ - حَدَّثَنِي إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا شَاءَ النَّاسُ حَلُوا بِعُمُرَةِ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمَرَكَ؟ قَالَ: «إِنِّي لَبَذَتُ رَأْسِي، وَقَلَّذَتُ هَدْيِي، فَلَا أَحْلُ حَتَّى أَنْحَرَ». [راجع: ١٥٦٦]

(٧٠) بَابُ الْفَرْقَ

(70) CHAPTER. (Hair) parting.

5917. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ used to copy the people of the Scripture in matters in which there was no order from Allāh. The people of the Scripture used to let their hair hang down while *Al-Mushrikūn* used to part their hair. So the Prophet ﷺ let his hair hang down first, but later on he parted it.

٥٩١٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يُحِبُّ مُوافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمِنْ فِيهِ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرُّوْنَ رُؤْسَهُمْ، فَسَدَّ الْنَّبِيُّ ﷺ نَاصِيَتَهُ، ثُمَّ فَرَقَ بَعْدُ.

[راجع: ٣٥٥٨]

5918. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: As if I am now looking at the shine of the hair of the Prophet ﷺ while he was in the state of *Ihrām*.

٥٩١٨ - حَدَّثَنَا أَبُو التَّلِيدِ وَعَبْدُ اللَّهِ ابْنُ رَجَاءَ قَالَ: حَدَّثَنَا شَعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَتِي أَنْظُرُ إِلَى وَبِصِّ الطَّيْبِ فِي مَقَارِفِ الْبَيْتِ وَهُوَ مُحْرَمٌ. قَالَ عَبْدُ اللَّهِ: فِي مَفْرِقِ الْبَيْتِ

وَهُوَ مُحْرَمٌ.

(71) CHAPTER. Locks of hair.

5919. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: Once I stayed overnight in the house of my aunt Maimūna bint Al-Ḥārith and Allāh’s Messenger ﷺ was with her as it was her turn. Allāh’s Messenger ﷺ got up to offer the night *Salāt* (prayer). I stood on his left but he took hold of my two locks of hair and made me stand on his right.

Narrated Abū Bishr (the above *Hadīth*) but he quoted: Ibn ‘Abbās said, “...(took hold of) my two braids on my head.”

(٧١) بَابُ الذَّوَابِ

٥٩١٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْفَضْلُ بْنُ عَبْسَةَ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ. حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بِئْتُ لَيْلَةً عِنْدَ مَيْمُونَةَ بِنتِ الْحَارِثِ، خَالِتِي، وَكَانَ رَسُولُ اللَّهِ وَهُوَ عِنْدَهَا فِي لَيْلَتِهَا، قَالَ: فَقَامَ رَسُولُ اللَّهِ وَهُوَ يُصَلِّي مِنَ اللَّيلِ، فَقُفِّتَ عَنْ يَسَارِهِ، قَالَ: فَأَخَذَ بِذُؤَابِتِي فَجَعَلَنِي عَنْ يَمِينِهِ.

حَدَّثَنَا عُمَرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ بِهَذَا، وَقَالَ: بِذُؤَابِتِي أَوْ بِرَأْسِي. [راجع: ١١٧]

(72) CHAPTER. *Al-Qazā'* (leaving a tuft of hair here and there after shaving one's head).

5920. Narrated ‘Ubaidullāh bin Hafṣ that ‘Umar bin Nāfi‘ told him that Nāfi‘, *Maula* ‘Abdullāh had heard Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا saying, “I heard Allāh’s Messenger ﷺ forbidding *Al-Qazā’*.” ‘Ubaidullāh added: I

(٧٢) بَابُ الْفَرَعِ

٥٩٢٠ - حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنِي مَخْلُدٌ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْيَدُ اللَّهِ بْنُ

said, "What is *Al-Qaza'*?" 'Ubaidullāh pointed (towards his head) to show us and added, "Nāfi' said, 'It is when a boy has his head shaved leaving a tuft of hair here and a tuft of hair there'." 'Ubaidullāh pointed towards his forehead and the sides of his head. 'Ubaidullāh was asked, "Does this apply to both girls and boys?" He said, "I don't know, but Nāfi' said, 'The boy'." 'Ubaidullāh added, "I asked Nāfi' again, and he said, 'As for leaving hair on the temples and the back part of the boy's head, there is no harm, but *Al-Qaza'* is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on either side of his head.'"

حَفْصٌ: أَنَّ عُمَرَ بْنَ نَافِعٍ أَخْبَرَهُ،
عَنْ نَافِعٍ مَوْلَى عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ ابْنَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَنِ الْقَرَعَةِ قَالَ
عَبْدُ اللَّهِ: قُلْتُ: وَمَا الْقَرَعُ؟ فَأَشَارَ
لَنَا عَبْدُ اللَّهِ، قَالَ: إِذَا حُلِقَ الصَّيْغُ
وَتُرَكَ هَاهُنَا شَعَرَةً وَهَاهُنَا، وَهَاهُنَا،
فَأَشَارَ لَنَا عَبْدُ اللَّهِ إِلَى نَاصِيَتِهِ
وَجَانِيَتِهِ رَأْسَهُ، قِيلَ لِعَبْدِ اللَّهِ:
فَالْجَارِيَةُ وَالْعَلَامُ؟ قَالَ: لَا أَدْرِي،
هَكُذا قَالَ الصَّيْغُ. قَالَ عَبْدُ اللَّهِ:
وَعَاوَدْتُهُ فَقَالَ: أَمَّا الْقُصَّةُ وَالْفَقَاءُ
لِلْغَلَامِ فَلَا بَأْسَ بِهِمَا، وَلِكِنَ الْقَرَعَةُ
أَنْ يُرَكَ بِنَاصِيَتِهِ شَعَرٌ وَلَئِنْ فِي رَأْسِهِ
غَيْرُهُ، وَكَذَلِكَ شَيْءٌ رَأْسِهِ هَذَا وَهَذَا.

[انظر: ٥٩٢١]

5921. Narrated ('Abdullāh) bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade *Al-Qaza'* (leaving a tuft of hair here and there after shaving one's head).

٥٩٢١ - حَدَّثَنَا مُسْلِمُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُشْنَى بْنِ
عَبْدِ اللَّهِ بْنِ أَنَسٍ ابْنِ مَالِكٍ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ ابْنِ عُمَرَ: أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْقَرَعَةِ.

[راجع: ٥٩٢٠]

(73) CHAPTER. The application of perfume by the wife on her husband with her own hands.
(73) بَابُ تَطْبِيبِ الْمَرْأَةِ زَوْجَهَا
بِيَدِهَا

5922. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: I applied perfume to the Prophet ﷺ with my own hands when he wanted to assume the state of *Ihram*, and I also perfumed him at Minā before he departed from there (to perform *Tawāf-al-Ifāda*).

٥٩٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ:
أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يَحْمَى بْنُ
سَعِيدٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ
الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:

طَبَيْتُ النَّبِيَّ ﷺ بِيَدِي لِحُرْمَهُ، وَطَبَيْتُهُ
بِمَنِي قَبْلَ أَنْ يَفِيَضَ . [راجع: ١٥٣٩]

(٧٤) بَابُ الطَّيْبِ فِي الرَّأْسِ
وَاللَّحْيَةِ

(74) CHAPTER. To apply scent to the head and beard.

5923. Narrated 'Āishah: I used to perfume Allāh's Messenger ﷺ with the best scent available till I saw the shine of the scent on his head and beard.

٥٩٢٣ - حَدَّثَنِي إِسْحَاقُ بْنُ
نَصْرٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا
إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ قَالَتْ: كُنْتُ أُطْبِي رَسُولَ اللَّهِ
ﷺ بِأَطْبَى مَا يَجِدُ، حَتَّى أَجِدَ
وَبِيَضَ الطَّيْبِ فِي رَأْسِهِ وَلِحْيَتِهِ .

(٧٥) بَابُ الْأَمْتَشَاطِ

٥٩٢٤ - حَدَّثَنَا آدَمُ بْنُ أَبِي
إِيَّاسٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ
الرَّوْهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ
رَجُلًا أَطْلَعَ مِنْ جُحْرٍ فِي دَارِ النَّبِيِّ
ﷺ، وَالنَّبِيُّ ﷺ يَحْكُمُ رَأْسَهُ
بِالْمِدْرَى، فَقَالَ: «لَوْ عَلِمْتُ أَنَّكَ
تَسْتَظِرُ لَطَعْنَتُ بِهَا فِي عَيْنِكَ، إِنَّمَا
جُعِلَ الْإِذْنُ مِنْ قِبَلِ الْأَبْصَارِ». [انظر:
٦٩٠١، ٦٢٤١]

(75) CHAPTER. Combing one's hair.

5924. Narrated Sa'd: A man peeped into the house of the Prophet ﷺ through a hole while the Prophet ﷺ was scratching his head with a *Midra* (a certain kind of comb). On that the Prophet ﷺ said (to him), "If I had known that you had been looking, then I would have pierced your eye with that instrument, because the asking of permission has been ordained so that one would not see things unlawfully."

(٧٦) بَابُ تَزْجِيلِ الْحَائِضِ زَوْجَهَا

(76) CHAPTER. The combing of the hair of the husband by his menstruating wife.

5925. Narrated 'Āishah: I used to comb the hair of Allāh's Messenger ﷺ during my periods.

Narrated 'Āishah (As above, 5925).

٥٩٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ
شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزَّبِيرِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ
أَرْجُلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا

حائض . [راجع: ٢٩٥] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكُ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ مَثْلُهُ .

(٧٧) بَابُ التَّرْجِيلِ، وَالثَّمِينُ فِيهِ

(77) CHAPTER. To start combing the hair from the right side.

5926. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا : The Prophet ﷺ used to like to start from the right side as far as possible in combing and in performing ablution.

٥٩٢٦ - حَدَّثَنَا أَبُو الوليد: حَدَّثَنَا شُبَّةُ، عَنْ أَشْعَثَ بْنِ سُلَيْمَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُعْجِبُهُ الْيَمِينُ مَا اسْتَطَاعَ، فِي تَرْجِيلِهِ وَوُضُوئِهِ .

[راجع: ١٦٨]

(٧٨) بَابُ ما يُذَكِّرُ فِي الْمِسْكِ

(78) CHAPTER. What has been mentioned about musk (a kind of perfume).

5927. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “(Allāh said), ‘Every good deed of Adam’s son is for him except fasting ; it is for Me, and I shall reward (the fasting person) for it.’ Verily, the smell of the mouth of a fasting person is better with Allāh than the smell of musk.” [See H. No.1894. Vol 2.]

٥٩٢٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا هِشَامٌ : أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي الْمُسَبِّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : «كُلُّ عَمَلٍ أَبْنَى آدَمَ لَهُ إِلَّا الصَّوْمُ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ . وَلَخَلُوفُ فِيمَا الصَّائِمُ أَطْبَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ». [راجع: ١٨٩٤]

(٧٩) بَابُ ما يُسْتَحْبِطُ مِنَ الطَّيِّبِ

(79) CHAPTER. What kind of scent is recommended.

5928. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا : I used to perfume the Prophet ﷺ before his assuming the state of *Ihrām*, with the best scent available.

٥٩٢٨ - حَدَّثَنَا مُوسَى : حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا هِشَامٌ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كُنْتُ أَطْبَبُ النَّبِيِّ

بِسْمِ اللَّهِ عِنْدَ إِخْرَاهِهِ بِأَطْيَبِ مَا أَجِدُ.

[راجع: ١٥٣٩]

(80) CHAPTER. Whoever did not refuse the scent.

5929. Narrated Thumāma bin ‘Abdullāh; Anas رضي الله عنه never used to refuse (a gift of) scent and used to say that the Prophet ﷺ never used to refuse (a gift of) scent.

٥٩٢٩ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي ثُمَّاً مَّا مَاءُ بْنُ عَبْدِ اللَّهِ، عَنْ أَئِمَّةِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ لَا يَرُدُّ الطَّيْبَ، وَرَأَمَ أَنَّ النَّبِيَّ بِسْمِ اللَّهِ كَانَ لَا يَرُدُّ الطَّيْبَ. [راجع: ٢٥٨٢]

(81) CHAPTER. *Adh-Dharīra* (a kind of scent).

5930. Narrated ‘Aishah رضي الله عنها: During Hajjat-ul-Wadā’, I perfumed Allāh’s Messenger ﷺ with *Dharīra* with my own hands, both on his assuming *Ihrām* and on finishing it.

٥٩٣٠ - حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْمِنِ - أُوْ مُحَمَّدُ عَنْهُ - عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنُ عَزْرَةَ: سَمِعَ عُرْوَةَ وَالْقَاسِمَ يُخْبِرُانِي عَنْ عَاشَةَ قَالَتْ: طَبَّيْتُ رَسُولَ اللَّهِ بِسْمِ اللَّهِ بِيَدِي بِذِرِيرَةٍ فِي حَجَّةِ الْوَدَاعِ لِلْجَلْلَلِ وَالْأَخْرَامِ. [راجع: ١٥٣٩]

(82) CHAPTER. Creating artificial spaces between the teeth to look beautiful.

5931. Narrated ‘Abdullāh رضي الله عنه: Allāh has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create space between their teeth artificially to look beautiful, as such women alter the features created by Allāh. تعالى

Why then should I not curse those whom the Prophet ﷺ has cursed? And that is in Allāh’s Book, i.e. His saying:

٥٩٣١ - حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: «لَعْنَ اللَّهِ الرَّاوِيَاتِ وَالْمُسْتَوْشِمَاتِ، وَالْمُسْتَمَصَاتِ وَالْمُنَفَّلِجَاتِ لِلْحُسْنِ، الْمُغَيْرَاتِ حَلَقَ اللَّهُ تَعَالَى». مَا لِي لَا لَعْنُ مَنْ لَعَنَ النَّبِيَّ بِسْمِ اللَّهِ؟ وَهُوَ فِي

"And whatsoever the Messenger (Muhammad ﷺ) gives you take it.. (up to).. you abstain (from it)." (V.59:7)

كتاب الله ﷺ، وإنكم أرسؤن
فَحُذْوَهُ» إلى «فَانْهَوْا» [الحشر: ٧].

[راجع: ٤٨٨٦]

(83) CHAPTER. The use of false hair.

5932. Narrated Humaid bin 'Abdur-Rahmān bin 'Auf that in the year he performed *Hajj*, he heard Mu'āwiya bin Abī Sufyān, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men? I heard Allāh's Messenger ﷺ forbidding this (false hair) and saying, 'The Children of Isrāel were destroyed when their women started using this'."

كتاب الله ﷺ، وإنكم أرسؤن
فَحُذْوَهُ» إلى «فَانْهَوْا» [الحشر: ٧].

باب وصل الشعر ٥٩٣٢ - حديث إسماعيل قال:
حدثني مالك، عن ابن شهاب، عن
حميد بن عبد الرحمن بن عوف: أنه
سمع معاوية بن أبي سفيان عام
حج، وهو على المنبر، وهو يقول،
وتناول قصبة من شعر كاثب بيد
حرسي: أين علماؤكم؟ سمعت
رسول الله ﷺ ينهى عن مثل هذه
ويقول: إنما هلكت بني إسرائيل
حين اتخذ هذه نساوهم». [راجع:
[٤٨٨٦]

5933. Narrated Abū Hurairah رضي الله عنه said, "Allāh has cursed the lady who artificially lengthens (her or someone else's) hair, and the one who gets her hair lengthened and the one who tattoos (herself or someone else), and the one who gets herself tattooed."

كتاب الله ﷺ، وإنكم أرسؤن
فَحُذْوَهُ» إلى «فَانْهَوْا» [الحشر: ٧].

وقال ابن أبي شيبة: حدثنا يوسف بن محمد: حدثنا فاتح،
عن زيد ابن أسلم، عن عطاء بن
يسار، عن أبي هريرة رضي الله عنه
عن النبي ﷺ قال: «لعن الله الواصلة
والمستوصلة، والواشمة
والمسؤولة». [٣٤٦٨]

5934. Narrated 'Āishah رضي الله عنها: An *Ansāri* girl was married and she became sick and all her hair fell out. Intending to provide her with false hair, they asked the Prophet ﷺ who said, "Allāh has cursed the lady who artificially lengthens (her or someone else's) hair and also the one who gets her hair lengthened."

كتاب الله ﷺ، وإنكم أرسؤن
فَحُذْوَهُ» إلى «فَانْهَوْا» [الحشر: ٧].

شعبة، عن عمرو بن مرة قال:
سمعت الحسن ابن مسلم بن ينافق
يحدث عن صفية بنت شيبة، عن
عائشة رضي الله عنها: أن جارية من
الأنصار تزوجت، وأنها مرضت

فَتَمْعَطَ شَعْرُهَا، فَأَرَادُوا أَنْ يَصِلُّوهَا،
فَسَأَلُوا النَّبِيَّ ﷺ فَقَالَ: «لَعْنَ اللَّهِ
الوَاصِلَةَ وَالْمُسْتَوْصِلَةَ». [راجع: ٥٢٠٥]

تابعهُ ابْنُ إسْحَاقَ عَنْ أَبَانَ بْنِ
صَالِحٍ، عَنْ الْحَسَنِ، عَنْ صَفِيَّةَ، عَنْ
عَائِشَةَ،

٥٩٣٥ - حَدَّثَنِي أَحْمَدُ بْنُ
الْمَقْدَامَ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ:
حَدَّثَنَا مَنْصُورُ ابْنُ عَبْدِ الرَّحْمَنِ قَالَ:
حَدَّثَنِي أُمِّي، عَنْ أَسْمَاءَ بِنْتِ أَبِي
بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ امْرَأَةً
جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ:
إِنِّي أَنْكَحْتُ ابْنَتِي، ثُمَّ أَصَابَهَا
شَكُوكٌ، فَتَمَرَّقَ رَأْسُهَا وَرَوْجُهَا
يَسْتَحْشِي بِهَا، أَفَأَصِيلُ رَأْسَهَا؟ فَسَبَّ
رَسُولُ اللَّهِ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ.

[انظر: ٥٩٣٦، ٥٩٤١]

٥٩٣٦ - حَدَّثَنَا آدُمُ: حَدَّثَنَا
شَعْبَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ
امْرَأَتِهِ فَاطِمَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي
بَكْرٍ قَالَتْ: لَعْنَ رَسُولِ اللَّهِ ﷺ
الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ. [راجع: ٥٩٣٥]

٥٩٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُقاَتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَيْنُ
اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«لَعْنَ اللَّهِ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ
وَالْوَاثِمَةَ وَالْمُسْتَوْشِمَةَ». قَالَ نَافِعٌ:

5935. Narrated Asmā', the daughter of Abū Bakr رَضِيَ اللَّهُ عَنْهُمَا : A woman came to Allāh's Messenger ﷺ and said, "I married my daughter (to someone) but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?" On that the Prophet ﷺ cursed *Al-Wāsilah* (a lady who artificially lengthens her or someone else's hair) and *Al-Mustouṣilah* (a lady who gets her hair lengthened artificially).

5936. Narrated Asmā', the daughter of Abū Bakr رَضِيَ اللَّهُ عَنْهُمَا : Allāh's Messenger ﷺ has cursed *Al-Wāsilah* [a lady who artificially lengthens (her or someone else's) hair] and also *Al-Mustouṣilah* (the one who gets her hair lengthened artificially).

5937. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا : Allāh's Messenger ﷺ said, "Allāh has cursed the lady who lengthens (her or someone else's) hair artificially, and also the one who gets it lengthened, and also a lady who tattoos (herself or someone else) and also the one who gets herself tattooed.

الوَشْمُ فِي الْلَّهَةِ. [انظر: ٥٩٤٠، ٥٩٤٢
[٥٩٤٧، ٥٩٤٢]

5938. Narrated Sa'īd bin Al-Musaiyab: Mu'āwiya came to Al-Madina for the last time and delivered a *Khuṭba*. He took out a tuft of hair and said, "I thought that none used to do this (i.e. use false hair) except Jews." The Prophet ﷺ labelled such practice, (i.e. the use of false hair), as cheating.

٥٩٣٨ - حَدَّثَنَا أَدْمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبَ قَالَ: قَدِيمٌ مُعاوِيَةُ الْمَدِينَةِ آخِرَ قَدْمَةِ قَدِيمَهَا، فَخَطَّبَنَا فَأَخْرَجَ كُبَّةً مِنْ شَعْرٍ، قَالَ: مَا كُنْتُ أَرَى أَحَدًا يَفْعَلُ هَذَا غَيْرَ الْيَهُودِ، إِنَّ الَّذِي سَمَّاهُ الرُّورَ، يَعْنِي الْوَاصِلَةَ فِي الشَّعْرِ. [راجع: ٣٤٦٨]

(٨٤) بَابُ الْمُتَّمَصَاتِ

(84) CHAPTER. Ladies who remove hair from the face, eye-brows etc.

5939. Narrated 'Alqama: 'Abdullāh cursed those women who practised tattooing and those who removed hair from their faces, eye-brows etc. and those who created spaces between their teeth artificially to look beautiful, as such ladies alter the features created by Allāh.

Umm Ya'qūb said, "What is that?" 'Abdullāh said, "Why should I not curse those who were cursed by Allāh's Messenger ﷺ and are referred to in Allāh's Book?" She said to him, "By Allāh, I have read the whole Qur'añ but I have not found such a thing." 'Abdullāh said, "By Allāh, if you had read it (carefully) you would have found it. (Allāh says):

'And whatsoever the Messenger (Muhammad ﷺ) gives you take it and whatsoever he forbids you abstain (from it).' (V.59:7)

(85) CHAPTER. The lady who lengthens hair artificially (by wearing false hair etc.).

٥٩٣٩ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: لَعْنَ عَبْدِ اللَّهِ الْوَاسِمَاتِ وَالْمُتَّمَصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيْرَاتِ حَلْقَ اللَّهِ، فَقَالَتْ أُمُّ يَعْقُوبَ: مَا هَذَا؟ قَالَ عَبْدُ اللَّهِ: وَمَا لِي لَا لَعْنُ مَنْ لَعَنَ رَسُولُ اللَّهِ وَفِي كِتَابِ اللَّهِ؟ قَالَتْ: وَاللَّهِ لَقَدْ قَرَأْتُ مَا بَيْنَ الْلَّوْخَيْنِ فَمَا وَجَدْتُهُ، قَالَ: وَاللَّهِ لَئِنْ قَرَأْتِهِ لَقَدْ وَجَدْتِهِ وَمَا عَانِكُمُ الرَّسُولُ فَحَدُّهُ وَمَا نَهَيْتُكُمْ عَنِهِ فَانْهَوْهُمْ [الحضر: ٧]. [راجع: ٤٨٨٦]

(٨٥) بَابُ الْمَوْضُوَةِ

5940. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattoos (herself or others) and the one who gets herself tattooed.

5941. Narrated Asmā’: A woman asked the Prophet ﷺ saying, “O Allāh’s Messenger! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?” He said (to her), “Allāh has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially.”

5942. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: I heard the Prophet ﷺ saying (or the Prophet ﷺ said), “Allāh has cursed the lady who practises tattooing and that who gets it done for herself, and also the lady who lengthens hair artificially and that who gets her hair lengthened artificially.” The Prophet ﷺ has cursed such ladies.

5943. Narrated Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ: Allāh has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, eye-brows etc. and those who create spaces between their teeth artificially to look beautiful, and those ladies who alter the features created by

5940 - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَبْدَةُ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعَ، عَنْ أَبْنَى عَمِيرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَعَنَ النَّبِيِّ وَالْوَالِيَّةَ وَالْمُسْتَوْصِلَةَ، وَالْوَالِشَّةَ وَالْمُسْتَوْشِمَةَ. [راجع: ٥٩٣٧]

5941 - حَدَّثَنَا الْحَمَدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامٌ: أَنَّهُ سَمِعَ فاطِمَةَ بْنَتَ الْمُنْذِرِ تَقُولُ: سَمِعْتُ أَسْمَاءَ قَالَتْ: سَأَلْتُ امْرَأَةً النَّبِيِّ وَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنِي أَصَابَتْهَا الْحَصْبَةُ فَأَمَرَقَ شَعْرَهَا، وَإِنِّي رَوَجْهُهَا، أَفَأَصِلُّ فِيهِ؟ قَالَ: لَعَنَ اللَّهِ الْوَالِيَّةَ وَالْمُؤْصَلَةَ. [راجع: ٥٩٣٨]

5942 - حَدَّثَنِي يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ: حَدَّثَنَا صَخْرُ بْنُ جُوبَرِيَّةَ، عَنْ نَافِعَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيِّ وَالْوَالِيَّةَ - أَوْ قَالَ النَّبِيِّ وَالْوَالِيَّةَ - : لَعَنَ اللَّهِ الْوَالِشَّةَ وَالْمُسْتَوْصِلَةَ، وَالْوَالِيَّةَ وَالْمُسْتَوْشِمَةَ. يَعْنِي لَعَنَ النَّبِيِّ وَالْوَالِيَّةَ. [راجع: ٥٩٣٧]

5943 - حَدَّثَنِي مُحَمَّدُ بْنُ مُقاَتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ عَلْقَمَةَ، عَنْ أَبْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَعَنَ اللَّهِ الْوَالِشَّاتِ

Allāh. Why then shall I not curse those whom Allāh's Messenger ﷺ has cursed and who are cursed in Allāh's Book too?

والْمُسْتَوْشِمَاتِ وَالْمُتَنَمَّضَاتِ،
وَالْمُقْلَجَاتِ لِلْمُحْسِنِ، الْمُعَيْرَاتِ حَلْقَ
اللَّهِ، مَا لِي لَا أَعْنَ مَنْ لَعَنَهُ رَسُولُ
اللَّهِ ﷺ وَهُوَ مَلْعُونٌ فِي كِتَابِ اللَّهِ؟.

[راجع: ٤٨٨٦]

(86) CHAPTER. The woman who practises tattooing.

5944. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "The evil eye is a fact," and he forbade tattooing.

(٨٦) بَابُ الْوَاشِمَةِ

٥٩٤٤ - حَدَّثَنِي يَحْيَى: حَدَّثَنَا
عَبْدُ الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَامَ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَيْنُ حَقٌّ،
وَنَهَى عَنِ الْوَشْمِ.» [راجع: ٥٧٤٠]

حَدَّثَنَا ابْنُ بَشَارٍ: حَدَّثَنَا ابْنُ
مَهْدِيٍّ: حَدَّثَنَا سُفِيَانُ قَالَ: ذَكَرْتُ
لِعَبْدِ الرَّحْمَنِ بْنِ عَابِرِينَ حَدِيثَ
مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ
عَبْدِ اللَّهِ فَقَالَ: سَمِعْتُهُ مِنْ أُمَّ يَعْقُوبَ،
عَنْ عَبْدِ اللَّهِ مِثْلَ حَدِيثِ مَنْصُورٍ.

٥٩٤٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا شَعْبَةُ، عَنْ عَوْنَ بْنِ
أَبِي جَحَيْفَةَ قَالَ: رَأَيْتُ أَبِي فَقَالَ:
إِنَّ الْبَيَّنَ ﷺ نَهَى عَنْ ثَمَنِ الدَّمِ،
وَثَمَنِ الْكَلِبِ، وَأَكْلِ الرِّبَا وَمُوْكِلِهِ،
وَالْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ.» [راجع:
٢٠٨٦]

5945. Narrated Abū Juhaifa : The Prophet ﷺ forbade taking the price of blood and the price of a dog, and he also forbade the one who takes (eats) *Ribā* (usury) the one who gives *Ribā* (usury) the woman who practises tattooing and the woman who gets herself tattooed.

(87) CHAPTER. The woman who gets herself tattooed.

5946. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ A woman who used to practise tattooing was

(٨٧) بَابُ الْمُسْتَوْشِمَةِ

٥٩٤٦ - حَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ:

brought to ‘Umar. ‘Umar got up and said, “I beseech you by Allāh, which of you heard the Prophet ﷺ saying something about tattooing?” I got up and said, “O chief of the believers! I heard something.” He said, “What did you hear?” I said, “I heard the Prophet ﷺ (addressing the ladies) saying, ‘Do not practise tattooing and do not get yourselves tattooed.’”

حدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتَ عُمَرًا بِامْرَأَةً تَشِمُّ، فَقَامَ فَقَالَ: أَتْسُدُكُمْ بِاللَّهِ، مَنْ سَمِعَ مِنَ النَّبِيِّ ﷺ فِي الْوَثْمِ؟ فَقَالَ أَبُو هُرَيْرَةَ: فَقُلْتُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَنَا سَمِعْتُ، قَالَ: مَا سَمِعْتَ؟ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَشِمْنَ، وَلَا تَسْتَوْشِمْنَ». ٥٩٤٧

5947. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ has cursed the lady who lengthens her or others hair artificially and that who gets her own hair lengthened in such a way, and the lady who practises tattooing and that who gets it done for herself.

يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ أَخْبَرَنِي نَافِعٌ، عَنْ أَبْنَاءِ عُمَرَ قَالَ: لَعْنَ النَّبِيِّ ﷺ الرَّاِصِلَةُ وَالْمُسْتَوْصِلَةُ، وَالْوَاثِشَةُ وَالْمُسْتَوْشِمَةُ. [راجٗ: ٥٩٣٧]

5948. Narrated ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ Allāh has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, eye-brows etc. and those who artificially create spaces between their teeth to look beautiful, and those women who alter the features created by Allāh. Why should I not then curse those whom Allāh’s Messenger ﷺ has cursed and that is in Allāh’s Book?

حدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: «لَعْنَ اللَّهِ الْوَاثِشَاتِ وَالْمُسْتَوْشِمَاتِ، وَالْمُنْتَهَمَصَاتِ وَالْمُنْتَلَجَاتِ لِلْحُسْنِ، الْمُغَيْرَاتِ خَلْقَ اللَّهِ»، مَا لِي لَا أَلْعَنَّ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ وَهُوَ فِي كِتَابِ اللَّهِ؟. [راجٗ: ٤٨٨٦]

(88) CHAPTER. Pictures.

5949. Narrated Abū Ṭalḥa : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Angels do not enter a house in which there is a dog or there are pictures.” [See *Fath Al-Bārī* for details about pictures]

حدَّثَنَا آدُمُ: حَدَّثَنَا أَبُو ذِئْبٍ، عَنِ الزَّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَبْنِ عُتْبَةَ، عَنْ أَبْنِ

عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَدْخُلُ الْمَلَائِكَةَ يَبْتَأِ فِيهِ كُلْتُ وَلَا تَصَاوِيرُ».

وَقَالَ الْلَّيْثُ: حَدَّثَنِي يُوسُفُ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عَبْيَضُ اللَّهِ: سَمِعَ ابْنَ عَبَّاسٍ: سَمِعْتُ أَبَا طَلْحَةَ: سَمِعْتُ النَّبِيًّا ﷺ. [راجع: ٣٢٢٥]

(٨٩) بَابُ عَذَابِ الْمُصَوِّرِينَ يَوْمَ الْقِيَامَةِ

(89) CHAPTER. The punishment for picture-makers on the Day of Resurrection.

5950. Narrated Muslim: We were with Masrūq at the house of Yāsar bin Numair. Masrūq saw some images (or pictures etc.) on his terrace and said, “I heard ‘Abdullāh saying that he heard the Prophet ﷺ saying, ‘The people who will receive the severest punishment from Allāh will be the picture-makers’.”

5951. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ said, “Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them. ‘Make alive what you have created.’”

(90) CHAPTER. The obliteration of pictures.

5952. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ never used to leave in the house

٥٩٥٠ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُسْلِمٍ قَالَ: كُنَّا مَعَ مَسْرُوقَ فِي دَارِ يَسَارٍ بْنِ ثُمَيرٍ فَرَأَى فِي صُفَّتِهِ تَمَاثِيلَ فَقَالَ: سَوْعَثْ عَبْدَ اللَّهِ قَالَ: سَمِعْتُ النَّبِيًّا ﷺ يَقُولُ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ، الْمُصَوِّرُونَ».

٥٩٥١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَّسُ بْنُ عِيَاضٍ عَنْ عَبْيَضِ اللَّهِ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقالُ لَهُمْ: أَخْبِرُوا مَا خَلَقْتُمْ». [انظر: ٧٥٥٨]

(٩٠) بَابُ نَفْصِ الصُّورِ

٥٩٥٢ - حَدَّثَنَا مَعاْذُ بْنُ فَضَالَةَ:

anything carrying images or crosses but he obliterated it.

5953. Narrated Abū Zur'a: I entered a house in Al-Madīnah with Abū Hurairah, and he saw a man making pictures at the top of the house. Abū Hurairah said, "I heard Allāh's Messenger ﷺ saying that Allāh said, 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.' " Abū Hurairah then asked for a water container and washed his arms up to his armpits. I said, "O Abū Hurairah! Is this something you have heard from Allāh's Messenger ﷺ!" He said, "The limit for ablution is up to the place where the ornaments will reach on the Day of Resurrection."

(91) CHAPTER. (What about) pictures made on things that are to be trodden on (i.e., carpets, mats, etc.).

5954. Narrated 'Āishah رضي الله عنها: Allah's Messenger ﷺ returned from a journey when I had placed a curtain of mine having some images (or pictures etc.) over (the door of) a chamber of mine. When Allāh's Messenger ﷺ saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allāh's creations." So we turned it (i.e., the curtain) into one or two cushions.

حدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عُمَرَ بْنِ حِطَانَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَتُرُكُ فِي بَيْتِهِ شَيْئًا فِيهِ تَصَالِيْبُ، إِلَّا نَقَصَهُ.

٥٩٥٣ - حدَّثَنَا مُوسَى: حدَّثَنَا عبدُ الْوَاحِدِ: حدَّثَنَا عُمَارَةُ: حدَّثَنَا أَبُو زُرْعَةَ قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ دَارًا بِالْمَدِينَةِ، فَرَأَى فِي أَغْلَاهَا مُصَوْرًا يُصَوِّرُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «قَالَ اللَّهُ تَعَالَى: وَمَنْ أَظْلَمَ مِمَّنْ ذَهَبَ يَخْلُقُ كَخْلُقِي، فَلَيَخْلُمُوا حَبَّةً وَلَيَخْلُمُوا ذَرَّةً» ثُمَّ دَعَا بِتَوْرِيْرِ مِنْ مَاءٍ، فَغَسَّلَ يَدَيْهِ حَتَّى بَلَغَ إِيْنَطَهُ فَقُلْتَ: يَا أَبَا هُرَيْرَةَ، أَشِئْهُ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: مُسْتَهْهِي الْحَلْلِيَّةِ. [انظر: ٧٥٥٩]

(٩١) بَابُ ما وُطِئَ مِنَ التَّصَاوِيرِ

٥٩٥٤ - حدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حدَّثَنَا سُفِيَّانُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ القَاسِمِ - وَمَا بِالْمَدِينَةِ يَوْمَئِذٍ أَفْضَلُ مِنْهُ - قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: قَدَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَرَرِ، وَقَدْ سَرَرْتُ بِقِرَامٍ لِي عَلَى سَهْوَةٍ لِي فِيهَا تَمَاثِيلٌ. فَلَمَّا رَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: أَشَدُ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ، الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ.

قالَتْ: فَجَعَلْنَاهُ وِسَادَةً أَوْ وِسَادَيْنِ.

[راجع: ٢٤٧٩]

5955. Narrated 'Āishah: The Prophet ﷺ returned from a journey when I had hung a thick curtain having some images (or pictures etc.) (in front of a door). He ordered me to remove it and I removed it.

٥٩٥٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

عَبْدُ اللَّهِ بْنُ دَاؤِدَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِيمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَفَرٍ وَعَلِقْتُ ذُرْنُوكًا فِيهِ تَمَاثِيلًا، فَأَمَرَنِي أَنْ أُنْزِعَهُ فَنَزَعْتُهُ.

[راجع: ٢٤٧٩]

5956. 'Āishah added: The Prophet ﷺ and I used to take a bath from one container (of water).

٥٩٥٦ - وَكُنْتُ أَغْتَسِلُ أَنَا

وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ. [راجع: ٢٥٠]

(٩٢) CHAPTER. Whoever disliked to sit on pictures.

٩٢) بَابٌ مَنْ كَرِهَ الْقُمُودَ عَلَى الصُّورِ

5957. Narrated 'Āishah: I purchased a cushion with pictures on it. The Prophet ﷺ (came and) stood at the door but did not enter. I said (to him), "I repent to Allāh for what I have done." He said, "What is this cushion?" I said, "It is for you to sit on and recline on." He said, "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures."

٥٩٥٧ - حَدَّثَنَا حَاجَاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا جُوبَرِيَّةُ، عَنْ نَافِعٍ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرٌ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالبَابِ فَلَمْ يَدْخُلْ فَقَلَّتْ: أَتُوْبُ إِلَى اللَّهِ مِمَّا أَذْتُ. قَالَ: «مَا هَذِهِ التُّمْرُقَةُ؟» قُلْتُ: لِتَجْلِسَ عَلَيْهَا وَتَوَسَّدَهَا. قَالَ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَخْيُوا مَا حَلَقْتُمْ، وَإِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ الصُّورُ». [راجع: ٢١٠٥]

5958. Narrated Abū Ṭalḥa: Allāh's Messenger ﷺ said, "Angels (of mercy) do not enter a house where there are pictures." The subnarrator Busr added: "Then Zaid fell ill and we paid him a visit. Behold! There was

٥٩٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْأَئِمْمَةُ، عَنْ بُكَيْرٍ، عَنْ بُشَّرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ عَنْ أَبِي

hanging at his door , a curtain decorated with a picture . I said to 'Ubaidullāh Al-Khaulānī , the stepson of Maimūna , the wife of the Prophet ﷺ " Didn't Zaid tell us about the picture the day before yesterday ? " 'Ubaidullāh said , " Didn't you hear him saying : ' Except a design in a garment ? ' "

طلحة صاحب رسول الله ﷺ قال : إنَّ رَسُولَ اللَّهِ ﷺ قَالَ : إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتَنَا فِيهِ صُورَةً . قَالَ بُشْرٌ : ثُمَّ اشْتَكَى زَيْدٌ فَعَذَنَاهُ ، فَإِذَا عَلَى بَاهِ سِرْتٍ فِيهِ صُورَةً ، فَقُلْتُ لِعَبْدِ اللَّهِ الْخُولَانِيِّ رَبِيبِ مَيْمُونَةَ رَوْجِ التَّيِّنِ ﷺ : أَلَمْ يُحِبْنَا زَيْدٌ عَنِ الصُّورِ يَوْمَ الْأَوَّلِ ؟ فَقَالَ عَبْدُ اللَّهِ : أَلَمْ تَسْمَعْ حِينَ قَالَ : إِلَّا رَقْمًا فِي ثَوْبٍ . وَقَالَ ابْنُ وَهْبٍ : أَخْبَرَنِي عَمْرُو ، هُوَ ابْنُ الْحَارِثِ : حَدَّثَنِي بُكَيْرٌ : حَدَّثَنِي بُشْرٌ : حَدَّثَنِي زَيْدٌ حَدَّثَنِي أَبُو طَلْحَةَ عَنِ النَّبِيِّ ﷺ . [راجع : ٣٢٢٥]

(٩٣) بَابُ كَرَاهِيَّةِ الصَّلَاةِ فِي الصَّاوِيرِ

(93) CHAPTER. It is disliked to offer *Salāt* (prayer) wearing clothes with pictures.

5959. Narrated Anas Aishah : رضي الله عنه أَيْشَاهُ : had a thick curtain (having pictures on it) and she screened the side of her house with it. The Prophet ﷺ said to her , " Remove it from my sight , for its pictures are still coming to my mind in my *Salāt* (prayers). "

٥٩٥٩ - حَدَّثَنَا عِمْرَانُ بْنُ مَيسَرَةَ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صَهْبَيْنَ ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ قِرَامُ لِعائِشَةَ ، سَرَرْتُ بِهِ جَانِبَ بَيْتِهَا ، فَقَالَ لَهَا النَّبِيُّ ﷺ : «أَمِيطِي عَنِي ، فَإِنَّهُ لَا تَرَالُ تَصَاوِيرُهُ تَغْرِضُ لِي فِي صَلَاتِي». [راجع : ٣٧٤]

(٩٤) بَابٌ : لَا تَدْخُلُ الْمَلَائِكَةَ بَيْتَنَا فِيهِ صُورَةً

(94) CHAPTER. Angels do not enter a house in which there are pictures.

5960. Narrated Sālim's father : Once Jibril (Gabriel) promised to visit the Prophet ﷺ but he delayed and the Prophet ﷺ got worried about that. At last he came out and found Jibril (Gabriel) and complained to him

٥٩٦٠ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ : حَدَّثَنِي ابْنُ وَهْبٍ قَالَ : حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ ، عَنْ سَالِمٍ ، عَنْ أَبِيهِ

of his grief (for his delay). Jibril (Gabriel) said to him, “We do not enter a place in which there is a picture or a dog.”

قالَ: وَعَدَ جِبْرِيلُ النَّبِيَّ ﷺ فَرَاثَ عَلَيْهِ، حَتَّى اشْتَدَّ عَلَى النَّبِيِّ ﷺ، فَخَرَجَ النَّبِيُّ ﷺ فَلَقَنَهُ، فَشَكَا إِلَيْهِ مَا وَجَدَ، فَقَالَ لَهُ: إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةً وَلَا كَلْبًا. [راجع: ٣٢٢٧]

(٩٥) بَابُ مَنْ لَمْ يَدْخُلْ بَيْتًا فِيهِ صُورَةً

(95) CHAPTER. Whoever does not enter a house which has a picture in it.

5961. Narrated ‘Āishah، رَضِيَ اللَّهُ عَنْهَا، the wife of the Prophet ﷺ: I bought a cushion having pictures on it. When Allāh’s Messenger ﷺ saw it, he stopped at the gate and did not enter. I noticed the signs of hatred (for that) on his face. I said, “O Allāh’s Messenger! I turn to Allāh and His Messenger in repentance. What sin have I committed?” He said, “What about this cushion?” I said, “I bought it for you to sit on and recline on.” Allāh’s Messenger ﷺ said, “The makers of these pictures will be punished (severely) on the Day of Resurrection and it will be said to them, ‘Make alive what you have created’.” He added, “Angels do not enter a house in which there are pictures.”

٥٩٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا اشْتَرَتْ نُمُرَقَةً فِيهَا تَصَاوِيرٌ، فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ﷺ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ، فَعَرَفَتْ فِي وَجْهِهِ الْكَرَاهِيَّةَ، قَالَتْ: يَا رَسُولَ اللَّهِ ، أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، مَاذَا أَذْنَبْتُ؟ قَالَ: «مَا بَالُ هَذِهِ النُّمُرَقَةِ؟» فَقَالَتْ: اشْتَرَيْتُهَا لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ وَيُقَالَ لَهُمْ: أَخْيُوا مَا خَلَقْتُمْ». وَقَالَ: «إِنَّ الْيَتَمَّ الَّذِي فِيهِ الصُّورُ لَا تَدْخُلُهُ الْمَلَائِكَةُ». [راجع: ٢١٠٥]

(96) CHAPTER. Whoever cursed a picture-maker.

5962. Narrated Abū Juhaifa that he had bought a slave whose profession was cupping and then said: The Prophet ﷺ forbade

٥٩٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِّنِ: قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْدَرُ:

taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave *Ribā*⁽¹⁾ (usury), and the lady who tattoos (herself or others) and also the one who gets herself tattooed, and the picture-maker.

حدَثَنَا شُعْبَةُ، عَنْ عَوْنَى بْنِ أَبِي جَحَيْفَةَ، عَنْ أَبِيهِ أَنَّهُ اشْتَرَى غُلَامًا حَجَامًا، فَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ ثَمَنِ الدَّمَ، وَثَمَنِ الْكَلْبِ، وَكَسْبِ الْبَغْيِ، وَلَعْنَ آكِلِ الرِّبَا وَمُوَكِّلِهِ، وَالْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ وَالْمُصَوَّرَ.

[راجع: ٢٠٨٦]

(97) CHAPTER. Whoever makes a picture will be asked to put life into it on the Day of Resurrection, but he will not be able to do so.

(٩٧) بَابُ مَنْ صَوَرَ صُورَةً كُلْفَةً يَوْمَ الْقِيَامَةِ أَنْ يَنْفَخَ فِيهَا الرُّوحُ وَلَيْسَ بِنَافِخٍ

5963. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا : I heard Muḥammad ﷺ saying, "Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so."

٥٩٦٣ - حدَثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حدَثَنَا عَبْدُ الْأَعْلَى: حدَثَنَا سَعِيدٌ قَالَ: سَيَعْتُ النَّصَرَ بْنَ أَنَّسٍ بْنِ مَالِكٍ يُحَدِّثُ فَتَادَةً قَالَ: كُنْتُ عَدْ أَبْنَ عَيَّاً وَهُمْ يَسْأَلُونَهُ وَلَا يَذْكُرُ النَّبِيَّ ﷺ حَتَّى سُئِلَ فَقَالَ: سَيَعْتُ مُحَمَّدًا ﷺ يَقُولُ: «مَنْ صَوَرَ صُورَةً فِي الدُّنْيَا كُلْفَةً يَوْمَ الْقِيَامَةِ أَنْ يَنْفَخَ فِيهَا الرُّوحُ وَلَيْسَ بِنَافِخٍ».

[راجع: ٢٢٢٥]

(98) CHAPTER. To ride behind a rider as a companion-rider on an animal.

(٩٨) بَابُ الْأَرْتِدَافِ عَلَى الدَّابَّةِ

5964. Narrated Usāma bin Zaid رَضِيَ اللَّهُ عَنْهُمَا : Allāh's Messenger ﷺ rode a donkey saddled with a saddle covered with a *Fadakiya* velvet sheet, and he made me ride behind him (as a companion-rider).

٥٩٦٤ - حدَثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ قَالَ: حدَثَنَا أَبْو صَفْوَانَ، عَنْ يُوسُفَ بْنِ يَزِيدَ، عَنْ أَبْنِ شِهَابٍ، عَنْ عَزْرَوَةَ، عَنْ أَسَمَّةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى

(1) (H. 5962) *Ribā* : see the glossary.

حِمَارٍ عَلَى إِكَافٍ عَلَيْهِ قَطِيفَةٌ فَدَكِيَّةٌ،
وَأَرْدَفَ أُسَامَةَ وَرَاءَهُ.

(٩٩) بَابُ الْثَّلَاثَةِ عَلَى الدَّابَّةِ

(99) CHAPTER. Three (riders) on one animal.

5965. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا 'Abdul-Mu'talib received him. When the Prophet ﷺ arrived at Makkah, the children of Banī 'Abdul-Mu'talib received him. He then mounted one of them in front of him and the other behind him.

٥٩٦٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ:
حَدَّثَنَا يَزِيدُ بْنُ رُزَيْعٍ: حَدَّثَنَا خَالِدٌ،
عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ
اسْتَقْبَلَهُ أَعْنَمَةً بْنِي عَبْدِ الْمُطَّلِبِ
فَحَمَلَ وَاحِدًا بَيْنَ يَدَيْهِ وَآخَرَ خَلْفَهُ.

[راجع: ١٧٩٨]

(١٠٠) بَابُ حَمْلِ صَاحِبِ الدَّابَّةِ
غَيْرَهُ بَيْنَ يَدَيْهِ،
وَقَالَ بَعْضُهُمْ: صَاحِبُ الدَّابَّةِ
أَحَقُّ بِصَدْرِ الدَّابَّةِ، إِلَّا أَنْ يَأْذَنَ لَهُ.

٥٩٦٦ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا عَنْدُ الْوَهَابِ: حَدَّثَنَا
أَيُوبُ: ذَكَرَ شَرُّ الْثَّلَاثَةِ عِنْدَ عِكْرِمَةَ
فَقَالَ: قَالَ ابْنُ عَبَّاسٍ: أَتَى رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ حَمَلَ قُسْمًا بَيْنَ يَدَيْهِ
وَالْفَضْلِ خَلْفَهُ، أَوْ قُسْمًا خَلْفَهُ وَالْفَضْلِ
بَيْنَ يَدَيْهِ، فَإِيُّهُمْ شَرٌّ أَوْ أَيُّهُمْ خَيْرٌ؟

[راجع: ١٧٩٨]

(١٠١) بَابُ إِرْدَافِ الرَّجُلِ خَلْفَ
الرَّجُلِ

٥٩٦٧ - حَدَّثَنَا هُدَيْبَةُ بْنُ خَالِدٍ
حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَنَادَةُ: حَدَّثَنَا

(101) CHAPTER. To mount a man behind another man on an animal (as a companion-rider).

5967. Narrated Mu'ādh bin Jabal رَضِيَ اللَّهُ عَنْهُ: While I was riding behind the Prophet ﷺ

(1) (H. 5966) 'Ikrima wants to refute the saying of those who claim that there is evil in having three persons on one animal.

(as a companion-rider) and between me and him there was only the back of the saddle, he said, "O Mu'ādh!" I replied, "Labbaik, O Allāh's Messenger, and Sa'daik!" he said, "Do you know what is Allāh's right upon His slave?" I said, "Allāh and His Messenger know better." He said, "Allāh's right upon His slaves is that they should worship Him (Alone) and not worship anything else besides Him." Then he proceeded for a while and then said, "O Mu'ādh bin Jabal!" I replied, "Labbaik, O Allāh's Messenger, and Sa'daik!" He said, "Do you know what is the right of the slaves upon Allāh if they do that?" I replied, "Allāh and His Messenger know better." He said, "The right of the slaves upon Allāh is that He will not punish them (if they do that)."

أَنْسُ بْنُ مَالِكٍ، عَنْ مُعاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَبْنَا أَنَا رَدِيفُ النَّبِيِّ ﷺ لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا آخِرَةُ الرَّحْلِ، فَقَالَ: «يَا مُعاذُ»، قُلْتُ: لَيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: «يَا مُعاذُ»، قُلْتُ: لَيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: «يَا مُعاذُ»، قُلْتُ: لَيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا». ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: «يَا مُعاذَ بْنَ جَبَلٍ»، قُلْتُ: لَيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوْهُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبُهُمْ».

[راجع: ٢٨٥٦]

(١٠٢) بَابُ إِزْدَافِ الْمَرْأَةِ خَلْفِ الرَّجُلِ ذَا مَحْرَمٍ

٥٩٦ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ صَبَّاحٍ: حَدَّثَنَا يَحْيَى بْنُ عَبَادٍ: حَدَّثَنَا شُعْبَةَ: أَخْبَرَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: سَوْفَتُ أَنَسَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ حَيْبَرَ، وَإِنِّي رَدِيفُ أُنْيِ طَلْحَةَ وَهُوَ يَسِيرُ، وَيَغْضُ

(102) CHAPTER. To mount a woman behind a man who is *Dha-Mahram*.

5968. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ We were coming from Khaibar along with Allāh's Messenger ﷺ, while I was riding behind Abū Ṭalḥa and he was proceeding. One of the wives of Allāh's Messenger ﷺ was riding behind Allāh's Messenger ﷺ, suddenly the foot of the camel slipped and I (or Abū Talha) said, "The woman!" and alighted (hurriedly). Allāh's Messenger ﷺ said, "She is your mother." So I (or Abū Ṭalḥa) re-saddled the she-camel and Allāh's

Messenger ﷺ mounted it. When he approached or saw Al-Madina, he said, “‘Āyibūn, tā’ibūn, ‘ābidūn, li-Rabbinā hāmidūn.”⁽¹⁾

نِسَاءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا عَرَفَتِ النَّاقَةَ قَتَلَتْ: الْمَرْأَةُ، فَنَزَلَتْ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهَا أُمُّكُمْ»، فَشَدَّذَتِ الرَّحْلَ وَرَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا دَنَا أَوْ رَأَى الْمَدِينَةَ قَالَ: «آيُوبُنَّ تَائِبُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ». [راجع: ٣٧١]

(103) CHAPTER. To put one leg on the other while lying down.

(١٠٣) بَابُ الْإِسْتِلْقَاءِ وَوَضْعِ الرِّجْلِ عَلَى الْأُخْرَى

5969. Narrated ‘Abbād bin Tamīm’s uncle: I saw the Prophet ﷺ lying down in the mosque and placing one leg on the other.

٥٩٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّهُ أَبْصَرَ الشَّيْءَ بِالْمَسْجِدِ يَضْطَجِعُ فِي الْمَسْجِدِ، رَأِيْفًا إِحدَى رِجْلَيْهِ عَلَى الْأُخْرَى. [راجع: ٤٧٥]

(1) (H. 5968) “Coming back with repentance, worshipping Allāh and glorifying His Praises.”