

عُمْدَةُ الْأَحْكَامِ

عَنِ الْإِمَامِ عَبْدِ الْغَنِيِّ بْنِ عَبْدِ الْوَاحِدِ الْمَقْدِسِيِّ
مِمَّا اتَّفَقَ عَلَيْهِ السَّيِّخَاتُ

Umdat al-Ahkam

تأليف

الحافظ شيخ الإسلام الإمام عبد الغني بن عبد الواحد المقدسي

Al-Hafidh Abdul-Ghani al-Maqdisi (d. 600)
[may Allah have Mercy on him]

Translated and compiled

by

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المقدمة

Introduction

Al-Hafidh Taqi ad-Deen Abu Muhammad Abdul-Ghani bin Abdul-Wahid bin Ali al-Maqdisi رحمته الله said:

All praises belong to Allah, al-Jabbar, al-Wahid, al-Qahar.

I bear witness that there is no god worthy of worship except Allah alone, having no partners with him – He is the Lord of the heavens and the earths and everything in between them, Al-Aziz, al-Ghafar.

I bear witness that Muhammad is His slave and chosen messenger – may the Peace and Blessings of Allah be upon him, his respectable family and companions.

In proceeding:

Some of my brothers have requested that we gather Ahadith which are relative to rulings, narrations which there is agreement upon in authenticity from the two Imams – Muhammad bin Ismail al-Bukhari and Muslim bin al-Hajjaj bin Muslim. So I have responded to their request, hoping that it will be beneficial.

I ask Allah to make it beneficial for those who study it, hear it, read it, memorise it and refer to it. Likewise, I ask Allah to make this us sincere, seeking His Noble Face alone, gaining success by it and His blissed Jannah.

He is the One Who we rely on and the best of those who are trusted on for their affairs.

¹ He is the Hafith and the well-known scholar of Quds who came from a family background of knowledge. He studied with his uncle and cousin and travelled to Iraq to study Hadith. He then returned to Sham and began to teach. He was an Imam in Aqidah, Fiqh, Usool al-Fiqh, Quran, Tajwid and others. He was known for his worship and devout servitude to Allah. He passed away aged 59 years old.

كتاب الطهارة

Book of Purification

[1]

عن عمر بن الخطاب قال: سمعت رسول الله ﷺ يقول: ((إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ)) وَفِي رِوَايَةٍ: بِالنِّيَّةِ.

On the authority of Umar ibn Al-Khattab ؓ narrated, “I heard the Messenger of Allah ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.”

[2]

عن أبي هريرة قال: قال رسول الله ﷺ: ((لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ)).

On the authority of Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, “Allaah does not accept the prayer of any one of you if he breaks his Wudhoo until he does Wudhoo.”

[3]

عن عبد الله بن عمرو بن العاص، وأبي هريرة، وعائشة قالوا: قال رسول الله ﷺ: ((وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ))

On the authority of ‘Abd-Allaah ibn ‘Amr, Abu Hurayrah and ‘Aisha ؓ who said: The Messenger of Allah ﷺ said, “Woe to the heels from the fire.”

[4]

عن أبي هريرة أن رسول الله ﷺ قال: ((إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً، ثُمَّ لِيَنْشُرْ، وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ، وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا فِي الْإِنَاءِ ثَلَاثًا، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ))

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: “Whoever does Wudoo’, let him rinse his nose, and whoever does istijmaar let him use an odd number. When anyone of you wakes up from his sleep then let him wash his hands, three times, before he places them in the water – because none of you know where your hands have been whilst he was sleeping.”

وفي لفظٍ لمسلم: ((فَلْيَسْتَنْشِقْ بِمِنْخَرِيهِ مِنَ الْمَاءِ))

In another version reported by Muslim, “Then he should rinse his nose with water.”

وفي لفظ: ((مَنْ تَوَضَّأَ فَلْيَسْتَنْشِقْ))

In another version, “If anyone performs Wudhoo then he must rinse his nose.”

[5]

عن أبي هريرة أن رسول الله ﷺ قال: ((لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ))

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: “None of you should urinate in stagnant water, which is not flowing, then wash from it.”

وَلِمُسْلِمٍ: ((لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ))

In a version reported by Muslim, “None of you should bathe from still water whilst he is in state of major impurity.”

[6]

عن أبي هريرة أن رسول الله ﷺ قال: ((إِذَا شَرَبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا))

On the authority of Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: “If a dog licks the vessel of any one of you, then wash it seven times.”

وَلِمُسْلِمٍ: ((أُولَاهُنَّ بِالتُّرَابِ))

In the version reported by Muslim, “The first of which with earth.”

[7]

وله في حديث عبد الله بن مُغَفَّل أن رسول الله ﷺ قال: ((إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَأَغْسِلُوهُ سَبْعًا، وَعَقِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ))

On the authority of Abd-Allaah ibn al-Mughaffal ؓ that the Messenger of Allah ﷺ said: “If a dog licks the vessel of one of you, let him wash it seven times and rub it with soil the eighth time.”

[8]

عن حُمران مولى عثمان بن عفان: ((أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوُضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوُضُوءِ، ثُمَّ تَمَضَّمَصَ وَاسْتَنْشَقَ وَاسْتَنْشَرَّ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كِلْتَا رِجْلَيْهِ ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، وَقَالَ: «مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ صَلَّى رَكَعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»))

On the authority of narrated Humraan the freed slave of ‘Uthmaan, who said that ‘Uthmaan ibn ‘Affaan ؓ called for water to do Wudoo’. He washed his hands three times, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right arm up to the elbow three times, then he washed his left arm likewise. Then he wiped his head, then he washed his right foot up to the ankle three times, then he washed his left foot likewise. Then he

said, “I saw the Messenger of Allah ﷺ doing wudoo’ as I have done it, then the Messenger of Allah ﷺ said, ‘Whoever does Wudoo’ as I have done it, then prays two rak’ahs in which he focuses completely on his prayer, his previous sins will be forgiven.”

[9]

عن عمرو بن يحيى المازني عن أبيه قال: ((شَهِدْتُ عَمْرُو بْنَ أَبِي الْحَسَنِ سَأَلَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنْ وُضُوءِ رَسُولِ اللَّهِ؟ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ، فَتَوَضَّأَ لَهُمْ وَضُوءَ رَسُولِ اللَّهِ ﷺ فَأَكْفَأَ عَلَى يَدَيْهِ مِنَ التَّوْرِ، فَغَسَلَ يَدَيْهِ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَيْهِ فِي التَّوْرِ، فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْشَرَّ ثَلَاثًا بِثَلَاثِ غُرَفَاتٍ، ثُمَّ أَدْخَلَ يَدَيْهِ فِي التَّوْرِ فَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ، فَغَسَلَهُمَا مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ ثُمَّ أَدْخَلَ يَدَيْهِ، فَمَسَحَ بِمَا رَأْسَهُ، فَأَقْبَلَ بِهِمَا وَأَذْبَرَ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ))

Amr bin Yahya al-Mazini narrated on the authority of his father that he said, “I witnessed ‘Amr bin Abi Hasan ask Abdullah bin Zayd ؓ about the Wudhoo of the Prophet so he called for water and made Wudhoo of the Messenger of Allah ﷺ; so he filled his hands with water from the pot and washed his hands three times, then he took some water from the put and gargled and rinsed his nose and blew water out of his nose three times, with three separate handfuls of water. Then he took more water out of the vessel with his hands and washed his face three times. Then he took more water out of the vessel and he washed his hands up to his elbows and then he took more water from the vessel and wiped over his head – starting from the front and going back, doing this once. Then he washed his feet.”

وفي رواية: ((بَدَأَ بِمُقَدِّمِ رَأْسِهِ، حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ))

In another version, “He began with the top of his hairline, wiped to his neckline and then returned it to where he began.”

وفي رواية: ((أَتَانَا رَسُولُ اللَّهِ ﷺ فَأَخْرَجَنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُنْفُرٍ))

In another version reported by al-Bukhari, “We came to the Messenger of Allah ﷺ and he made Wudhoo from a copper vessel.”

[10]

عَنْ عَائِشَةَ قَالَتْ: ((كَانَ رَسُولُ اللَّهِ ﷺ يُعْجِبُهُ التَّيْمُنُ فِي تَنْعُلِهِ، وَتَرْجُلِهِ، وَطُهُورِهِ، وَفِي شَأْنِهِ كُلِّهِ))

It is reported that Aisha رضي الله عنها said that the Messenger of Allah ﷺ used to loved to begin with the right when wearing his shows, when grooming, when cleansing and in all of his affairs.

[11]

عَنْ نُعَيْمِ الْمُجَمِرِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ))

On the authority of Nu'aym bin al-Mujmar that Abu Hurayrah رضي الله عنه said that the Prophet ﷺ said, “Surely, my Ummah will be labelled as being white-faced horses in the Day of Judgement because of the remnants of Wudhoo. So whoever is able to exceed in making Wudhoo, then he should do so.”

وَفِي لَفْظٍ لِمُسْلِمٍ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَعَسَلَ وَجْهَهُ وَيَدَيْهِ حَتَّى كَادَ يَبْلُغَ الْمَنْكِبَيْنِ، ثُمَّ غَسَلَ رِجْلَيْهِ حَتَّى رَفَعَ إِلَى السَّاقَيْنِ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ)) ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ وَتَحْجِلَهُ فَلْيَفْعَلْ

In a version reported by Muslim, “I saw Abu Hurayrah رضي الله عنه making Wudhoo and he washed his face then his hands up to his shoulders and his feet up to his calves. Then he said, “I heard the Messenger of Allah ﷺ said, ‘Surely, my Ummah will be labelled as being white-faced horses in the Day of Judgement because of the remnants of Wudhoo. So whoever is able to exceed in making Wudhoo, then he should do so’.”

[12]

وَفِي لَفْظٍ لِمُسْلِمٍ: سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: ((تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ))

In a version reported by Muslim, “I heard my beloved friend say, ‘The beauty of the believer reaches wherever his Wudhoo reaches.’”

باب دخول الخلاء والاستطابة

Chapter: Entering Into the Place of Relieving Oneself and Washing

[13]

عن أنس بن مالك أن النبي ﷺ كان إذا دخل الخلاء قال: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْحُبْثِ وَالْحَبَائِثِ))

On the authority of Anas bin Malik رضي الله عنه that the Prophet ﷺ used to say when entering into the place of relieving oneself, “O Allaah, I seek refuge in You from the evil male and female Jinn.”

[14]

عن أبي أيوب الأنصاري قال: قال رسول الله ﷺ: ((إِذَا أَتَيْتُمُ الْغَائِطَ، فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ، وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا))

On the authority of Abu Ayub al-Ansari رضي الله عنه who said that the Messenger of Allah ﷺ said: “When you go to defecate, do not face towards the Qiblah or turn your back towards it, rather face towards the east or the west.”

قال: أبو أيوب: ((فَقَدِمْنَا الشَّامَ، فَوَجَدْنَا مَرَاحِضَ قَدْ بُنِيَتْ خَوْ الْكَعْبَةِ، فَانْحَرَفْ عَنْهَا، وَنَسْتَغْفِرُ اللَّهَ))

Abu Ayub said, “When we came to Sham we found bathrooms which were built facing the Qiblah so we rebuilt their direction and we seek Allah’s, the Glorified and Exalted’s, forgiveness.”

[15]

عن عبد الله بن عمر بن الخطاب قال: ((رَقِيتُ يَوْمًا عَلَى بَيْتِ حَفْصَةَ، فَرَأَيْتُ النَّبِيَّ ﷺ يَقْضِي حَاجَتَهُ مُسْتَقْبِلَ الشَّامِ، مُسْتَدْبِرَ الْكَعْبَةِ))

On the authority of Abdullah bin ‘Umar bin al-Khattab ؓ who said that, “I once stayed at the house of Hafsa and I saw the Prophet ﷺ relieve himself whilst facing Sham and his back was facing the Ka’bah.”

[16]

عن أنس بن مالك أنه قال: ((كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ الْخَلَاءَ، فَأَحْمِلُ أَنَا وَغُلَامٌ نَحْوِي مَعِيَ إِدَاوَةً مِنْ مَاءٍ وَعَنْزَةً، فَيَسْتَنْجِي بِالْمَاءِ))

On the authority of Anas bin Malik ؓ that he said that whenever the Messenger of Allah ﷺ used to enter the place of relieving himself, I and a friend of mine used to shield him and hand him water; and he used to wash himself with water.

[17]

عن أبي قتادة الحارث بن ربعي الأنصاري أن النبي ﷺ قال: ((لَا يُمَسِّكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ، وَلَا يَتَمَسَّحُ مِنَ الْخَلَاءِ بِيَمِينِهِ، وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ))

On the authority of Abu Qatadah al-Harith bin Rab'i al-Ansari ؓ that the Prophet ﷺ said, “None of you should touch your private parts with his right hand whilst he is relieving himself; he is not to wipe himself with his right hand and he shouldn't breathe into his vessel.”

[18]

عن عبد الله بن عباس ب قال مر النبي ﷺ بقبرين فقال: ((إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ: أَمَّا أَحَدُهُمَا: فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ: فَكَانَ يَمْشِي بِالنَّمِيمَةِ فَأَخَذَ جَرِيدَةً رَطْبَةً)) فَشَقَّهَا نِصْفَيْنِ، فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً، فَقَالُوا: ((يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا؟)) قَالَ ﷺ: ((لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْسَا))

On the authority of Abdullah Ibn ‘Abbaas ؓ who said, “The Prophet ﷺ passed by two graves and said, “They are being punished, but they are not being punished

for anything that was difficult to avoid. One of them didn't used to protect himself from urine and the other used to walk around spreading malicious gossip.' Then he called for a palm leaf, which he split in two and put one piece on each grave. It was said to him, 'O Messenger of Allaah, why did you do that?' He said, 'May their punishment be reduced so long as this does not dry out.'"

بَابُ السَّوَاكِ

Chapter: As-Siwaak

[19]

عن أبي هريرة عن النبي ﷺ قال: ((لَوْ لَا أَنَّ أَشَقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ))

On the authority of Abu Hurayrah ؓ that the Prophet ﷺ said, 'Were it not that it would cause hardship for my Ummah, I would have instructed them to use the Siwaak with every Salat.

[20]

عن حذيفة بن اليمان قال: ((كَانَ رَسُولُ اللَّهِ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسَّوَاكِ))

On the authority of Hudhayfah bin al-Yaman ؓ that when the Messenger of Allah ﷺ used to stand for the night prayer he used to brush a Siwaak around his mouth.

[21]

عن عائشة ل قالت: ((دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ الصِّدِّيقِ عَلَى النَّبِيِّ ﷺ وَأَنَا مُسْنِدَتُهُ إِلَى صَدْرِي، وَمَعَ عَبْدُ الرَّحْمَنِ سِوَاكٌ رَطْبٌ يَسْتَنْ بِهِ، فَأَبَدَهُ رَسُولُ اللَّهِ بَصَرَهُ. فَأَخَذْتُ السَّوَاكَ فَقَضَمْتُهُ، وَطَيَّبْتُهُ، ثُمَّ دَفَعْتُهُ إِلَى النَّبِيِّ فَاسْتَنْ بِهِ، فَمَا رَأَيْتُ رَسُولَ اللَّهِ اسْتَنْ اسْتِنَانًا قَطُّ أَحْسَنَ مِنْهُ، فَمَا عَدَا أَنْ فَرَعَ رَسُولُ

اللَّهُ: رَفَعَ يَدَهُ - أَوْ إصْبَعَهُ - ثُمَّ قَالَ ﷺ: فِي الرَّفِيقِ الْأَعْلَى - ثَلَاثًا - ثُمَّ قَضَى. وَكَانَتْ تَقُولُ: مَاتَ بَيْنَ حَاقِنَتِي وَذَاقِنَتِي))

On the authority of Aisha رضي الله عنها that “Once Abdur-Rahman bin Abi Bakr as-Siddiq رضي الله عنه visited us and the head of the Prophet ﷺ was resting on my chest. He bought with him a fresh Siwaak that was ready to use. So the eyes of the Messenger of Allah ﷺ became fixed on the Siwaak so I peeled it off for him and washed it. Then I gave it to the Prophet ﷺ and he brushed with it and I have never seen anyone who brushed their teeth as well as him. Once he was finished, the Messenger of Allah ﷺ raised his hand or fingers and then said, ‘The highest companion’ three times and then passed away.”

She used to say, “He died between my stomach and my bosom.”

وَفِي لَفْظٍ ((فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ، وَعَرَفْتُ: أَنَّهُ يُحِبُّ السِّوَاكَ، فَقُلْتُ: آخُذْهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ: أَنْ نَعَمْ))

In another version she said, ‘I saw him looking it at and I knew that he loved Siwaak so I asked him if he wanted it and he gestured towards it with his head as to say, “Yes”’.

(Both additions were reported by al-Bukhari) and a similar version has been reported by Muslim.

[22]

عن أبي موسى الأشعري قال: ((أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَسْتَاكُ بِسِوَاكِ رَطْبٍ، قَالَ: وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ، وَهُوَ يَقُولُ: أُعْ، أُعْ، وَالسِّوَاكِ فِي فِيهِ، كَأَنَّهُ يَتَهَوَّعُ))

On the authority of Abu Musa al-Ashari رضي الله عنه that that he said, “I visited the Prophet ﷺ and he was brushing his teeth with a fresh Siwaak. He was brushing his tongue upwards and was making an ‘a’, ‘a’, sound. It was as if he was about to regurgitate.”

بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ

Chapter: Wiping Over the Khuff

[23]

عن المغيرة بن شعبة قال: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَهْوَيْتُ لِأَنْزَعِ خُفَّيْهِ، فَقَالَ: ((دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ، فَمَسَحَ عَلَيْهِمَا))

On the authority of al-Mugheerah ibn Shu'bah ؓ who said, "I was travelling with the Prophet ﷺ and I went to take his Khuff off for him (but) the Prophet ﷺ (stopped me and) said, 'Leave them, for I put them on when they (my feet) were in a state of purity.' He then wiped over them."

[24]

عن حذيفة بن اليمان قال: ((كُنْتُ مَعَ النَّبِيِّ ﷺ فَبَالَ، وَتَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ))

On the authority of Huthayfah bin al-Yaman ؓ that he said, "I was with the Prophet ﷺ when he relieved himself and performed Wudhoo and he wiped over his Khuff."

بَابُ فِي الْمَذْيِ وَغَيْرِهِ

Chapter: How to Clean Discharge and the Likes

[25]

عن علي بن أبي طالب قال: كُنْتُ رَجُلًا مَذَّاءً، فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ لِمَكَانِ ابْنَتِهِ مِنِّي، فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَهُ، فَقَالَ: «يَغْسِلُ ذَكَرَهُ، وَيَتَوَضَّأُ»

On the authority of 'Ali ؓ who said: "I used to be a young man who would have excessive discharge. I was too shy to ask the Messenger of Allaah ﷺ because of the status of his daughter with me. So I asked al-Miqdad bin al-Aswad to ask him so he told him, 'Wash off the discharge then perform Wudhoo.'"

وللبخاري ((تَوَضُّأً، وَاغْسِلْ ذَكَرَكَ))

In a version reported by al-Bukhari, “Wash your private part then perform Wudhoo.”

ومسلم ((تَوَضُّأً وَأَنْضَحَ فَرْجَكَ))

In a version reported by Muslim, “Wash it off and sprinkle your private parts with water.”

[26]

عن عباد بن تميم عن عبد الله بن زيد بن عاصم المازني قال: ((شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ الَّذِي يُحِيلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ، فَقَالَ: لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا، أَوْ يَجِدَ رِيحًا))

On the authority of Abad bin Tamim that Abdullah bin Zayd bin Asim al-Mazini said, “I complained the Prophet ﷺ that I sense feelings whilst I pray but don’t find anything. So he ﷺ said, ‘Don’t cut your prayer unless if you hear a sound or smell something.’”

[27]

وعن أم قيس بنت محصن الأسدية ((أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ، لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَجْلَسَهُ فِي حِجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ عَلَى ثَوْبِهِ، وَلَمْ يَغْسِلْهُ))

On the authority of Umm Qays bint Mihsan al-Asdiyyah that she brought a son of hers who was not weaning yet to the Messenger of Allaah ﷺ. The Messenger of Allaah ﷺ sat him on his lap, and he urinated on his garment, so he called for some water and sprinkled it, but did not wash it.

[28]

عن عائشة أم المؤمنين، ((أَنَّ النَّبِيَّ أُنِيَ بِصَبِيِّ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ، فَأَتْبَعَهُ إِيَّاهُ))

On the authority of the mother of the believers, Aisha رضي الله عنها, that a child came to the Prophet ﷺ and he urinated on his Thobe, so he asked for some water and searched for the impure areas.

وَلَمُسْلِمٍ: ((فَاتَّبَعَهُ بَوْلُهُ، وَلَمْ يَغْسِلْهُ))

In a version reported by Muslim, “He searched for areas of urine and didn’t wash them.”

[29]

عن أَنَسِ بْنِ مَالِكٍ قَالَ: ((جَاءَ أَعْرَابِيٌّ، فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ، فَزَجَرَهُ النَّاسُ، فَتَهَاكُمُ النَّبِيُّ، فَلَمَّا قَضَى بَوْلَهُ أَمَرَ النَّبِيُّ بِذُنُوبٍ مِنْ مَاءٍ، فَأُهْرِيقَ عَلَيْهِ))

On the authority of Anas ibn Maalik رضي الله عنه who said, “A Bedouin came and urinated in a corner of the mosque and the people rebuked him. The Prophet ﷺ told them not to do that. When he had finished urinating, the Prophet ﷺ called for a bucket of water and poured it over it.

[30]

عن أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: ((الْفِطْرَةُ خَمْسٌ: الْحِتَانُ، وَالِاسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ، وَنَتْفُ الْإِبْطِ))

On the authority of narrated by Abu Hurayrah رضي الله عنه who said, “I heard the the Messenger of Allaah ﷺ say, ‘Five things are part of the Fitrah: circumcision, removing the pubic hair, trimming the moustache, trimming the nails and plucking the armpit hairs.’”

بابُ الغسل من الجنابة

Chapter: Ghusl from Major Impurity

[31]

عن أبي هريرة أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، قَالَ: فَأَخْنَسْتُ مِنْهُ، فَذَهَبْتُ فَاعْتَسَلْتُ ثُمَّ جِئْتُ، فَقَالَ: ((أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟)) قَالَ: كُنْتُ جُنُبًا. فَكَرِهْتُ أَنْ أَجَالِسَكَ وَأَنَا عَلَى غَيْرِ طَهَارَةٍ، فَقَالَ ﷺ: ((سُبْحَانَ اللَّهِ! إِنَّ الْمُسْلِمَ - فِي رَايَةِ: الْمُؤْمِنَ - لَا يَنْجُسُ))

On the authority of Abu Hurayrah رضي الله عنه that he met the Prophet ﷺ in one of the streets of al-Madeenah when he was impure, he slipped away and went to do Ghusl (i.e. ritual bath), and the Prophet ﷺ noticed he was gone. When he came to him, he said: “Where were you, O Abu Hurayrah?” He said: O Messenger of Allaah, you met me when I was impure, and I did not like to sit with you until I had done Ghusl. The Messenger of Allaah ﷺ said, ‘Subhaan-Allaah! The believer does not become impure.’”

[32]

عن عائشة قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، غَسَلَ يَدَيْهِ، ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يَغْتَسِلُ، ثُمَّ يُخَلِّلُ بِيَدَيْهِ شَعْرَهُ، حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرَوَى بَشَرَتَهُ، أَفَاضَ الْمَاءَ عَلَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ

On the authority of Aisha رضي الله عنها that she said, “When the Messenger of Allah ﷺ used to make Ghusl from impurity he used to wash his hands, then make Wudoo as he would for Salat, then he used to wash his body, then he ran his hands through his hair, until he was sure the water had reached the scalp. Then he poured water over his head three times. Then he washed the rest of his body.”

[33]

وَكَاثَتْ تَقُولُ ((كُنْتُ أَعْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، نَغْتَرِفُ مِنْهُ جَمِيعًا))

She used to say, “I and the Messenger of Allah ﷺ used to bathe together from one tub. We used to take turns taking handfuls of water.”

[34]

عن ميمونة بنت الحارث زوج النبي ﷺ أنها قالت ((وَضَعْتُ لِرَسُولِ اللَّهِ وَضُوءَ الْجَنَابَةِ، فَأَكْفَأُ بِيَمِينِهِ عَلَى يَسَارِهِ مَرَّتَيْنِ، أَوْ ثَلَاثًا، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ ضَرَبَ يَدَهُ بِالْأَرْضِ، أَوْ الْحَائِطِ، - مَرَّتَيْنِ، أَوْ ثَلَاثًا - ثُمَّ تَمَضَّمَصَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ أَفَاضَ عَلَى رَأْسِهِ الْمَاءَ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، ثُمَّ تَنَحَّى، فَغَسَلَ رِجْلَيْهِ، قَالَتْ: فَأَتَيْتُهُ بِخِرْقَةٍ فَلَمْ يُرِدْهَا، فَجَعَلَ يَنْفُضُ الْمَاءَ بِيَدَيْهِ))

On the authority of Maymoonah bint al-Haarith رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ, that she said, “The Messenger of Allaah ﷺ did Wudoo to purify himself from major impurity, then he poured water on his hands and washed them two or three times, then he poured some water from his right hand into his left, and washed his private parts, then he struck his hand on the floor or wall two or three times, then he rinsed his mouth and his nose, and washed his face and forearms, then he poured water on his head, then he washed his entire body, then he moved slightly and washed his feet. Then I brought him a cloth, but he did not want it, and he started to wipe the water away with his hands.”

[35]

عن عبد الله بن عمر أن عمر بن الخطاب قال يا رَسُولَ اللَّهِ ﷺ، أَيْرُقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: ((نَعَمْ، إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَرْقُدْ وَهُوَ جُنُبٌ))

On the authority of Ibn ‘Umar that ‘Umar ibn al-Khattaab رَضِيَ اللَّهُ عَنْهُ asked, “O Messenger of Allah ﷺ, can we sleep whilst in a state of Janabah?” He said: “Yes, if you perform Wudhoo then he may sleep.”

[36]

عن أم سلمة - زوج النبي ﷺ - قالت جاءت أم سليم - امرأة أبي طلحة - إلى رسول الله ﷺ. فقالت: يا رسول الله، إن الله لا يستحي من الحق، فهل على المرأة من غسل إذا هي احتلمت؟ فقال رسول الله: ((نعم، إذا هي رأت الماء))

On the authority of Umm Salamah رضي الله عنها, the wife of the Prophet ﷺ that she said, “Umm Sulaym, the wife of Abu Talha, came to the Messenger of Allah ﷺ and asked, ‘O Messenger of Allah, Allah is not too shy to tell the truth. Does a woman have to do ghusl if she has an (erotic) dream?’ He said, ‘Yes, if she sees water (fluid).’”

[37]

عن عائشة قالت ((كنت أغسل الجنابة من ثوب رسول الله ﷺ، فيخرج إلى الصلاة، وإن بقع الماء في ثوبه))

On the authority of Aisha رضي الله عنها that she said, “I used to wash the impurity off the Thobe of the Messenger of Allah ﷺ and he would leave for Salat; whilst the patch of his garment was still wet.”

وفي لفظ لمسلم ((لقد كنت أفركه من ثوب رسول الله ﷺ فركا، فيصلي فيه))

In a version reported by Muslim, “I used to scratch the Thobe of the Messenger of Allah ﷺ excessively, and he would pray in it.”

[38]

عن أبي هريرة أن رسول الله ﷺ قال: ((إذا جلس بين شعبها الأربع، ثم جهدها، فقد وجب الغسل))

On the authority of Abu Hurayrah رضي الله عنه that the Prophet ﷺ said, “When a man sits between the four parts (arms and legs of his wife) and has intercourse with her then ghusl is obligatory.”

وفي لفظ لمسلم: ((وإن لم ينزل))

In another version, “Even if he doesn’t ejaculate.”

[39]

عن أبي جعفر محمد بن علي بن الحسين بن علي: ((أَنَّهُ كَانَ - هُوَ وَأَبُوهُ - عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ ، وَعِنْدَهُ قَوْمٌ. فَسَأَلُوهُ عَنِ الْغُسْلِ؟ فَقَالَ: يَكْفِيكَ صَاعٌ. فَقَالَ رَجُلٌ: مَا يَكْفِينِي. فَقَالَ جَابِرٌ: كَانَ يَكْفِي مَنْ هُوَ أَوْفَى مِنْكَ شَعْرًا، وَخَيْرًا مِنْكَ - يُرِيدُ رَسُولَ اللَّهِ ﷺ - ثُمَّ آمَنَّا فِي ثَوْبٍ))

On the authority of Abu Ja’far Muhammad bin Ali bin al-Hussayn bin Ali bin Abi Talib عليه السلام that he and his father were with Jabir bin Abdullah عليه السلام, who was surrounded by some people. They asked him about the description of making Ghusl. So he said, “A Saa’² is sufficient for you.” So a man objected, “Are you sure a Saa’ will be sufficient for me?” So Jabir said, “It was sufficient for someone who had less hair than you and was better than you. Then he led us in prayer in one Thobe.”

وفي لفظ ((كَانَ رَسُولُ اللَّهِ ﷺ يُفْرِغُ الْمَاءَ عَلَى رَأْسِهِ ثَلَاثًا))

In another version, “The Messenger of Allah ﷺ used to pour water over his head three times.” [The man who asked Jabir the question was al-Hasan bin Muhammad bin Ali bin Abi Talib, the son of Ibn al-Hanafiyyah]

باب التَّيْمُمِ

Chapter: Tayammum

[40]

عن عمران بن حصين أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا مُعْتَزِلًا لَمْ يُصَلِّ فِي الْقَوْمِ؟ فَقَالَ: ((يَا فُلَانُ، مَا مَنَعَكَ أَنْ تُصَلِّيَ فِي الْقَوْمِ؟)) فَقَالَ: يَا رَسُولَ اللَّهِ أَصَابَتْنِي جَنَابَةٌ، وَلَا مَاءَ، فَقَالَ ﷺ: ((عَلَيْكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ))

² Approxiamately 2040g, see: *ash-Sharh al-Mumti*, Chapter: Description of Ghusl.

On the authority ‘Imran ibn Husayn ؓ said that the Messenger of Allaah ﷺ saw a man sitting alone and he didn’t pray with the congregation. So he asked, “What kept you from praying?” He replied, “O Messenger of Allah, I have become impure (janaabah) and there is no water.” He ﷺ said, “You should perform tayammum with clean earth, and that is sufficient for you”.

[41]

عن عمار بن ياسر قال بَعَثَنِي النَّبِيُّ ﷺ فِي حَاجَةٍ. فَأَجْنَبْتُ. فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ، كَمَا تَمَرَّغُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ، فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ: ((إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا)) - ثُمَّ ضَرَبَ بِيَدَيْهِ الْأَرْضَ ضَرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشِّمَالَ عَلَى الْيَمِينِ، وَظَاهَرَ كَفَّيْهِ وَوَجْهَهُ.

On the authority of Ammar bin Yasir ؓ who said, “The Prophet ﷺ sent me to collect something, but I became impure during the journey and I couldn’t find any water, so I rolled around in sand, just like an animal does. I then came to the Prophet ﷺ and told him what happened. He said, ‘It would have been sufficient for you to do this with your hands’ - then he beat the earth with both of his hands, beating it once then he wiped his left hand over his right, using the palm to wipe over the outer, then he wiped over his face.”

[42]

عن جابر بن عبد الله الأنصاري أن النبي ﷺ قال: ((أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا. فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِي الْمَغَانِمُ، وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً))

On the authority of Jabir bin Abdullah ؓ that the Prophet ﷺ said, “I have been given five things that had not been given to any Prophet before me: 1) I have been supported by a month in advance, 2) the earth has been made for me as a Masjid and a purification, so wherever a person from my Ummah may be – he is able to pray, 3) spoils of war are permitted for me as it wasn’t permitted for any prophet before me, 4) I have been given the grand intercession and 5) every

prophet before was sent to a specific group of people but I have been sent to all of humanity.”

بَابُ الْحَيْضِ

Chapter: Menstruation

[43]

عن عائشة أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ: سَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي أُسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادَعُ الصَّلَاةَ؟ قَالَ: ((لَا، إِنَّ ذَلِكَ عَرَقٌ، وَلَكِنْ دَعِيَ الصَّلَاةَ قَدَرُ الْأَيَّامِ الَّتِي كُنْتَ تَحِيضِينَ فِيهَا، ثُمَّ اغْتَسِلِي وَصَلِّي))

On the authority of Aisha رضي الله عنها that Fatima bint Hubaysh رضي الله عنها asked the Prophet ﷺ, “I suffer from irregular bleeding and it never stops, shall I stop praying?” He ﷺ replied, “No, that bleeding is from a vein. Only leave off praying for the duration of your menstruation then bathe from it and pray.”

وَفِي رَوَايَةٍ ((وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلَاةَ فِيهَا، فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي))

In another narration, “This bleeding is not menstruation; if you menstruate then leave off praying during it but once it stops then bathe and wash off its blood and resume prayers.”

[44]

عن عائشة أَنَّ أُمَّ حَبِيبَةَ أُسْتُحِيضَتْ سَبْعَ سِنِينَ فَسَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَأَمَرَهَا أَنْ تَغْتَسِلَ، فَقَالَ: ((هَذَا عَرَقٌ))، فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

On the authority of Aisha رضي الله عنها that Umm Habeebah رضي الله عنها suffered from irregular bleeding for seven years so she asked the Messenger of Allah ﷺ about it and he said, “That’s a vein.” She said, “She used to wash the blood off and continue praying.”

[45]

عن عائشة قالت ((كُنْتُ أَعْتَثِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، كِلَانَا جُنُبٌ))

On the authority of Aisha رضي الله عنها that she said, “I used to bathe with the Messenger of Allah ﷺ from one pot, both of us being in state of major impurity.”

[46]

((وَكَانَ يَأْمُرُنِي فَاتَّرَرْتُ، فَيُبَاشِرُنِي وَأَنَا حَائِضٌ)).

She said [in a version reported by al-Bukhaari], “He used to visit me and be intimate with me whilst I was menstruating.”

[47]

((وَكَانَ يُخْرِجُ رَأْسَهُ إِلَيَّ، وَهُوَ مُعْتَكِفٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ))

And she said [in another version reported by al-Bukhaari], “I used to wash his hair for him whilst he was observing I’tikaaf and I was menstruating.”

[48]

عن عائشة قالت ((كَانَ رَسُولُ اللَّهِ ﷺ يَتَكَيُّ فِي حَجْرِي وَأَنَا حَائِضٌ، فَيَقْرَأُ الْقُرْآنَ)).

On the authority of Aisha رضي الله عنها that she said, “The Messenger of Allah ﷺ used to rest his head on my lap and reciting Quran whilst I was menstruating.”

[49]

عَنْ مُعَاذَةَ بِنْتِ عَبْدِ اللَّهِ قَالَتْ سَأَلْتُ عَائِشَةَ فَقُلْتُ: ((مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ، وَلَا تَقْضِي الصَّلَاةَ؟ فَقَالَتْ: أَحْرُورِيَّةٌ أَنْتِ؟ فَقُلْتُ: لَسْتُ بِحَرُورِيَّةٍ، وَلَكِنِّي أَسْأَلُ. فَقَالَتْ كَانَ يُصِيبُنَا ذَلِكَ، فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ، وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلَاةِ))

On the authority of Mu'adtha رضي الله عنها that she asked Aisha رضي الله عنها about the menstruating woman and making up fasts but not making up missed prayers? She replied, "Are you from the Harooriyyah?" She replied, "No, I am not, I genuinely want to know." She said, "This is what has been decreed for us. He used to obligate a making up of missed fasts but not missed prayers. "

كتاب الصلاة

Book of Salat

بابُ المواقيتِ

Chapter: Prayer Times

[50]

عن أبي عمرو الشيباني - واسمه سعد بن إياس - قال حدثني صاحب هذه الدار - وأشار بيده إلى دار عبد الله بن مسعود قال: سألتُ النَّبِيَّ ﷺ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: ((الصَّلَاةُ عَلَى وَقْتِهَا)) ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((بِرُّ الْوَالِدَيْنِ))، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((الْجِهَادُ فِي سَبِيلِ اللَّهِ))، قَالَ: حَدَّثَنِي عَنْ رَسُولِ اللَّهِ ﷺ، وَلَوْ اسْتَزِدَّتُهُ لَزَادَنِي.

On the authority of Abu Amr ash-Shaybani, whose name is Sa'd bin Iyyas, that he said, "The person who lives here told me – whilst pointing towards the house of Abdullah bin Mas'ood رضي الله عنه, that he said, 'I asked the Prophet ﷺ about the deeds that are most beloved to Allah?' He said, 'Prayer at its appointed time.' I asked, 'Then what?' He said, 'Being dutiful to your parents.' Again I asked, 'Then what?' He said, 'Striving for the sake of Allah. This is what the Messenger of Allah ﷺ told me and had I carried on asking, he would have continued to inform me."

[51]

عن عائشة قالت لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْفَجْرَ، فَيَشْهَدُ مَعَهُ نِسَاءٌ مِنَ الْمُؤْمِنَاتِ مُتَلَفِّعَاتٍ بِمِرْوَاهِنَ -، ثُمَّ يَرْجِعْنَ إِلَى بُيُوتِهِنَّ مَا يَعْرِفُهُنَّ أَحَدٌ، مِنَ الْغُلَسِ.

On the authority of Aisha رضي الله عنها that she said, "The Messenger of Allah ﷺ used to pray the Fajr prayer and believing women used to attend these prayers. They would wrap their garments around themselves and return home without anyone recognising them at all because of the darkness of the time of prayer."

[52]

عن جابر بن عبد الله ب قال قال كَانَ النَّبِيُّ يُصَلِّي الطُّهْرَ: بِالْهَاجِرَةِ، وَالْعَصْرَ: وَالشَّمْسُ نَقِيَّةً، وَالْمَغْرِبَ: إِذَا وَجِبَتْ، وَالْعِشَاءَ: أَحْيَانًا وَأَحْيَانًا، إِذَا رَأَاهُمْ اجْتَمَعُوا: عَجَلٌ، وَإِذَا رَأَاهُمْ أَبْطَأُوا: أَخَّرَ، وَالصُّبْحَ: كَانَ النَّبِيُّ يُصَلِّي بِهَا بَغْلَسٍ.

On the authority of Jabir bin Abdullah ؓ that he said, “The Prophet ﷺ used to pray the Dhuhr prayer during the heat after the sun had passed its zenith. Then the Asr prayer whilst the sun was still very much apparent in the sky and then the Maghrib prayer once it set. He used to pray the Isha prayers at times early and at times late – if he saw that they had gathered he would hasten and if they were still coming in, he would delay it; and the Prophet ﷺ used to pray the morning prayer whilst it was very dark.”

[53]

عن أبي المنهال سيار بن سلامة قال دَخَلْتُ أَنَا وَأَبِي عَلَى أَبِي بَرْزَةَ الْأَسْلَمِيِّ، فَقَالَ لَهُ أَبِي: حَدِّثْنَا كَيْفَ كَانَ النَّبِيُّ يُصَلِّي الْمَكْتُوبَةَ؟ فَقَالَ: كَانَ يُصَلِّي الْهَجِيرَ - وَهِيَ الَّتِي تَدْعُونَهَا الْأُولَى - حِينَ تَدْحَضُ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ، ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ، وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ. وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخَّرَ مِنَ الْعِشَاءِ، الَّتِي تَدْعُونَهَا الْعَتَمَةَ، وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا، وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ، وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِينَ إِلَى الْمِائَةِ.

On the authority of Abu al-Manhal Sayar bin Salamah ؓ that he said, “My father and I visited Abu Barzah al-Aslami ؓ and my father asked him, ‘At what times did the Prophet ﷺ pray the obligatory prayers?’ He said, ‘He used to pray the Dhuhr prayers during the heat that follows the zenith (until the sun began to fall) then he would pray the Asr prayer; (so early) that we would return home to the furthest part of al-Madeenah whilst the sun was still very hot. I forgot what he said about al-Maghrib but he used to like to delay the Isha prayer, which was known as the ‘Atamah. He used to dislike sleeping before it and conversing after it. He used begin the morning prayer and continue until a person could see the place where is sitting – he used to recite between sixty to one hundred Ayat.’”

[54]

عن علي أن النبي قال يوم الخندق: ((مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا، كَمَا شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ))

On the authority of Ali ؓ that the Prophet ﷺ said on the day of al-Khandaq, “May Allah fill their graves and houses with fire, just as they have distracted us from the middle prayer until the sun had set.”

وفي لفظ لمسلم ((شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ)) ، ثُمَّ صَلَّاهَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

In a version reported by Muslim, “They preoccupied us from the middle prayer, Salat al-Asr.” He then prayed the Asr prayer between Maghrib and Isha prayer times.

[55]

وله عن عبد الله بن مسعود قال حَبَسَ الْمُشْرِكُونَ رَسُولَ اللَّهِ عَنِ صَلَاةِ الْعَصْرِ، حَتَّى احْمَرَّتِ الشَّمْسُ أَوْ اصْفَرَّتْ. فَقَالَ رَسُولُ اللَّهِ: ((شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ أَجْوَابَهُمْ وَقُبُورَهُمْ نَارًا)) ، أَوْ قَالَ ((حَشَا اللَّهُ أَجْوَابَهُمْ وَقُبُورَهُمْ نَارًا))

It is also narrated on the authority of Abdullah bin Mas'ood ؓ that he said, “The Mushriks surrounded the Messenger of Allah ﷺ so that he couldn't offer the Asr prayers until the twilight or very late on in the day when the sky was yellow. So the Messenger of Allah ﷺ said, ‘They preoccupied us from the middle prayer, Salat al-Asr, may Allah fill their graves and houses with fire’ or that he said, ‘May Allah cover their houses and graves with fire’.”

[56]

عن عبد الله بن عباس قال أَعْتَمَ النَّبِيُّ بِالْعِشَاءِ، فَخَرَجَ عُمَرُ، فَقَالَ: الصَّلَاةُ يَا رَسُولَ اللَّهِ، رَقَدَ النِّسَاءُ وَالصِّبْيَانُ. فَخَرَجَ النَّبِيُّ - وَرَأْسُهُ يَقْطُرُ مَاءً - يَقُولُ: ((لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي - أَوْ عَلَى النَّاسِ - لَأَمَرْتُهُمْ بِالصَّلَاةِ هَذِهِ السَّاعَةَ))

On the authority of Abdullah bin Abbas ؓ that Prophet ﷺ delayed the Isha prayers extensively until Umar came out and reminded him saying, “The Salat, Messenger of Allah! The women and children have fallen asleep.” He left his house whilst his head was dripping with water and said ﷺ, “Had I not feared difficulty for my Ummah – or on all people – I would have commanded that the Isha be prayed at this hour.”

[57]

عن عائشة ل أن النبي قال: ((إِذَا أُقِيمَتِ الصَّلَاةُ، وَحَضَرَ الْعِشَاءُ، فَأَبْدَءُوا بِالْعِشَاءِ))

On the authority of Aisha ؓ that the Prophet ﷺ said, “If the prayer is being called and dinner is brought, then begin by eating your dinner.”

وَعَنِ ابْنِ عُمَرَ نَحْوَهُ

A similar wording was reported by Ibn Umar ؓ.

[58]

وَلِمُسْلِمٍ عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: ((لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ، وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ))

In a version reported by Muslim that Aisha ؓ said, “I hear the Messenger of Allah ﷺ say, ‘There is no Salat whilst food is being served nor whilst he needs to relieve himself.’”

[59]

عن عبد الله بن عباس قال شهد عِنْدِي رَجُلًا مَرْضِيًّا - وَأَرْضَاهُمْ عِنْدِي عُمَرُ - أَنَّ النَّبِيَّ نَهَى عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ.

On the authority of Abdullah bin Abbas ؓ that he said, “Some people visited me whom I have a lot of mutual respect for, **Umar who narrated** that the Prophet ﷺ forbade Salat after the Fajr prayers until the sun had fully risen and after the Asr prayer until the sun had fully set.”

[60]

عن أبي سعيد الخدري عن رسول الله قال: ((لا صلاة بعد الصبح حتى ترتفع الشمس، ولا صلاة بعد العصر حتى تغيب الشمس))

On the authority of Abu Sa'eed al-Khudri ؓ that the Messenger of Allah ﷺ said, "There is no prayer after the Fajr prayer until the sun has fully risen and no Salat after Asr until the sun has fully set."

[61]

عن جابر بن عبد الله أن عمر بن الخطاب جاء يوم الحندق، بعد ما غربت الشمس، فجعل يسب كُفَّارَ قُرَيْشٍ، وقال: يا رسول الله، ما كدْتُ أصلي العصر حتى كادت الشمس تغرب. فقال النبي: ((والله ما صليتُها)). قال: فقُمنا إلى بطحان، فتوضأ للصلاة، وتوضأنا لها، فصلى العصر، بعد ما غربت الشمس، ثم صلى بعدها المغرب.

On the authority of Jabir bin Abdullah ؓ that Umar bin al-Khattab ؓ arrived at the day of al-Khandaq after the sun had set and this made him revile the disbelievers from Quraysh. He said, "Messenger of Allah! I haven't had a chance to pray the Asr prayers and the sun is about to set." The Prophet ﷺ said, "By Allah, I haven't prayed it either." He said that we gathered at Buthan, making Wudhoo and he then led us in Asr prayers after sunset then prayed the Maghrib prayers after it.

باب فضل صلاة الجماعة ووجوبها

Chapter: The Virtue of Praying in Congregation and Its Obligation

[62]

عن عبد الله بن عمر أن رسول الله ﷺ قال: ((صلاة الجماعة أفضل من صلاة الفرد بسبع وعشرين درجة))

On the authority of Abdullah bin Umar رضي الله عنه said that the Messenger of Allaah ﷺ said, “Prayer in congregation is better than praying alone by twenty-seven times.”

[63]

عن أبي هريرة قال قال رسول الله: ((صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ، وَفِي سُوقِهِ، خَمْسًا وَعِشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ - لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ- لَمْ يَخْطُ خُطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ، مَا دَامَ فِي مُصَلَاةٍ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، وَلَا يَزَالُ فِي صَلَاةٍ مَا أَنْتَظِرُ الصَّلَاةَ))

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: “A man’s prayer in congregation is twenty-five times better than his praying in his house or marketplace, because when he does Wudhoo and does it well, then goes out to the mosque, only going there to pray, he does not take a single step but he is raised in status and a sin is erased thereby. When he prays, the angels continue to send blessings upon him so long as he is still in the place where he prayed, (saying), ‘O Allah, send blessings on him, O Allah have mercy on him.’ And one of you is still in a state of prayer so long as he is waiting for the prayer.”

[64]

عن أبي هريرة قال قال رسول الله: ((إِنَّ أَثْقَلَ الصَّلَاةِ عَلَى الْمُنَافِقِينَ، صَلَاةُ الْعِشَاءِ، وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبَوًّا، وَلَقَدْ هَمَمْتُ أَنْ أَمُرَ بِالصَّلَاةِ، فَتُقَامَ، ثُمَّ أَمُرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حِزْمٌ مِّنْ حَطَبٍ، إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحْرِقَ عَلَيْهِمْ بُيُوتُهُمْ بِالنَّارِ))

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, “The heaviest prayer for the hypocrite is the Isha and Fajr prayers. Had they known what is in it they would have attended these prayers even if they came crawling.

I (even) thought of commanding the call for prayer and then appointing someone to lead the people in prayer and then I go out with a group with me with torches and punish them in their houses with fire.”

[65]

عن عبد الله بن عمر ب، عن النبي قال: ((إِذَا اسْتَأْذَنْتُ أَحَدَكُمْ امْرَأَتَهُ إِلَى الْمَسْجِدِ، فَلَا يَمْنَعُهَا)) ، قَالَ: فَقَالَ بِلَالُ بْنُ عَبْدِ اللَّهِ: وَاللَّهِ لَنَمْنَعُهَا، قَالَ: فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ فَسَبَّهُ سَبًّا سَيِّئًا، مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطُّ، وَقَالَ: أَخْبِرْكَ عَنْ رَسُولِ اللَّهِ، وَتَقُولُ: وَاللَّهِ لَنَمْنَعُهَا؟

On the authority of Abdullah bin Umar ؓ that the Prophet ﷺ said, “If a woman from your household asks to come to the Masjid then do not prevent her.” Bilal bin Abdullah ؓ said, “By Allah, I will prevent them.” So Abdullah then rebuked him heavily, so heavy that I have not heard the likes before from him and then said, “I am giving you information from the Messenger of Allah ﷺ and you say, ‘By Allah, I will prevent them.’”

فِي لَفْظٍ مُسْلِمٍ: ((لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ))

In a version reported by Muslim, “Do not prevent the female slaves of Allah from the Masajid of Allah.”

[66]

عن عبد الله بن عمر قال صَلَّى مَعَ رَسُولِ اللَّهِ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ.

On the authority of Abdullah bin Umar ؓ that he said, “I prayed with the Messenger of Allah ﷺ two Rak’at before Dhuhr and two after it, two after the Jumu’ah, two after Maghrib and two after Isha.”

وَفِي لَفْظٍ: ((فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ وَالْجُمُعَةُ: فَفِي بَيْتِهِ))

In another version, “He performed the prayers after Maghrib, Isha and Jumu’ah in his house.”

وَفِي لَفْظٍ لِلْبُخَارِيِّ أَنَّ ابْنَ عُمَرَ قَالَ: حَدَّثَنِي حَفْصَةُ أَنَّ النَّبِيَّ كَانَ يُصَلِّي سَجْدَتَيْنِ خَفِيفَتَيْنِ بَعْدَ مَا يَطْلُعُ الْفَجْرُ. وَكَانَتْ سَاعَةً لَا أَدْخُلُ عَلَى النَّبِيِّ فِيهَا.

In a version reported by al-Bukhaari that Ibn Umar رضي الله عنه said, “Hafsah رضي الله عنها told me that the Prophet ﷺ used to pray two very short Rak’at upon daybreak – this was a time that I wouldn’t visit the Prophet in.”

[67]

عن عائشة قالت لم يكن رسول الله على شيء من التَّوَاتُلِ أَشَدَّ تَعَاهُدًا مِنْهُ عَلَى رَكْعَتَيِ الْفَجْرِ.

On the authority of Aisha رضي الله عنها that she said, “The Prophet ﷺ didn’t preserve any optional prayer more so than the two before Fajr.”

وَفِي لَفْظٍ لِمُسْلِمٍ: ((رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا))

In another version collected by Muslim, “The two (optional prayers) of Fajr are better than the whole Dunya and everything within it.”

بَابُ الْأَذَانِ

Chapter: The Athan

[68]

عن أنس بن مالك قال أَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ، وَيُوتِرَ الْإِقَامَةَ/

On the authority of Anas bin Malik رضي الله عنه that he said, “Bilal رضي الله عنه used to be commanded make the sentences of the Athan in evens and the Iqamah in odds.”

[69]

عن أبي جحيفة - وهب بن عبد الله السُّوَّائِي - قَالَ أَتَيْتُ النَّبِيَّ وَهُوَ فِي قُبَّةٍ لَهُ حَمْرَاءَ مِنْ أَدَمٍ، قَالَ: فَخَرَجَ بِلَالٌ بِوَضُوءٍ، فَمِنْ نَاضِحٍ وَنَائِلٍ، قَالَ: فَخَرَجَ النَّبِيُّ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ، حَتَّى كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ

سَاقِيهِ، قَالَ: فَتَوَضَّأَ وَأَذَّنَ بِلَالٌ. قَالَ: فَجَعَلْتُ أَتَّبِعُ فَأَهْ هَهُنَا وَهَهُنَا، يَقُولُ - يَمِينًا وَشِمَالًا -: حَيَّ عَلَى الصَّلَاةِ؛ حَيَّ عَلَى الْفَلَاحِ، ثُمَّ رَكِزْتُ لَهُ عَنَزَةً، فَتَقَدَّمَ وَصَلَّى الظُّهْرَ وَالْعَصْرَ رَكْعَتَيْنِ. ثُمَّ لَمْ يَزَلْ يُصَلِّي رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ.

On the authority of Abu Juhfah Wahb bin Abdullah as-Suwai'li ؓ that he said, "I went to the Prophet ﷺ whilst he was under a red leather tent when Bilal ؓ came out of it with the left over water of the Wudhoo of the Prophet ﷺ. Some people took some and others had some sprinkled over them. Then the Prophet ﷺ came out and he was wearing a red two-piece suit. It's as if I can see the beauty of his lower legs until now. He then made Wudhoo and Bilal called the Athan. I watched the mouth of Bilal as he moved from right to left as he was saying, 'Come to the Salat. Come to success.' He ﷺ then placed a spear in the ground. He then came forward and led the Dhuhr prayer, praying Two Rak'ah. He then continued to pray two for Dhuhr until he returned to al-Madinah.

[70]

عن عبد الله بن عمر عن رسول الله أنه قال: ((إِنَّ بِلَالَ يُؤَذِّنُ بَلِيلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ))

On the authority of Abdullah bin Umar ؓ that the Messenger of Allah ﷺ said, "Bilal calls the Athan at night, so eat and drink until you hear the Athan of Ibn Umm Maktoom."

[71]

عن أبي سعيد الخدري قال قال رسول الله: ((إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ))

On the authority of Abu Sa'eed al-Khudri ؓ that the Messenger of Allah ﷺ said, "If you hear the call then say as he is saying."

باب استقبال القبلة

Chapter: Facing the Qiblah

[72]

عن ابن عمر أنَّ رَسُولَ اللَّهِ كَانَ يُسَبِّحُ عَلَى ظَهْرِ رَاحِلَتِهِ، حَيْثُ كَانَ وَجْهُهُ، يَوْمِي بِرَأْسِهِ، وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

On the authority of Abdullah bin Umar رضي الله عنه that the Messenger of Allah ﷺ used to pray whilst on his mount, irrespective of what direction he was facing. He used to lower his head (to bow and prostrate). Ibn Umar also used to do the same.

وَفِي رِوَايَةٍ: كَانَ يُوتِرُ عَلَى بَعِيرِهِ.

In another version, “He used to pray the Witr prayer on his mount.”

وَلِمُسْلِمٍ: غَيْرَ أَنَّهُ لَا يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ.

In a version collected by Muslim, “He used pray all his prayers on it except the obligatory ones.”

وَلِلْبُخَارِيِّ: إِلَّا الْفَرَائِضَ.

In a version with al-Bukhaari, “except the obligatory prayers”

[73]

عن ابن عمر قال: بَيْنَمَا النَّاسُ بِقُبَاءَ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ، فَقَالَ: إِنَّ النَّبِيَّ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ: أَنْ يَسْتَقْبِلَ الْقِبْلَةَ، فَاسْتَقْبَلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

On the authority of Abdullah bin Umar رضي الله عنه that he said, “Whilst the people at Quba were performing the Fajr prayer, news came to them. The person said, ‘The Prophet ﷺ has had the Quran revealed tonight and he has been

commanded to face the Qiblah (in Makkah), so change your direction!’ Their faces were facing Sham so they turned around to face the Ka’bah.”

[74]

عن أنس بن سيرين قال: اسْتَقْبَلْنَا أَنَسًا حِينَ قَدِمَ مِنَ الشَّامِ، فَلَقِينَاهُ بِعَيْنِ التَّمْرِ، فَرَأَيْنَاهُ يُصَلِّي عَلَى حِمَارٍ، وَوَجْهُهُ مِنْ ذَا الْجَانِبِ - يَعْنِي عَنْ يَسَارِ الْقِبْلَةِ - فَقُلْتُ: رَأَيْتَكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ؟ فَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ يَفْعَلُهُ مَا فَعَلْتُهُ.

On the authority of Anas bin Sireen رضي الله عنه that he said, “We welcomed Anas رضي الله عنه when he arrived to Sham, meeting him at the Spring of at-Tamr. We saw him praying on his donkey whilst he was facing west, away from the Qiblah. So I asked him, ‘Did we see you praying in a direction that’s not the Qiblah?’ He replied, ‘Had I not seen the Messenger of Allah ﷺ do it then I would not have done it.’”

بَابُ الصُّفُوفِ

Chapter: The Rows

[75]

عن أنس بن مالك قال قال رسول الله ﷺ: ((سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ تَمَامِ الصَّلَاةِ))

On the authority of Anas bin Malik رضي الله عنه that he said that the Messenger of Allah ﷺ said, “Straighten your lines because straightening the rows is from the completion of Salat.”

[76]

عن النعمان بن بشير قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَتَسَوَّنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ))

On the authority of Nu'man bin Bashir رضي الله عنه that he said, "I heard the Messenger of Allah ﷺ said, 'Straighten your rows otherwise Allah may cause you to disunite.'"

وَلِمُسْلِمٍ: كَانَ رَسُولُ اللَّهِ يُسَوِّي صُفُوفَنَا، حَتَّى كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ، حَتَّى رَأَى أَنَّ قَدْ عَقَلْنَا عَنْهُ، ثُمَّ خَرَجَ يَوْمًا فَقَامَ حَتَّى كَادَ أَنْ يُكَبِّرَ، فَرَأَى رَجُلًا بَادِيًا صَدْرُهُ، فَقَالَ: ((عِبَادَ اللَّهِ، لَتَسُونَنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ))

In a version reported by Muslim, "The Messenger of Allah ﷺ used to straighten the lines, to the extent that he would use a stick to do so, until he had no need to use a stick (because they had gotten used to it). One day he came out and saw a man standing ahead of the line so he said, 'Slaves of Allah, Straighten your rows otherwise Allah may cause you to disunite.'"

[77]

عن أنس بن مالك أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ لِبَطْعَامٍ صَنَعَتْهُ لَهُ، فَأَكَلَ مِنْهُ. ثُمَّ قَالَ: ((قُومُوا فَلأُصَلِّيْ لَكُمْ))، قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ، وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

On the authority of Anas bin Malik رضي الله عنه that his grandmother, Mulaykah رضي الله عنها, invited the Messenger of Allah ﷺ for dinner she had prepared. He ate from it and then commanded, "Stand, I shall lead you in prayer." Anas said, "I brought a mat (for him to pray on) which had become black because of its overuse. I sprinkled it with water and the Messenger of Allah ﷺ stood on it and we stood behind him. I stood alongside an orphan behind him. My grandmother stood behind us. He led us in two Rak'ah, then he left."

وَلِمُسْلِمٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى بِهِ وَبِأُمِّهِ أَوْ خَالَتِهِ، قَالَ: فَأَقَامَنِي عَنْ يَمِينِهِ، وَأَقَامَ الْمَرْأَةُ خَلْفَنَا.

In a version collected by Muslim, "The Messenger of Allah ﷺ led them in prayer whilst his mother or maternal aunt was present. He placed me on his right and the women stood behind us."

[78]

وعن ابن عباس قال بَتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِرَأْسِي، فَأَقَامَنِي عَنْ يَمِينِهِ.

On the authority of Abdullah bin Abbas ؓ that he said, “I stayed with my aunt Maymoonah ؓ and the Prophet ﷺ woke up at night to pray. I (joined him and) stood on his left. He took me by my head and placed me on his right.”

بَابُ الْإِمَامَةِ

Chapter: The Imam Leading the Prayers

[79]

عن أبي هريرة عن النبي قال: ((أَمَّا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ، أَنْ يُحَوَّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ . أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ . صُورَةَ حِمَارٍ؟))

On the authority of Abu Hurayrah ؓ that the Prophet ﷺ said: “Does not one of you fear, if he raises his head before the Imam, that Allah may turn his head into the head of a donkey, or that Allah may change his form into the form of a donkey?”

[80]

عن أبي هريرة عن النبي قال: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ»

On the authority of Abu Hurayrah ؓ that the Prophet ﷺ said: “The Imam is only appointed to be followed, so when he says Takbeer, then say Takbeer; when he bows, then bow; when he says ‘Sami’a Allahu Liman Hamidah’, then say ‘Rabana wa Laka al-Hamd’. When he prostrate, then prostrate and if he prays sitting, then all of you pray sitting.”

[81]

عن عائشة قالت صَلَّى رَسُولُ اللَّهِ فِي بَيْتِهِ وَهُوَ شَاكٍ، فَصَلَّى جَالِسًا، وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ: أَنْ اجْلِسُوا فَلَمَّا انْصَرَفَ قَالَ: ((إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ))

On the authority of Aisha رضي الله عنها that she said, the Messenger of Allah ﷺ prayed in his house – or he prayed sitting, she wasn't sure – and people were praying behind him standing. He gestured for them to sit and when he completed his prayer he ﷺ said, "The Imam is only appointed to be followed, so when he bows, then bow; when he lifts from it and says 'Sami'a Allahu Liman Hamidah', then say 'Rabana wa Laka al-Hamd'. If he prays sitting, then all of you pray sitting."

[82]

عن عبد الله بن يزيد الخطمي الأنصاري قال: حَدَّثَنِي الْبَرَاءُ - وَهُوَ غَيْرُ كَذُوبٍ - قَالَ: «كَانَ رَسُولُ اللَّهِ إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ رَسُولُ اللَّهِ سَاجِدًا، ثُمَّ نَقَعَ سُجُودًا بَعْدَهُ»

On the authority of Abdullah bin Yazid al-Khatmi al-Ansari رضي الله عنه that he said, "al-Bara told me – and he is not a liar – that the Messenger of Allah ﷺ used to say when he used to raise from bowing, 'Sami'a Allahu Liman Hamidah' and none would move his back until the Messenger of Allah has fully prostrated; only then they would prostrate after him."

[83]

عن أبي هريرة أن رسول الله قال: ((إِذَا أَمَّنَ الْإِمَامُ فَأَمِنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ))

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, "When the Imam says 'Ameen' then say 'Ameen,' for if a person's saying Ameen coincides with that of the angels, his previous sins will be forgiven."

[84]

عن أبي هريرة أن رسول الله قال: ((إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الضَّعِيفَ، وَالسَّقِيمَ، وَذَا الْحَاجَّةِ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ))

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, "Whoever among you leads the people in prayer, let him make it brief, because among them are the weak, the ill and those who have things they need to do. If you pray alone, then make it as long as you wish."

[85]

عن أبي مسعود الأنصاري البصري قال: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ، فَقَالَ: إِنِّي لِأَتَأَخَّرُ عَنْ صَلَاةِ الصُّبْحِ مِنْ أَجْلِ فُلَانٍ، مِمَّا يُطِيلُ بِنَا فِيهَا، قَالَ: فَمَا رَأَيْتُ النَّبِيَّ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ، فَقَالَ: ((يَا أَيُّهَا النَّاسُ: إِنَّ مِنْكُمْ مُنْفِرِينَ، فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالصَّغِيرَ وَذَا الْحَاجَّةِ))

On the authority of Abu Mas'ood al-Ansari رضي الله عنه that he said that a man came to the Messenger of Allah ﷺ and said, "This morning I was delayed because of the length that such-and-such person made it." He said that he hadn't seen the Prophet ﷺ so angered as he was angered like that before. He then delivered a harsh reminder that day. He ﷺ said, "O people! Some of you are putting others off! If anyone is to lead others in prayer then be light, because there are people praying behind you who are elderly, weak and those who have things to do."

بَابُ صِفَةِ صَلَاةِ النَّبِيِّ

Chapter: Sifah as-Salat an-Nabi

[86]

عن أبي هريرة قال: كَانَ رَسُولُ اللَّهِ إِذَا كَبَّرَ فِي الصَّلَاةِ سَكَتَ هُنَيْهَةً قَبْلَ أَنْ يَقْرَأَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَأْيِ أَنْتَ وَأُمِّي، أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ: أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ

خَطَايَايَ ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا ، كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ ، وَالتَّلَجِ ، وَالْبَرَدِ.

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ used to make Takbir for Salat and would be silent for a while before he recited. So I asked, “O Messenger of Allah, I love you more than my mother and father, I see a period of silence between the Takbir and the recitation, what do you say?” He said, “I say: O Allaah, put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allaah, cleanse me of sin as a white garment is cleansed from filth. O Allaah, wash away my sins with snow and water and hail.”

[87]

عن عائشة ل قالت كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ، وَالْقِرَاءَةِ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ وَكَانَ إِذَا رَكَعَ، لَمْ يُشْخِصْ رَأْسَهُ، وَلَمْ يُصَوِّبْهُ، وَلَكِنْ بَيْنَ ذَلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ، لَمْ يَسْجُدْ، حَتَّى يَسْتَوِيَ قَاعِدًا، وَكَانَ يَقُولُ فِي كُلِّ رَكَعَتَيْنِ التَّحِيَّةَ، وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى، وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ، وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبْعِ، وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ.

On the authority of Aisha رضي الله عنها who said that the Messenger of Allah ﷺ used to open his prayer with Takbir and with the recitation of ‘**Praise be to Allah, the Lord of creation.**’ When he used to make Rukoo’ he would be balanced in it, his head being level with his back, not dipping and not lifted. When he used to stand up from Rukoo’, he never went into prostration until his back was fully upright. When he used to sit up from prostration, he would prostrate again until he has sit upright. After every two units of prayer, he would make the at-Tahiyaat whilst sitting in the Iftirash position – sitting on his left with his right upright. He used to prohibit sitting in the Uqbah position (on ones heels with his hands on his sides) and to lay in prostrate like that of a wild animal. He would then conclude his prayers with the Tasleem.

[88]

عن عبد الله بن عمر أَنَّ النَّبِيَّ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، إِذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ، وَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ، وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

On the authority of Ibn Umar رضي الله عنه that the Prophet ﷺ used to raise his hands to his shoulders when 1) starting the Salat, 2) when making Takbir for the Rukoo 3) when raising from the Rukoo and then would said, ‘Allah hears the one who praises Him, o lord, for you is all praise’ – in a manner done as a before. He wouldn’t raise his hands in Sujood.

[89]

عن ابن عباس قال قال رسول الله: ((أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، عَلَى الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ - وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ))

On the authority of Ibn Abbas رضي الله عنه who said that the Prophet ﷺ said, “I have been commanded to prostrate on seven bones: the forehead” – and he pointed to his nose – “the hands, the feet and the ends of the feet (i.e., toes)”.

[90]

عن أبي هريرة قال كَانَ رَسُولُ اللَّهِ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرُكْعُ، ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ - وَهُوَ قَائِمٌ -: رَبَّنَا وَلَكَ الْحَمْدُ، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ ذَلِكَ فِي صَلَاتِهِ كُلِّهَا حَتَّى يَقْضِيَهَا. وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الثَّانِيَةِ بَعْدَ الْجُلُوسِ .

On the authority of Abu Hurayrah رضي الله عنه who said, when the Iqamah was called, the Messenger of Allah ﷺ used to stand to pray and make Takbir, then he would make Takbir for Rukoo, then he would say, ‘Allah hears the one who praises Him’ as he raises up from Rukoo, then he would say once fully stood, ‘o lord, for you is all praise’. Then he would make Takbir for going down and then Takbir

when raising his head then Takbir when making Sujood (again) and then Takbir when raising (again). This is what he would repeat in every unit until he was finished. He would make Takbir after every two upon completion of his sitting.

[91]

عن مُطَرِّفِ بْنِ عَبْدِ اللَّهِ قَالَ صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ. فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا قَضَى الصَّلَاةَ أَخَذَ بِيَدِي عِمْرَانُ بْنُ حُصَيْنٍ، فَقَالَ: قَدْ ذَكَّرَنِي هَذَا صَلَاةَ مُحَمَّدٍ، أَوْ قَالَ: صَلَّيْنَا بِمَا صَلَاةَ مُحَمَّدٍ.

On the authority of Mutarrif bin Abdullah رضي الله عنه who said, “I prayed behind Ali bin Abi Talib رضي الله عنه whilst I was alongside Imran bin Hussayn رضي الله عنه. When he would prostrate he would make Takbir and again when raising his head. He would make Takbir for getting up after two units. When he finished his Salat Imran bin Hussayn took my hand and said, ‘This Salat reminded me of the way Muhammad ﷺ used to pray’ or he said, ‘This is how Muhammad used to lead us’”.

[92]

عن البراء بن عازب قال رَمَقْتُ الصَّلَاةَ مَعَ مُحَمَّدٍ، فَوَجَدْتُ قِيَامَهُ، فَرُكْعَتَهُ، فَأَعْتَدَالَهُ بَعْدَ رُكُوعِهِ، فَسَجْدَتَهُ، فَجَلَسَتَهُ بَيْنَ السَّجْدَتَيْنِ، فَسَجْدَتَهُ فَجَلَسَتَهُ مَا بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ: قَرِيبًا مِنَ السَّوَاءِ.

On the authority of al-Bara bin Azib رضي الله عنه who said, “I measured the prayer of Muhammad ﷺ and I noticed that his standing, time in Rukoo, standing up from Rukoo, his Sujood, his sitting between Sajdah’s and his final sitting and Taslim; all were of similar lengths.”

وفي رواية البخاري: «مَا خَلَا الْقِيَامَ وَالْقُعُودَ: قَرِيبًا مِنَ السَّوَاءِ»

In a version collected by al-Bukhari, ‘His standing and sitting were very close in duration.’

[93]

عن ثابت البناني عن أنس بن مالك قال إني لا آلو أن أصلي بكم كما كان رسول الله يصلي بنا . قال ثابت: . فكان أنس يصنع شيئاً لا أراكم تصنعونه، كان إذا رفع رأسه من الركوع، انتصب قائماً، حتى يقول القائل: قد نسي، وإذا رفع رأسه من السجدة، مكث، حتى يقول القائل: قد نسي.

On the authority of Thabit al-Bunani رضي الله عنه from Anas bin Malik رضي الله عنه that he said, “I will lead you in prayer just like how I saw the Messenger of Allah ﷺ leading us in prayer.” So Thabit said, “Anas did things that I don’t see you doing – when he used to raise his head from Rukoo he used to stand upright and stayed in that position until it could be said that he’s forgotten (to prostrate). When he used to raise his head from Sajdah, he would rest, until it could be said that he’s forgotten (to prostrate).”

[94]

عن أنس بن مالك قال ما صليت وراء إمام قط أخف صلاة، ولا أتم صلاة من رسول الله.

On the authority of Anas bin Malik رضي الله عنه that he said, “I have not prayed behind any Imam who was light yet complete than the Messenger of Allah ﷺ.”

[95]

عن أبي قلابه - عبد الله بن زيد - الجرمي البصري قال جاءنا مالك بن الحويرث في مسجدنا هذا، فقال: إني لأصلي بكم، وما أريد الصلاة، أصلي كيف رأيت رسول الله يصلي، فقلت لأبي قلابه: كيف كان يصلي؟ قال: مثل صلاة شيخنا هذا، وكان يجلس إذا رفع رأسه من السجود قبل أن ينهض في الركعة الأولى.

On the authority of Abdullah bin Zayd رضي الله عنه from Abu Qilabah رضي الله عنه that he said, “Malik bin al-Huwayrith رضي الله عنه came to our Masjid here and said, ‘I want to lead you in prayer, I want to you lead you in the way I saw the Messenger of Allah ﷺ pray.’” So I asked Abu Qilabah, “How did he pray?” He said, “Just like this man has just prayed, he used to sit after raising his head from Sujood before he would stand.”

[96]

عن عبد الله بن مالك - ابن بُحَيْنَةَ - أَنَّ النَّبِيَّ كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ، حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

On the authority of Abdullah bin Malik bin Buhaynah ؓ that the Prophet ﷺ used to spread his arms out when he prayed, to the extent that the whiteness of his armpits could be seen.

[97]

عن أبي مسلمة - سعيد بن يزيد - قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، أَكَانَ النَّبِيُّ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ.

On the authority of Abu Maslamah ؓ that he said, “I asked Anas bin Malik ؓ whether if the Prophet ﷺ used to pray in his shoes? He said, ‘Yes’.”

[98]

عن أبي قتادة الأنصاري أَنَّ رَسُولَ اللَّهِ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ.

On the authority of Abu Qatadah al-Ansari ؓ that the Messenger of Allah ﷺ used to pray Salat whilst holding Umaamah bin Zaynah bint Rasool-Allah.

[99]

ولأبي العاص بن الربيع بن عبد شمس: فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ حَمَلَهَا.

On the authority of Abu al-As bin ar-Rabi' that he said, ‘When he would make Sujood, he would place her on the ground and when he stood, he would pick her up again.’

[100]

عن أنس بن مالك عن النبي قال: ((اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ))

On the authority of Anas bin Malik ؓ that the Prophet ﷺ said, “Be just in your Sujood and don’t reach out your arms like the laying of a dog.”

باب وجوب الطمأنينة في الركوع والسجود

Chapter: The Obligation of Tranquillity in Sujood and Rukoo

[101]

عن أبي هريرة أَنَّ رَسُولَ اللَّهِ دَخَلَ الْمَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ، فَرَدَّ النَّبِيُّ السَّلَامَ فَقَالَ: ((ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ)). فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ، فَقَالَ رَسُولُ اللَّهِ: ((وَعَلَيْكَ السَّلَامُ))، ثُمَّ قَالَ: ((ارْجِعْ فَصَلِّ. فَإِنَّكَ لَمْ تُصَلِّ)). - ثَلَاثًا - فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَهُ، فَعَلِمَنِي، فَقَالَ: ((إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اُسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا))

On the authority of Abu Hurayrah ؓ that the Prophet ﷺ entered the Masjid and a man came in after him and prayed. He then came to the Prophet ﷺ and greeting him with Salam. The Prophet ﷺ told him, “Go back and pray for you have not prayed.” And he did that three times. Then the man said: “O Messenger of Allah, by the One Who sent you with the truth, I cannot do any better than this, teach me.” The Prophet ﷺ said: “When you stand up to pray say Takbeer then recite whatever you can of Qur’aan. Then bow until you are at ease in bowing, then raise your head until you are standing up straight. Then prostrate until you are at ease in prostration, then sit up until you are sitting up straight and are at ease in sitting. Then prostrate until you are at ease in prostration, then get up until you are standing up straight. Do this throughout your whole prayer.

باب القراءة في الصلاة

Chapter: Recitation in Salat

[102]

عن عبادة بن الصامت أن رسول الله قال: ((لا صلاة لمن لم يقرأ بفاتحة الكتاب))

On the authority of Ubadah bin Samit ؓ that the Messenger of Allah ﷺ said, "There is no prayer for the one who does not recite the opening of the Book."

[103]

عن أبي قتادة الأنصاري قال كان رسول الله يقرأ في الركعتين الأوليين من صلاة الظهر بفاتحة الكتاب وسورتين، يطول في الأولى، ويقصر في الثانية، وفي الركعتين الأخريين بأم الكتاب، وكان يطول في الركعة الأولى في صلاة الصبح، ويقصر في الثانية.

On the authority of Abu Qatadah al-Ansari ؓ that the Messenger of Allah ﷺ used to recite the Fatiha and a Surah in the first two Rak'at of Dhuhr, he would make the first one longer and the second one shorter. Sometimes, we would be able to hear him recite. He used to recite the Fatiha and two Surahs in the Asr prayer, the first one longer and the second one shorter and in the last two just the Umm al-Kitab alone. In the first Rak'ah of the morning prayer he used to make it long and the second Rak'ah shorter.

[104]

عن جبير بن مطعم قال: سمعت النبي يقرأ في المغرب بالطور.

On the authority of Jubayr bin Mut'im ؓ who said, "I heard the Prophet ﷺ recite at-Toor in the Maghrib prayer."

[105]

عن البراء بن عازب أن النبي كان في سفر، فصلّى العشاء الآخرة، فقرأ في إحدى الركعتين به (التين والزيتون) فما سمعت أحداً أحسن صوتاً - أو قراءةً - منه .

On the authority of al-Bara bin Azib that when the Prophet ﷺ used to travel and he would recite (the Quran) in the second Isha, (and) in one of the Rak'at he

recited “**Wat-Teen wa az-Zaytoon**”; I have never heard a more beautiful voice then his.

[106]

عن عائشة أَنَّ رَسُولَ اللَّهِ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ. فَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ، فَيَخْتِمُ بِهِ (قُلْ هُوَ اللَّهُ أَحَدٌ) فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ. فَقَالَ: ((سَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟)) فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ، فَأَنَا أَحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ رَسُولُ اللَّهِ: ((أَخْبِرُوهُ: أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ))

On the authority of Aisha رضي الله عنها that the Prophet ﷺ sent a man on an expedition and he used to recite in every prayer – “**Qul Huwa Allahu Ahad**” – so when we returned we told the Messenger of Allah ﷺ about this and he said, “Ask him, why does he do this?” They asked and he replied, “Because in it is the description of ar-Rahman, Glorified and Exalted, so I like to recite it.” So the Messenger of Allah ﷺ said, “Inform him that Allah, the Most High, loves him.”

[107]

عن جابر أَنَّ النَّبِيَّ قَالَ لِمُعَاذٍ: ((فَلَوْلَا صَلَّيْتُ بِهِ سَبِّحَ اسْمَ رَبِّكَ الْأَعْلَى، وَالشَّمْسِ وَضُحَاهَا، وَاللَّيْلِ إِذَا يَغْشَى؟ فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ، وَالضَّعِيفُ، وَذُو الْحَاجَةِ))

On the authority of Jabir رضي الله عنه that the Prophet ﷺ told Mu’adh, “Had you recited – “**Subbihisma Rabika al-Ala**” – or – “**Was-Shams wa Duhaha**” - or – “**Wa Layli itha Yaghsha**”? There are people behind you who are elderly, weak and have things to do.”

بَابُ تَرْكِ الْجَهْرِ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter: Abandoning the Basmallah

[108]

عن أنسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ، وَأَبَا بَكْرٍ، وَعُمَرَ: كَانُوا يَفْتَسِحُونَ الصَّلَاةَ بِـ (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ).

On the authority of Anas bin Malik ؓ that the Prophet ﷺ, Abu Bakr and Umar ؓ used to begin the prayer with “**Alhumdu Lil Allahi Rab al-Alamin**”.

وَفِي رِوَايَةٍ: «صَلَّيْتُ مَعَ أَبِي بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ».

In another version reported by Muslim, “I prayed behind the Prophet ﷺ, Abu Bakr, Umar and Uthman ؓ and I did not hear any of them recite “**Bismillah ar-Rahman ar-Raheem**.”

[109]

وَمُسْلِمٌ: صَلَّيْتُ خَلْفَ النَّبِيِّ، وَأَبِي بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، فَكَانُوا يَسْتَفْتِحُونَ الصَّلَاةَ بِ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا يَذْكُرُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ قِرَاءَةٍ، وَلَا فِي آخِرِهَا.

109 – In a version collected by Muslim, “I prayed behind the Prophet ﷺ, Abu Bakr, Umar and Uthman ؓ and they used to begin their prayer with “**Alhumdu Lil Allahi Rab al-Alamin**” and they did not mention “**Bismillah ar-Rahman ar-Raheem**” in the beginning or at the end of their recitation”

بَابُ سُجُودِ السَّهْوِ

Chapter: Sujood as-Sahw

[110]

عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ إِحْدَى صَلَاتِي الْعِشِيِّ - قَالَ ابْنُ سِيرِينَ: وَسَمَّاهَا أَبُو هُرَيْرَةَ، وَلَكِنْ نَسِيتُ أَنَا - قَالَ: فَصَلَّى بِنَا رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، فَقَامَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي الْمَسْجِدِ، فَاتَّكَأَ عَلَيْهَا كَأَنَّهُ غَضْبَانٌ، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى، وَشَبَّكَ بَيْنَ أَصَابِعِهِ، وَوَضَعَ خَدَهُ الْأَيْمَنَ عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى، وَخَرَجَتِ السَّرْعَانُ مِنَ أَبْوَابِ الْمَسْجِدِ، فَقَالُوا: قُصِرَتِ الصَّلَاةُ؟ وَفِي الْقَوْمِ أَبُو بَكْرٍ، وَعُمَرُ - فَهَابَا أَنْ يُكَلِّمَاهُ - وَفِي الْقَوْمِ رَجُلٌ فِي يَدَيْهِ طُولٌ، يُقَالُ لَهُ: ذُو الْيَدَيْنِ -

قَالَ: يَا رَسُولَ اللَّهِ، أَنْسَيْتَ أَمْ قُصِرَتِ الصَّلَاةُ؟ قَالَ: ((لَمْ أَنْسَ وَلَمْ تُقْصِرْ)). فَقَالَ: ((أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟)) قَالُوا: نَعَمْ، فَتَقَدَّمَ فَصَلَّى مَا تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ، أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ، أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، فَرُبَّمَا سَأَلُوهُ، ثُمَّ سَلَّمَ؟ قَالَ: **فَنَبِئْتُ: أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: ثُمَّ سَلَّمَ.**

On the authority of Muhammad bin Seereen رضي الله عنه, from Abu Hurayrah رضي الله عنه, who said the Messenger of Allaah ﷺ led us in one of the afternoon prayers, either Zuhr or 'Asr, and he said the tasleem after two rak'ahs. Then he went to a plank in the qiblah of the mosque and leaned against it, looking angry. Among the people were Abu Bakr and 'Umar رضي الله عنهما, but they were too afraid to speak. The people left quickly, saying that the prayer had been shortened. Then Dhu'l-Yadayn stood up and said: O Messenger of Allaah, has the prayer been shortened or did you forget? The Prophet ﷺ looked to his right and his left, then he said: "What did Dhu'l-Yadayn say?" They said: "He is right, you only prayed two rak'ahs." So he prayed two more rak'ahs and said the tasleem, then he said takbeer and prostrated, then he said takbeer and sat up, then he said takbeer and prostrated, then he said takbeer and sat up.

It was narrated that 'Imraan ibn Husayn said: Then he said the tasleem.

[111]

عن عبد الله بن بجنة - وكان من أصحاب النبي - أَنَّ النَّبِيَّ صَلَّى بِهِمُ الظُّهْرَ، فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ، وَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، حَتَّى إِذَا قَضَى الصَّلَاةَ، وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ، كَبَّرَ - وَهُوَ جَالِسٌ - فَسَجَدَ سَجْدَتَيْنِ، قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ.

On the authority of Abdullah bin Buhaynah رضي الله عنه that the Prophet ﷺ led them in praying Zuhr, then he stood up after the first two rak'ahs and did not sit, and the people got up with him. When he had finished the prayer and the people were waiting for him to say the tasleem, he said takbeer whilst sitting and prostrated twice before saying the salaam, then he said the salaam.

بَابُ الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي

Chapter: Walking In front of the Praying Person

[112]

عن أبي جُهَيْم - عبد الله بن الحارث بن الصمة الأنصاري - قال: قَالَ رَسُولُ اللَّهِ: ((لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ - مِنَ الْإِثْمِ - لَكَانَ، أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ. قَالَ أَبُو النَّضْرِ: لَا أَذْرِي أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً.))

On the authority of Abu Juhaym bin al-Harith bin as-Simmah al-Ansari ؓ that the Messenger of Allah ﷺ said, “If the one who passes in front of one who is praying knew what (sin) he incurs, he would realize that waiting for forty is better than passing in front of him.” The narrator, Abu'l-Nadr, said: “I do not know whether he said forty days or months or years.”

[113]

عن أبي سعيد الخدري قال: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: ((إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيُدْفَعْهُ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ))

On the authority of Abu Sa'id al-Khudri ؓ that he said, “I heard the Messenger of Allah ﷺ say, ‘If one of you prays facing towards something that is screening him from the people, and someone wants to pass in front of him, let him push him away, and if he insists then let him fight him, for he is a devil.’”

[114]

عن عبد الله بن عباس قال: أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَتَانِ - وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْاِخْتِلَامَ - وَرَسُولُ اللَّهِ يُصَلِّي بِالنَّاسِ بِمَنْىَ إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، فَانْزَلْتُ فَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ.

On the authority of Abdullah ibn ‘Abbas ؓ who said, “Once I came riding a female donkey and had (just) attained the age of puberty. The Messenger of Allah ﷺ praying at Mina, and there was no wall in front of him. I passed in front of part of the row while they were praying. Then I let the donkey loose to graze and joined the row, and nobody objected to it.”

[115]

عن عائشة قالت كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ، وَرِجْلَايَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلِي، وَإِذَا قَامَ بَسَطْتُهُمَا، قَالَتْ: وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

On the authority of Aisha ؓ who said: “I used to sleep in front of the Messenger of Allah ﷺ, and my legs were in front of him when he prayed. When he did Sujood, he would poke me and I would move my legs out of the way, and when he stood up I would stretch them out again. The houses in those days did not have lamps.”

بَابُ جَامِعٍ

Chapter: Miscellaneous Rulings

[116]

عن أبي قتادة - الحارث بن ربيعي - الأنصاري قال قال رسول: ((إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ))

On the authority of Abu Qatadah bin Rabi’ al-Ansari ؓ that the Messenger of Allah ﷺ said, “If anyone of you enter the Masjid then do not sit down until he has prayed two Rak’at.”

[117]

عن زيد بن أرقم قال كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ، يُكَلِّمُ الرَّجُلُ مَنْ صَاحِبُهُ، وَهُوَ إِلَى جَنْبِهِ فِي الصَّلَاةِ، حَتَّى نَزَلَتْ ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾، فَأُمِرْنَا بِالسُّكُوتِ وَهَيْئًا عَنِ الْكَلَامِ.

On the authority of Zayd ibn al-Arqam ؓ who said, “We used to speak during the prayer, a person would speak to the person to his side during the prayer. This was until – “...**stand before Allah with obedience...**” was revealed. We were then ordered to remain silent and forbidden to speak.”

[118]

عن عبد الله بن عمر، وأبي هريرة عن رسول الله أنه قال: ((إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ. فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ))

On the authority of Abdullah bin Umar and Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, “If the weather is hot then delay the prayer until it cools down, because the heat is from the breathes of the hellfire.”

[119]

عن أنس بن مالك قال قال رسول الله: ((مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ، وَتِلَا قَوْلِهِ تَعَالَى: ﴿أَقِمِ الصَّلَاةَ لِذِكْرِي﴾)).

On the authority of Anas bin Malik ؓ that the Messenger of Allah ﷺ said, “Whoever forgets a prayer or sleeps and misses it, the expiation for that is to pray it when he remembers.”

ولمسلم ((مَنْ نَسِيَ صَلَاةً، أَوْ نَامَ عَنْهَا، فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا)).

In a version collected by Muslim, “Whoever slept or overslept or forgot about a prayer then there is no expiation except to pray it when he remembers.”

[120]

عن جابر بن عبد الله أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ الْعِشَاءَ الْآخِرَةَ، ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ، فَيُصَلِّي بِهِمْ تِلْكَ الصَّلَاةَ.

On the authority of Jabir bin Abdullah ؓ that Mu'aadh ؓ used to pray 'Isha' with the Prophet ﷺ then he would go and lead his people in prayer.

[121]

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ فِي شِدَّةِ الْحَرِّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ جَبْهَتَهُ مِنَ الْأَرْضِ، بَسَطَ ثَوْبَهُ، فَسَجَدَ عَلَيْهِ.

On the authority of Anas bin Malik ؓ who said, "We used to pray with the Messenger of Allah ﷺ when it was extremely hot. We were not able to place our foreheads on the ground so we would spread our garment out and prostrate on top of it."

[122]

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ: ((لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوبِ الْوَاحِدِ، لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ))

On the authority of Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, "None of you should pray in one garment that has nothing on his shoulders connected to it."

[123]

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ قَالَ: ((مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا، فَلْيَعْتَزِلْنَا - أَوْ لْيَعْتَزِلْ مَسْجِدَنَا - وَلْيَقْعُدْ فِي بَيْتِهِ))، وَأُتِيَ بِقَدْرِ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِجًا. فَسَأَلَ عَنْهَا؟ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ: ((قَرَّبُوهَا)) - إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ - فَلَمَّا رَأَاهُ كَرِهَ أَكْلَهَا، قَالَ: «كُلْ، فَإِنِّي أَنَا جِي مَن لَا تُنَاجِي»

On the authority of Jabir bin Abdullah رضي الله عنه that the Prophet ﷺ said, “Whoever has eaten onions, garlic or leeks, let him not come near our mosque. Let him stay at home.” The Prophet ﷺ was then brought a pot with vegetables in it and he found in it some leek. He asked about it and they told him about it and then he said, “Eat it (i.e. it is permissible to do so).” When he smelt its odour he said, “Eat it, but I speak to the One who you do not speak to.”

[124]

عَنْ جَابِرِ بْنِ النَّبِيِّ قَالَ: ((مَنْ أَكَلَ الْبَصَلَ أَوْ الثُّومَ أَوْ الْكَرَّاثَ، فَلَا يَقْرُبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ))

On the authority of Jabir bin Abdullah رضي الله عنه that the Messenger of Allah ﷺ said, “Whoever has eaten onions, garlic or leeks, let him not come near our mosque, for the angels are offended by that which offends the sons of Adam.”

بَابُ التَّشْهَدِ

Chapter: at-Tashahud

[125]

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ التَّشْهَدَ - كَفِّي بَيْنَ كَفْيَيْهِ - كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ: لَتَحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

On the authority of Abdullah bin Mas'ood رضي الله عنه that the Messenger of Allah ﷺ taught me the Tashahud, with my palms between his, teaching it to me like it was a Surah from the Quran: “All praises, prayers and good words are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah). For if you say that it will reach every righteous slave in the heavens and on earth. I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger).”

[126]

. وَفِي لَفْظٍ: إِذَا قَعَدَ أَحَدُكُمْ لِلصَّلَاةِ، فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ - وَذَكَرُهُ، وَفِيهِ - : فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ، فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ - وَفِيهِ - فَلْيَتَخَيَّرْ مِنَ الْمَسْأَلَةِ مَا شَاءَ.

In another narration, “If you do this then you would have sent greetings on every pious slave in the heavens and the earths. Then let him supplicate for whatever he wants.”

[127]

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: لَقِيتُ كَعْبُ بْنَ عُجْرَةَ، فَقَالَ: أَلَا أُهْدِي لَكَ هَدِيَّةً؟ إِنَّ النَّبِيَّ خَرَجَ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّيْ عَلَيْكَ؟ فَقَالَ: قُولُوا: ((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ))

On the authority of Abdur-Rahman bin Abi Laylah ؓ that I met K'ab bin 'Ujrah ؓ and he said, “Shall I give you a gift? The Prophet ﷺ came out and we asked, ‘O Messenger of Allah, you have taught us on how to greet you but how do we send blessings upon you?’ He said: ‘O Allaah, send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon the family of Ibraaheem, You are indeed Praiseworthy, Most Glorious.’”

[128]

. عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو فِي صَلَاتِهِ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ))

On the authority of Abu Hurayrah ؓ who said that the Messenger of Allah ﷺ used to supplicate: “O Allah, I seek refuge in you from the punishment of the grave, the punishment of the fire, the trials of life and death, and from the evil of the Dajjaal.”

وفي لفظ لمسلم: ((إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ. يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ - ثُمَّ ذَكَرَ نَحْوَهُ))

In a version reported by Muslim, “When any one of you has finished the last tashahhud, let him seek refuge with Allaah from four things and say: ‘O Allaah, I seek refuge with You from the torment of Hell and from the torment of the grave and from the trials of life and death and from the evil of the trial of the Dajjaal.’”

[129]

قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

On the authority of Abdullah bin Amr bin As ؓ that Abu Bakr as-Siddiq ؓ said, “The Messenger of Allah ﷺ taught me of a Dua to recite in my Salat. He said, ‘Say: O Allah! I have oppressed myself a lot, and none can forgive sins except you, so forgive me with a forgiveness from Yourself, and have mercy on me. Surely, you al-Ghafoor and ar-Raheem.’”

[130]

عَنْ عَائِشَةَ قَالَتْ: مَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً - بَعْدَ أَنْ نَزَلَتْ عَلَيْهِ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ - إِلَّا يَقُولُ فِيهَا ((سبحانك اللهم وبحمدك اللهم اغفر لي)).

On the authority of Aisha ؓ that she said, “The Messenger of Allah ﷺ didn’t pray a prayer after the revelation of - Itha Jaa an-Nasr Allah wal Fath – except that he used to say in his prayers: ‘Glorified are you our lord, praise be to you, o Allah forgive me.’”

سبحانك اللهم وبحمدك اللهم اغفر لي

In another version, “The Messenger of Allah (peace and blessings of Allah be upon him) used to be extensive in saying in his Rukoo and Sujood:

باب الوتر

Chapter: al-Witr

[131]

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ - وَهُوَ عَلَى الْمِنْبَرِ - مَا تَرَى فِي صَلَاةِ اللَّيْلِ؟ قَالَ: ((مَثْنَى، مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ: صَلَّى وَاحِدَةً، فَأَوْتَرْتُ لَهُ مَا صَلَّى))، وَأَنَّهُ كَانَ يَقُولُ: ((اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا.))

On the authority of Abdullah bin ‘Umar رضي الله عنه that a man asked the Prophet ﷺ – whilst he was on the Mimbar – “How should we perform the night prayer?” He said, “Two by two and if you fear morning is close then pray one; this will be the Witr for all of what you prayed” He used to say, “Make your last prayer during the night, the Witr.”

[133]

عَنْ عَائِشَةَ قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ، مِنْ أَوَّلِ اللَّيْلِ، وَأَوْسَطِهِ، وَآخِرِهِ. فَانْتَهَى وَتَرُهُ إِلَى السَّحَرِ.

On the authority of Aisha رضي الله عنها that she said, “The Messenger of Allah ﷺ used to perform the Witr every night; sometimes from the beginning, sometimes from the middle and sometimes from the last part – and he used to finish it always with the Witr in the last part of the night.”

[134]

عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، يُوتِرُ مِنْ ذَلِكَ بِخَمْسٍ، لَا يَجْلِسُ فِي شَيْءٍ إِلَّا فِي آخِرِهَا.

On the authority of Aisha رضي الله عنها that she said, “The Messenger of Allah ﷺ used to perform thirteen Rak’at every night; from them five being Witr – he wouldn’t sit except at the end of it.

باب الذكر عقب الصلاة

Chapter: Dhikr Made After Salat

[134]

عن عبد الله بن عباس أَنَّ رَفَعَ الصَّوْتِ بِالذِّكْرِ - حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ - كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ. قَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ، إِذَا سَمِعْتُهُ.

On the authority of Abdullah bin Abbas رضي الله عنه people would raise their voices in Dhikr, once the congregation had finished their obligatory prayers, during the time of the Messenger of Allah ﷺ.” Abdullah bin Abbas رضي الله عنه said, “I used to know when the prayer was over by it, I used to be able to hear it.”

وفي لفظٍ،: مَا كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ إِلَّا بِالتَّكْبِيرِ.

In another version, “We used to know that the Messenger of Allah ﷺ had finished his prayer by his Takbir.”

[135]

عن وَرَّادٍ مَوْلَى الْمُغَيَّرَةِ بْنِ شُعْبَةَ قَالَ: أَمْلَى عَلَيَّ الْمُغَيَّرَةُ بْنُ شُعْبَةَ فِي كِتَابٍ إِلَى مُعَاوِيَةَ، أَنَّ النَّبِيَّ كَانَ يَقُولُ فِي ذُبْرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ ، وَلَا مَعْطِيَ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ)) ثُمَّ وَفَدْتُ بَعْدَ ذَلِكَ عَلَى مُعَاوِيَةَ فَسَمِعْتُهُ يَأْمُرُ النَّاسَ بِذَلِكَ.

On the authority of Warrad, the servant of al-Mughayrah bin Shu’bah رضي الله عنه, that he said, “Al-Mughayrah wrote a letter to Mu’awiyah saying: The Prophet ﷺ used to say at the end of every obligatory prayer: “There is no god but Allah Alone, with no partner or associate His is the sovereignty and to Him be praise, and He is Able to do all things. O Allah, none can withhold what You give and none can give what You withhold, and no wealth or majesty can benefit anyone for from You is all wealth and majesty.” After receiving this, Mu’waiyyah رضي الله عنه ordered the people to make this Dhikr.

وفي لفظ: كَانَ يَنْهَى عَنْ قِيلٍ وَقَالَ، وَإِضَاعَةِ الْمَالِ، وَكَثْرَةِ السُّؤَالِ، وَكَانَ يَنْهَى عَنْ عُقُوقِ الْأُمَّهَاتِ،
وَوَادِ الْبَنَاتِ، وَمَنْعِ وَهَاتِ.

In another version, “He used to prohibited gossiping, asking too many questions; and he used to prohibited being disobedient to ones mothers, burying daughters alive; and he used to prohibit us from asking what we have no right to.”

[136]

عن سُمَيٍّ - مولى أبي بكر بن عبدالرحمن بن الحارث بن هشام - عن أبي صالح السَّمَّانِ، عن أبي هريرة أَنَّ
فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ، فَقَالُوا: يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالدرَجَاتِ الْعُلَا، وَالنَّعِيمِ
الْمُقِيمِ، فَقَالَ: وَمَا ذَاكَ؟ قَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ،
وَيُعْتِقُونَ وَلَا نُعْتِقُ، فَقَالَ رَسُولُ اللَّهِ: ((أَفَلَا أَعَلِّمُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ، وَتَسْبِقُونَ مَنْ بَعْدَكُمْ،
وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ، إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ؟)) قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ، قَالَ:
((تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ ذُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً)). قال أبو صالح: فرجع فقراء المهاجرين
إلى رسول الله. فقالوا: يا رسول الله، سَمِعَ إِخْوَانُنَا أَهْلَ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ؟ فَقَالَ رَسُولُ اللَّهِ:
((ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ)).

On the authority of Sumayy, the servant of Abu Bakr bin Abdur-Rahman bin al-Harith that he heard Abu Saaleh as-Samman from Abu Hurayrah ؓ that some poor people came to the Messenger of Allah ﷺ and asked, “O Messenger of Allah, the rich ones have ran away with the rewards and the highest station and reward in the hereafter.” He asked, “How?” They said, “They pray like us and they fast like but they give in charity whereas we don’t, they free slaves whereas we can’t.” He said, “Has not Allaah given you things with which you can give charity? Make Tasbeeh, make Takbeer, make Tahmeed thirty-three times after every obligatory prayer.” Abu Saaleh said, “The poor from the Muhaijroon went back and said, “Our rich brothers have heard your advice and they did the same.” He said, “That is a bounty that Allah gives to whomever He wills.”

قال سُمَيُّ: فحدثتُ بعض أهلي بهذا الحديث، فقال: وَهَمْتُ، إنما قال: ((تُسَبِّحُ الله ثلاثاً وثلاثين، وتحمَدُ الله ثلاثاً وثلاثين، وتكبر الله ثلاثاً وثلاثين)).

Sumayy said, “I informed some of my family of this Hadith and when I did so I doubted – I think he said, “Make Tasbeeh thirty-three times, Make Tamheed thirty-three times and Make Takbeer thirty-three times.”

فرجعتُ إلى أبي صالح، فذكرتُ له ذلك فأخذَ بيدي، فقال: ((قل: الله أكبر، وسبحان الله، والحمد لله، الله أكبر وسبحان الله والحمد لله حتى تبلغ من جميعهنَّ، ثلاثاً وثلاثين))

So I went back to Abu Saaleh and told him about my doubt. He said, “Make Tasbeeh, Tamheed and Takbeer individually until it reaches thirty-three times each.”

[137]

عن عائشة ل أَنَّ النَّبِيَّ صَلَّى فِي حَمِيصَةٍ لَهَا أَعْلَامٌ. فَنَظَرَ إِلَى أَعْلَامِهَا نَظْرَةً. فَلَمَّا انْصَرَفَ قَالَ: ((اذهَبُوا بِحَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ، وَانْتُونِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمٍ. فَإِنَّهَا أَلْهَتْني أَنفًا عَنْ صَلَاتِي))

On the authority of Aisha رضي الله عنها that the Prophet ﷺ prayed in a shirt which had a pattern on it, so this distracted him in the prayer and he kept looking at it. So when he finished he said, “Take this shirt back to Abu Jahl and for him to swap it with a woollen garment of his, because this one has distracted me in my prayer that I just prayed.”

باب الجمع بين الصلاتين في السفر

Chapter: Combining Prayers Whilst Travelling

[138]

عن عبد الله بن عباس قَالَ: كَانَ رَسُولُ اللَّهِ يَجْمَعُ فِي السَّفَرِ بَيْنَ صَلَاةِ الظُّهْرِ وَالْعَصْرِ، إِذَا كَانَ عَلَى ظَهْرِ سَيْرٍ، وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

On the authority of Abdullah bin Abbas ؓ that the Messenger of Allah ﷺ used to combine the Dhuhr and Asr prayers whilst travelling, whilst en route. He used to combine the Maghrib and the Isha prayers.

باب قصر الصلاة في السفر

Chapter: Shortening the Prayers Whilst Travelling

[139]

عن عبد الله بن عمر قال: صَحِبْتُ رَسُولَ اللَّهِ، فَكَانَ لَا يَزِيدُ فِي السَّفَرِ عَلَى رَكْعَتَيْنِ، وَأَبَا بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ كَذَلِكَ.

On the authority of Abdullah bin ‘Umar bin al-Khattab ؓ that I accompanied the Messenger of Allah ﷺ in a journey and he didn’t increase in his prayers more than two Rak’ah. Abu Bakr, Umar and Uthman did the same.

باب الجمعة

Chapter: The Jumu’ah

[140]

عن عبد الله بن عمر أن رسول الله قال: ((مَنْ جَاءَ مِنْكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ))

On the authority of Abdullah bin ‘Umar bin al-Khattab ؓ that the Messenger of Allah ﷺ said, “Whoever comes to the Jumu’ah then he must have a bath.”

[141]

عن عبد الله بن عمر قال كَانَ رَسُولُ اللَّهِ يَخْطُبُ خُطْبَتَيْنِ، وَهُوَ قَائِمٌ، يَفْصِلُ بَيْنَهُمَا بِجُلُوسٍ.

On the authority of Abdullah bin ‘Umar bin al-Khattab ؓ that the Messenger of Allah ﷺ used to deliver the Khutbah in two parts, he used to stand and would separate them both by sitting.

[142]

عن جابر بن عبد الله قال: جاء رجلٌ والنبيُّ يخطُبُ الناسَ يومَ الجمعةِ، فقال: ((صَلَّيْتَ يَا فُلَانُ؟))
قال: لا، قال: ((قُمْ فَارْكَعْ رَكْعَتَيْنِ))

On the authority of Jabir bin Abdullah ؓ that the Prophet ﷺ used to deliver the Khutbah on the Day of Jumu'ah. He once saw a man and asked, "Have you prayed?" He said, "No", so he said, "Stand and pray to Rak'ah."

وفي رواية ((فَصَلِّ رَكْعَتَيْنِ))

In another version, "So pray two Rak'ah"

[143]

عن أبي هريرة أن النبيَّ قال: ((إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ - يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ - فَقَدْ لَغَوْتَ))

On the authority of Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, "If you say to another, "Be quiet" whilst the Imam is delivering the Friday Khutbah, then you have nullified."

[144]

عن سهل بن سعد الساعدي أَنَّ رَجُلًا تَمَارَوْا فِي مَنبَرِ رَسُولِ اللَّهِ، مِنْ أَيِّ عُودٍ هُوَ؟ فَقَالَ سَهْلٌ: مِنْ طَرْفَاءِ الْغَابَةِ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ قَامَ عَلَيْهِ، فَكَبَّرَ، وَكَبَّرَ النَّاسُ وَرَاءَهُ، وَهُوَ عَلَى الْمَنْبَرِ، ثُمَّ رَكَعَ، فَنَزَلَ الْقَهْقَرَى، حَتَّى سَجَدَ فِي أَصْلِ الْمَنْبَرِ، ثُمَّ عَادَ حَتَّى فَرَّغَ مِنْ آخِرِ صَلَاتِهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: ((يَا أَيُّهَا النَّاسُ، إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُّوا بِي، وَلِتَعَلَّمُوا صَلَاتِي)).

On the authority of Sahl bin Sa'd as-Sa'idee ؓ that people differed as to what wood was used to make the Mimbar (pulpit) of the Messenger of Allah ﷺ. So Sahl said, "From the wood from the Tamarisk tree. I saw the Messenger of Allah stand on it, make Takbeer on it so the people made Takbeer behind him – whilst he was on the Mimbar. Then he bowed and then stepped down until he

made Sujood (prostrated) at the foot of the Mimbar. Then he returned and ascended until he completed his Salat. Then he turned to the people and said, “O people! I have done this so that you can follow me and so that you can learn my Salat.”

وفي لفظٍ ((فصلى وهو عليها، ثم كبر عليها، ثم ركع وهو عليها، ثم نزل القهقري))

In another wording (collected by both al-Bukhaari and Muslim), “So he prayed on it and he made Takbeer, then he bowed whilst standing on it and then he stepped down (to perform Sujood).”

[145]

عن أبي هريرة أن رسول الله قال: ((مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى، فَكَأَنَّمَا قَرَّبَ بَدَنَهُ وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ))

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, “Whoever has a bath for the day of Jumu’ah then goes to the Masjid early; the one who comes earliest is like who sacrificed a camel, then those who come after him (in order of their coming) are like one who sacrificed a cow, then one who sacrificed a horned ram, then one who sacrificed a chicken, then like one who offered an egg. Then when the Imaam sits down the Angels close their books and come to listen to the Dhikr.”

[146]

عن سلمة بن الأكوع - وكان من أصحاب الشجرة - قال: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْجُمُعَةِ، ثُمَّ نَنْصَرِفُ، وَلَيْسَ لِلْحَيَّاتِ ظِلٌّ نَسْتِظِلُّ بِهِ.

On the authority of Salamah bin al-Akwa’ رضي الله عنه who was from the people of the Masjid of the Trees – said, “The Messenger of Allah ﷺ used to lead us in Jumuah; then leave, during which there would still be no shadow for us to take shade in.

وفي لفظ: كُنَّا نُجْمَعُ مَعَ رَسُولِ اللَّهِ إِذَا زَالَتِ الشَّمْسُ، ثُمَّ نَرْجِعُ فَنَتَّبِعُ النَّبِيَّ.

In another version, “We used to pray with the Messenger of Allah ﷺ and the sun would be at its zenith then go home and seek shade.”

[147]

عن أبي هريرة قال: كَانَ النَّبِيُّ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ (الْمُتَنَزِّلُ) السَّجْدَةَ وَ(هَلْ أَتَى عَلَى الْإِنْسَانِ).

On the authority of Abu Hurayrah ؓ who said, “The Prophet ﷺ used to recite on the Friday for the Fajr prayers “*Alif, Laam, Meem, Tanzeel*” and “*Hal Atak ala al-Insaan.*”

باب العيدين

Chapter: The Two Eids

[148]

عن عبد الله بن عمر ب قال: كَانَ النَّبِيُّ، وَأَبُو بَكْرٍ، وَعُمَرُ، يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

On the authority of Ibn Umar ؓ that the Prophet ﷺ, Abu Bakr and Umar used to pray the Eid Salat before the Khutbah.

[149]

عن البراء بن عازب قال: خَطَبَنَا النَّبِيُّ يَوْمَ الْأَضْحَى بَعْدَ الصَّلَاةِ، فَقَالَ: ((مَنْ صَلَّى صَلَاتِنَا وَنَسَكَ نُسْكَنَا فَقَدْ أَصَابَ النَّسْكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَلَا نُسْكَ لَهُ))، فَقَالَ أَبُو بُرْدَةَ بْنُ نِيَارٍ - خَالُ الْبَرَاءِ بْنِ عَازِبٍ - : يَا رَسُولَ اللَّهِ إِنِّي نَسَكْتُ شَاتِي قَبْلَ الصَّلَاةِ، وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلِ وَشُرْبٍ، وَأَحْبَبْتُ أَنْ تَكُونَ شَاتِي أَوَّلَ مَا يُذْبَحُ فِي بَيْتِي، فَذَبَحْتُ شَاتِي، وَتَغَدَّيْتُ قَبْلَ أَنْ آتِيَ الصَّلَاةَ. فَقَالَ:

((شَأْنُكَ شَأْنُ حَمٍّ)). قَالَ: يَا رَسُولَ اللَّهِ فَإِنَّ عِنْدَنَا عِنَاقًا لَنَا جَذَعَةً، هِيَ أَحَبُّ إِلَيْنَا مِنْ شَاتَيْنِ، أَفَتُجْزِي عَنِّي؟ قَالَ: ((نَعَمْ، وَلَنْ تُجْزِيَ عَنْ أَحَدٍ بَعْدَكَ))

On the authority of al-Bara bin ‘Azib ؓ who said, “The Prophet ﷺ gave us a Khutbah on the day of al-Adha after the Salat and said, “Whoever prays our prayer and then does our slaughtering then he has done the rituals correctly; and whoever has slaughtered before the Salat then there are no rituals for him.” So Abu Burdah bin Niyar, the maternal uncle of the al-Bara bin ‘Azib said, “O Messenger of Allah ﷺ, I have slaughtered my sheep before the Salat, and I know today is a day of eating and drinking. I wanted to slaughter my sheep so that I would be the first to slaughter, so I slaughtered it and we ate from it before I came to pray. So he said, “Your sheep is a sheep for meat (i.e., not a sacrifice).” He said: “O Messenger of Allaah, I have a young goat, I have a jadha’ah which is better than two musinnaahs – shall I sacrifice it?” The Prophet ﷺ said: “Sacrifice it, but that will not be valid for anyone but you.”

[150]

عن جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ: صَلَّى رَسُولُ اللَّهِ يَوْمَ النَّحْرِ، ثُمَّ خَطَبَ، ثُمَّ ذَبَحَ، وَقَالَ: ((مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ، فَلْيَذْبَحْ أُخْرَى مَكَانَهَا، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللَّهِ))

On the authority of Jundub ibn Abdullah ؓ said, “The Prophet ﷺ led us in prayer on the Day of Nahr, then he delivered a Khutbah, then he slaughtered and said, “Whoever slaughtered (his sacrifice) before the prayer, let him slaughter a sheep in place of it, and whoever has not yet slaughtered (his sacrifice), let him do so in the name of Allah.”

[151]

عن جَابِرٍ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ الصَّلَاةَ يَوْمَ الْعِيدِ، فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ بِلاَ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ قَامَ مُتَوَكِّئًا عَلَى بِلَالٍ، فَأَمَرَ بِتَقْوَى اللَّهِ تَعَالَى، وَحَثَّ عَلَى طَاعَتِهِ؛ وَوَعِظَ النَّاسَ وَذَكَرَهُمْ، ثُمَّ مَضَى حَتَّى أَتَى النِّسَاءَ فَوَعِظَهُنَّ وَذَكَرَهُنَّ، فَقَالَ: ((يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنَّكُمْ أَكْثَرُ حَطَبِ جَهَنَّمَ ((فَقَامَتِ امْرَأَةٌ مِنْ سِطَةِ النِّسَاءِ، سَفَعَاءُ الْحَدِيثِ، فَقَالَتْ: لَمْ يَأْخُذْ بِرَسُولِ اللَّهِ؟ فَقَالَ: ((لَأَنْتُمْ أَكْثَرُ تُكْثِرْنَ

الشَّكَاةَ، وَتَكْفُرْنَ الْعَشِيرَ)). قَالَ: فَجَعَلَ يَتَصَدَّقْنَ مِنْ حُلِيِّهِنَّ، يُلْقِينَ فِي ثَوْبِ بِلَالٍ مِنْ أَقْرَظَتِهِنَّ وَخَوَاتِيمِهِنَّ.

On the authority of Jabir رضي الله عنه that he said, “I witnessed the Eid prayer with the Prophet ﷺ and he began with the prayer before the Khutbah. There was no Athan and no Iqamah, then he stood whilst leaning on Bilal and he commanded to have Taqwa of Allah, the Most High, and encouraged obedience of Him. He exhorted the people and reminded them. Then he went over to the women and exhorted them and reminded them. So he said, “O women! Give in Sadaqah because most of the inhabitants of the fire are from you.” So a woman stood up from amongst the women, her face was discoloured and said, “Why O Messenger of Allah?” He replied, “Because you are extensive in companions and ungrateful to your husbands.” They then began to give in Sadaqah with their jewellery, placing them in Bilal’s Thobe with bracelets and rings.”

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- عن أم عطية - نُسَيْبَةَ الْأَنْصَارِيَّةِ - قَالَتْ: أَمَرْنَا أَنْ نُخْرَجَ فِي الْعِيدَيْنِ الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ، وَأَمَرَ الْحَيْضَ أَنْ يَعْتَزِلْنَ مُصَلَّى الْمُسْلِمِينَ.

On the authority of Umm Atiyyah – Nusaybah al-Ansaariyyah – رضي الله عنها that she said, “We were commanded to come out on the day of the two Eid’s, even if the younger ones. Menstruating women were told to attend but avoid the Musallah area.”

وفي لفظٍ: كُنَّا نُوْمَرُ أَنْ نُخْرَجَ يَوْمَ الْعِيدِ، حَتَّى نُخْرَجَ الْبُكَرُ مِنْ خُدْرِهِنَّ، وَحَتَّى نُخْرَجَ الْحَيْضُ، فَيَكُنَّ خَلْفَ النَّاسِ، فَيَكْبِرْنَ بِتَكْبِيرِهِمْ وَيَدْعُونَ بِدُعَائِهِمْ، يَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ وَطُهْرَتَهُ.

In another version [reported by al-Bukhaari], “We were commanded to come out on the Day of Eid, even the youngest of the girls. Even the menstruating women were told to come out. They made Takbir with the others, they made Dua with the others; coming out seeking blessings for that day and its expiation.”

باب صلاة الكسوف

Chapter: The Eclipse Prayers

[153]

عن عائشة ل أَنَّ الشَّمْسَ خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ، فَبَعَثَ مُنَادِيًا يُنَادِي: الصَّلَاةَ جَامِعَةً، فَاجْتَمَعُوا، وَتَقَدَّمَ فَكَبَّرَ، وَصَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ.

On the authority of Aisha رضي الله عنها that there was a solar eclipse during the time of the Messenger of Allah ﷺ, so there were a call, “as-Salat al-Jamaa’ah”, so they gathered and the Prophet ﷺ led the prayers. He made Takbir and prayed four Rukoo in two Rak’at and four Sujood.

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– عن أبي مسعود - عُقْبَةُ بْنُ عمرو - الأنصاري البصري قال: قال رسول الله: ((إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ، وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا اللَّهَ، حَتَّى يَنْكَشِفَ مَا بِكُمْ))

On the authority of Ibn Mas’ood رضي الله عنه that Uqbah bin Amr al-Ansari al-Badri رضي الله عنه that he said, “The Messenger of Allah ﷺ said, “The sun and moon are two signs from the signs of Allah, He reminds His slaves by them. They do not eclipse for the death of anyone. So if you see any of it then pray. Supplicate until the eclipse is over.”

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عن عائشة قالت: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ، فَقَامَ رَسُولُ اللَّهِ، فَصَلَّ بِالنَّاسِ، فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ، فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ - وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ - ثُمَّ رَكَعَ، فَأَطَالَ الرُّكُوعَ - وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرُّكْعَةِ الْآخَرَى مِثْلَ مَا فَعَلَ فِي الرُّكْعَةِ الْأُولَى، ثُمَّ انْصَرَفَ، وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ. فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: ((إِنَّ الشَّمْسَ

وَالْقَمَرَ آيَاتٍ مِنْ آيَاتِ اللَّهِ، لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ، وَكَبِّرُوا، وَصَلُّوا، وَتَصَدَّقُوا)) ثُمَّ قَالَ: ((يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ، مَنْ أَنْ يَزِينِ عَبْدُهُ، أَوْ تَزِينِ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَصَحَحْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا))

On the authority of Aisha رضي الله عنها that she said, “There was a solar eclipse during the time of the Messenger of Allah ﷺ so he led them in prayer. He made the standing long, then he bowed, and he made the bowing long, then he stood again and he made that lengthy but it was lesser than the first standing, then he bowed and the bowing was long but it was lesser than the first bowing, then he prostrated and he made it lengthy and he did this throughout the prayer. Then he finished and the sun began to appear so he addressed the people. He praised Allah and exalted Him. Then he said, “The sun and moon are two signs from the signs of Allah, He reminds His slaves by them. They do not eclipse for the death of anyone. So if you see any of it then pray. Supplicate until the eclipse is over and make Takbir, pray and give in Sadaqah.” He then said, “O Ummah of Muhammad, by Allah there is none that is more jealous than Allah when a slave makes Zina, or one of His femal-slaves. O Ummah of Muhammad, by Allah, had you known what I know, you would laugh little and weep a lot.””

وفي لفظٍ: فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ.

In another version [reported by al-Bukhaari and Muslim], “He completed the pray with four Raka’at and for Sujood”

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عن أبي موسى الأشعري قال: خَسَفَتِ الشَّمْسُ فِي زَمَنِ النَّبِيِّ، فَقَامَ فَرَعًا، يَخْشَى أَنْ تَكُونَ السَّاعَةُ، حَتَّى أَتَى الْمَسْجِدَ، فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ، وَرُكُوعٍ، وَسُجُودٍ، مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلَاةٍ قَطُّ، ثُمَّ قَالَ: ((إِنَّ هَذِهِ الْآيَاتِ الَّتِي يُرْسِلُهَا اللَّهُ تَعَالَى لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافْرَعُوا إِلَى ذِكْرِ اللَّهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ))

On the authority of Abu Musa al-Ashari رضي الله عنه that he said, “There was a solar eclipse during the time of the Messenger of Allah ﷺ so he suddenly stood up to pray. He feared that it was the commencement of the Hour. He came into the Masjid and stood, praying a long prayer with long standing, Rukoo and Sujood.

I have never seen a prayer like that of his before. Then he said, ‘These are signs that Allah, the Glorified and the Exalted, sends; they don’t occur because of the death of a person nor a new person born, rather Allah sends them to remind His servants. So if you see anything from it then hasten to remembering Allah, Dua and Istighfar.’”

باب صلاة الاستسقاء

Chapter: Istisqa Prayers

[157]

عن عبد الله بن زيد بن عاصم المازني قال: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقِي، فَتَوَجَّهَ إِلَى الْقِبْلَةِ يَدْعُو، وَحَوْلَ رِداءَهُ، ثُمَّ صَلَّى رَكَعَتَيْنِ، جَهَرَ فِيهِمَا بِالْقِرَاءَةِ.

On the authority of Abdullah bin Zayd bin Aism al-Mazini ؓ that the Prophet ﷺ came out to seek rain, so he faced the Qiblah and supplicated. He then turned his cloak inside out and prayed two Rak’at. The recitation within them was audible.

وفي لفظ: أَتَى الْمُصَلَّى.

In another version, “He came to the Musalla.”

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عن أنس بن مالك أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ مِنْ بَابٍ كَانَ نَحْوَ دَارِ الْقَضَاءِ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَ رَسُولَ اللَّهِ ﷺ قَائِمًا، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الْأَمْوَالُ، وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ يُعِثِّنَا، قَالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: «اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا»، قَالَ أَنَسٌ: فَلَا وَاللَّهِ، مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابٍ وَلَا قَزَعَةٍ، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلَا دَارٍ، قَالَ: فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ، فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ ثُمَّ أَمْطَرَتْ، قَالَ: فَلَا وَاللَّهِ مَا رَأَيْنَا الشَّمْسَ سَبْتًا، قَالَ: ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ النَّاسَ،

فَاسْتَقْبَلَهُ قَائِمًا، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الْأَمْوَالُ، وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ أَنْ يُمَسِّكَهَا عَنَّا، قَالَ: فَرَفَعَ رَسُولُ اللَّهِ يَدَيْهِ ثُمَّ قَالَ: ((اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ، وَالظَّرَابِ، وَبُطُونِ الْأَوْدِيَةِ، وَمَنَايِبِ الشَّجَرِ)) ، قَالَ: فَأَقْلَعْتُ. وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ.

On the authority of Anas bin Malik ؓ that a man entered the Masjid on the Day of Jumu'ah from a door which is closest to Dar al-Qada³. The Messenger of Allah ﷺ was sending delivering the Khutbah. He stood in front of the Messenger of Allah ﷺ and said "O Messenger of Allah, our possessions have been destroyed and the canals have dried up. Supplicate to Allah, the Most High, that he sends us relief." The Messenger of Allah ﷺ raised his hands and said, "O Allah! Give us relief! O Allah! Give us relief! O Allah! Give us relief!" Anas said, "By Allah, I couldn't see a cloud in the sky. Not even a small white cloud. The sky was clear all around us. But then came a large cloud and behind it was another cloud the size of mountains and when it came above us it began to rain. By Allah, I didn't the see the sun for seven days. The following Friday that man entered again and said, "O Messenger of Allah, our buildings have been destroyed and our wealth had been flooded. Pray to Allah for us." So he ﷺ raised his hands and said, "O Allah, around us and not on us. O Allah on the mounts and the hills, the river banks and the roots of plantation." Anas said, "The rain stopped and as we left, we found that the sun had returned."

قال شريك: فسألت أنس بن مالك، أهو الرجل الأول؟ قال: لا أدري.

Shurayk said, "I asked Anas bin Malik, who was the man that asked?" He said, "I don't know."

باب صلاة الخوف

Chapter: Salat al-Khawf

³ Ibn Qudaamah said, "It is was called Dar al-Qada because it was a property that was owned by Umar ؓ and he commanded it be sold so that his debts could be repaid."

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عن عبد الله بن عمر بن الخطاب قال: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ، فَقَامَتْ طَائِفَةٌ مَعَهُ، وَطَائِفَةٌ بِإِزَاءِ الْعَدُوِّ، فَصَلَّى بِالَّذِينَ مَعَهُ رُكْعَةً، ثُمَّ ذَهَبُوا، وَجَاءَ الْآخَرُونَ، فَصَلَّى بِهِمْ رُكْعَةً، وَقَضَتْ الطَّائِفَتَانِ رُكْعَةً رُكْعَةً.

On the authority of Abdullah bin Umar رضي الله عنه that he said, "The Messenger of Allah ﷺ led us in Salat al-Khawf on certain occasions; so some of us stood with him and others faced the enemy. So he prayed with them one Rakah and they left. The second group came and they prayed with him a Rakah. Both parties made up one Rakah by themselves."

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عن يزيد بن رومان عن صالح بن خوات بن جبير عَمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْخَوْفِ: أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةٌ وَجَّهَ الْعَدُوَّ، فَصَلَّى بِالَّذِينَ مَعَهُ رُكْعَةً، ثُمَّ ثَبَتَ قَائِمًا، فَأَتَمُّوا لَأَنْفُسِهِمْ، ثُمَّ انْصَرَفُوا، فَصَفُّوا وَجَّهَ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى، فَصَلَّى بِهِمُ الرُّكْعَةَ الَّتِي بَقِيَتْ، ثُمَّ ثَبَتَ جَالِسًا، وَأَتَمُّوا لَأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

On the authority of Yazid bin Ruman that Saaleh bin Khawwat bin Jubayr narrated from someone who prayed with the Messenger of Allah ﷺ the fear prayer during the expedition of Dhat ar-Riqqa. A group stood with him and another group facing the enemy. He prayed one Rakah with them and then remained standing. They completed the prayers by themselves and left. The second group came and prayed with him one Rakah. Then he remained seated and they completed the prayer together with them.

الرَّجُلُ الَّذِي صَلَّى مَعَ رَسُولِ اللَّهِ هُوَ سَهْلُ بْنُ أَبِي حَثْمَةَ.

The one prayed with the Messenger of Allah ﷺ was Sahl bin Abi Hathmah رضي الله عنه.

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عن جابر بن عبد الله الأنصاري قال: شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْخَوْفِ فَصَفَّفْنَا صَفَيْنِ، صَفٌّ خَلْفَ رَسُولِ اللَّهِ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَكَبَّرَ النَّبِيُّ، وَكَبَّرْنَا جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَرَفَعْنَا جَمِيعًا. ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ. وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نَحْرِ الْعَدُوِّ، فَلَمَّا قَضَى النَّبِيُّ السُّجُودَ، وَقَامَ الصَّفُّ الَّذِي يَلِيهِ، انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ وَقَامُوا، ثُمَّ تَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ وَتَأَخَّرَ الصَّفُّ الْمُتَقَدِّمُ، ثُمَّ رَكَعَ النَّبِيُّ وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالسُّجُودِ، وَالصَّفُّ الَّذِي يَلِيهِ - الَّذِي كَانَ مُؤَخَّرًا فِي الرُّكْعَةِ الْأُولَى - وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نُحُورِ الْعَدُوِّ، فَلَمَّا قَضَى النَّبِيُّ السُّجُودَ وَالصَّفُّ الَّذِي يَلِيهِ، انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ، فَسَجَدُوا، ثُمَّ سَلَّمَ النَّبِيُّ. وَسَلَّمْنَا جَمِيعًا.

On the authority Jabir bin Abdullah al-Ansari ؓ that he said: I was present during the fear prayer with the Messenger of Allaah ﷺ. We formed two rows, one row behind the Messenger of Allaah ﷺ, and the enemy was between us and the qiblah. The Messenger of Allaah ﷺ said takbeer and we all said takbeer. Then he bowed and we all bowed. Then he raised his head from bowing and we all raised our heads. Then he and the row that was directly behind him went down in prostration, and the back row remained standing, facing the enemy. When the Prophet ﷺ had finished prostrating, the row that was directly behind him stood up, and the back row went down in prostration and then stood up. Then the back row went forward and the front row moved back. Then the Prophet ﷺ bowed and we all bowed, then he raised his head from bowing and we all raised our heads. Then he and the row that was directly behind him, that had been in the back during the first rak'ah, went down in prostration, and the back row remained standing, facing the enemy. When the Prophet ﷺ and the row that was directly behind him had finished prostrating, the back row went down in prostration. Then the Prophet ﷺ said the Tasleem and we all did likewise."

قال جابر: كَمَا يَصْنَعُ حَرَسُكُمْ هَؤُلَاءِ بِأَمْرَائِهِمْ، ذَكَرَهُ مُسْلِمٌ بِتَمَامِهِ.

Jabir said, "Just as your guards stand over your leaders." Muslim narrated this version in its complete form.

وذكر البخاري طرفاً منه: وَأَنَّهُ صَلَّى صَلَاةَ الْخُوفِ مَعَ النَّبِيِّ فِي الْغَزْوَةِ السَّابِعَةِ، غَزْوَةِ ذَاتِ الرِّقَاعِ.

In a version collected by al-Bukhari, “They prayed the fear prayer with the Prophet ﷺ in the seventh year during the battle of Dhaat ar-Riqa.

باب الجنائز

Book of Janazah

[162]

عن أبي هريرة قال: نعى النَّبِيُّ النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ، وَكَبَّرَ أَرْبَعًا.

On the authority of Abu Huryarah ؓ who said, “The Prophet ﷺ announced the death of al-Najaashi on the day on which he died. He then took them out to the prayer place, arranged them in rows and said four Takbeers.”

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عن جابر أَنَّ النَّبِيَّ صَلَّى عَلَى النَّجَاشِيِّ، فَكُنْتُ فِي الصَّفِّ الثَّانِي، أَوْ الثَّلَاثِ.

On the authority of Jaabir ؓ who said, “The Prophet ﷺ prayed over an-Nashaahi and I was in the second or third row.”

[164]

عن عبد الله بن عباس أَنَّ النَّبِيَّ صَلَّى عَلَى قَبْرِ، بَعْدَ مَا دُفِنَ، فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

On the authority of Ibn Abbas ؓ who said, “The Messenger of Allah ﷺ prayed over a grave, after it was buried, making Takbir over the grave four times.”

[165]

عن عائشة أَنَّ رَسُولَ اللَّهِ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ يَمَانِيَّةٍ بَيْضٍ سَحُولِيَّةٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ.

On the authority of ‘Aisha رضي الله عنها that the Messenger of Allah ﷺ was shrouded in three pieces of white Yemeni cotton cloth, without a shirt (Thobe) or an ‘Imamah.

[166]

عن أم عطية الأنصارية قالت: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ، حِينَ تُوفِّيَتْ بِنْتُهُ زَيْنَبُ. فَقَالَ: ((اغْسِلْنَهَا ثَلَاثًا، أَوْ خَمْسًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ - إِنْ رَأَيْتُمْ ذَلِكَ - بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا - أَوْ شَيْئًا مِنْ كَافُورٍ - فَإِذَا فَرَعْتُمْ فَاذْنِبِي)) ، فَلَمَّا فَرَعْنَا آذَنَاهُ، فَأَعْطَانَا حَقْوَهُ، فَقَالَ: ((أَشْعِرْنَهَا إِيَّاهُ)) . يَعْنِي إِزَارَهُ

On the authority of Umm ‘Atiyyah رضي الله عنها who said: “The Messenger of Allah ﷺ entered our premises when his daughter passed away and said, “Wash her three times or five times or more than that, if you think there is a need; with water and Sidr and with the last washing apply camphor, or something with camphor. Then when you have finished call me.” Them when we had finished we called him and he gave us his lower garment and said, “Shroud her in this.”

وفي رواية، أَوْ سَبْعًا .

In another version [reported by al-Bukhaari and Muslim], “Seven times.”

وقال: ((ابْدَأْنَ بِمِائِمِنِهَا، وَمَوَاضِعِ الْوُضُوءِ مِنْهَا)) .

In another version [reported by al-Bukhaari and Muslim], “Start from her right and the places of Wudhoo.”

وَأَنَّ أُمَّ عَطِيَّةَ قَالَتْ: ((وَجَعَلْنَا رَأْسَهَا ثَلَاثَةَ قُرُونٍ)) .

Umm ‘Atiyyah narrated, “We braided her hair with three plaits.”

[167]

عن عبد الله بن عباس قال: بَيْنَمَا رَجُلٌ وَاقِفٌ بِعَرَفَةَ، إِذْ وَقَعَ عَنْ رَاحِلَتِهِ، فَوَقَصَتْهُ - أَوْ قَالَ: فَأَوْقَصَتْهُ - فَقَالَ رَسُولُ اللَّهِ: ((اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلَا تُخْنِطُوهُ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا))

On the authority of Ibn ‘Abbas رضي الله عنه that he said, “A man once died at ‘Arafah – he fell from his animal and broke his neck so the Messenger of Allah ﷺ said, “Wash him with water and Sidr, shroud him in his clothes but do not perfume him and do not cover his head, for he will be raised on the Day of Resurrection reciting the Talbiyah.”

وفي رواية ((وَلَا تُخَمِّرُوا وَجْهَهُ وَرَأْسَهُ)).

In another narration, “Do not cover his face nor his head.”

[168]

عن أم عطية الأنصارية قالت: هُمِّنَا عَنْ اتِّبَاعِ الْجَنَازِ،.

On the authority of Umm ‘Atiyyah al-Ansari رضي الله عنها that she said, “We have been prohibited from following the Janazah but not strictly.”

[169]

عن أبي هريرة عن النبي قال: ((أَسْرِعُوا بِالْجِنَازَةِ، فَإِنَّهَا إِنْ تَكَ صَالِحَةً، فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكَ سَوْى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ))

On the authority of Abu Hurayrah رضي الله عنه who said that the Prophet ﷺ said, “Hasten to bury the deceased, for if he was righteous, then you are taking him to something good, and if he was otherwise, then it is an evil of which you are relieving yourselves.”

[170]

عن سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا فَقَامَ وَسَطَهَا.

On the authority of Samurah bin Jundub ؓ who said, "We prayed behind the Prophet ﷺ who prayed over a woman who was in her Nifaas. He prayed by standing at her waist."

[171]

وعن أبي موسى - عبد الله بن قيس - الأشعري، أَنَّ رَسُولَ اللَّهِ ﷺ بَرِئَ مِنَ الصَّالِقَةِ، وَالْحَالِقَةِ، وَالشَّاقِقَةِ.

On the authority of Abu Musa Abdullah bin Qays ؓ that the Messenger of Allah ﷺ us free from anyone who raises their voice, shaves their head and tears their clothes.

[173]

عن عائشة قالت: لَمَّا اشْتَكَى النَّبِيُّ ﷺ ذَكَرْتُ بَعْضَ نِسَائِهِ كَنِيْسَةً رَأَتْهَا بِأَرْضِ الْحَبْشَةِ يُقَالُ لَهَا: مَارِيَّةُ، وَكَانَتْ أُمُّ سَلَمَةَ، وَأُمُّ حَبِيبَةَ بَأْتَتَا أَرْضَ الْحَبْشَةِ - فَذَكَرْنَا مِنْ حُسْنِهَا وَنَصَاوِيرِ فِيهَا، فَرَفَعَ رَأْسَهُ وَقَالَ: ((أُولَئِكَ إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، ثُمَّ صَوَّرُوا فِيهِ تِلْكَ الصُّوَرِ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ))

On the authority of 'Aisha ؓ some of the wives made a complaint to the Prophet ﷺ about the churches they saw in Abyssinia. Maariyah said that Umm Salamah and Umm Habeebah ؓ that they had seen churches that were beautiful and that they had images in them. So he lifted his head and he said, "Among those people, when a righteous man died, they built a place of prayer over his grave and adorned it with those images. Those are the worst of creatures in the sight of Allah."

[173]

عن عائشة قالت قال: رسول الله - في مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ - : ((لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ)) قالت: وَلَوْلَا ذَلِكَ لَأُبْرِزَ قَبْرُهُ، غير أنه حُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا.

On the authority of 'Aisha رضي الله عنها that the Messenger of Allah ﷺ said during his final illness, “May Allah curse (some of) the Jews and the Christians, for they have taken the graves of their Prophets as places of worship”. She رضي الله عنها said, “Had it not been for this, his grave would have been made visible but he feared that it would be taken as a Masjid.”

[174]

عن عبد الله بن مسعود عن النبي أنه قال: ((لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ))

On the authority of Ibn Ma'sood رضي الله عنه that the Prophet ﷺ said, “He is not from us the one who strikes his cheek, tears his clothes and calls with the call of Jaahiliyyah.”

[175]

عن أبي هريرة قال قال رسول الله: ((مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا، فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ، فَلَهُ قِيرَاطَانِ))، قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: ((مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ))

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, “Whoever attends a funeral until he offers the Janazah will have one Qiraat and whoever attends until the burial is done will have two Qiraats.” It was said: “What are the two Qiraats?” He said: “Like two great mountains.”

ومسلم: ((أَصْغَرُهُمَا: مِثْلُ جَبَلِ أُحُدٍ))

In the version in Muslim, “They will be heavier than Uhud.”

كتاب الزكاة

Book of az-Zakaat

[176]

عن عبد الله بن عباس قال قال رسول الله ﷺ لِمُعَاذِ بْنِ جَبَلٍ، حِينَ بَعَثَهُ إِلَى الْيَمَنِ: ((إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ: أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ، فَأَخْبِرْهُمْ: أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ، فَتُرَدُّ عَلَى فَقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ))

On the authority of Ibn Abbas ؓ that the Messenger of Prophet ﷺ told Mu'adh ibn Jabal ؓ when he sent him to Yemen: "You are going to a group of people from the People of the Book, so when approach them – call them to testify that "there is no deity worthy worship besides Allah and that Muhammad is the Messenger of Allah ﷺ. If they obey you in this, then tell them that Allah has commanded that they pray five times every day and night. If they obey you in this, tell them that Allah has enjoined on them charity (Zakaah) from their wealth, to be taken from their rich and given to their poor. If they obey you in this, then beware of the best of their wealth and fear the Dua of the oppressed because between the oppressed and Allah – there is no barrier."

[177]

عن أبي سعيد الخدري قال قال رسول الله ﷺ: ((لَيْسَ فِيْمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ، وَلَا فِيْمَا دُونَ خَمْسِ دَوْدٍ صَدَقَةٌ، وَلَا فِيْمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ))

On the authority of Abu Sa'eed al-Khudri ؓ that the Messenger of Allah ﷺ said: "There is no Sadaqah due unless they reach five Awaah. There is no Zakat on camels less than five and there is no Sadaqah due unless they reach five Wasqs."

[178]

عن أبي هريرة أن رسول الله قال: ((لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فَرَسِهِ صَدَقَةٌ))

On the authority of Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, “The Muslim does not have to pay Zakaah on his slave or his horse.”

وفي لفظٍ ((إِلَّا زَكَاةَ الْفِطْرِ فِي الرَّقِيقِ))

In another narration, “Except that there is Zakat al-Fitr for his slaves.”

[179]

عن أبي هريرة أن رسول الله قال: ((الْعَجَمَاءُ جُبَارٌ، وَالْبُسُرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمْسُ))

On the authority of Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, “There is no compensation for animals, there is no compensation for wells, there is no compensation for holes and on rikaaz (buried treasure) one fifth must be paid.”

[180]

عن أبي هريرة قال: بَعَثَ رَسُولُ اللَّهِ عُمَرَ عَلَى الصَّدَقَةِ، فَقِيلَ: مَنْعَ ابْنِ جَمِيلٍ، وَخَالِدُ بْنُ الْوَلِيدِ، وَالْعَبَّاسُ عَمَّ النَّبِيِّ، فَقَالَ رَسُولُ اللَّهِ: ((مَا يَنْقُمُ ابْنُ جَمِيلٍ إِلَّا أَنْ كَانَ فَقِيرًا، فَأَغْنَاهُ اللَّهُ تَعَالَى، وَأَمَّا خَالِدٌ: فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا، فَقَدْ احْتَبَسَ أَذْرَاعَهُ وَأَعْتَادَهُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْعَبَّاسُ: فَهِيَ عَلَيَّ وَمِثْلُهَا)) ثُمَّ قَالَ: ((يَا عُمَرُ، أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنُو أَبِيهِ؟))

On the authority of Abu Hurayrah ؓ said, “The Messenger of Allah ﷺ sent Umar ؓ to collect Sadaqah. So he came back saying, “Ibn Jameel, Khalid bin al-Walid and al-Abbas have all refused to pay.” So the Messenger of Allah ﷺ said, “Do not blame Ibn Jameel because he is poor and Allah will increase him. As for Khalid, you have oppressed Khalid because the wealth he possess is not his – it’s a deposit which has been prepared for warfare. As for al-Abbas ؓ then this is upon me and I will compensate it. Then he said, “O Umar, don’t you your realise that a paternal uncle of a person is like his father?””

[181]

عن عبد الله بن زيد بن عاصم المازني قال: لَمَّا أَفَاءَ اللَّهُ عَلَى نَبِيِّهِ يَوْمَ حُنَيْنٍ، قَسَمَ فِي النَّاسِ، وَفِي الْمُؤَلَّفَةِ قُلُوبُهُمْ، وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئاً، فَكَانَتْهُمْ وَجَدُوا فِي أَنْفُسِهِمْ، إِذْ لَمْ يُصِيبْهُمْ مَا أَصَابَ النَّاسَ، فَخَطَبَهُمْ، فَقَالَ: ((يَا مَعْشَرَ الْأَنْصَارِ، أَلَمْ أَجِدْكُمْ ضَلَالاً فَهَدَاكُمْ اللَّهُ بِي؟ وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِي؟ وَعَالَةً فَأَغْنَاكُمْ اللَّهُ بِي؟)) كَلَّمَا قَالَ شَيْئاً، قَالُوا: اللَّهُ وَرَسُولُهُ أَمَنُ، قَالَ: ((مَا يَمْنَعُكُمْ أَنْ تُجِيبُوا رَسُولَ اللَّهِ؟)) قَالَ: كَلَّمَا قَالَ شَيْئاً قَالُوا: اللَّهُ وَرَسُولُهُ أَمَنُ، قَالَ: ((لَوْ شِئْتُمْ لَقُلْتُمْ: جِئْتَنَا بِكَذَا وَكَذَا، أَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ وَتَذْهَبُونَ بِرَسُولِ اللَّهِ إِلَى رِحَالِكُمْ؟ لَوْلَا الْهَجْرَةُ لَكُنْتُ أَمْرًا مِنَ الْأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَشُعْبًا، لَسَلَكَتُ وَادِي الْأَنْصَارِ وَشُعْبَهَا، الْأَنْصَارُ شِعَارٌ، وَالنَّاسُ دِثَارٌ، إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَنْزَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ))

On the authority of Abdullah bin Zayd bin ‘Asim ؓ who said, “When the Allah gave victory to His Messenger ﷺ after Hunayn – he divided the spoils to the people. He gave it people who weren’t Muslim so that they can be attracted to Islam and the Ansar got nothing. Those who were present felt some resentment, that they didn’t receive anything like everyone else. So he spoke to them and said, “O Ansar! Did I not find you misguided and Allah guided you by me? Were you not divided and Allah united you by me? Where you not poor and Allah made you rich by me?” Whenever he asked they replied with, “Allah and His Messenger are more correct.” He asked, “What prevents you from responded to Allah and the Messenger of Allah?” They said, “Allah and His Messenger are more correct.” He ؓ said, “If you want, you can say we came from such and such? Are you not happy that these people will go away with sheep and camels and you will go away with the Messenger of Allah in your homes? Had it not been for the Hijrah, I would have considered myself as an Ansari. Had the people treaded a path and the Ansar were in a separate valley or path, I would walk alongside the Ansar in their valley or path. The Ansar are a symbol whilst people are either apparent or hidden. You will surely fight one another after I leave, so be patient until you meet me at the Hawd.”

باب صدقة الفطر

Chapter: Zakat al-Fitr

[182]

عن عبد الله بن عمر قال: ((فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَةَ الْفِطْرِ - أَوْ قَالَ: رَمَضَانَ - عَلَى الذَّكَرِ وَالْأُنْثَى، وَالْحُرِّ وَالْمَمْلُوكِ: صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ قَالَ: فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ عَلَى الصَّغِيرِ وَالْكَبِيرِ))

On the authority of Ibn Umar رضي الله عنه that he said, “The Messenger of Allah ﷺ obligated Zakat al-Fitr upon male and female, free and enslaved; a Saa’ of dates or a Saa’ of barley.” He said, “People calculated this to be half a Saa’ of wheat; obligatory upon minors and adults.”

وفي لفظ، ((أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ))

In another narration [collected by al-Bukhaari], “That it must be distributed before the people leave for Salat.”

[183]

عن أبي سعيد الخدري قال: كُنَّا نُعْطِيهَا فِي زَمَنِ الرَّسُولِ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ زَبِيبٍ. فَلَمَّا جَاءَ مُعَاوِيَةُ، وَجَاءَتِ السَّمَرَاءُ. قَالَ: أَرَى مُدًّا مِنْ هَذِهِ يَعْدِلُ مُدَّيْنِ. قَالَ أَبُو سَعِيدٍ: أَمَّا أَنَا فَلَا أَرَأَى أَنْ أُخْرِجَهُ كَمَا كُنْتُ أُخْرِجُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ.

On the authority of Abu Sa’eed al-Khudri رضي الله عنه that he said, “We used to give, in the time of the Prophet ﷺ, a Saa of food - or Saa of barley, or a Saa of dried yoghurt or a Saa of raisins.” But it came to Mu’awiyah’s رضي الله عنه rule, people started to distribute wheat. So Mu’awiyah رضي الله عنه said, “I think a Mudd of this is equal to two Mudd of everything else.” So Abu Sa’eed said, “As for me, I will continue to give as I used to.”

كتاب الصَّيَام

Book of Fasting

[184]

عن أبي هريرة قال قال رسول الله، ((لا تَقْدَمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ، ولا يَوْمَيْنِ إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيَصُمْهُ))

On the authority of Abu Huryarah ؓ who said, “The Messenger of Allah ﷺ said, “Do not precede Ramadan by fasting one or two days before it, except a man who fasts regularly, who should observe his usual fast.””

[185]

عن عبد الله بن عمر قال: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: ((إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ))

On the authority of Ibn Umar ؓ who said, “I heard the the Messenger of Allah ﷺ say, “Fast when you see it and break the fast when you see it, and if it is too cloudy then complete the number (of days).””

[186]

عن أنس بن مالك قال قال رسول الله ((تَسَحَّرُوا، فَإِنَّ فِي السَّحُورِ بَرَكَةً))

On the authority of Anas bin Malik ؓ who said, “The Messenger of Allah ﷺ said, “Eat the Sahoor because in the Suhoor there are blessings.””

[187]

عن أنس بن مالك عن زيد بن ثابت قال: تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ، ثُمَّ قَامَ إِلَى الصَّلَاةِ. قَالَ أَنَسٌ: قُلْتُ لَزَيْدٍ: كَمْ كَانَ بَيْنَ الْأَذَانِ وَالسَّحُورِ؟ قَالَ: قَدَرُ خَمْسِينَ آيَةً.

On the authority of Anas bin Malik رضي الله عنه who narrated from Zayd bin Thabit رضي الله عنه who said, “We did Suhoor with the Messenger of Allah ﷺ. He then stood for Salat.” Anas said, “I asked Zayd, what was the duration between Suhoor and the Iqamah?” He said, “The recitation of 50 Ayat.”

[188]

عن عائشة وَأُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ كَانَ يُدْرِكُهُ الْفَجْرُ وَهُوَ جُنُبٌ مِّنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ.

On the authority of ‘Aisha رضي الله عنها that the Messenger of Allah ﷺ used to be spiritually impure when Fajr used to arrive after having relations with his family, then he used to make Ghusl whilst he was fasting.

[189]

عن أبي هريرة أن النَّبِيَّ قَالَ: ((مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ، فَلْيَتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ))

On the authority of Abu Huryarah رضي الله عنه that the Prophet ﷺ said, “If a person forgets he is fasting and he eats or drinks, then he should complete his fast – because it is Allah who fed him or gave him drink.”

[190]

عن أبي هريرة قال: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ إِذْ جَاءَهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ، فَقَالَ: ((مَا لَكَ؟)) قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، وَأَنَا صَائِمٌ - وَفِي رِوَايَةٍ: أَصَبْتُ أَهْلِي فِي رَمَضَانَ - فَقَالَ رَسُولُ اللَّهِ: ((هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا؟)) قَالَ: لَا، قَالَ: ((فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟)) قَالَ: لَا، قَالَ: ((فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا؟)) قَالَ: لَا، قَالَ: فَسَكَتَ النَّبِيُّ، فَبَيْنَمَا نَحْنُ عَلَى ذَلِكَ

إِذْ أَتَى النَّبِيَّ بَعْرَقٌ فِيهِ تَمْرٌ - وَالْعَرَقُ الْمَكْتَلُ - قَالَ: ((أَيْنَ السَّائِلُ؟)) قَالَ: أَنَا، قَالَ: ((خُذْ هَذَا، فَتَصَدَّقْ بِهِ)). فَقَالَ: عَلَى أَفْقَرِ مَنِّي يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا - يُرِيدُ الْحَرَّتَيْنِ - أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي، فَضَحِكَ النَّبِيُّ حَتَّى بَدَتْ أَنْيَابُهُ، ثُمَّ قَالَ: ((أَطْعِمْهُ أَهْلَكَ))

On the authority of Abu Huryarah رضي الله عنه that we were sitting with the Prophet ﷺ and a man entered and said, A man came to the Prophet ﷺ and said, “I am doomed, O Messenger of Allaah!” He said, “Why are you doomed?” He said, “I had intercourse with my wife whilst I was fasting.” He said, “Can you free a slave?” He said, “No.” He said, “Can you fast for two consecutive months?” He said, “No.” He said, “Can you feed sixty poor persons?” He said, “No”. The Prophet ﷺ paused for a while, and whilst we were like that, a large basket of dates was brought to the Prophet ﷺ. He said: “Where is the one who was asking?” The man said: I am here. He said: “Take it and give it in charity.” The man said: To someone poorer than me, O Messenger of Allah? By Allah, there is no family between the two lava fields [i.e., in Madinah] who is poorer than my family. The Prophet ﷺ smiled so broadly that his eye-teeth became visible, then he said: “Feed your family with it.”

باب الصوم في السفر وغيره

Chapter: Fasting whilst Travelling and Others

[191]

عن عائشة أَنَّ حَمْزَةَ بْنَ عَمْرِو الْأَسْلَمِيِّ قَالَ لِلنَّبِيِّ: أَصُومُ فِي السَّفَرِ؟ - وَكَانَ كَثِيرَ الصِّيَامِ - قَالَ: ((إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ))

On the authority of ‘Aisha رضي الله عنها that Hamzah bin Amr al-Aslami رضي الله عنه asked the Prophet ﷺ, “Do I fast when I travel?” – he used to be someone who fasts a lot – so he said, “If you wish, fast and if you wish, break it.”

[192]

عن أنس بن مالك قال: كُنَّا نُسَافِرُ مَعَ النَّبِيِّ فَلَمْ يَعِْبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.

On the authority of Anas bin Malik رضي الله عنه who said, “We were travelling with the Prophet ﷺ and the fasting ones didn’t rebuke those who weren’t fasting, and the ones not fasting didn’t rebuke those who were fasting.

[193]

عن أبي الدرداء قال: خَرَجْنَا مَعَ رَسُولِ اللَّهِ فِي شَهْرِ رَمَضَانَ، فِي حَرٍّ شَدِيدٍ، حَتَّى إِنْ كَانَ أَحَدُنَا لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا فِينَا صَائِمٌ إِلَّا رَسُولُ اللَّهِ، وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ.

On the authority of Abu ad-Darda رضي الله عنه who said, “We went out with the Messenger of Allah ﷺ in Ramadan and it was extremely hot - to the extent that we would cover our heads with our hands. None of us were fasting except the Messenger of Allah and Abdullah bin Rawaahah.”

[194]

عن جابر قال: كَانَ رَسُولُ اللَّهِ فِي سَفَرٍ، فَرَأَى زِحَاماً وَرَجُلًا قَدْ ظَلَّلَ عَلَيْهِ، فَقَالَ: ((مَا هَذَا؟)) قَالُوا: صَائِمٌ، قَالَ: ((لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ))

On the authority of Jaabir رضي الله عنه who said, “We were travelling with the Messenger of Allah ﷺ when he saw a man taking shade under a sheet. He asked, “What is this?” They said, “He is fasting.” He said, “It is not righteousness to fast when travelling.”

وفي لفظٍ لمسلم: ((عَلَيْكُمْ بِرُخْصَةِ اللَّهِ الَّتِي رَخَّصَ لَكُمْ))

In the version with Muslim, “Take the concessions of Allah that He has granted for you.”

[195]

عن أنس بن مالك قال: كُنَّا مَعَ رَسُولِ اللَّهِ فِي سَفَرٍ، فَمِنَّا الصَّائِمُ، وَمِنَّا الْمُفْطِرُ قَالَ: فَنَزَلْنَا مَنْزِلًا فِي يَوْمٍ حَارٍّ، وَأَكْثَرُنَا ظِلًّا صَاحِبُ الْكِسَاءِ، فَمِنَّا مَنْ يَتَّقِي الشَّمْسَ بِيَدِهِ، قَالَ: فَسَقَطَ الصَّوَامُ، وَقَامَ الْمُفْطِرُونَ فَضَرَبُوا الْأَبْنِيَّةَ، وَسَقَوْا الرِّكَابَ. فَقَالَ رَسُولُ اللَّهِ: ((ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ))

On the authority of Anas bin Malik رضي الله عنه who said, “We were with the Prophet ﷺ whilst travelling and some of us were fasting and some were not. He said, “We stayed at in a place and the weather was extremely hot. Most of us were seeking shade, for those who had a sheet. Others were seeking shade using their own hands.” He said, “Some of those fasting fainted.” So those who were not fasting started to nurse those who were unwell in their tents and hydrated them from their camels. So the Messenger of Allah ﷺ said, “Those who were not fasting have gained the reward today.”

[196]

عن عائشة قالت: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَ إِلَّا فِي شَعْبَانَ.

On the authority of ‘Aisha رضي الله عنها that she said, “I used to have fasts that I owed from Ramadan and I was not able to make them up until Sha’ban.”

[197]

عن عائشة أَنَّ رَسُولَ اللَّهِ قَالَ: ((مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ.))

On the authority of ‘Aisha رضي الله عنها that the Messenger of Allah ﷺ said, “If a person dies and owes fasts then their heirs should fast them.”

[198]

عن عبد الله بن عباس قال: جاء رجلٌ إلى النبيِّ. فقال: يا رسولَ الله، إنَّ أُمِّي ماتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ قَالَ: ((لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ، أَكُنْتَ قَاضِيَهُ عَنْهَا)) قَالَ: نَعَمْ، قَالَ: ((فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى))

On the authority of Ibn Abbas ؓ who said, “A man came to the Prophet ﷺ and said, “O Messenger of Allah, my mother has passed away and she owes fasts from Ramadan. Shall I fast them for her?” He ﷺ said, “Had your mother had a debt, would you not settle it for her?” He said, “Yes”. He ﷺ said, “So the debt of Allah is more appropriate that it be settled.”

وفي رواية، «جاءت امرأةٌ إلى النبيِّ فقالت: يا رسولَ الله، إنَّ أُمِّي ماتَتْ، وَعَلَيْهَا صَوْمٌ نَذْرٍ، أَفَأَصُومُ عَنْهَا؟ قَالَ: ((أَفَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ فَقَضَيْتِيهِ، أَكَانَ يُؤَدِّي ذَلِكَ عَنْهَا؟)) قالت: نَعَمْ. قَالَ: ((فَصُومي عَنْ أُمِّكَ))

In another narration [collected by Muslim], “A woman came to the Messenger of Allah ﷺ and she said, “O Messenger of Allah, my mother has passed away and she owes fasts from expiation of a broken oath. Shall I fast them for her?” He ﷺ said: “Had your mother had a debt, would you not settle it for her?” She said, “Yes”. He ﷺ said, “So fast for your mother.”

[199]

عن سهل بن سعد الساعدي أن رسول الله قال: ((لا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ))

On the authority of Sahl bin Sa'd as-Saa'idi ؓ who said the Messenger of Allah ﷺ said, “People will continue to be upon goodness as long as they hasten the breaking of their fasts.”

((وأخروا السحور))

In another version [collected by Ahmad in his Musnad and classed as Saheeh by al-Albaani], “and delay their Suhoor.”

[200]

عن عمر بن الخطاب قال قال رسول الله: ((إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَهُنَا، وَادْبَرَ النَّهَارُ مِنْ هَهُنَا وَغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ))

On the authority of Umar bin al-Khattab رضي الله عنه that the Messenger of Allah ﷺ said, “When the night appears from here and the day disappears from here and the sun has totally set – the fasting person breaks his fast.”

[201]

عن عبد الله بن عمر قال: نَهَى رَسُولُ اللَّهِ عَنِ الْوِصَالِ. قَالُوا: يَا رَسُولَ اللَّهِ إِنَّكَ تُوَاصِلُ؟ قَالَ: ((إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَطْعَمَ وَأَسْقَى)).

On the authority of Ibn Umar رضي الله عنه that he said, “The Messenger of Allah ﷺ prohibited us from Wisaal.” They asked, “But you perform Wisaal.” He said, “I am not like you – I am fed and given drink.”

ورواه أبو هريرة، وعائشة، وأنس بن مالك.

This was also narrated by Abu Hurayrah, Aisha and Anas bin Malik.

[202]

ومسلم: عن أبي سعيد الخدري ((فَإَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ، فَلْيُوَاصِلْ إِلَى السَّحْرِ))

In a version reported by Muslim that Abu Sa'id al-Khudri said, “If any one of you wants to perform Wisaal then let him until Suhoor.”

باب أفضل الصيام وغيره

Chapter: The Best Fasting and Others

[203]

عن عبد الله بن عمرو بن العاص قال: أَخْبَرَ النَبِيَّ أَيُّ أَقُولُ: وَاللَّهِ لَأُصُومَنَّ النَّهَارَ وَلَأَقُومَنَّ اللَّيْلَ مَا عَشْتُ، فَقَالَ النَبِيُّ: ((أَنْتَ الَّذِي قُلْتَ ذَلِكَ؟)) فَقُلْتُ لَهُ: قَدْ قُلْتُهُ، يَا رَسُولَ اللَّهِ، قَالَ: ((فَإِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ، فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ)) قُلْتُ: إِنِّي لِأُطِيقَ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: ((فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ)) قُلْتُ: إِنِّي لِأُطِيقَ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: ((فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، فَذَلِكَ صِيَامُ دَاوُدَ، وَهُوَ أَفْضَلُ الصِّيَامِ)) قُلْتُ: إِنِّي لِأُطِيقَ أَفْضَلَ مِنْ ذَلِكَ. فَقَالَ: ((لَا أَفْضَلَ مِنْ ذَلِكَ.))

On the authority of Abdullah bin al-As رضي الله عنه that he said, “News reached the Prophet ﷺ that I was fasting continually and spending every night in prayer. Either he sent for me or I met him and he said: “Do you say this?” I replied, “I said it, for you my father and mother be ransomed.” He said, “You won’t be able to do this. Fast and do not fast, pray and sleep. Fast three days in the month, because each deed is multiplied by ten – so this would be like fasting a lifetime.” I said, “I have the strength to do that.” He said, “Fast a day and leave two days.” I said, “I have the strength to do that.” He said, “Fast a day and leave a day – that’s the fast of Dawood and it’s the best of fasting.” I said, “I have the strength to do that.” He said, “There is nothing better than that.”

وفي رواية: قال: ((لَا صَوْمَ فَوْقَ صَوْمِ أَخِي دَاوُدَ - شَطْرَ الدَّهْرِ - صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا))

In another narration, “Do not fast more than the fast of my brother Dawood عليه السلام who fasted half of his life. Fast a day and leave a day.”

[204]

عن عبد الله بن عمرو بن العاص قال: قال رسول الله: ((إِنَّ أَحَبَّ الصِّيَامِ إِلَى اللَّهِ، صِيَامُ دَاوُدَ، وَأَحَبَّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا، وَيُفْطِرُ يَوْمًا))

On the authority of Abdullah bin al-As رضي الله عنه that he said, “The Messenger of Allah ﷺ said, “The most beloved fasting to Allah is the fasting of Dawood عليه السلام. The most beloved Salat to Allah is the Salat of Dawood عليه السلام. He used to sleep half the

night, stand for a third and sleep a sixth and he used to fast a day and leave a day.””

[205]

عن أبي هريرة قال: أوصاني خليلي رسول الله ﷺ بثلاث: صيام ثلاثة أيام من كل شهر، ورَكْعَتَي الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أُنَامَ.

On the authority of Abu Hurayrah رضي الله عنه who said, “My friend ﷺ advised me of three; to fast three days every month, two Rak’at of Duha and to pray the Witr before I sleep.”

[206]

عن محمد بن عباد بن جعفر قال: سألت جابر بن عبد الله أنهى النبي ﷺ عن صوم يوم الجمعة؟ قال: نعم.

On the authority of Muhammad bin Abbad bin Ja’far رضي الله عنه that he said, “I asked Jabir bin Abdullah رضي الله عنه whether the Prophet ﷺ forbade us to fast on the Day of Jumu’ah?” He replied, “Yes.”

وزاد مسلم: وَرَبِّ الْكَعْبَةِ.

Muslim added, “Yes, by the Lord of the Ka’bah.”

[207]

عن أبي هريرة قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا أَنْ يَصُومَ يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ))

On the authority of Abu Hurayrah رضي الله عنه who said, “I heard the Messenger of Allah ﷺ say, “Do not let any one of you fast the Day of Jumu’ah, except if he fasts the day before it or the day after it”.”

[208]

عن أبي عبيد مولى ابن أزره - واسمه سعد بن عبيد - قال: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: هَذَانِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ عَنْ صِيَامِهِمَا: يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْيَوْمُ الْآخَرُ: تَأْكُلُونَ مِنْ نُسُكِكُمْ.

On the authority of Abu Ubayd, the freed slave of Ibn Azhar – whose name is Sa'd bin Ubayd رضي الله عنه – who said, “Umar رضي الله عنه was present during the Eid and he said, ‘These are the days that the Messenger of Allah ﷺ forbade from fasting. It is the day when we stop fasting (Fitr) and the other day (Adha) is the day of eating from your rituals.’”

[209]

عن أبي سعيد الخدري قال: نَهَى رَسُولُ اللَّهِ عَنْ صَوْمِ يَوْمَيْنِ: النَّحْرِ، وَالْفِطْرِ، وَعَنْ اشْتِمَالِ الصَّمَاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ، وَعَنْ الصَّلَاةِ بَعْدَ الصُّبْحِ وَالْعَصْرِ.

On the authority of Abu Sa'eed al-Khudri رضي الله عنه that he said, “The Messenger of Allah ﷺ forbade us from fasting two days: Fitr and Nahr, and he forbade as-Samaa' – which is for a man to wrap himself in one garment, and he forbade us to pray after Fajr and Asr.”

أَخْرَجَهُ مُسْلِمٌ بِتَمَامِهِ، وَأَخْرَجَ الْبُخَارِيُّ الصَّوْمَ فَقَطْ.

This is the narration of Muslim. al-Bukhari only mentioned fasting.

[210]

عن أبي سعيد الخدري قال قال رسول الله: ((مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً))

On the authority of Abu Sa'eed al-Khudri رضي الله عنه that he said, “The Messenger of Allah ﷺ said, “Anyone who fasts a day for the sake of Allah – Allah will distance his face from the fire by seventy years.”

باب ليلة القدر

Chapter: The Night of al-Qadr

[211]

عن عبد الله بن عمر أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ، فِي السَّبْعِ الْأَوَاخِرِ، فَقَالَ رَسُولُ اللَّهِ: ((أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَّاتْ فِي السَّبْعِ الْأَوَاخِرِ، فَمَنْ كَانَ مِنْكُمْ مُتَحَرِّيًا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ))

On the authority of Ibn Umar رضي الله عنه that the Companions of the Prophet ﷺ saw in their dream that the Night of al-Qadr will be in the last seven. So the Prophet ﷺ said, “I see that many of you have seen a dream specifying the last seven – so whoever wants to seek it, let him seek it in the last seven.”

[212]

عن عائشة أن رسول الله قال: ((تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوُتْرِ مِنَ الْعَشْرِ الْأَوَاخِرِ))

On the authority of Aisha رضي الله عنها that the Messenger of Allah ﷺ said, “Seek the Night of al-Qadr in the odd nights in the last ten.”

[213]

عن أبي سعيد الخدري أَنَّ رَسُولَ اللَّهِ كَانَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوْسَطِ مِنْ رَمَضَانَ، فَأَعْتَكَفَ عَامًا، حَتَّى إِذَا كَانَتْ لَيْلَةُ إِحْدَى وَعِشْرِينَ - وَهِيَ اللَّيْلَةُ الَّتِي يَخْرُجُ مِنْ صَبِيحَتِهَا مِنْ اعْتِكَافِهِ - قَالَ: ((مَنْ اعْتَكَفَ مَعِيَ فَلْيَعْتَكِفْ فِي الْعَشْرِ الْأَوَاخِرِ، فَقَدْ أُرِيتُ هَذِهِ اللَّيْلَةَ، ثُمَّ أَنْسَيْتُهَا، وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ، وَالْتَمِسُوهَا فِي كُلِّ وَتْرٍ)) قَالَ: فَمَطَرَتِ السَّمَاءُ تِلْكَ اللَّيْلَةَ. وَكَانَ الْمَسْجِدُ عَلَى عَرِيشٍ، فَوَكَّفَ الْمَسْجِدُ. فَأَبْصَرْتُ عَيْنَايَ رَسُولَ اللَّهِ عَلَى جَبْهَتِهِ أَثَرُ الْمَاءِ وَالطِّينِ مِنْ صُبْحِ إِحْدَى وَعِشْرِينَ.

On the authority of Abu Sa'eed al-Khudri ؓ that the Messenger of Allah ﷺ used to stay in Itikaf in the ten middle nights in Ramadan so the people did it with him. Until the twenty-first night, which was the night that people were returning home, he said, "Whoever stayed in Itikaf with me then he should stay for the last ten because I have seen the night tonight but I was made to forget it, but I remember seeing myself making Sujood in water and mud during the night. So seek it in the last ten, and seek it in the odd nights." He said, "So it rained on the night of al-Qadr and the Masjid was covered in palm tree leaves so the water leaked through until I saw with my own eyes – the Messenger of Allah ﷺ with his face with traces of water and mud, and this was on the twenty-first night."

باب الاعتكاف

Chapter: al-Itikaf

[214]

عن عائشة أَنَّ رَسُولَ اللَّهِ كَانَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللَّهُ تَعَالَى، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

On the authority of Aisha ؓ that the Messenger of Allah ﷺ used to stay in Itikaf in the last ten nights in Ramadan until Allah, the Glorified and Exalted, took him. After that, his wives stayed in Itikaf.

وفي لفظ: كَانَ رَسُولُ اللَّهِ يَعْتَكِفُ فِي كُلِّ رَمَضَانَ، فَإِذَا صَلَّى الْعِدَّةَ جَاءَ مَكَانَهُ الَّذِي اعْتَكَفَ فِيهِ.

In another version, "The Messenger of Allah ﷺ used to stay in Itikaf every Ramadan. He used to enter after praying the Fajr."

[215]

عن عائشة أَنَّهَا كَانَتْ تُرَجِّلُ النَّبِيَّ وَهِيَ حَائِضٌ، وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ، وَهِيَ فِي حُجْرَتِهَا، يُنَاوِلُهَا رَأْسَهُ.

On the authority of Aisha رضي الله عنها that she used to groom the Prophet ﷺ whilst she was menstruating and he was in Itikaf in his Masjid. She used to be in her room and he would lean his head over to her.

وفي رواية: وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ.

In another version [collected by al-Bukhaari and Muslim], “He never went home unless someone needed help”.

وفي رواية: أَنَّ عَائِشَةَ قَالَتْ: إِنِّي كُنْتُ لَأَدْخُلُ الْبَيْتَ لِلْحَاجَةِ - وَالْمَرِيضُ فِيهِ - فَمَا أَسْأَلُ عَنْهُ إِلَّا وَأَنَا مَارَّةٌ.

In another version [collected by Muslim], “Aisha رضي الله عنها said, “I used to enter the house to help someone or to attend to a sick person. I never asked about people’s needs except that I would pass through and not stay”.

[216]

عن عمر بن الخطاب قال قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ: أَنْ أَعْتَكِفَ لَيْلَةً - وَفِي رِوَايَةٍ: يَوْمًا - فِي الْمَسْجِدِ الْحَرَامِ؟ قَالَ: ((فَأَوْفِ بِنَذْرِكَ))

On the authority of Umar al-Khattab رضي الله عنه that he said, “I asked – O Messenger of Allah ﷺ, I made an oath in Jahiliyyah that I would make Itikaf for one night - in a version, for one day - in al-Masjid al-Haram.” He said, “Fulfil your vow.”

وَلَمْ يَذْكُرْ بَعْضُ الرُّوَاةِ «يَوْمًا» وَلَا «لَيْلَةً».

Some of the narrators did not mention the wording, “day” or “night”.

[217]

عن صفية بنت حيي قالت كَانَ رَسُولُ اللَّهِ ﷺ مُعْتَكِفًا فِي الْمَسْجِدِ، فَأَتَيْتُهُ أَرْوَرُهُ لَيْلًا فَحَدَّثْتُهُ، ثُمَّ قُمْتُ لِأَنْقَلِبَ، فَقَامَ مَعِيَ لِيَقْلِبَنِي - وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ - فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ، فَلَمَّا رَأَى رَسُولَ اللَّهِ ﷺ أَسْرَعَا فِي الْمَشْيِ، فَقَالَ: ((عَلَى رِسَالِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حِيٍّ)), فَقَالَا: سُبْحَانَ اللَّهِ!

يَا رَسُولَ اللَّهِ، فَقَالَ: ((إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خِفْتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَرًّا)) أَوْ قَالَ: ((شَيْنًا))

On the authority of Safiyyah bin Huyyay رضي الله عنها that she said, “The Prophet ﷺ was in Itikaf and I visited him one day so he we talked. Then I got up to leave and he got up as well to accompany me – and her house used to be at Dar Usamah bin Zayd – so we passed by two men from the Ansar and when they saw the Messenger of Allah ﷺ, they hastened to him. He said, “Take it easy, this is Safiyyah bint Huyyay.” They said, “Subhanallah, O Messenger of Allah!” He said ﷺ, “The Shaytan flows through the body of Bani Adam the flowing of blood and I feared that he would place some evil in your heart” or in a he said, “[in your hearts] something.””

وفي رواية : أَنَّهَا جَاءَتْ تَزُورُهُ فِي اعْتِكَافِهِ فِي الْمَسْجِدِ فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَنْقَلِبُ، فَقَامَ النَّبِيُّ مَعَهَا يَقْلِبُهَا، حَتَّى إِذَا بَلَغَ بَابَ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ، ثُمَّ ذَكَرَهُ بِمَعْنَاهُ.

In another narration [collected by al-Bukhaari and Muslim], she came to visit him whilst he was in Itikaf in his Masjid in the last ten nights of Ramadan and stayed with him for a while, talking. Then she said: “Then I got up to leave so the Prophet ﷺ got up with me and we left until we got to the doors of the Masjid, the entrance of Umm Salamah رضي الله عنها.” The rest is as mentioned above.

كتاب الحج

Book of Hajj

باب المواقيت

Chapter: The Mawaqee (Stations for Ihram)

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عن عبد الله بن عباس أَنَّ رَسُولَ اللَّهِ وَقَّتْ لِأَهْلِ الْمَدِينَةِ، ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ، الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ، قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ، يَلَمْلَمَ، وَقَالَ: ((هُنَّ هُنَّ، وَلَمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، مِمَّنْ أَرَادَ الْحُجَّ أَوْ الْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذَلِكَ: فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ))

On the authority of Ibn Abbas ؓ that the Messenger of Allaah ﷺ defined the meeqaat of the people of al-Madinah as Dhu'l-Hulayfah; that of the people of Shaam as al-Jahfah; that of the people of Najd as Qarn al-Manaazil; and that of the people of Yemen as Yalamlam. And he ﷺ said, "And these meeqaats are for the people at those very places, and besides them for those who come thorough those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter ihraam from the place he starts and the same applies to the people of Makkah who may enter ihraam from there."

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عن عبد الله بن عمر أَنَّ رَسُولَ اللَّهِ قَالَ: ((يُهَلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ)) قَالَ عَبْدُ اللَّهِ: وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ قَالَ: ((وَيُهَلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ))

On the authority of Ibn 'Umar ؓ that the Messenger of Allah ﷺ said, "The people of al-Madinah begin from Dhu'l-Hulayfah, the people of Shaam from al-Juhfah and the people of Najd from Qarn." He said, "It reached me that the Messenger of Allah ﷺ said, "The people of Yemen from Yalamlam"."

باب ما يلبس المُحَرِّم من الثياب

Chapter: Clothes for the Muhrim

[220]

عن عبد الله بن عمر أن رجلاً قال: يا رسول الله، ما يلبس المُحَرِّم من الثياب؟ قال: (لا يلبس القميص، ولا العمامة، ولا السراويلات، ولا البرانس، ولا الخفاف، إلاَّ أحد لا يجد نعلين فليلبس الخفين، وليقطعهما أسفل من الكعنين، ولا يلبس من الثياب شيئاً مسَّهُ زعفرانٌ أو ورسٌ)

On the authority of Ibn ‘Umar ؓ that a man asked, “O Messenger of Allah, what clothes should the Muhrim wear?” He ؓ said, “He should not wear a shirt, not a turban, not trousers, not a burnoose and no shoes (above the ankles) – except if a person doesn’t find any shoes below his ankles then he can wear shoes above his ankles but should cut them so that they are below the ankle; and any garment dyed with saffron or perfume.”

وللبخاري ((ولا تنتقب المُحرمة ولا تلبس القفازين))

In a version by al-Bukhari, “The woman doesn’t wear a Niqab or gloves.”

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عن عبد الله بن عباس قال سمعتُ النبي يخطبُ بعرفاتٍ: ((مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ سَرَاوِيلًا))

On the authority of Ibn Abbas ؓ that he said, “I heard the Messenger of Allah ﷺ give the Khutbah at Arafah and he said, “Whoever cannot find sandals, let him wear khufoof, but let him cut them so that they come lower than the ankles and whoever doesn’t find an Izaar should wear trousers.”

[222]

عن عبد الله بن عمر أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ. إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ. قال: وكان عبد الله بن عمر يزيد فيها: لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ، وَالْحَيَّرْ يَدَيْكَ، لبيك، وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

On the authority of Ibn Umar ؓ that the Talbiyyah of the Messenger of Allah ﷺ used to be, “Here I am, O Allaah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)”. He (the narrator) said, “Abdullah ibn Umar used to add to the wording by saying: ‘Here I am, Here I am, seeking your Pleasure, all good is with You, seeking You in our actions.’” [This addition was recorded by Muslim]

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عن أبي هريرة قال قال رسول الله: ((لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ))

On the authority of Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, “It is not permissible for a woman who believes in Allah and the Last Day to travel the distance of one day's journey except with a mahram.”

وفي لفظ للبخاري ((لَا تُسَافِرُ يَوْمًا، وَلَا لَيْلَةً، إِلَّا مَعَ ذِي حَرَمٍ))

In the version of al-Bukhari, “She is not allowed to travel a distance of a day except with a Mahram.”

باب الفدية

Chapter: Expiation

[224]

عن عبد الله بن معقل قال جلسْتُ إلى كعب بن عُجْرَةَ فسأَلْتُهُ عَنِ الْفِدْيَةِ؟ فَقَالَ: نَزَلَتْ فِيَّ خَاصَّةً، وَهِيَ لَكُمْ عَامَّةٌ! حُمِلْتُ إِلَى رَسُولِ اللَّهِ، وَالْقَمَلُ يَتَنَاثَرُ عَلَى وَجْهِهِ. فَقَالَ: ((مَا كُنْتُ أَرَى الْوَجَعَ بَلَغَ بِكَ مَا أَرَى - أَوْ مَا كُنْتُ أَرَى الْجُهْدَ بَلَغَ بِكَ مَا أَرَى - أَتَجِدُ شَاءَةً؟)) فَقُلْتُ: لَا، قَالَ: ((فَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفَ صَاعٍ))

On the authority of Abdallah ibn Ma'qil who said, "I sat with Ka'b ibn 'Ujrah ؓ and asked him about the expiation. He said, "That was revealed concerning me in particular but it applies to all of you. I was brought to the Messenger of Allah ﷺ with lice crawling on my face. He said, "I did not think that your problem had become as bad as I see it. Can you afford a sheep?" I said, "No." He said: "Then fast for three days, or feed six poor persons, giving each one half a Saa'."

وفي رواية، فَأَمَرَهُ رَسُولُ اللَّهِ أَنْ يُطْعِمَ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينَ، أَوْ يُهْدِيَ شَاءَةً، أَوْ يَصُومَ ثَلَاثَةَ أَيَّامٍ.

In another version [collected by al-Bukhaari and Muslim], "The Messenger of Allah ﷺ commanded him to feed six or slaughter a sheep or fast three days."

باب حُرْمَةِ مَكَّةَ

Chapter: The Sanctuary of Makkah

[225]

عن أبي شُرَيْح - خُوَيْلِدُ بْنُ عَمْرٍو الْخَزَاعِيُّ الْعَدَوِيُّ - أَنَّهُ قَالَ لِعَمْرٍو بْنِ سَعِيدِ بْنِ الْعَاصِ - وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ -: ائْذَنْ لِي، أَيُّهَا الْأَمِيرُ، أَنْ أُحَدِّثَكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ الْغَدَ مِنْ يَوْمِ الْفَتْحِ، فَسَمِعْتُهُ أُذْنًا، وَوَعَاهُ قَلْبِي، وَأَبْصَرْتُهُ عَيْنَايَ، حِينَ تَكَلَّمَ بِهِ، أَنَّهُ حَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: ((إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ تَعَالَى [يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ]، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لِمَرِيٍّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلَا يَعْصِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ فِيهَا فَقُولُوا: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ، وَلَمْ يَأْذَنْ لَكُمْ. وَإِنَّمَا أَذِنَ لِرَسُولِهِ سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا

بِالْأَمْسِ، فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبَ)) فَقِيلَ لِأَبِي شُرَيْحٍ: مَا قَالَ لَكَ عَمْرُو؟ قَالَ: أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ، يَا أَبَا شُرَيْحٍ، إِنَّ الْحَرَمَ لَا يُعِيدُ عَاصِيًا، وَلَا فَارًّا بِدَمٍ، وَلَا فَارًّا بِخَرْبَةٍ.

On the authority of Abu Shurayh – Khuwaylid bin Amr – that he said to Amr bin Sa'id al-As ؓ – who was sent to Makkah – permit me to narrated something that the Messenger of Allah ﷺ said on the Day of Fath. I heard it with my ears and my heart understood it and it's something I saw with my own eyes when he said it; he praised Allah and exalted Him and then said, "Allah, the Most High, sanctified Makkah the day He Created the heavens and the earth, so it is sacred by the sanctity decreed by Allah until the Day of Resurrection. It was not permitted for anyone before me to fight therein. It is not permitted for anyone to uproot its plants. None had ever been permitted and it was only permitted to me for part of a day. Now, its sanctuary has returned on how it was a sanctuary the day it was created yesterday. So convey this to those who are absent." So someone asked Abu Shurayh, "What did Amr say to you?" He said, "I know about it more than you, O Abu Shurayh. Surely, the Haram doesn't protect the sinner, it is not a place of refuge for blood [i.e. punishment] and it doesn't give solace to the Kharbah (i.e. thief)⁴."

[226]

عن عبد الله بن عباس قال قال رسول الله - يَوْمَ فَتَحِ مَكَّةَ - ((لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَبَيَّةٌ، وَإِذَا أُسْتُفِرْتُمْ فَانْفِرُوا)) ، وَقَالَ يَوْمَ فَتَحِ مَكَّةَ: ((إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ - وَهِيَ سَاعَتِي هَذِهِ - فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْصَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يُلْتَقَطُ لُقْطَتُهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خِلَاهُ)) فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ إِلَّا الْإِذْخَرُ، فَإِنَّهُ لَقَيْنَهُمْ وَبُيُوتَهُمْ، فَقَالَ: ((إِلَّا الْإِذْخَرَ))

⁴ Ibn Qudamah suggests that the word Kharbah can also refer to a pandemic or deception. Meaning, the Haram is not a place where a person can find solace from these things, however, he said the word "thief" is closer to what is correct. And Allah Knows best.

On the authority of Ibn Abbas ؓ that the Messenger of Allah ﷺ on the Day of Fath said, “There is no more Hijrah – but there remains Jihad and the intention. So if the call comes, then go ahead.” He said on the Day of Fath, “Surely, this city is the sanctuary of Allah the day He created the heavens and earths – and it is a sanctuary until the Day of Judgement. It was not permissible for anyone before me and it is not permissible for anyone after me; it was only permitted to me for part of a day. Now, it’s a sanctuary until the Day of Judgement. Its thorns are not to be cut, its animals are not be dispersed, its lost property is not to be picked except for the one who knows who it belongs to and its plants are not to be uprooted.” So al-Abbas (interrupted and) said, “O Messenger of Allah ﷺ, except for Idhkir (lemon grass) because we use it for our fires and in our homes.” He said, “Except for Idhkir.”

باب ما يجوز قتله

Chapter: What is Permitted to Kill

[227]

عن عائشة أَنَّ رَسُولَ اللَّهِ قَالَ: ((خَمْسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحَرَمِ: الْغُرَابُ، وَالْحِدَاةُ، وَالْعُقْرُبُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ))

On the authority of Aisha ؓ that the Messenger of Allah ﷺ said, “There are five pests that may be killed whether one is in ihraam or not: crows, kites, scorpions, mice and mad dogs.

ومسلم ((يُقْتَلُ خَمْسٌ فَوَاسِقٌ فِي الْحِلِّ وَالْحَرَمِ))

In Muslim, “The five pests are killed in the sanctuary and outside of it.”

باب دخول مكة وغيره

Chapter: Entering into Makkah and the House

[228]

عن أنس بن مالك أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ فَقَالَ: ابْنُ حَظَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ. فَقَالَ: ((أُقْتُلُوهُ))

On the authority of Anas bin Malik ؓ that the Messenger of Allah ﷺ entered into Makkah in the year of Fath and he was wearing a helmet. When he took it off a man came and asked, “Ibn Khattal is hanging by the curtains of the Ka’bah.” He said, “Execute him.”

[229]

عن عبد الله بن عمر أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ مِنْ كَدَاءٍ، مِنَ الثَّنِيَّةِ الْعُلْيَا الَّتِي بِالْبُطْحَاءِ وَخَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَى.

On the authority of Ibn Umar ؓ that the Messenger of Allah ﷺ entered Makkah from Kada’, from ath-Thaniyyah al-Ulya from the route of al-Bathaa’ and he left from ath-Thaniyyah as-Suflaa.

[230]

عن عبد الله بن عمر قَالَ دَخَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ، وَأُسَامَةُ بْنُ زَيْدٍ، وَبِلَالٌ، وَعُثْمَانُ بْنُ طَلْحَةَ، فَأَغْلَقُوا عَلَيْهِمُ الْبَابَ، فَلَمَّا فَتَحُوا: الْبَابَ كُنْتُ أَوَّلَ مَنْ وَجَّ، فَلَقِيتُ بِلَالاً، فَسَأَلْتُهُ: هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، بَيْنَ الْعَمُودَيْنِ الْيَمَانِيِّينَ.

On the authority of Ibn Umar ؓ that the Messenger of Allah ﷺ entered the House with Usamah bin Zayd, Bilal and Uthman bin Talha. They then closed the doors and when they opened it, I was the first to raise up and saw Bilal so I asked, “Did the Messenger of Allah pray in it?” He said, “Yes, between the two Yemeni pillars.”

[231]

عن عمر أنه جاء إلى الحجر الأسود فقبله، وقال: إني لأعلم أنك حجر، لا تضر ولا تنفع، ولولا إني رأيت النبي يقبلك ما قبلتك.

On the authority of Umar رضي الله عنه that he approached the Black Stone and kissed it and said, “I know that you are just a stone – you cannot benefit and cannot harm. Had I not seen the Prophet ﷺ kiss you, I would never had kissed you.”

[232]

عن عبد الله بن عباس قال: قدم رسول الله وأصحابه مكة، فقال المشركون: إنه يقدم عليكم قوم قد وهنتهم حمى يثرب، فأمرهم النبي أن يرملوا الأشواط الثلاثة، وأن يمشوا ما بين الركنين، ولم يمنعهم أن يرملوا الأشواط كلها، إلا الإبقاء عليهم.

On the authority of Ibn Abbas رضي الله عنه that he said, “When the Messenger of Allah ﷺ and his Companions entered Makkah, the Mushriks were saying, “They are coming and have been afflicted by the fever of Yathrib.” So the Prophet ﷺ commanded that they do the Ramal in the first three circuits and that they walk between the two corners and he didn’t forbid anyone from doing the Ramal throughout all of it except for those who found it hard.”

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عن عبد الله بن عمر قال: رأيت رسول الله - حين يقدم مكة - إذا استلم الركن الأسود، أول ما يطوف، يحب ثلاثة أشواط.

On the authority of Ibn Umar رضي الله عنه said, “I saw the Messenger of Allah ﷺ when he entered into Makkah that he greeted the Black Stone, at the beginning of Tawaf, jogging in the first three circuits.”

[234]

عن عبد الله بن عباس قال : طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ، يَسْتَلِمُ الرُّكْنَ بِمِخْبَنٍ.

On the authority of Ibn Abbas ؓ said, “I saw the Prophet ﷺ on a camel in the final Hajj – greeting the corner with a stick.”

[235]

عن عبد الله بن عمر قال: لَمْ أَرِ النَّبِيَّ يَسْتَلِمُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانَيْنِ.

On the authority of Ibn Umar ؓ said, “I never saw the Prophet ﷺ greet any part of the House except the two Yemeni corners.”

باب التَّمَتُّعِ

Chapter: at-Tamattu’

[236]

عن أبي جَمْرَةَ نصر بن عمران الضُّبَعِيِّ قال: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْمُتْعَةِ؟ فَأَمَرَنِي بِهَا، وَسَأَلْتُهُ عَنِ الْهَدْيِ؟ فَقَالَ: فِيهَا جَزُورٌ، أَوْ بَقَرَةٌ، أَوْ شَاةٌ، أَوْ شِرْكٌ فِي دَمٍ، قَالَ: وَكَأَنَّ نَاسًا كَرِهُوهَا، فَنِمْتُ، فَرَأَيْتُ فِي الْمَنَامِ وَكَأَنَّ إِنْسَانًا يُنَادِي: حَجٌّ مَبْرُورٌ، وَمُتْعَةٌ مُتَقَبَّلَةٌ، فَأَتَيْتُ ابْنَ عَبَّاسٍ بَ فَحَدَّثَنِي، فَقَالَ: اللَّهُ أَكْبَرُ، سُنَّةُ أَبِي الْقَاسِمِ.

On the authority of Abu Jamrah – Nasr bin Imran ad-Duba’ee that he said, “I asked Ibn Abbas ؓ about Mut’ah, so he commanded me with it. So I asked about the Hadiy and he said that it’s a camel, a cow or a sheep – or a share in an animal. People disliked this and when I slept I saw in my dream a caller calling out, ‘A successful Hajj and rituals accepted.’ So I told Ibn Abbas ؓ and he said, ‘Allahu Akbar! The Sunnah of Abu al-Qasim ؓ.’”

عن عبد الله بن عمر قال: تَمَتَّعَ رَسُولُ اللَّهِ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، وَأَهْدَى، فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَبَدَأَ رَسُولُ اللَّهِ، فَأَهْلًا بِالْعُمْرَةِ، ثُمَّ أَهْلًا بِالْحَجِّ، فَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللَّهِ، فَأَهْلًا بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى، فَسَاقَ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ النَّبِيُّ مَكَّةَ، قَالَ لِلنَّاسِ: ((مَنْ كَانَ مِنْكُمْ أَهْدَى؛ فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى، فَلْيَطُفْ بِالْبَيْتِ، وَبِالصَّفَا، وَالْمَرْوَةِ، وَلْيَقْصِرْ، وَلْيَحْلِلْ، ثُمَّ لِيُهْلِلْ بِالْحَجِّ، وَلْيُهْدِ، فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ، وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ)) فَطَافَ رَسُولُ اللَّهِ حِينَ قَدِمَ مَكَّةَ، وَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ حَبَّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ، وَمَشَى أَرْبَعَةً، وَرَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ فَانْصَرَفَ، فَأَتَى الصَّفَا، فَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ، ثُمَّ لَمْ يَحِلَّ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى قَضَى حَجَّهُ، وَخَرَّ هَدْيُهُ يَوْمَ النَّحْرِ، وَأَفَاضَ فَطَافَ بِالْبَيْتِ، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرَّمَ مِنْهُ، وَفَعَلَ مَا فَعَلَ رَسُولُ اللَّهِ: مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ.

On the authority of Ibn Umar ؓ that he said, "The Messenger of Allah ﷺ did Tamattu in the Final Hajj with Umrah and Hajj and a Hadiy. He brought his own animal with him from Dhu al-Hulayfah and he began his Talbiyyah with Umrah and then Hajj. So the people did Tamattu with the Messenger of Allah ﷺ with Umrah and Hajj. The people brought their own animals with them and they drove them from Dhu al-Hulayfah. Some didn't have an animal so when the Messenger of Allah ﷺ addressed the people he said, "Whoever has an animal then he is not allowed to leave his Ihram until his Hajj is over. Whoever doesn't have animal then they should make Tawaf around the house and as-Safa and al-Marwa, cut his hair and remove his Ihram. Then he should assume another Ihram for Hajj and then sacrifice. Whoever still doesn't find an animal to sacrifice then let him fast three days in Hajj and seven days when he returns home". So the Messenger of Allah ﷺ made Tawaf when he entered Makkah. He began by greeting the corner and he jogged for the three out of seven, walking four. He then prayed when he finished the Tawaf at the Maqam with two units. Then he left for as-Safa; he went around as-Safa and al-Marwah seven times and he didn't remove his Ihram until his Hajj was over. He sacrificed camels on the Day of Nahr. He then made Tawaf (al-Ifadah) around the House and then removed his Ihram completely. Those who brought their animals with them did exactly what the Messenger of Allah ﷺ did."

[238]

عن حفصة زوج النبي أنها قالت: يَا رَسُولَ اللَّهِ، مَا شَأْنُ النَّاسِ حُلُّوا مِنَ الْعُمْرَةِ، وَلَمْ تَحْلِلْ أَنْتَ مِنَ عُمْرَتِكَ؟ فَقَالَ: ((إِنِّي لَبَدْتُ رَأْسِي، وَقَلَّدْتُ هَذِي، فَلَا أَحِلُّ حَتَّى أَنْحَرَ))

On the authority of Hafsa رضي الله عنها, the wife of the Prophet ﷺ, that she said, “O Messenger of Allah, how can people leave their Ihram after Umrah whilst you are still in your Ihram?” He ﷺ said, “I have gelled my hair, drove my animal so it is not permitted for me to leave it until I sacrifice it.”

[239]

عن عمران بن حصين أنه قال: أُنْزِلَتْ آيَةُ الْمُتَعَةِ فِي كِتَابِ اللَّهِ، فَفَعَلْنَاهَا مَعَ رَسُولِ اللَّهِ، وَلَمْ يَنْزِلْ قُرْآنٌ يُحَرِّمُهُ، وَلَمْ يَنْهَ عَنْهَا حَتَّى مَاتَ، قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

On the authority of Imran bin Hussayn رضي الله عنه that the Ayat of Tamattu in the Book of Allah, the Most High; so we practiced them with the Messenger of Allah ﷺ and nothing was revealed from the Quran to prevent it. He didn't prevent anyone until he died – so a person can have his own opinion.

قال البخاري: يقال: إنه عُمر.

According to al-Bukhari, “Ibn Umar said reported it.”

ومسلم، نَزَلَتْ آيَةُ الْمُتَعَةِ - يَعْنِي مُتَعَةَ الْحَجِّ - وَأَمَرْنَا بِهَا رَسُولُ اللَّهِ، ثُمَّ لَمْ تَنْزِلْ آيَةٌ تَنْسَخُ آيَةَ مُتَعَةِ الْحَجِّ. وَلَمْ يَنْهَ عَنْهَا رَسُولُ اللَّهِ حَتَّى مَاتَ.

According to Muslim, “the Ayat of Tamattu were revealed and the Messenger of Allah ﷺ commanded us by them. Nothing was revealed after it - nothing abrogating Tamattu in Hajj and the Messenger of Allah ﷺ didn't prohibit it until he died.”

وَهُمَا بِمَعْنَاهُ

Both of them have narrations similar to these.

باب الهدي

Chapter: The Hadiy

[240]

عن عائشة قالت: فَتَلْتُ فَلَائِدَ هَدْيِ النَّبِيِّ، ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا - أَوْ قَلَّدْتُهَا - ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ، وَأَقَامَ بِالْمَدِينَةِ، فَمَا حُرِّمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حِلًّا.

On the authority of Aisha رضي الله عنها that she said, “I fastened the necklaces on the animals of the Messenger of Allah ﷺ then I marked them and drove them until they were sent to the House. He ﷺ stayed in al-Madinah and didn’t prevent himself from any of the things which are prohibited (in Ihram)”.

[241]

عن عائشة قالت: أَهْدَى النَّبِيُّ مَرَّةً غَنَمًا.

On the authority of Aisha رضي الله عنها that she said, “The Messenger of Allah ﷺ once sacrificed a sheep.”

[242]

عن أبي هريرة أَنَّ نَبِيَّ اللَّهِ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ: ((ارْكَبْهَا)) قَالَ: إِنَّهَا بَدَنَةٌ؟ قَالَ: ((ارْكَبْهَا))، فَرَأَيْتُهُ رَاكِبَهَا، يُسَايِرُ النَّبِيَّ وَالنَّعْلُ فِي عُنُقِهَا.

On the authority of Abu Hurayrah رضي الله عنه that the Prophet ﷺ saw a man driving a camel so he said, “Ride it”. He said, “But it’s a sacrifice.” He said, “Ride it.” So I saw him riding it with the Prophet ﷺ driving it and **its hooves were** on its neck.”

وفي لفظٍ قال في الثَّانِيَةِ أَوْ الثَّالِثَةِ: ((ارْكَبْهَا، وَيَلْكَ، أَوْ وَيَحْكْ))

In another version [collected by al-Bukhaari and Muslim] he ﷺ told him to ride it twice or three times and said, “Woe to you.”

[243]

عن علي بن أبي طالب قال: أَمَرَنِي النَّبِيُّ أَنْ أَقُومَ عَلَى بُدْنِهِ، وَأَنْ أَتَصَدَّقَ بِلَحْمِهَا، وَجُلُودِهَا، وَأَجْلَتِهَا، وَأَنْ لَا أُعْطِيَ الْجَزَارَ مِنْهَا شَيْئًا، وَقَالَ: ((نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا))

On the authority of Ali bin Abi Talib عليه السلام said, “The Messenger of Allah ﷺ made me in charge of the camels; to give out its meat, skin and leather but not to give the butcher anything from it. He said, “We will pay him from ourselves.”

[244]

عن زياد بن جُبَيْر قال: رَأَيْتُ ابْنَ عُمَرَ قَدْ أَتَى عَلَى رَجُلٍ قَدْ أَنَاخَ بَدَنَتُهُ يَنْحَرُهَا فَقَالَ: ابْنَعْتُهَا قِيَامًا مُقَيَّدَةً، سُنَّةَ مُحَمَّدٍ.

On the authority of Ziyad bin Jubayr that he said, “I saw Ibn Umar عليه السلام approach a man who had brought his camel and then wanting to sacrifice it. He said, ‘Sacrifice it whilst it is standing and supported, this is the Sunnah of Muhammad ﷺ.’

باب الغسل للمحرم

Chapter: Ghusl for the Pilgrim

[245]

عن عبد الله بن حُنين أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَالْمِسُورَ بْنَ مَخْرَمَةَ اخْتَلَفَا بِالْأَبْوَاءِ، فَقَالَ ابْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ، وَقَالَ الْمِسُورُ: لَا يَغْسِلُ الْحَرَمُ رَأْسَهُ، قَالَ: فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقُرْنَيْنِ، وَهُوَ يَسْتَرُ بِثَوْبٍ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ، أَرْسَلَنِي إِلَيْكَ ابْنُ عَبَّاسٍ يَسْأَلُكَ: كَيْفَ كَانَ رَسُولُ اللَّهِ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ، فَطَاطَأَهُ، حَتَّى بَدَأَ لِي رَأْسَهُ، ثُمَّ قَالَ لِإِنْسَانٍ يَصُبُّ عَلَيْهِ الْمَاءَ: ((اصْبُبْ))، فَصَبَّ عَلَى رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُهُ يَفْعَلُ.

On the authority of Abdullah bin Hunayn that Abdullah bin Abbas and al-Miswar bin Makhzamah ؓ had a difference at Abwa. Ibn Abbas ؓ was saying that the person in Ihram should wash his head and al-Miswar was saying that the pilgrim doesn't. He said, "Ibn Abbas sent me to Abu Ayyub al-Ansar ؓ and we found him bathing between two posts and he was being shielded by a sheet. I greeted him with Salam and he said, "Who is that?" I said, "I am Abdullah bin Hunayn, Ibn Abbas has sent me you to ask you – how did the Messenger of Allah ﷺ used to wash his hair whilst he was in Ihram?" So Abu Ayyub pushed aside the sheet and dipped his head until I could see it. He then told me to pour water over his head, so I did. He then moved his fingers through his hair, back and forth. Then he said, "This is what I saw him do".

وفي رواية، فقال المسور لابن عباس: لا أماريك بعدها أبداً.

In another narration [collected in Muslim], "al-Miswar said to Ibn Abbas ؓ, 'I will never argue with you again.'"

باب فسخ الحج إلى العمرة

Chapter: Changing the Hajj to Umrah

[246]

عن جابر قال أהלَّ النَّبِيُّ وَأَصْحَابُهُ بِالحَجِّ، وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ، غَيْرَ النَّبِيِّ وَطَلْحَةَ، وَقَدِمَ عَلَيَّ مِنَ الْيَمَنِ، فَقَالَ: أَهَلَّلْتُ بِمَا أَهَلَّ بِهِ النَّبِيُّ. فَأَمَرَ النَّبِيُّ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً. فَيَطُوفُوا، ثُمَّ يَقْصِرُوا وَيَحْلُوا، إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ، فَقَالُوا: نَنْطَلِقُ إِلَى مَنَى، وَذَكَرَ أَحَدُنَا يَقْطُرُ، فَبَلَغَ ذَلِكَ النَّبِيَّ، فَقَالَ: ((لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ، مَا أَهْدَيْتُ، وَلَوْلَا أَنَّ مَعِيَ الْهَدْيَ لَأَحَلَّلْتُ)) وَحَاضَتْ عَائِشَةُ، فَنَسَكَتِ الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنَّهَا لَمْ تَطُفْ بِالْبَيْتِ، فَلَمَّا طَهَّرَتْ طَافَتْ بِالْبَيْتِ، قَالَتْ: يَا رَسُولَ اللَّهِ، يَنْطَلِقُونَ بِحَجٍّ وَعُمْرَةٍ وَنَنْطَلِقُ بِحَجٍّ؟ فَأَمَرَ عَبْدَ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ أَنْ يَخْرِجَ مَعَهَا إِلَى التَّنْعِيمِ، فَأَعْتَمَرَتْ بَعْدَ الْحَجِّ.

On the authority of Jabir ؓ that he said, "The Prophet ﷺ started his Talbiyyah with his Companions for Hajj – no one had a Hadiy except the Prophet and Talha. Ali came from Yemen and he said, 'I have entered into Ihram with the

same intention as the Prophet ﷺ.’ So the Prophet ﷺ commanded his Companions to change their intention to Umrah – so they made Tawaf and they cut their hair and left Ihram; except for those who had a Hadiy with them. They said, ‘How can we go out to Mina after we have left Ihram and some of us have even had relations?’ This reached the Prophet ﷺ so he said, ‘Had they accepted my command they would not have turned away from my guidance. Had I not brought my Hadiy with me, I would have left my Ihram.’” Aisha رضى الله عنها started her menses and she was allowed to complete all the rituals except that she didn’t perform the Tawaf. When she became pure, she made Tawaf around the House. She said, “O Messenger of Allah, they are going out to make Hajj and Umrah and I only get the Hajj?!” So the Prophet ﷺ told Abdur-Rahman bin Abi Bakr to take her to at-Tan’eem and she performed Umrah after the Hajj.

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عن جابر بن عبد الله قال: قَدِمْنَا مَعَ رَسُولِ اللَّهِ، وَنَحْنُ نَقُولُ: لَبَّيْكَ بِالْحُجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ فَجَعَلْنَاهَا عُمْرَةً.

On the authority of Jabir رضى الله عنه that he said, “We went with the Messenger of Allah ﷺ and we were saying: ‘I am here for Hajj’ and the Messenger of Allah commanded us to make it for Umrah.”

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عن عبد الله بن عباس قال قَدِمَ رَسُولُ اللَّهِ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ مِنْ ذِي الْحِجَّةِ مَهْلِينَ بِالْحُجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْحِلِّ؟ قَالَ: ((الْحِلُّ كُلُّهُ))

On the authority of Ibn Abbas رضى الله عنه that he said, “The Messenger of Allah ﷺ and his Companions arrived on the fourth in the morning, so he told them to make Umrah. They asked, “What is permitted?” He said, “Everything.”

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عن عروة بن الزبير قال: سئل أسامة بن زيد، وأنا جالس: كيف كان رسول الله ﷺ يسير في حجة الوداع حين دفع؟ قال: كان يسير العنق، فإذا وجد فجوة نصّ.

On the authority of Amr bin az-Zubayr رضي الله عنه that he said, “I asked Usamah bin Zayd رضي الله عنه – and I was sitting – how did the Messenger of Allah ﷺ move?” He said, “If he found a gap, he would hasten.”

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عن عبد الله بن عمرو أن رسول الله ﷺ وقف في حجة الوداع، فجعلوا يسألونه، فقال رجل: لم أشعر، فحلقت قبل أن أذبح؟ قال: ((أذبح، ولا حرج)) فجاء آخر فقال: لم أشعر، فنحرت قبل أن أرمي؟ فقال: ((ارم، ولا حرج)) فما سئل يومئذ عن شيء قدم ولا أخر إلا قال: ((افعل، ولا حرج))

On the authority of Abdullah bin Amr رضي الله عنه that he said, “The Messenger of Allah ﷺ stopped at Mina during the Final Hajj and people were approaching him to ask. A man asked, ‘I didn’t know, cut my hair before I slaughtered.’ He ﷺ said, ‘Do it, there is no harm.’ Another said, ‘I didn’t know, I slaughtered before pelting.’ He ﷺ said, ‘Do it, there is no harm.’ There was no one who asked about the order of something except that he ﷺ said, ‘Do it, there is no harm.’”

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عن عبدالرحمن بن يزيد النخعي أنه حج مع ابن مسعود، فراه يرمي الجمرة الكبرى بسبع حصيات، فجعل البيت عن يساره، ومنى عن يمينه، ثم قال: هذا مقام الذي أنزلت عليه سورة البقرة.

On the authority of Abdur-Rahma bin Yazid an-Nakh'i that he made Hajj with Ibn Mas'ood رضي الله عنه and he saw him pelting the Jamarah al-Kubra with seven stones whilst the Qiblah was to his left and Mina was to his east. Then he said, “This is the very place where Surah al-Baqarah was revealed.”

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عن عبد الله بن عمر أن رسول الله قال: ((اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ)) قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟
قَالَ: ((اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ)) قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ)) قَالُوا:
وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((وَالْمُقَصِّرِينَ))

On the authority of Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said, “O Allah, have mercy on those who shave their heads.” They said, “What about those who cut their hair, Messenger of Allah?” He ﷺ said, “O Allah, have mercy on those who shave their heads.” They said, “What about those who cut their hair, Messenger of Allah?” He ﷺ said, “and those who shave their heads.”

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عن عائشة قالت حَجَجْنَا مَعَ النَّبِيِّ، فَأَفْضْنَا يَوْمَ النَّحْرِ، فَحَاضَتْ صَفِيَّةُ، فَأَرَادَ النَّبِيُّ مِنْهَا مَا يُرِيدُ الرَّجُلُ
مِنْ أَهْلِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهَا حَائِضٌ، فَقَالَ: ((أَحَابِسْتُنَا هِيَ)) قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهَا قَدْ
أَفَاضَتْ يَوْمَ النَّحْرِ، قَالَ: ((اخْرُجُوا))

On the authority of Aisha رضي الله عنها that she said, “We made Hajj with the Prophet ﷺ and he made Tawaf on the day of Nahr. Safiyyah then began her menses and when the Prophet ﷺ wanted to be with her she said, ‘O Messenger of Allah, I am on my menses.’ He ﷺ then said, ‘Is she holding us back?’ They said, ‘O Messenger of Allah, she made Tawaf of Ifadah on the day of Nahr.’ He ﷺ said, ‘Let’s leave.’”

وفي لفظٍ قال النبي: ((عَفْرَى، حَلَقَى، أَطَافَتْ يَوْمَ النَّحْرِ))؟ قِيلَ: نَعَمْ. قَالَ: ((فَانْفِرِي))

In another version [collected by al-Bukhaari and Muslim], The Prophet ﷺ “She is on her menses, did she make Tawaf on the day of Nahr? They said, “Yes.” He said, “Let’s leave.”

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عن عبد الله بن عباس قال: أَمَرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ، إِلَّا أَنَّهُ خُفِّفَ عَنِ الْمَرْأَةِ الْحَائِضِ.

On the authority of Abdullah ibn Abbas رضي الله عنه that he said, “The people were commanded that their last ritual will be at the House, except women on their menses were excused. “

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عن عبد الله بن عمر قال: اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ، أَنْ يَبِيتَ بِمَكَّةَ لَيْلِي مَنَى، مِنْ أَجْلِ سَقَايَتِهِ، فَأُذِنَ لَهُ.

On the authority of Abdullah ibn Umar رضي الله عنه that he said, “Al-Abbas bin Abdul-Mutallib was excused by the Messenger of Allah ﷺ to stay in Makkah during the nights of Mina, because he would draw water for the people – so he ﷺ permitted him.”

[256]

وعنه قال: جَمَعَ النَّبِيُّ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، كُلٌّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ، وَلَمْ يُسَبِّحْ بَيْنَهُمَا، وَلَا عَلَى إِثْرِ وَاحِدَةٍ مِنْهُمَا.

On the authority of Ibn Umar رضي الله عنه that he said, “The Prophet ﷺ combined al-Maghrib and al-Isha prayers at Jam’. Each one had its own Iqamah and he didn’t make Tasbeeh between them nor after the first one.”

باب المحرم يأكل من صيد الحلال

Chapter: The Pilgrim Eating from Halal Hunted Game

[257]

عن أبي قتادة الأنصاري أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حَاجًّا، فَخَرَجُوا مَعَهُ، فَصَرَفَ طَائِفَةً مِنْهُمْ، فِيهِمْ أَبُو قَتَادَةَ، وَقَالَ: ((خُذُوا سَاحِلَ الْبَحْرِ، حَتَّى نَلْتَقِيَ))، فَأَخَذُوا سَاحِلَ الْبَحْرِ، فَلَمَّا انْصَرَفُوا أَحْرَمُوا كُلُّهُمْ، إِلَّا أَبَا قَتَادَةَ، فَلَمْ يُحْرَمِ، فَبَيْنَمَا هُمْ يَسِيرُونَ، إِذْ رَأَوْا حُمْرَ وَخَشٍ، فَحَمَلَ أَبُو قَتَادَةَ عَلَى الْحُمْرِ، فَعَقَرَ مِنْهَا أَتَانًا، فَنَزَلْنَا، فَأَكَلْنَا مِنْ حِمِّهَا، ثُمَّ قُلْنَا: أَلَا كُلُّ حِمٍّ صَيْدٍ، وَنَحْنُ مُحْرَمُونَ؟ فَحَمَلْنَا مَا بَقِيَ مِنْ حِمِّهَا، فَأَذْرَكَنَا رَسُولُ اللَّهِ ﷺ، فَسَأَلْنَاهُ عَنْ ذَلِكَ؟ قَالَ: ((مِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا، أَوْ أَشَارَ إِلَيْهَا؟)) قَالُوا: لَا، قَالَ رَسُولُ اللَّهِ: ((فَكُلُوا مَا بَقِيَ مِنْ حِمِّهَا))

On the authority of Abu Qatadah al-Ansari ؓ that the Messenger of Allah ﷺ left for the Hajj, so they left with him. A group – including Abu Qatadah – left them and he said, “Take the route along the sea until you meet me.” So we took the route along the sea and as we left, they all assumed Ihram – except for Abu Qatadah, he remained without Ihram. Whilst they were travelling they saw a zebra so Abu Qatadah captured and slaughtered it. He went to the group with its meat so we ate from it. They then said, “Are we eating something that is hunted whilst we are in Ihram?” So we carried what meat we had to the Messenger of Allah ﷺ and we asked him about it. He said, “Did anyone command him to hunt it on their behalf?” They said, “No.” He said, “Then eat from it.”

وفي رواية: ((هَلْ مَعَكُمْ مِنْهُ شَيْءٌ)) فَقُلْتُ: نَعَمْ، فَتَنَاوَلْتُهُ الْعَصْدَ. فَأَكَلَهَا

In another version [collected by al-Bukhaari], “The Prophet ﷺ asked us if we had any food.” They said, “Yes.” So he ate from it and we ate too.

[258]

عن الصَّعْبِ بْنِ جُثَامَةَ اللَّيْثِيِّ أَنَّهُ أَهْدَى إِلَى النَّبِيِّ ﷺ حِمَارًا وَخَشِيًّا، وَهُوَ بِالْأَبْوَاءِ - أَوْ بَوْدَانَ - فَرَدَّهُ عَلَيْهِ، فَلَمَّا رَأَى مَا فِي وَجْهِهِ، قَالَ: ((إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ، إِلَّا أَنَا حُرْمٌ))

On the authority of as-Sa'b bin Juthamah al-Laythi ؓ that the Prophet ﷺ was gifted some zebra meat and he was at al-Abwa' but he rejected it. When they saw the rejection in his face he said, “I only rejected it because I am in Ihram.”

وفي لفظ مسلم: رَجُلٌ حِمَارٍ وفي لفظٍ: شِقُّ حِمَارٍ.

In the version of Muslim, “A zebra leg.” In another version [collected by Muslim], “Half of a zebra.”

وجه هذا الحديث: أنه ظنَّ أنه صِيْدٌ لأجله، والمحرم لا يأكل ما صيد لأجله.

The author wrote, “What these Ahadith mean is that he thought that the animal was hunted on his behalf, so the one in Ihram cannot eat anything which is hunted for him.”

كتاب البيوع

Book of Transactions

[259]

عن عبد الله بن عمر عن رسول الله أنه قال: ((إِذَا تَبَايَعَ الرَّجُلَانِ، فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ، مَا لَمْ يَتَفَرَّقَا، وَكَانَا جَمِيعًا، أَوْ يُخَيَّرَ أَحَدُهُمَا الْآخَرَ، فَإِنْ خَيَّرَ أَحَدُهُمَا الْآخَرَ، فَتَبَايَعَا عَلَى ذَلِكَ، فَقَدْ وَجَبَ الْبَيْعُ، وَإِنْ تَفَرَّقَا بَعْدَ أَنْ تَبَايَعَا وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ، فَقَدْ وَجَبَ الْبَيْعُ))

On the authority of Abdullah ibn Umar رضي الله عنه, that the Messenger of Allah ﷺ said, "The two parties to a transaction have the choice, so long as they have not parted. Each party has a choice as long as they have not parted and are together; or each have a chance to negotiate with the other and once they agree to go ahead then the transaction becomes mandatory."

[260]

عن حكيم بن حزام قال قال رسول الله: ((الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا - أَوْ قَالَ: حَتَّى يَتَفَرَّقَا - فَإِنْ صَدَقَا وَبَيَّنَّا بُورُكَ لُهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتْ بَرَكَةُ بَيْنِهِمَا))

On the authority of Hakeem bin Hizam رضي الله عنه that the Messenger of Allah ﷺ said, "The two parties to a transaction have the choice, so long as they have not parted. If they are sincere and open in their dealings, the transaction will be blessed for them, but if they lie and conceal anything, the blessing of their transaction will be erased."

باب ما يهـى عنه من البيوع

Chapter: What is Prohibited to Trade

[261]

عن أبي سعيد الخدري أَنَّ النَّبِيَّ نَهَى عَنِ الْمُنَابَذَةِ، وَهِيَ طَرَحُ الرَّجُلِ ثَوْبَهُ بِالْبَيْعِ إِلَى الرَّجُلِ قَبْلَ أَنْ يُقْلَبَهُ، أَوْ يَنْظُرَ إِلَيْهِ وَنَهَى عَنِ الْمُلَامَسَةِ، وَالْمُلَامَسَةُ: لَمَسُ الرَّجُلِ الثَّوْبَ لَا يَنْظُرُ إِلَيْهِ.

On the authority of Abu Sa'id al-Khudri ؓ that the Messenger of Allah ﷺ forbade al-Munabatha; which is for a man to throw a garment at a person or if a person looks/inspects something – that he must buy it. And he forbade al-Mulaamasah; which is for a person to buy whatever he touches without looking/inspecting at it.

[262]

وعن أبي هريرة أَنَّ رَسُولَ اللَّهِ قَالَ: ((لَا تَلَقُّوا الرُّكْبَانَ، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا تَنَاجَشُوا، وَلَا يَبِعْ حَاضِرٌ لِبَادٍ، وَلَا تُصَرُّوا الْإِبِلَ وَالْغَنَمَ، وَمَنْ ابْتَاعَهَا فَهُوَ بِخَيْرِ النَّظَرَيْنِ، بَعْدَ أَنْ يَحْلُبَهَا، إِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ))

On the authority of Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, “Do not intercept incoming merchants. Do not undercut one another. Do not inflate prices. A resident cant trade with a villager. Do not swell the udders of livestock. If anyone commits to buy then he is he has a choice – either he accepts it or he returns it with a Saa' of dates.”

وفي لفظٍ: ((وَهُوَ بِالْخِيَارِ)) ثلاثاً.

In another version [collected by Muslim], “He has a choice” thrice.

[263]

وعن عبد الله بن عمر أَنَّ رَسُولَ اللَّهِ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبْلَةِ، وَكَانَ يَتَبَايَعُهُ أَهْلُ الْجَاهِلِيَّةِ، كَانَ الرَّجُلُ يَبْتَاعُ الْجُرُورَ إِلَى أَنْ تُنْتَجَ النَّاقَةُ، ثُمَّ تُنْتَجَ الْيَ فِي بَطْنِهَا.

On the authority of Ibn Umar ؓ that the Messenger of Allah ﷺ forbade selling the umbilical cord. This used to be the practice of trade during Jahiliyyah – a man used to sell a camel and the child it is carrying.

قِيلَ: إِنَّهُ كَانَ يَبِيعُ الشَّارِفَ - وَهِيَ الْكَبِيرَةُ الْمُسِنَّةُ - بِنَتَاجِ الْجَيْنِ الَّذِي فِي بَطْنِ نَافْتِهِ.

It is said that they used to sell ash-Shaarif, which is a mature she-camel that is pregnant carrying a child.

[264]

وعنه ب، أَنَّ رَسُولَ اللَّهِ نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى يَبْدُوَ صَلاَحُهَا، نَهَى الْبَائِعَ وَالْمُبْتَاعَ.

On the authority of Ibn Umar ؓ that the Messenger of Allah ﷺ forbade selling fruits until they begin to ripen - for both the seller and the buyer.

[265]

عن أنس بن مالك أَنَّ رَسُولَ اللَّهِ، نَهَى عَنْ بَيْعِ الثَّمَارِ حَتَّى تُزْهِيَ، قِيلَ: وَمَا تُزْهِي؟ قَالَ: ((حَتَّى تَحْمَرَ))
قَالَ: ((أَرَأَيْتَ إِذَا مَنَعَ اللَّهُ الثَّمَرَةَ بِمَ يَسْتَحِلُّ أَحَدُكُمْ مَالَ أَخِيهِ؟))

On the authority of Anas bin Malik ؓ that the Messenger of Allah ﷺ forbade selling fruits until they begin to change colour. They asked, “How do they change colour?” He said, “They begin to show redness.” He said, “Don’t you see that Allah could not cause for the fruit to ripen, then in what right can you take the wealth of your brother?”

[266]

وعن عبد الله بن عباس قال: نَهَى رَسُولُ اللَّهِ أَنْ تُتَلَقَّى الرُّكْبَانُ، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

On the authority of Ibn Abbas ؓ that the Messenger of Allah ﷺ forbade meeting the riders or for the resident to sell to the villager.

قَالَ: فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا قَوْلُهُ: حَاضِرٌ لِبَادٍ؟ قَالَ: لَا يَكُونُ لَهُ سِمَسَارًا

The narrator said, “I asked Ibn Abbas, what does resident selling to a villager mean?” He said, “That he is not an agent for him.”

[267]

عن عبد الله بن عمر قال: نهى رسول الله ﷺ عن المزابنة، أن يبيع ثمر حائطه، إن كان نخلاً، يتمر كيلاً، وإن كرمًا: أن يبيعه بزبيب كيلاً، وإن كان زرعاً، أن يبيعه بكيل طعام. نهى عن ذلك كله.

On the authority of Ibn Umar رضي الله عنه that the Messenger of Allah ﷺ forbade selling al-Muzabanah; to sell fruits whilst they are still on the tree, for dates sold for a measured; or if grapes being sold for raisins which are measured; or for harvest for food which is measured. He forbade all of these.

[268]

عن جابر بن عبد الله قال: نهى النبي ﷺ عن المخابرة، والمحاقلة، وعن المزابنة، وعن بيع الثمرة حتى يبدؤ صلاحها، وأن لا تباع إلا بالدينار والدرهم، إلا العرايا.

On the authority of Jabir رضي الله عنه that the Messenger of Allah ﷺ forbade al-Mukhabarah⁵ and al-Muhaaqalah (to sell harvested grains for grains still on the stalk) and al-Muzaabanah (to sell picked raisins for raisins/grapes still on the vine) and to sell fruits before they ripen and that a person doesn't sell Dinar for Dirham, except for al-'Araayah.

[269]

عن أبي مسعود الأنصاري أن رسول الله ﷺ نهى عن ثمن الكلب، ومهر البغي، وحلوان الكاهن.

On the authority of Ibn Mas'ood رضي الله عنه that the Messenger of Allah ﷺ forbade the price of dogs, the revenue of a prostitute and predictions of a physican.

[270]

عن رافع بن خديج أن رسول الله ﷺ قال: ثمن الكلب خبيث، ومهر البغي خبيث. وكسب الحجام خبيث.

⁵ TN: this is when a person rents out a plot of land in exchange for an unknown share of the harvest from the same plot of land.

On the authority of Rafi bin Khadeej ؓ that the Messenger of Allah ﷺ said, “The price of a dog is disliked, the revenue of a prostitute is disliked and the income of the one doing Hijamah is disliked.”

باب العرايا وغير ذلك

Chapter: al-Araayah and Others

[271]

عن زيد بن ثابت أَنَّ رَسُولَ اللَّهِ رَخَّصَ لِصَاحِبِ الْعَرِيَّةِ، أَنْ يَبْعَهَا بِخَرْصِهَا.

On the authority of Zayd bin Thabit ؓ that the Messenger of Allah ﷺ permitted al-Araayah; to sell whilst the fruit is still on the branch.

ومسلم: بِخَرْصِهَا تَمْرًا، يَأْكُلُونَهَا رُطْبًا.

In the version of Muslim, “To sell what’s on the tree in exchange for ripened fruit in hand”

[272]

عن أبي هريرة أَنَّ النَّبِيَّ رَخَّصَ فِي بَيْعِ الْعَرَايَا فِي خَمْسَةِ أَوْسُقٍ، أَوْ دُونَ خَمْسَةِ أَوْسُقٍ.

On the authority of Abu Hurayrah ؓ that the Messenger of Allah ﷺ permitted Arayah transactions in which is five Wasqs or less than five Wasqs.

[273]

عن عبد الله بن عمر أَنَّ رَسُولَ اللَّهِ قَالَ: مَنْ بَاعَ نَخْلًا قَدْ أُبْرِتْ، فَتَمَرُهَا لِلْبَّاعِ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ.

On the authority of Ibn Umar ؓ that the Messenger of Allah ﷺ said, “Anyone who sells a tree, the fruits belong to the seller unless if the buyer stipulated he has them.”

ومسلم: مَنْ ابْتِاعَ عَبْدًا فَمَالُهُ لِلَّذِي بَاعَهُ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ.

In the version of Muslim, “If a person sells a slave then the slaves wealth belongs to the seller except if the buyer stipulated he has them.”

[274]

وعنه أَنَّ رَسُولَ اللَّهِ قَالَ: ((مَنْ ابْتَاعَ طَعَامًا، فَلَا يَبِعُهُ حَتَّى يَسْتَوْفِيَهُ))

On the authority of Ibn Umar ؓ that the Messenger of Allah ﷺ said, “Anyone who sells foods then he is not permitted to sell it until he takes it to his own place.”

وفي لفظٍ ((حَتَّى يَقْبِضَهُ))

In another version [collected by al-Bukhaari and Muslim], “Takes possession of it.”

وعن ابن عباس مثله

It is been narrated from Ibn Abbas something similar [collected by al-Bukhaari and Muslim].

[275]

وعن جابر بن عبد الله أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَقُولُ وَهُوَ بِمَكَّةَ عَامَ الْفَتْحِ: ((إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ، وَالْمَيْتَةِ، وَالْخِنْزِيرِ، وَالْأَصْنَامِ))، فَقِيلَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ شُحُومَ الْمَيْتَةِ؟ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبَحُ بِهَا النَّاسُ؟ فَقَالَ: ((لَا، هُوَ حَرَامٌ))، ثُمَّ قَالَ رَسُولُ اللَّهِ، عِنْدَ ذَلِكَ: ((قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا، جَمَلُوهَا، ثُمَّ بَاعُوهَا، فَأَكَلُوا ثَمَنَهُ))

On the authority of Jabir ؓ that he heard the Messenger of Allah ﷺ say in the year of Fath, “Surely, Allah and His Messenger has forbidden the price of intoxicants, carrion, swine and idols.” They asked, “O Messenger of Allah, what about the fat of the carrion? We use it to fill our boats and to lubricate our leather and for our lanterns?” He ﷺ said, “No, it is Haram.” Then he ﷺ said, “Destroyed are (some of) the Jews, surely Allah has made Haram the fat of their meat but they sold it and they ate its price.”

باب السِّلْم

Chapter: as-Salam

[276]

عن عبد الله بن عباس قال: قَدِمَ النَّبِيُّ الْمَدِينَةَ، وَهُمْ يُسْلِفُونَ فِي الثَّمَارِ، السَّنَةَ وَالسَّنَتَيْنِ وَالثَّلَاثَ، فَقَالَ: ((مَنْ أَسْلَفَ فِي شَيْءٍ، فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ))

On the authority of Ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ came to al-Madinah whilst they used to pay in advance on fruits for two or three years. He said, “Whoever pays for something in advance, let him pay in advance for a specified measure and a specified weight, for a specified amount of time.”

باب الشروط في البيع

Chapter: Conditions on Transactions

[277]

عن عائشة قالت: جَاءَنِي بَرِيرَةُ فَقَالَتْ: كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ، فِي كُلِّ عَامٍ أُوقِيَّةً، فَأَعِينِي. فَقُلْتُ: إِنَّ أَحَبَّ أَهْلِكَ أَنْ أَعِدَّهَا لَهُمْ، وَيَكُونُ وَلَاؤُكَ لِي فَعَلْتُ، فَذَهَبْتُ بِرِيرَةَ إِلَى أَهْلِهَا، فَقَالَتْ لَهُمْ، فَأَبَوْا عَلَيْهَا، فَجَاءَتْ مِنْ عِنْدِهِمْ، وَرَسُولُ اللَّهِ جَالِسٌ، فَقَالَتْ: إِنِّي عَرَضْتُ ذَلِكَ عَلَيْهِمْ، فَأَبَوْا إِلَّا أَنْ يَكُونَ لَهُمُ الْوَلَاءُ، فَسَمِعَ النَّبِيَّ، فَأَخْبَرَتْ عَائِشَةُ النَّبِيَّ، فَقَالَ: ((خُذِيهَا، وَاشْتَرِي لَهُمُ الْوَلَاءَ، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)) فَفَعَلْتُ عَائِشَةُ، ثُمَّ قَامَ رَسُولُ اللَّهِ فِي النَّاسِ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: ((أَمَّا بَعْدُ: فَمَا بَالُ رَجَالٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ، مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ: فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةَ شَرْطٍ، فَضَاءُ اللَّهِ أَحَقُّ، وَشَرْطُ اللَّهِ أَوْثَقُ، وَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ))

On the authority of Aisha رضي الله عنها said, “Barirah came to me and she said, “I have been granted my freedom for payment with the price of 9 Awaq – every year I

will pay an Awqiyyah, so can you help me?” She said, “I will help you but family loyalty will belong to me, if I was to do it.” So Barirah went to her owners and told them what she said but they rejected it. So we went to the Messenger of Allah ﷺ – whilst he was sitting – and she said, “I presented the offer to my master but they rejected, they wanted family loyalty for themselves.” The Prophet ﷺ told Aisha رضي الله عنها to come out and told her, “Take her and tell them that family loyalty doesn’t belong to them – it belongs to the one who frees the slave.” So Aisha رضي الله عنها did this and then the Messenger of Allah ﷺ stood up and delivered a speech; he praised Allah and exalted him and then said, “To begin: What is wrong with some people, they make a condition which is not in the Book of Allah? Whatever conditions that are not in the Book of Allah are all void, even if they are a hundred conditions. The decree of Allah is truer and the conditions of Allah are more trustworthy. Family loyalty belongs to those who free the slave.”

[278]

عن جابر بن عبد الله أَنَّهُ كَانَ يَسِيرُ عَلَى جَمَلٍ لَهُ قَدْ أَغْيَا، فَأَرَادَ أَنْ يُسَيِّبَهُ، قَالَ: فَلَحِقَنِي النَّبِيُّ، فَدَعَا لِي، وَضَرَبَهُ، فَسَارَ سَيْرًا لَمْ يَسِرْ مِثْلَهُ قَطُّ، ثُمَّ قَالَ: ((بِعْنِيهِ بِأُوقِيَّةٍ)). قُلْتُ: لَا، ثُمَّ قَالَ: ((بِعْنِيهِ)). فَبِعْتُهُ بِأُوقِيَّةٍ، وَاسْتَشْنَيْتُ حِمْلَانَهُ إِلَى أَهْلِي، فَلَمَّا بَلَغْتُ أَتَيْتُهُ بِالْجَمَلِ، فَنَقَدَنِي ثَمَنَهُ، ثُمَّ رَجَعْتُ، فَأَرْسَلَ فِي أَثْرِي، فَقَالَ: ((أَثْرَانِي مَا كَسْتُكَ لَا أَخُذَ جَمَلِكَ؟ خُذْ جَمَلَكَ وَدِرَاهِمَكَ، فَهُوَ لَكَ))

On the authority of Jabir رضي الله عنه that he was on a camel which had a fault and was moving very slowly. He was contemplating of leaving the animal but the Prophet ﷺ caught up with me and supplicated for me and hit the animal. It then started to move in a way it has never moved before and then he ﷺ said, “Sell it to me for an Awqiyyah.” He said, “No.” Then he ﷺ said, “Sell it!” So **Jabir sold it for one Awqiyyah but I** placed the condition that I ride it until I reach home. When we reached, I gave him the camel and left. He then followed me home. He said, “Did you think I was going to take your camel? Take your camel and money, it’s all yours.”

[279]

عن أبي هريرة قال: نهى رسول الله ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَلَا تَنَاجَشُوا، وَلَا يَبِيعَ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبُ عَلَى خُطْبَةِ أَخِيهِ، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أَخِيهَا لِتَكْفَأَ مَا فِي إِيَّانِهَا.

On the authority of Abu Hurayrah رضي الله عنه, that the Messenger of Allah ﷺ forbade the resident to sell to the villager, to inflate prices, to undercut your brother, to propose to someone your brother is engaged to and for a sister to ask a man to divorce his wife so that she can eat from her vessel.

باب الربا والصرف

Chapter: Interest and Exchange

[280]

عن عمر بن الخطاب قال قال رسول الله: ((الذَّهَبُ بِالذَّهَبِ رِبًا، إِلَّا هَاءَ وَهَاءَ، وَالْفِضَّةُ بِالْفِضَّةِ رِبًا، إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبًا، إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبًا، إِلَّا هَاءَ وَهَاءَ))

On the authority of Umar bin al-Khattab رضي الله عنه that he said, “I heard the Messenger of Allah ﷺ say, ‘Gold for gold is interest except if it is like for like; and wheat for wheat is interest except if it is like for like; and barley for barley is interest except if it is like for like.’”

[281]

وعن أبي سعيد الخدري أن رسول الله قال: ((لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ، إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشَفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشَفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا مِنْهَا غَائِبًا بِنَاجِزٍ))

On the authority of Abu Sa'id al-Khudri رضي الله عنه that the Messenger of Allah ﷺ said, “Do not sell gold for gold except like for like, and do not let the quantities differ. Do not sell silver for silver except like for like, and do not let the quantities

differ. Do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present.”

وفي لفظ: ((إِلَّا يَدًا بِيَدٍ))

In another version [collected by Muslim], “Except for hand for hand.”

وفي لفظ: ((إِلَّا وَزَنًا بَوَزَنٍ، مِثْلًا بِمِثْلٍ سَوَاءً بِسَوَاءٍ))

In another version [collected by Muslim], “Except measurement for measurement, like for like, hand in hand.”

[282]

عن أبي سعيد الخدري قال: جاء بلالٌ إلى النبي بتمرٍ برّني، فقال له النبي: ((مِنْ أَيْنَ هَذَا؟)) قَالَ بِلَالٌ: كَانَ عِنْدِي تَمْرٌ رَدِيءٌ، فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ لِنُطْعَمِ النَّبِيِّ، فَقَالَ النَّبِيُّ عِنْدَ ذَلِكَ: ((أَوَّهْ، أَوَّهْ، عَيْنُ الرَّبِّ، لَا تَفْعَلْ، وَلَكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ فَبِعِ التَّمْرَ بِبَيْعٍ آخَرَ، ثُمَّ اشْتَرِ بِهِ))

On the authority of Abu Sa'id al-Khudri رضي الله عنه that Bilal came to the Messenger of Allah ﷺ with Burni dates and the Prophet ﷺ said, “Where did you get these from?” He said, “I had some bad dates, so I sold two Saa’ of them for one Saa of these so that I could give them to the Prophet.” The Prophet ﷺ said, “Wow, wow! This is the very essence of interest – do not do this. If you wanted, sell one set of dates and use the money to buy the other.”

[283]

عن أبي المنهال قال: سألتُ البراءَ بنَ عازِبٍ، وزَيْدَ بنَ أَرْقَمَ بَ عَنِ الصَّرْفِ، فَكُلُّ وَاحِدٍ مِنْهُمَا يَقُولُ: هَذَا خَيْرٌ مِنِّي، وَكِلَاهُمَا يَقُولُ: نَهَى رَسُولُ اللَّهِ عَنْ بَيْعِ الذَّهَبِ بِالْوَرِقِ دَيْنًا.

On the authority of Abu al-Minhal that he asked al-Bara bin Azib and Zayd bin Arqam رضي الله عنه about exchange. Both of them referred me to the other saying, “He is better than me.” But they both said, “The Messenger of Allah ﷺ forbade selling gold for silver to be paid later.”

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عن أبي بكرة قال: نَهَى رَسُولُ اللَّهِ عَنِ الْفِضَّةِ بِالْفِضَّةِ، وَالذَّهَبِ بِالذَّهَبِ، إِلَّا سَوَاءً بِسَوَاءٍ، وَأَمَرَنَا أَنْ نَشْتَرِيَ الْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْنَا، وَنَشْتَرِيَ الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْنَا، قَالَ: فَسَأَلَهُ رَجُلٌ، فَقَالَ: يَدًا بِيَدٍ؟ فَقَالَ: هَكَذَا سَمِعْتُ.

On the authority of Abu Bakrah رضي الله عنه that the Messenger of Allah ﷺ forbade selling silver for silver, gold for gold except if they are like for like. He allowed for us to sell silver for gold however we want or gold for silver however we want. So a man asked, “Does it have to be hand in hand?” He said, “This is how I heard it.”

باب الرهن وغيره

Chapter: Collateral and Others

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عن عائشة أَنَّ رَسُولَ اللَّهِ، اشْتَرَى مِنْ يَهُودِيٍّ طَعَامًا، وَرَهْنَهُ دِرْعًا مِنْ حَدِيدٍ.

On the authority of Aisha رضي الله عنها that the Messenger of Allah ﷺ bought some food from a Jew and he left his iron shield as collateral.

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وعن أبي هريرة أن رسول الله قال: ((مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أَتَبَعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتَّبِعْ))

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, “The holding back of the one who can afford it is oppression. If anyone of you are able to transfer the debt to one who can pay it, then let him transfer it.”

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وعنه قال قال رسول الله، أو قال: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: ((مَنْ أَدْرَكَ مَالَهُ بَعِيْنُهُ عِنْدَ رَجُلٍ، أَوْ إِنْسَانٍ قَدْ أَفْلَسَ، فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ)).

On the authority of Abu Hurayrah رضي الله عنه that he heard the Messenger of Allah ﷺ say, “If a person finds the very wealth that belongs to him with a person who has become bankrupt, then he has more right to it than anyone else.”

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عن جابر بن عبد الله قال: جعل - وفي لفظ قضى - النبي بالشفعة في كل مال لم يقسم، فإذا وقعت الحدود، وصرفت الطرق، فلا شفعة.

On the authority of Jabir رضي الله عنه that the Prophet ﷺ made - and in another version judged – that rights of pre-emption exists on everything that can't be divided. If the boundaries have been set and the paths have been made clear, there is no pre-emption.

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عن عبد الله بن عمر قال: أصاب عمر أرضاً بخيبر، فأتى النبي يستأمره فيها، فقال: يا رسول الله، إني أصبت أرضاً بخيبر، لم أصب مالا قط هو أنفس عندي منه، فما تأمرني به؟ قال: ((إن شئت حبست أصلها، وتصدق بها)) قال: فتصدق بها عمر، غير أنه لا يباع أصلها، ولا يورث، ولا يوهب، قال: فتصدق بها عمر في الفقراء، وفي القرى، وفي الرقاب وفي سبيل الله، وابن السبيل، والضييف، لا جناح على من وليها: أن يأكل منها بالمعروف، أو يطعم صديقاً، غير متمول فيه.

On the authority of Ibn Umar رضي الله عنه said, “Umar رضي الله عنه was given some land at Khaybar and he came to the Prophet ﷺ seeking advice about it so he said, ‘O Messenger of Allah, I have attained some land at Khaybar, I have never had anything like it and it's the most beloved of all I own. What do you think I should do with it?’ He ﷺ said, ‘If you want, you can endow the land and give it in charity from it.’ He said, ‘I will give in charity from it except the land will not be sold, gifted and not inherited.’” He said, “So Umar gave its produce to the poor in charity, to relatives, to slaves, for the sake of Allah, to the wayfarer and to guests. There is no harm for the one looking after it to eat from it, as much as he needs or for him to give some to a friend, as long as he doesn't benefit financially from it.”

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عن عمر قال: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ؟ فَقَالَ: ((لَا تَشْتَرِهِ، وَلَا تَعُدْ فِي صَدَقَتِكَ، وَإِنْ أَعْطَاكَ بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي هَبَّتِهِ كَالْعَائِدِ فِي قَيْئِهِ))

On the authority of Umar رضي الله عنه who said, “I designated a horse for the sake of Allah but then I lost it but I wanted to buy it back from the one who found it. I thought I would be allowed to buy it so I asked the Prophet ﷺ and he said, ‘Do not buy it and do not count as your Sadaqah, even if he sold it for a Dirham, because taking back a gift is like swallowing your own vomit.’”

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وعن ابن عباس أن رسول الله قال: ((العائد في هَبَّتِهِ، كالعائد في قَيْئِهِ))

On the authority of Ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said, “Taking back your gift is like swallowing your own vomit.”

وفي لفظ: ((فَإِنَّ الَّذِي يَعُودُ فِي صَدَقَتِهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ))

In another version [collected by al-Bukhaari and Muslim], “A person who takes back a gift is like a dog who swallows his own vomit.”

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وعن النعمان بن بشير قال: تَصَدَّقَ عَلَيَّ أَبِي بِبَعْضِ مَالِهِ، فَقَالَتْ أُمِّي عَمْرَةُ بِنْتُ رَوَاحَةَ: لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ، فَاذْطَلَقَ أَبِي إِلَى النَّبِيِّ لِيُشْهَدَهُ عَلَى صَدَقَتِي، فَقَالَ لَهُ رَسُولُ اللَّهِ: ((أَفَعَلْتَ هَذَا بِوَلَدِكَ كُلِّهِمْ؟)) قَالَ: لَا، قَالَ: ((اتَّقُوا اللَّهَ، وَاعْدِلُوا فِي أَوْلَادِكُمْ)) فَرَجَعَ أَبِي، فَردَّ تِلْكَ الصَّدَقَةَ.

On the authority of Nu'man bin Bashir رضي الله عنه who said, “My father gave me some of his wealth and my mother, ‘Amrah bint Rawaahah رضي الله عنها said: I will not approve until you ask the Messenger of Allah ﷺ to bear witness. So my father went to the Prophet ﷺ to ask him to bear witness to my gift. The Messenger of Allah ﷺ said to him: “Have you done this for all your children?” He said: No. He said: “Fear

Allah and treat your children fairly.” My father came back and took back the gift.

وفي لفظٍ، قال: ((فَلَا تُشْهِدُنِي إِذَا، فَإِنِّي لَا أَشْهَدُ عَلَى جَوْرِ))

In another version [collected by al-Bukhaari and Muslim], “Do not make me witness to this because I am not a witness to oppression.”

وفي لفظٍ: ((فَأَشْهَدُ عَلَى هَذَا غَيْرِي))

In another version [collected by Muslim], “Have someone else witness this.”

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وعن عبد الله بن عمر أَنَّ النَّبِيَّ ﷺ عَامَلَ أَهْلَ خَيْبَرَ عَلَى شَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ تَمْرٍ أَوْ زَرْعٍ.

On the authority of Ibn Umar ؓ who said, “The Prophet ﷺ gave the workers at Khaybar half of the produce from fruits and harvest.”

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عن رافع بن خديج قال: كُنَّا أَكْثَرَ الْأَنْصَارِ حَقْلًا، قَالَ: كُنَّا نُكْرِي الْأَرْضَ عَلَى أَنْ لَنَا هَذِهِ، وَهُمْ هَذِهِ، فَرُبَّمَا أَخْرَجَتْ هَذِهِ، وَلَمْ تُخْرَجْ هَذِهِ، فَتَهَانَا عَنْ ذَلِكَ، وَأَمَّا الْوَرَقُ: فَلَمْ يَنْهَنَا.

On the authority of Rafi' bin Khadij ؓ that he said, “Most of us Ansar had land and we used to rent it out in exchange for a share of the harvest. Perhaps what we agreed would harvest or it wouldn't, so we were prohibited from this. As for taking payment, we were not prohibited from this.”

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ولمسلم عن حَنْظَلَةَ بْنِ قَيْسٍ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الْأَرْضِ بِالذَّهَبِ وَالْوَرَقِ؟ فَقَالَ: لَا بَأْسَ بِهِ، إِنَّمَا كَانَ النَّاسُ يُؤَاجِرُونَ عَلَى عَهْدِ النَّبِيِّ ﷺ بِمَا عَلَى الْمَازِيَانَتِ، وَأَقْبَالِ الْجَدَاوِلِ، وَأَشْيَاءَ مِنْ

الرَّزْعَ، فَيَهْلِكُ هَذَا، وَيَسْلَمُ هَذَا، وَيَسْلَمُ هَذَا وَيَهْلِكُ هَذَا، فَلَمْ يَكُنْ لِلنَّاسِ كِرَاءٌ إِلَّا هَذَا، فَلِذَلِكَ زَجَرَ عَنْهُ. فَأَمَّا شَيْءٌ مَعْلُومٌ مَضْمُونٌ: فَلَا بَأْسَ بِهِ.

In the version of Muslim on the authority of Hanthala bin Qays that he said, “I asked Rafi bin Khadij about renting land for gold and silver and he said, “There is no harm in this. People used to rent out land during the time of the Messenger of Allah ﷺ near the streams in return for some of the harvest, and at times the harvest would be destroyed and at times not. Sometimes the person would get what they agreed and at times they wouldn’t. This was the only time of renting at that time and we were banned from this. As for something which is known and tangible, then there is no harm in this.”

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عن جابر بن عبد الله قال: قَضَى النَّبِيُّ بِالْعُمْرَى لِمَنْ وَهَبَتْ لَهُ.

On the authority of Jabir   who said, “The Prophet   judged that Umra should be given to those who were gifted it.”

وفي لفظٍ: مَنْ أَعْمَرَ عُمْرَى لَهُ وَلَعَقِبِهِ، فَإِنَّهَا لِلَّذِي أُعْطِيَهَا، لَا تَرْجِعُ لِلَّذِي أَعْطَاهَا، لِأَنَّهُ عَطَاءٌ وَقَعَتْ فِيهِ الْمَوَارِثُ.

In another version [collected by Muslim], “Whoever gives an Umra then it belongs to his heirs, the one who has it and its not given back to the one who gifted it, because it is a gift and it belongs to the heirs.”

وقال جابر: إِنَّمَا الْعُمْرَى الَّتِي أَجَازَهَا رَسُولُ اللَّهِ أَنْ يَقُولَ: ((هِيَ لَكَ وَلَعَقِبِكَ، فَأَمَّا إِذَا قَالَ: هِيَ لَكَ مَا عِشْتَ: فَإِنَّهَا تَرْجِعُ إِلَى صَاحِبِهَا))

Jabir said, “The Umra that the Messenger of Allah   permitted was – to give a gift to someone to benefit from and to their heirs after they pass away. As for Umra where he says, ‘This is yours as long as you live’ then it’s returned to the donator.”

وفي لفظٍ لمسلم: أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ، وَلَا تُفْسِدُوهَا، فَإِنَّهُ مَنْ أَعْمَرَ عُمْرِي فَهِيَ لِلَّذِي أُعْمِرَهَا، حَيًّا وَمَيِّتًا، وَلِعَقِبِهِ.

In the version of Muslim, “Keep hold of your wealth and do not corrupt it; and whoever gives an Umra then it belongs to the one who receives it – dead or alive – and his heirs.”

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عن أبي هريرة أن رسول الله قال: ((لا يَمْنَعُ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشْبَهُ فِي جِدَارِهِ))

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, “No neighbour should prevent his neighbour from fixing a piece of wood to his wall.”

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ؟ وَاللَّهِ لَأُرْمِينَ بِهَا بَيْنَ أَكْتَافِكُمْ.

Abu Hurayrah رضي الله عنه then said, “Why do I see some of you reject this. By Allah, I would judge you by this between your shoulders.”

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عن عائشة أن رسول الله قال: ((مَنْ ظَلَمَ مِنَ الْأَرْضِ قِيدَ شِبْرٍ، طُوِّقَهُ مِنْ سَبْعِ أَرْضِينَ))

On the authority of Aisha رضي الله عنها that the Messenger of Allah ﷺ said, “Whoever oppresses another by even a hand-span of earth will be pulled down by it from the seventh earth.”

بَابُ اللَّقْطَةِ

Chapter: Lost Property

[299]

عن زيد بن خالد الجهني قال: سئل رسول الله عن لُقْطَةِ الذَّهَبِ، أَوْ الْوَرِقِ؟ قَالَ: ((اعْرِفْ وَكَاءَهَا وَعِفَاصَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ لَمْ تُعْرِفْ فَاسْتَنْفِقْهَا، وَلِتَكُنْ وَدِيعَةً عِنْدَكَ، فَإِنْ جَاءَ طَالِبُهَا يَوْمًا مِنَ الدَّهْرِ فَأَدِّهَا إِلَيْهِ)) وَسَأَلَهُ عَنْ ضَالَّةِ الْإِبِلِ؟ فَقَالَ: ((مَا لَكَ وَلَهَا؟ دَعَهَا، فَإِنْ مَعَهَا حِذَاءُهَا وَسِقَاءُهَا، تَرُدُّ الْمَاءَ، وَتَأْكُلُ الشَّجَرَ، حَتَّى يَجِدَهَا رَبُّهَا)) وَسَأَلَهُ عَنِ الشَّاةِ؟ فَقَالَ: ((خُذْهَا، فَإِنَّمَا هِيَ لَكَ، أَوْ لِأَخِيكَ، أَوْ لِلذِّئْبِ))

On the authority of Zayd bin Khalid al-Juhani رضي الله عنه said, “I asked the Messenger of Allah ﷺ about lost gold or silver? He said, ‘Announce the details of the purse and the string, then announce it for a year. If no one claims it, then dispose of it, and it is like a trust in your hands. Then if the owner comes along some day, give it to him.’ He was asked about the sheep, and he ﷺ said, ‘Take it, because either it is for you, or your brother, or the wolf.’”

كتاب الوصايا

Book of Bequethment

[300]

عن عبد الله بن عمر أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ، يَبِيتُ لَيْلَةً، أَوْ لَيْلَتَيْنِ، إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ))

On the authority of Abdullah bin Umar رضي الله عنه that the Messenger of Allah ﷺ said, "If a person has a right of another Muslim with him, then he should not rest one or two nights except that he writes a bequeathment that is with him."

زاد مسلم، قال ابن عمر: فَوَاللَّهِ مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ ذَلِكَ، إِلَّا وَوَصِيَّتِي عِنْدِي.

In the version of Muslim, "By Allah, I have not gone a night since I heard the Messenger of Allah say this except that I had a bequeathment with me."

[301]

عن سعد بن أبي وقاص قال: جَاءَنِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ، قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ، وَلَا يَرِثُنِي إِلَّا ابْنَتِي، أَفَأَتَصَدَّقُ بِثُلثِي مَالِي؟ قَالَ: ((لَا)). قُلْتُ: فَالْشَّطْرُ يَا رَسُولَ اللَّهِ؟ قَالَ: ((لَا)). قُلْتُ: فَالْثُلُثُ؟ قَالَ: ((الْثُلُثُ، وَالْثُلُثُ كَثِيرٌ، إِنَّكَ إِنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ بِهَا، حَتَّى مَا تَجْعَلَ فِي فِي امْرَأَتِكَ)). قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَخْلَفُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخْلَفَ، فَتَعْمَلْ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلَّا أزدَدْتَ بِهِ دَرَجَةً وَرَفْعَةً، وَلَعَلَّكَ أَنْ تُخْلَفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنَّ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ)) يَرِثُنِي لَهُ رَسُولُ اللَّهِ أَنْ مَاتَ بِمَكَّةَ.

301 – On the authority of Sa’d bin Abi Waqqas ؓ that he said, “The Messenger of Allah ﷺ came to visit me in the Year of the Final Hajj whilst I was severely unwell. So I asked, ‘O Messenger of Allah, my illness has become really bad and I have some wealth, but none will inherit from me except my daughter. Am I allowed to give two-thirds of my wealth in charity?’ He said, ‘No.’ I asked, ‘Half, O Messenger of Allah?’ He said, ‘No.’ I asked, ‘A third?’ He said, ‘A third, whilst a third is a lot. To leave your heirs with wealth is better than leaving them whilst they are desperate and left asking the people. There is nothing you spend, seeking by it the Face of Allah, except that you will be rewarded for it - even if it is a morsel you place in the mouth of your wife.’ So I asked, ‘Shall I leave behind instructions to my companions (because I will be left behind)?’ He said, ‘You are not leaving anything behind. Whatever actions you do, seeking the Face of Allah, except Allah will raise your rank by it. It could be that you will benefit some people whilst other will not. O Allah! Allow for the Hijrah of my Companions to continue and do not make him fall back on his heels, except for Sa’d bin Khawlah.’ The Messenger of Allah ﷺ prayed that the latter die in Makkah.”

[302]

عن عبد الله بن عباس قال: لَوْ أَنَّ النَّاسَ غَضُّوا مِنْ الثُّلُثِ إِلَى الرَّبْعِ؟ فَإِنَّ رَسُولَ اللَّهِ قَالَ: ((الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ))

On the authority of Abdullah bin Abbas ؓ who said, “If only people left behind a fourth and not a third, because the Messenger of Allah ﷺ said, ‘A third, whilst a third is a lot.’”

كتاب الفرائض

Book of Inheritance

[303]

عن عبد الله بن عباس عن النبي قال: ((أَحِقُّوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوَّلَى رَجُلٍ ذَكَرِ))

On the authority of Abdullah bin ‘Abbas ؓ that the Prophet ﷺ said, “Give the heirs their due (Fardh) and whatever remains goes to the closest male relative (Ta’seeb).”

وفي رواية: ((اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوَّلَى رَجُلٍ ذَكَرِ))

In another version [collected Muslim], “Give the people their due based on the Book of Allah and whatever is left goes to the closest male relative.”

[304]

عن أسامة بن زيد قال: قُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنْزِلُ غَدًا فِي دَارِكَ بِمَكَّةَ؟ قَالَ: ((وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ

رِبَاعٍ، أَوْ دُورٍ؟)) ، ثُمَّ قَالَ: «لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلَا الْكَافِرُ الْمُسْلِمَ»

On the authority of Usamah bin Zayd ؓ who said, “I said: ‘O Messenger of Allah ﷺ Are you going to be at your home in Makkah tomorrow?’ He said, ‘Did Aqeel leave any wealth behind?’ Then he said: ‘A non-Muslim doesn’t inherit from a Muslim and a Muslim doesn’t inherit from a non-Muslim.’”

[305]

عن عبد الله بن عمر أن النبي نهى عن بيع الولاء وهبته.

On the authority of Abdullah bin Umar ؓ that the Prophet ﷺ forbade selling the rights of emancipation or giving it away in charity.

[306]

عن عائشة قالت كانت في بريدة ثلاث سنن، خيَّرت على زوجها حين عتقت، وأهدي لها لحم، فدخل علي رسول الله، والبرمة على النار، فدعا بطعام، فأتي بخبز وأدم من أدم البيت، فقال: ((ألم أر البرمة على النار فيها لحم)) فقالوا: بلى، يا رسول الله، ذلك لحم تُصدق به على بريدة، فكرهنا أن نطعمك منه، فقال: ((هو عليها صدقة، وهو لنا منها هديّة))، وقال النبي: ((إنما الولاء لمن أعتق))

On the authority of Aisha رضي الله عنها that she said, “Barirah has three Sunnahs - she chose between remaining married or releasing herself; once she was giving some meat as a gift and the Messenger of Allah ﷺ once came to my apartment and the meat was being cooked. He called for some bread and gravy that we had prepared. He then asked, “Do I see some meat on the fire?” They said, “Yes, of course Messenger of Allah but it was given to her in Zakat so we hesitate to feed you from it.” He ﷺ said, “It is a Zakat given to her and it is for us a gift from her.” And the Prophet said, “Ties belong to the one who emancipates.”

كتاب النكاح

Book of Marriage

[307]

عن عبد الله بن مسعود قال: قال رسول الله: ((يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ. وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ. فَإِنَّهُ لَهُ وَجَاءٌ))

On the authority of Abdullah bin Mas'ood رضي الله عنه that he said, "The Messenger of Allah ﷺ said to us, "O young men! Whoever from you is financially able then he should marry because it helps to lower the gaze and more protective for his private parts; and whoever is unable then he should fast because it is a protection."

[308]

عن أنس بن مالك أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ سَأَلُوا أَزْوَاجَ النَّبِيِّ عَنْ عَمَلِهِ فِي السِّرِّ؟ فَقَالَ بَعْضُهُمْ: لَا أَتَزَوَّجُ النِّسَاءَ، وَقَالَ بَعْضُهُمْ: لَا أَكُلُ اللَّحْمَ، وَقَالَ بَعْضُهُمْ: لَا أَنَامُ عَلَى فِرَاشٍ. فَبَلَغَ النَّبِيَّ ذَلِكَ فَحَمِدَ اللَّهَ. وَأَثْنَى عَلَيْهِ، وَقَالَ: ((مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا؟ لِكَيْ أُصَلِّيَ وَأَنَامَ، وَأَصُومَ وَأُفْطِرُ، وَأَتَزَوَّجَ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي))

On the authority of Anas bin Maalik رضي الله عنه that a group of the Companions of the Prophet ﷺ asked the Prophet's wife رضي الله عنها about how he was at home so some of them said, "I will not marry women" and another said, "I will not eat" and others said, "I will not sleep." The Prophet ﷺ found out so he praised Allah and said, "What is wrong with some people? I pray and I sleep, I stop fasting and I marry women. Whoever abandons my Sunnah then he is not from me."

[309]

عن سعد بن أبي وقاص قال: رَدَّ رَسُولُ اللَّهِ عَلَى عُثْمَانَ بْنِ مَطْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ لَأَخْتَصِمْنَا.

On the authority of Sa'd bin Abi Waqqas ؓ that the Messenger of Allah ﷺ rejected that Uthman bin Math'oon remains celibate. Had he not allowed it, we would have had a vasectomy.

[310]

عن أم حبيبة بنت أبي سفيان بأنها قالت: يا رسول الله، انكح أختي ابنة أبي سفيان، فقال: ((أَوْحِيَيْنَ ذَلِكَ)) فَقُلْتُ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ: أُخْتِي، فَقَالَ النَّبِيُّ: ((إِنَّ ذَلِكَ لَا يَحِلُّ لِي)) قَالَتْ: فَإِنَّا نَحَدِّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكَحَ بِنْتَ أَبِي سَلَمَةَ، قَالَ: ((بِنْتُ أُمِّ سَلَمَةَ؟!)) قُلْتُ: نَعَمْ، فَقَالَ: ((إِنَّهَا لَوْ لَمْ تَكُنْ رِبِيعِي فِي حَجْرِي، مَا حَلَّتْ لِي، إِنَّهَا لَابْنَةُ أَخِي مِنَ الرِّضَاعَةِ، أَرْضَعْتَنِي وَأَبَا سَلَمَةَ ثُوَيْبَةً، فَلَا تَعْرِضَنَّ عَلَيَّ بَنَاتِكُنَّ، وَلَا أَخَوَاتِكُنَّ))

On the authority of Umm Habeebah bint Abi Sufyan ؓ that she asked, “O Messenger of Allah ﷺ, marry my sister.” He said, “Would you mind if I did?” She said, “Yes, I have no objection. I want her to share in the goodness that I have.” He said, “This is not permitted for me.” She said, “Are you interested in marrying the daughter of Abu Salamah?” He said, “The daughter of Umm Salamah?” She said, “Yes.” He said, “She is my step-daughter, she is not permitted for me. She is also the daughter of my brother through breastfeeding – Abu Salamah was breastfed by Thuwaybah. Do not offer me in marriage your daughters and sisters.”

قَالَ عُرْوَةُ: وَثُوَيْبَةُ مَوْلَاةٌ لِأَبِي هَبٍ، كَانَ أَبُو هَبٍ أَعْتَقَهَا فَأَرْضَعَتْ النَّبِيَّ، فَلَمَّا مَاتَ أَبُو هَبٍ أَرَاهُ بَعْضُ أَهْلِهِ بِشَرِّ حَبِيَّةٍ، قَالَ: مَاذَا لَقِيتَ؟ قَالَ أَبُو هَبٍ: لَمْ أَلْقَ بَعْدَكُمْ خَيْرًا، غَيْرَ أَنِّي سَقِيتُ مِنْ هَذِهِ بَعْتَاقَتِي ثُوَيْبَةَ.

Urwah ؓ said, “Thuwaybah was the slave-girl of Abu Lahab who he set free. She breastfed the Prophet ﷺ and when Abu Lahab passed away some of his family saw him in a dream in a very bad situation. They asked, “What has happened to you?” Abu Lahab said, “I have not seen anything good after I left you except that I was given some drink because I freed Thuwaybah.”

[311]

عن أبي هريرة قال قال رسول الله: ((لا يَجْمَعُ الرَّجُلُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا))

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, “A man cannot marry a woman and his paternal aunt at the same time and not his maternal aunt.”

[312]

عن عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ: ((إِنَّ أَحَقَّ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ))

On the authority of Ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said, “The conditions that have most right to be fulfilled are those which make the private parts permitted for one another.”

[313]

عن ابن عمر أَنَّ رَسُولَ اللَّهِ نَهَى عَنْ نِكَاحِ الشِّغَارِ.

On the authority of Ibn Umar رضي الله عنه that the Messenger of Allah ﷺ forbade Shigaar.

وَالشِّغَارُ: أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ الْآخَرُ ابْنَتَهُ، وَلَيْسَ بَيْنَهُمَا صَدَاقٌ.

[Author] Ash-Shigaar: This is that a father organises his daughter's marriage with another man and that there is no dowry in between them.

[314]

عن علي بن أبي طالب أَنَّ النَّبِيَّ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ يَوْمَ خَيْبَرَ، وَعَنْ حُومِ الْحُمُرِ الْأَهْلِيَّةِ.

On the authority of Ali bin Abi Talib رضي الله عنه that the Prophet ﷺ forbade Mut'ah marriages on the Day of Khaybar and the meat of the domesticated donkey.

[315]

عن أبي هريرة أن رسول الله قال: ((لا تُنكح الأيم حتى تستأمر، ولا تُنكح البكر حتى تستأذن)). قالوا: يا رسول الله، وكيف إذن؟ قال: ((أن تسكت))

On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, “A slave should not be married until she asks for it and the virgin until her she has given her consent.” They said, “O Messenger of Allah, how does she give permission?” He said, “Her silence.”

[316]

عن عائشة قالت: جاءت امرأة رفاعَةَ القرظيِّ إلى النَّبيِّ، فقالت: كُنْتُ عِنْدَ رِفَاعَةَ الْقُرْظِيِّ فَطَلَّقَنِي، فَبَتَّ طَلَاقِي، فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنِ الزَّيْبِرِ، وَإِنَّمَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ، فَتَبَسَّمَ رَسُولُ اللَّهِ. وَقَالَ: ((أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا، حَتَّى تَذُوقِي عُسَيْلَتَهُ، وَيَذُوقَ عُسَيْلَتِكَ)) قَالَتْ: وَأَبُو بَكْرٍ عِنْدَهُ، وَخَالِدُ بْنُ سَعِيدٍ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ، فَنَادَى: ((يَا أَبَا بَكْرٍ، أَلَا تَسْمَعُ إِلَى هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ؟))

It was narrated from ‘Aa’ishah رضي الله عنها that the wife of Rifaa’ah al-Qurathi came to the Prophet ﷺ and said, “I used to be married to Rifaa’ah al-Qurathi and he gave me an irrevocable divorce. I married Abdur-Rahman bin az-Zubayr after him and he is like a flopping of a thobe. The Messenger of Allah ﷺ smiled and said, ‘Do you want Rifaa’ah back? You are not allowed until he (second husband) tastes your sweetness and you taste his sweetness [a metaphor for consummation of the marriage].’ She said, ‘Abu Bakr was with the Prophet and Khalid bin Sa’eed was waiting at his door to enter and he called, “O Abu Bakr! Can’t you hear this person shouting from behind the walls in the presence of the Messenger of Allah.”’

[317]

عن أنس بن مالك قال: مِنَ السُّنَّةِ، إِذَا تَزَوَّجَ الْبَكَرَ عَلَى الثَّيِّبِ، أَقَامَ عِنْدَهَا سَبْعًا، ثُمَّ قَسَمَ، وَإِذَا تَزَوَّجَ الثَّيِّبَ، أَقَامَ عِنْدَهَا ثَلَاثًا، ثُمَّ قَسَمَ.

On the authority of Anas bin Malik ؓ that he said, “It is from the Sunnah for a person who remarries and she’s a virgin that he stays with her for seven days and then continues dividing the days with them thereafter. If he marries a previously married woman then he should stay with her for three days.”

قال أبو قلابة: وَلَوْ شِئْتُ لَقُلْتُ: إِنَّ أَنْسًا رَفَعَهُ إِلَى النَّبِيِّ.

Abu Qilabah ؓ said if you want you can say that Anas attributed this statement to the Prophet ﷺ.

[318]

عن ابن عباس قال قال رسول الله: ((لَوْ أَنَّ أَحَدَكُمْ - إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ - قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ: لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا))

On the authority of Ibn Abbas ؓ that the Messenger of Allah ﷺ said, “If any of wants to have relations with his family he should say: ‘In the name of Allah, O Allah evade us from the Shaytan and evade us from the Shaytan from what you provide us.’ If Allah then provides them a child because of it, it will not be harmed by the Shaytan in the slightest.”

[319]

عن عقبة بن عامر أن رسول الله قال: ((إِيَّاكُمْ وَالْدُخُولَ عَلَى النِّسَاءِ)) فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ الْحُمُو؟ قَالَ: ((الْحُمُو الْمَوْتُ))

On the authority of ‘Uqbah bin ‘Amir ؓ that the Messenger of Allah ﷺ said, “Be careful of entering upon women.” A man from the Ansar said, “O Messenger of Allah, what about the in-law?” He said, “The in-law is death.”

ولمسلم عن أبي الطاهر، عن ابن وهب قال: سَمِعْتُ اللَّيْثَ يَقُولُ: الْحُمُو، أَخُو الزَّوْجِ، وَمَا أَشْبَهُهُ مِنْ أَقَارِبِ الزَّوْجِ: ابْنِ الْعَمِّ وَنَحْوِهِ.

In the version of Muslim, Abu at-Tahir heard Ibn Wahb say, “I heard al-Layth say, ‘The in-law is brother in-law and other closer family relatives, such as the cousin and the likes.’”

باب الصداق

Chapter: The Dowry

[320]

عن أنس بن مالك أَنَّ رَسُولَ اللَّهِ ﷺ أَعْتَقَ صَفِيَّةً، وَجَعَلَ عَتَقَهَا صَدَاقَهَا.

On the authority of Anas bin Malik رضي الله عنه that the Messenger of Allah ﷺ freed Safiyyah and he made her emancipation her dowry.

[321]

عن سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَتْهُ امْرَأَةٌ، فَقَالَتْ: إِنِّي وَهَبْتُ نَفْسِي لَكَ، فَقَامَتْ طَوِيلًا، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، زَوِّجْنِيهَا، إِنَّ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ، فَقَالَ: ((هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصَدِّقُهَا؟)) فَقَالَ: مَا عِنْدِي إِلَّا إِزَارِي هَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنْ أُعْطِيَتْهَا إِزَارُكَ جَلَسَتْ، وَلَا إِزَارَ لَكَ، فَالْتَمَسْ غَيْرَ هَذَا)) قَالَ: مَا أَجِدُ، قَالَ: ((فَالْتَمَسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ))، فَالْتَمَسَ، فَلَمْ يَجِدْ شَيْئًا. فَقَالَ: رَسُولُ اللَّهِ ﷺ: ((هَلْ مَعَكَ شَيْءٌ مِنَ الْقُرْآنِ؟)) قَالَ: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((زَوِّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ))

On the authority of Sahl bin Sa'd as-Sa'idi رضي الله عنه that a woman came to the Messenger of Allah ﷺ and she said, "I present myself to you in marriage." She stayed there for a while. A man stood and said, "O Messenger of Allah, marry me to her if you don't want to marry her." He said, "Do you have anything to give as a dowry?" He said, "I own nothing except for my lower garment." So the Messenger of Allah ﷺ said, "If you give your garment away then it will be hers and you have no garment. Look for something else." He said, "I don't have anything else." He said, "Look for something, even if it is an iron ring." So he went to look and he didn't find anything. So the Messenger of Allah ﷺ said, "Do you know anything from the Quran?" He said, "Yes." The Messenger of Allah ﷺ said, "I marry you her with what you know from the Quran."

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عن أنس بن مالك أَنَّ رَسُولَ اللَّهِ رَأَى عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، وَعَلَيْهِ رَدْعُ زَعْفَرَانٍ. فَقَالَ النَّبِيُّ: ((مَهْمٌ؟)) فَقَالَ: يَا رَسُولَ اللَّهِ، تَزَوَّجْتُ امْرَأَةً، فَقَالَ: ((مَا أَصْدَقْتُهَا؟)) قَالَ: وَزَنَ نَوَاقِثَ مِنْ ذَهَبٍ، قَالَ رَسُولُ اللَّهِ: ((بَارَكَ اللَّهُ لَكَ، أَوْلِمَ وَلَوْ بِشَاةٍ))

On the authority of Anas bin Malik رضي الله عنه that the Messenger of Allah ﷺ saw Abdur-Rahman bin Awf رضي الله عنه and he had traces of saffron on him. The Prophet ﷺ asked, “What’s this?” He said, “O Messenger of Allah, I got married.” He said, “What was her dowry?” He said, “The weight of a seed in gold.” He said, “Allah bless you. Have a ceremony even if it is with a single sheep.”

كتاب الطلاق

Book of Divorce

[323]

عن عبد الله بن عمر أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَذَكَرَ ذَلِكَ عُمَرُ لِرَسُولِ اللَّهِ، فَتَغَيَّظَ فِيهِ رَسُولُ اللَّهِ، ثُمَّ قَالَ: ((لِيرَاجِعْهَا، ثُمَّ يُمْسِكُهَا حَتَّى تَطْهَرُ، ثُمَّ تَحِيضَ فَتَطْهَرُ، فَإِنْ بَدَأَ لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِرًا قَبْلَ أَنْ يَمْسُهَا، فَبِتِلْكَ الْعِدَّةُ، كَمَا أَمَرَ اللَّهُ))

On the authority of Abdullah bin Umar رضي الله عنه that he divorce his wife whilst she was menstruating. Umar then mentioned this to the Messenger of Allah ﷺ and got upset by it. He then said, “He must take her back, then remain with her until she is pure. After she menstruates and is pure again. So if he wants to divorce her, then he should divorce her before this period – this is how Allah, the Exalted and Glorified, has commanded.”

وفي لفظٍ: حَتَّى تَحِيضَ حَيْضَةً أُخْرَى مُسْتَقْبَلَةً، سِوَى حَيْضَتِهَا الَّتِي طَلَّقَهَا فِيهَا .

In another version [collected by Muslim], “Until her next menstrual cycle but not the one that he divorced her in.”

وفي لفظٍ: فَحَسِبْتُ مِنْ طَلَاقِهَا، وَرَاجِعَهَا عَبْدُ اللَّهِ بْنِ عُمَرَ كَمَا أَمَرَهُ رَسُولُ اللَّهِ.

According to another version [collected by Muslim], “He held back his divorce and took her back as the Messenger of Allah ﷺ commanded.”

[324]

عن فاطمة بنت قيس أَنَّ أَبَا عَمْرٍو بْنَ حَفْصٍ طَلَّقَهَا أَلْبَتَّةَ، وَهُوَ غَائِبٌ . وفي رواية: طَلَّقَهَا ثَلَاثًا . فَأَرْسَلَ إِلَيْهَا وَكَيْلُهُ بِشَعِيرٍ، فَسَخِطَتْهُ، فَقَالَ: وَاللَّهِ مَا لَكَ عَلَيْنَا مِنْ شَيْءٍ، فَجَاءَتْ رَسُولَ اللَّهِ، فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ: ((لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ)) - وفي لفظٍ: «وَلَا سَكْنَى» - فَأَمَرَهَا أَنْ تَعْتَدَ فِي بَيْتِ أُمِّ شَرِيكِ،

ثُمَّ قَالَ: ((تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي، اعْتَدَيْ عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَى، تَضَعِينَ ثِيَابَكَ، فَإِذَا حَلَلْتَ فَادِينِي)) قَالَتْ: فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ: أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، وَأَبَا جَهْمٍ خَطَبَانِي. فَقَالَ رَسُولُ اللَّهِ: ((أَمَّا أَبُو جَهْمٍ: فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ. وَأَمَّا مُعَاوِيَةُ: فَصُغْلُوكَ لَا مَالَ لَهُ. انْكِحِي أُسَامَةَ بْنَ زَيْدٍ» فَكَرِهَتْهُ، ثُمَّ قَالَ: ((انْكِحِي أُسَامَةَ بْنَ زَيْدٍ)) فَانْكَحَتْهُ، فَجَعَلَ اللَّهُ فِيهِ خَيْرًا، وَاعْتَبَطَتْ.

On the authority of Fatima bint Qays رضي الله عنها that Abu Amr bin Hafs رضي الله عنه divorced her irrevocably, whilst he was away (in another version, “This was her third Talaq”). He sent to her his agent with barley but she got upset. He said, “By Allah, I owe you nothing.” So she came to the Messenger of Allah ﷺ and she told him what happened. He said, “He doesn’t pay your maintenance.” - In another version: “and no accommodation.” - He then told her to observe her Iddah in the house of Umm Shurayk but then said, “She has my Companions visit there frequently. Observe the Iddah in the house of Ibn Umm Maktoom, because he blind and you can take off your garments there. Once you are free, inform me.” She said, “When I was free (from the Iddah), I asked him about Mu’awiyah bin Abi Sufyan and Abu Jahm, they both had proposed.” The Messenger of Allah ﷺ said, “As for Abu Jahm, his stick doesn’t leave his neck (either he travels, hits or threatens a lot). As for Mu’awiyah, he is poor, he doesn’t have any wealth. Marry Usamah bin Zayd.” She disliked him so he said (again), “Marry Usamah bin Zayd” so she married him and Allah placed a great deal of goodness in and she was envied because of it.

باب العدة

Chapter: The Iddah

[325]

عن سُبَيْعَةَ الْأَسْلَمِيَّةِ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ - وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ - وَكَانَ مِمَّنْ شَهِدَ بَدْرًا - فَتَوَفَّى عَنْهَا فِي حَجَّةِ الْوَدَاعِ، وَهِيَ حَامِلٌ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ مِنْ نَفَاسِهَا: تَجَمَّلَتْ لِلْخُطَّابِ. فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ - رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا: مَا لِي أَرَاكَ مُتَجَمِّلَةً؟ لَعَلَّكَ تَرْجِينَ النِّكَاحَ، وَاللَّهِ مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، قَالَتْ

سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذَلِكَ، جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أُمْسَيْتُ، فَأَتَيْتُ رَسُولَ، فَسَأَلْتُهُ عَنْ ذَلِكَ؟ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزْوِيجِ، إِنْ بَدَأَ لِي.

On the authority of Subay'ah al-Aslamiyyah رَضِيَ اللَّهُ عَنْهَا that she was married to Sa'd bin Khawlah رَضِيَ اللَّهُ عَنْهُ – and he was from Banu 'Amir bin Lu'ay and was one of those who witnessed Badr – that he died in the year of the Final Hajj, whilst she was pregnant. It wasn't long until she delivered the child and when her Nifas was over, she beautified herself for proposals. Abu Sanabil bin Ba'kak – a man from Banu 'Abd ad-Dar – rebuked her, “Why do you beautify yourself? It seems like you want to get married? By Allah, you are not allowed to marry until four months and ten days have passed.” Subay'ah said, “When he said this to me, I gathered all my clothes by that evening and I went to the Messenger of Allah ﷺ and asked him about it. He gave me the Fatwa that I have become free (ready?) once I had delivered my child and told me to marry if I find someone suitable.”

قال ابن شهاب: ولا أرى بأساً أن تتزوج حين وضعت، وإن كانت في دمها، غير أنه لا يقربها زوجها حتى تطهر.

Ibn Shihab said, “I think that there is nothing wrong for a woman to get married once she delivers and she has become pure from her bleeding.”

[326]

عن زينب بنت أم سلمة ب قالت: تُوفِّيَ حَمِيمٌ لَأُمِّ حَبِيبَةَ، فَدَعَتْ بِصُفْرَةٍ، فَمَسَحَتْ بِذِرَاعَيْهَا، فَقَالَتْ: إِنَّمَا أَصْنَعُ هَذَا لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: ((لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا))

On the authority of Zaynab bint Umm Salamah رَضِيَ اللَّهُ عَنْهَا that she said, “A close family member of Umm Habibah رَضِيَ اللَّهُ عَنْهَا passed away so she called for some perfume (a thick, dark but soft scent called Sufrah made from saffron) and she wiped her arms on it”. She said, “I did this because I heard the Messenger of Allah ﷺ say, “It is not permitted for a woman who believes in Allah and the Last Day that she mourns over her deceased for more than three days, except for the husband – four months and ten days.”

[327]

عن أم عطية أن رسول الله قال: ((لا تُحْدِ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا تَلْبَسُ ثَوْبًا مَصْبُوغًا، إِلَّا ثَوْبَ عَصَبٍ، وَلَا تَكْتَحِلُ، وَلَا تَمَسُّ طِيْبًا، إِلَّا إِذَا طَهَّرَتْ: نُبْدَةً مِنْ قُسْطٍ أَوْ أَظْفَارٍ))

On the authority of Umm Atiyyah رضي الله عنها that the Messenger of Allah ﷺ said, “A woman is not allowed to mourn over the deceased for more than three days, except for the husband – four months and ten days. She is not to wear a garment that is dyed except for Asb [(عصب) a Yemeni garment that has a white and black pattern]. She is not apply Kohl and not to apply perfume, except if she is purified with a small amount of Qust (al-Hindi, like Oud) or Adhfar (a perfume/fingernails worth).”

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وعن أم سلمة قالت جاءت امرأة إلى رسول الله، فقالت: يا رسول الله، إن بنتي تُؤَفِّي عنها زوجها، وقد اشتكت عينها، أفنكحها؟ فقال رسول الله: ((لا)) - مَرَّتَيْنِ، أَوْ ثَلَاثًا - كل ذلك يقول: ((لا))، ثم قال: ((إنما هي أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ)) فقالت زينب: كانت المرأة إذا تُؤَفِّي عنها زوجها دخلت حفشاً، ولَبِسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طِيْبًا وَلَا شَيْئًا حَتَّى تَمُرَّ عَلَيْهَا سَنَةٌ، ثُمَّ تُؤْتَى بِدَابَّةٍ - حِمَارٍ، أَوْ طَيْرٍ، أَوْ شَاةٍ - فَتَفْتَضُ بِهِ. فَقَلَّمَا تَفْتَضُ بِشَيْءٍ إِلَّا مَاتَ، ثُمَّ تَخْرُجُ، فَتُعْطَى بَعْرَةً فَتَرْمِي بِهَا، ثُمَّ تُرَاجِعُ بَعْدُ، مَا شَاءَتْ مِنْ طِيْبٍ أَوْ غَيْرِهِ.

On the authority of Umm Salamah رضي الله عنها that a woman came to the Messenger of Allah ﷺ and said, “O Messenger of Allah, my daughter has had her husband pass away and she is complaining about her eye, can she apply Kohl?” The Messenger of Allah ﷺ said, “No” – she asked twice or thrice and he replied with the same – and then he said, “She must mourn for four months and ten days. One of you, during the Jahiliyyah, used to be thrown to the side for a whole year.” Zaynab said, “They used to have a hut for widows and she would wear the worst of all clothes that she owned. She would apply perfume and would remain like that for a year. Then an animal would be brought, such as donkey, a bird or a sheep, and she would wipe herself over its body and would often continue until the animal had died. Then she would leave and an animal carcass would be

thrown in front of her (to signal her exit) and then she would perfume as she wanted.”

كتاب اللعان

Book of al-Li'aan

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عن عبد الله بن عمر أَنَّ فُلانَ ابْنَ فُلانٍ، قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ لَوْ وَجَدَ أَحَدُنَا امْرَأَتَهُ عَلَى فَاحِشَةٍ، كَيْفَ يَصْنَعُ؟ إِنْ تَكَلَّمَ تَكَلَّمَ بِأَمْرِ عَظِيمٍ، وَإِنْ سَكَتَ سَكَتَ عَلَى مِثْلِ ذَلِكَ. قَالَ: فَسَكَتَ النَّبِيُّ، فَلَمْ يُجِبْهُ، فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَاهُ، فَقَالَ: إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدْ ابْتُلِيتُ بِهِ، فَأَنْزَلَ اللَّهُ هَؤُلَاءِ الْآيَاتِ فِي سُورَةِ النُّورِ: وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ. فَتَلَاهُنَّ عَلَيْهِ، وَوَعَظَهُ وَذَكَرَهُ، وَأَخْبَرَهُ، أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، فَقَالَ: لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا، مَا كَذَبْتُ عَلَيْهَا، ثُمَّ دَعَاها، وَوَعَظَهَا، وَأَخْبَرَهَا، أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، فَقَالَتْ: لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنَّهُ لَكَاذِبٌ، فَبَدَأَ بِالرَّجُلِ، فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، وَالْخَامِسَةَ، أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ، ثُمَّ ثَنَّى بِالْمَرْأَةِ، فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ، وَالْخَامِسَةَ، أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ، ثُمَّ فَرَّقَ بَيْنَهُمَا، ثُمَّ قَالَ: ((اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟)) ثَلَاثًا.

On the authority of Abdullah bin Umar ؓ that a person said, “O Messenger of Allah ﷺ, what do you think if a person finds someone with his wife doing something illicit, what should he do? If you say something, then you are speaking about something extremely important and if you remain quiet then it’s the same.” He said the Prophet ﷺ remained quiet and he didn’t answer and after that the man came and said, “The one who asked you was the one who had been afflicted!” So Allah, the Glorified and the Exalted, revealed those Ayaat in Surah an-Noor: **“6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of**

those who speak the truth. 7. And the fifth (testimony) (should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her). 8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie. 9. And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth. [24:6-9] So he recited them to him, admonishing and reminding him. He informed him that the punishment in the Dunya is lighter than that in the hereafter. So he said, “No, by the One who Sent you with the truth, I have not lied against her.” So he summoned her and admonished her and informed her that the punishment in the Dunya is lighter than that in the hereafter. She said, “No, by the One who Sent you with the truth, he is lying.” So the man began by witnessing four times by taking an oath with Allah that he was truthful and the fifth one is for the curse of Allah upon him if he was lying. Then the woman witnesses four times by taking an oath with Allah that he was lying and the fifth one is for the anger of Allah upon her if he was truthful. He then separated them. He then said ﷺ: “Allah knows that one of you are lying, so does anyone want to repent?” – three times.

وفي لفظٍ «لا سبيلَ لكَ عَلَيْهَا» فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لِي؟ قَالَ: ((لا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا، فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا، فَهُوَ أَبْعَدُ لَكَ مِنْهَا))

In another version [collected by al-Bukhaari and Muslim] (he said to the claimant), “You have no right her from now.” He said, “O Messenger of Allah, my wealth (i.e. the dowry)?” He ﷺ said, “You have no wealth due. If you were truthful against her then you have had your relations made Halal for you and if you were lying against her then this even further from having any right to it.”

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وعنه أَنَّ رَجُلًا رَمَى امْرَأَتَهُ، وَانْتَفَى مِنْ وَلَدِهَا فِي زَمَانِ رَسُولِ اللَّهِ، فَأَمَرَهُمَا رَسُولُ اللَّهِ، فَتَلَاعَنَا، كَمَا قَالَ اللَّهُ تَعَالَى، ثُمَّ قَضَى بِالْوَلَدِ لِلْمَرْأَةِ، وَفَرَّقَ بَيْنَ الْمُتَلَاعِنَيْنِ.

On the authority of Abdullah bin Umar ؓ that a man accused his wife and claimed the child as illegitimate during the time of the Messenger of Allah ﷺ so he commanded that they make Li'an, just as how Allah, the Most High, said. He then attributed the child to the mother and he separated them both.

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عن أبي هريرة قال: جاء رجلٌ من بني فزارة إلى النبي، فقال: إن امرأتي ولدت غلاماً أسود، فقال النبي: ((هل لك إبل؟)) قال: نعم. قال: ((فما ألوانها؟)) قال: حمراء. قال: ((فهل فيها من أورك؟)) قال: إن فيها لورقاً، قال: ((فأنت أتاها ذلك؟)) قال: عسى أن يكون نزعته عرق، قال: ((وهذا، عسى أن يكون نزعته عرقاً))

On the authority of Abu Hurayrah رضي الله عنه that a man from Banu Fazaarah came to the Prophet ﷺ and said, “My wife has given birth to a darker child.” So the Prophet ﷺ said, “Do you have any camels?” He said, “Yes.” He ﷺ said, “What colour are they?” He said, “Red”. He ﷺ said, “Are some of them darker?” He said, “Yes, some are darker” He ﷺ said, “Where does this come from?” He said, “It could be from a mixture in lineage (or genetics).” He ﷺ said, “This could be a mixture of lineage.”

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عن عائشة قالت: اختصم سعد بن أبي وقاص، وعبد بن زمعة في غلام، فقال سعد: يا رسول الله، هذا ابن أخي عتبة بن أبي وقاص، عهد إلي، أنه ابنه، أنظر إلى شبهه، وقال عبد بن زمعة: هذا أخي يا رسول الله، ولد على فراش أبي من وليدته، فنظر رسول الله إلى شبهه، فرأى شبهاً بينا بعتبة، فقال: ((هو لك يا عبد بن زمعة، الولد للفراش، وللعاهر الحجر، واحتجبي منه يا سودة، فلم ير سودة قط))

On the authority of Aisha رضي الله عنها that Sa’d bin Abi Waqqas and Abdullah bin Zam’ah رضي الله عنه had a dispute concerning a child. Sa’d said, “O Messenger of Allah ﷺ, this child is the son of my brother – Utbah bin Abi Waqqas, who left me in charge of him. Look at him, he resembles me. Abdullah bin Zam’ah said, “This is my brother, O Messenger of Allah ﷺ. He was born out of my father’s relationship.” So the Messenger of Allah ﷺ looked at the resemblance and he saw that the child look clearly like Utbah. He then said, “He is yours Utbah bin Zam’ah – the child belongs to the bed and for the adulterer is stoning. Observe Hijab in front of him, O Sawdah” and the child never saw Sawdah.

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عن عائشة أنها قالت إِنَّ رَسُولَ اللَّهِ دَخَلَ عَلَيَّ مَسْرُورًا، تَبْرُقُ أَسَارِيرُ وَجْهِهِ، فَقَالَ: ((أَلَمْ تَرَي؟ أُنَّ مُجَزَّزًا نَظَرَ آنِفًا إِلَى زَيْدِ بْنِ حَارِثَةَ، وَأُسَامَةَ بْنِ زَيْدٍ، فَقَالَ: إِنَّ بَعْضَ هَذِهِ الْأَقْدَامِ لَمِنْ بَعْضٍ))

On the authority of Aisha رضي الله عنها that she said that the Messenger of Allah ﷺ once came home and he was happy, the creases on his forehead blushing. He said, “Don’t you see that Mujaziz just saw Zayd bin Haritha and Usamah bin Zayd and said, “These feet belong to these feet?”

وفي لفظٍ ((وَكَانَ مُجَزَّزًا قَائِفًا))

In another version [collected by Muslim], “Mujaziz was an expert in lienage.”

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عن أبي سعيد الخدري قال: ذُكِرَ الْعَزْلُ لِرَسُولِ اللَّهِ، فَقَالَ: ((وَلَمْ يَفْعَلْ أَحَدُكُمْ؟)) وَلَمْ يَقُلْ: فَلَا يَفْعَلْ ذَلِكَ أَحَدُكُمْ - ((فَإِنَّهُ لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إِلَّا اللَّهُ خَالِقُهَا))

On the authority of Abu Sa’eed al-Khudri رضي الله عنه that withdrawing during intercourse was mentioned to the Messenger of Allah ﷺ and he said, “If you didn’t do it?” – and he didn’t say don’t do it. (He said,) “There is no soul except that Allah is its creator.”

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عن جابر بن عبد الله قال: كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ.

On the authority of Jaabir bin Abdullah رضي الله عنه that he said, “We used to withdraw during the time (generation) when the Qur’aan was being revealed.”

قَالَ سُفْيَانُ: لَوْ كَانَ شَيْئًا يُنْهَى عَنْهُ، لَنَهَانَا عَنْهُ الْقُرْآنُ.

Sufyan said, “If there was anything prohibited about it, it would have been mentioned in the Quran.”

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عن أبي ذرٍّ أنه سمع رسولَ الله يقول: ((لَيْسَ مِنْ رَجُلٍ ادَّعَى لغيرِ أبيه وهو يعلمُه، إلا كفرَ، ومن ادَّعى ما ليسَ له فليسَ مِنَّا، وليتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ، ومن دَعَا رجلاً بالكُفْرِ، أو قالَ: يا عَدُوَّ الله، وليسَ كذلكَ إلا حَارَ عَلَيْهِ))

On the authority of Abu Dharr رضي الله عنه that he heard the Messenger of Allah ﷺ say, “There is no person who attributes himself to other than his father – and he knows it – except that this is Kufr. Whoever attributes something to him which isn’t, they are not from me and let him take his place in the fire. And whoever accuses another of Kufr or calls him an ‘enemy of Allah’ and he is not, except it will returned back to him.”

كتاب الرضاع

Book of Breastfeeding

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عن ابن عباس قال: قَالَ رَسُولُ اللَّهِ فِي بِنْتِ حَمْزَةَ: ((لَا تَحِلُّ لِي، يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ، وَهِيَ ابْنَتُهُ أَخِي مِنَ الرِّضَاعَةِ))

On the authority of Ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said about the daughter of Hamzah, “She is not allowed for me – what is made Marham from breastfeeding is the same Mahram as lineage. She is my niece from breastfeeding.”

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عن عائشة قالت: قَالَ رَسُولُ اللَّهِ: ((إِنَّ الرِّضَاعَةَ تُحَرِّمُ مَا يَحْرُمُ مِنَ الْوِلَادَةِ))

On the authority of Aisha رضي الله عنها that the Messenger of Allah ﷺ said, “Breastfeeding makes Mahram what makes Mahram through birth.”

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وعنها قالت إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ، اسْتَأْذَنَ عَلَيَّ بَعْدَمَا أُنْزِلَ الْحِجَابُ، فَقُلْتُ: وَاللَّهِ لَا آذُنُ لَهُ، حَتَّى اسْتَأْذِنَ النَّبِيَّ، فَإِنَّ أَخَا أَبِي الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعَتْنِي امْرَأَةُ أَبِي الْقُعَيْسِ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعَتْنِي امْرَأَتُهُ، فَقَالَ: ((أَنْذِي لَهُ، فَإِنَّهُ عَمُّكَ، تَرَبَّتْ يَمِينُكَ))

On the authority of Aisha رضي الله عنها that Aflah, the brother of Abu al-Qu'ays, wanted to visit me after the Ayat of Hijab were revealed. I said, “By Allah, I don’t allow him to come in until the Prophet ﷺ permits him because he is the brother of Abu al-Qu'ays – he is not my breastfed relative but his brother’s wife breastfed me. So the Messenger of Allah ﷺ entered and I asked him, “O Messenger of

Allah, this man didn't breastfeed me but his wife (Abu al-Qu'ays) did.” He said, “Give him permission to come in, he (Aflah) is your uncle – may your hands be filled with dust.”

قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ: فَبِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ: حَرِّمُوا مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ.

Urwah bin az-Zubayr said, “This is why Aisha used to say, “Make Mahrams from breastfeeding like the Mahram through lineage.””

وَفِي لَفْظٍ، اسْتَأْذَنَ عَلَيَّ أَفْلَحُ، فَلَمْ آذِنْ لَهُ، فَقَالَ: أُمَّتَحَجِّبِينَ مِنِّي، وَأَنَا عَمُّكَ؟ فَقُلْتُ: كَيْفَ ذَلِكَ؟ قَالَ: أَرْضَعْتُكَ امْرَأَةً أَخِي بِلَبَنِ أَخِي، قَالَتْ: فَسَأَلْتُ رَسُولَ اللَّهِ؟ فَقَالَ: ((صَدَقَ أَفْلَحُ، انْذَنِي لَهُ، تَرَبَّتْ يَمِينُكَ))

In another version [collected by al-Bukhaari and Muslim], “Aflah wanted to come in and she didn't give him permission. He asked, “Are you going to wear Hijab in front me whilst I am your uncle?” She said, “How are you my uncle?” He said, “My sister in-law breastfed you from the milk of my brother.” She said, “I asked the Messenger of Allah ﷺ and he said, ‘Aflah was right, allow him to come in.’”

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وَعنها قالت دَخَلَ عَلَيَّ رَسُولُ اللَّهِ وَعِنْدِي رَجُلٌ، فَقَالَ: ((يَا عَائِشَةُ، مَنْ هَذَا؟)) قُلْتُ: أَخِي مِنَ الرِّضَاعَةِ، فَقَالَ: ((يَا عَائِشَةُ، أَنْظُرْنَ مَنْ إِخْوَانُكُنَّ؟ فَإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ))

On the authority of Aisha رضي الله عنها that the Messenger of Allah ﷺ came home and a man was in the house. He said, “O Aisha, what's this?” I said, “This is my brother from breastfeeding.” He said, “O Aisha, be careful who your brothers are? Surely, breastfeeding is established when people are young.”

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عن عقبة بن الحارث أَنَّهُ تَزَوَّجَ أُمَّ يَحْيَى بِنْتَ أَبِي إِهَابٍ، فَجَاءَتْ أُمُّهُ سَوْدَاءُ فَقَالَتْ: قَدْ أَرْضَعْتُكُمَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ، قَالَ: فَأَعْرِضْ عَنِّي، قَالَ: فَتَنَحَّيْتُ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: ((وَكَيْفَ؟ وَقَدْ زَعَمْتَ أَنَّ قَدْ أَرْضَعْتُكُمَا فَنَهَا عَنْهَا))

On the authority of Uqbah bin al-Harith رضي الله عنه that he married Umm Yahya bint Abi Ihaab. Thereafter, a dark-skinned woman came to him and said, “I breastfed you both!” I told the Prophet ﷺ and he said, “Get away from me.” So I distanced myself. Then I mentioned it again. He said, “How (is your marriage correct) whilst you think she breastfed you both?”

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عن البراء بن عازب قال خَرَجَ رَسُولُ اللَّهِ - يَغْنِي مِنْ مَكَّةَ - فَتَبِعَتْهُمْ ابْنَةُ حَمْزَةَ، تُنَادِي: يَا عَمُّ، يَا عَمُّ، فَتَنَاوَلَهَا عَلِيٌّ، فَأَخَذَ بِيَدِهَا، وَقَالَ لِفَاطِمَةَ: دُونَكِ ابْنَةُ عَمِّكِ، فَاحْتَمَلَتْهَا، فَاحْتَصَمَ فِيهَا عَلِيٌّ، وَزَيْدٌ، وَجَعْفَرٌ فَقَالَ عَلِيٌّ: أَنَا أَحَقُّ بِهَا، وَهِيَ ابْنَةُ عَمِّي، وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي، وَخَالَتُهَا تَحْتِي، وَقَالَ زَيْدٌ: بِنْتُ أَخِي، فَقَضَى بِهَا النَّبِيُّ خَالَتَهَا، وَقَالَ: ((الْحَالَةُ بِمَنْزِلَةِ الْأُمِّ)) وَقَالَ لِعَلِيٍّ: ((أَنْتَ مِنِّي، وَأَنَا مِنْكَ)) وَقَالَ جَعْفَرٌ: ((أَشْبَهْتَ خَلْقِي وَخُلُقِي)) وَقَالَ لَزَيْدٍ: ((أَنْتَ أَخُونَا وَمَوْلَانَا))

On the authority of al-Baraa bin ‘Azib رضي الله عنه that he said, “The Messenger of Allah ﷺ left – of Makkah (after Umrah Qada or Fath), and the daughter of Hamzah followed him calling him, “O uncle!” She was holding the hand of Ali so he took her by her hand. He then said to Fatima, “Take your cousin” so she took her. Ali, Ja’far and Zayd began to dispute (as to who had most right to her). Ali said, “I have most right to her, she is my cousin.” Ja’far said, “She is my cousin and I am married to her maternal aunt.” Zayd said, “She is my niece.” The Messenger of Allah ﷺ judged in favour of her maternal aunt and said, “The maternal aunt carries the same rank as the mother.” He said to Ali, “You are from me and I am from you.” He said to Ja’far, “You resemble me most in appearance and manners.” He said, to Zayd, “You are our brother and our Mawlana.”

كتاب القصاص

Book of Qisaas

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عن عبد الله بن مسعود قال قال النبي: ((لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله، وأني رسول الله إلا بإحدى ثلاث: الثيب الزاني، والنفس بالنفس، والتارك لدينه المفارق للجماعة))

On the authority of Abdullah bin Mas'ood ؓ that he said, "The Messenger of Allah ﷺ said, "The blood of a Muslim is not allowed – the one who bears witness to La ilaha ila Allah and that I am the Messenger of Allah – except in three: a married man who commits Zinah, a life for a life, a person who abandons his religion and separates from the Muslims".

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عن عبد الله بن مسعود قال قال رسول الله ((أول ما يُقضى بين الناس يوم القيامة في الدماء))

On the authority of Abdullah bin Mas'ood ؓ that he said, "The Messenger of Allah ﷺ said, "The first thing that will be judged between people on the Day of Judgement will be in killing."

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عن سهل بن أبي حنمة قال: انطلق عبد الله بن سهل، ومحيصة بن مسعود، إلى خيبر - وهي يومئذ صلح - فتفرقا، فأتى محيصة إلى عبد الله بن سهل، وهو يتشخط في دمه قتيلا، فدفعه ثم قدم المدينة، فانطلق عبد الرحمن بن سهل، ومحيصة وخويصة ابنا مسعود إلى النبي، فذهب عبد الرحمن يتكلم، فقال: ((كبر، كبر)) - وهو أحدث القوم - فسكت، فتكلمنا، فقال: ((أتحلفون وتستحقون قاتلكم، أو صاحبكم؟)) قالوا: وكيف نحلف، ولم نشهد، ولم نر؟ قال: ((فتبرئكم يهود بايمان خمسين منهم)). فقالوا: كيف نأخذ بايمان قوم كفار؟ فعقله النبي من عنده.

On the authority of Sahl bin Abi Haythama ؓ that he said, “Abdullah bin Sahl and Muhaysah bin Mas’ood went out to Khaybar – during a period of truce – so they separated. Muhaysah came to Abdullah bin Sahl and Abdullah was pressing against his bleeding (wound) and then (later) died, so he (Muhaysah) buried him and left for al-Madinah. Abdur-Rahman (Abdullah’s brother), Muhaysah and Huwaysah – the two sons of Ibn Mas’ood – went to the Prophet ﷺ. Abdur-Rahman began to speak but the Prophet ﷺ said, “The elder, the elder” – because Abdur-Rahman was the youngest amongst them, so he remained silent whilst the other two talked. So he (the Prophet ﷺ) said, “Are you prepared to swear an oath that you have a right to the person who killed your family member or your friend?” They said, “How will take an oath when we didn’t witness or see anything?” He said, “The Jews (at Khaybar) can remove the allegation with fifty oaths.” They said, “How can we accept their oath when they are disbelievers?” So the Prophet ﷺ made it upon himself to pay the blood money.

وفي حديث حماد بن زيد: فَقَالَ رَسُولُ اللَّهِ ((يُقْسِمُ خَمْسُونَ مِنْكُمْ عَلَى رَجُلٍ مِنْهُمْ، فَيُدْفَعُ بِرُمَّتِهِ؟))
 قَالُوا: أَمَرٌ لَمْ نَشْهَدْهُ، كَيْفَ، نَخْلِفُ؟ قَالَ: ((فَتَبْرِئُكُمْ يَهُودُ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ؟)) ، قَالُوا: يَا رَسُولَ اللَّهِ،
 قَوْمٌ كُفَّارٌ فُودَاهُ رَسُولُ اللَّهِ مِنْ قَبْلِهِ.

In the Hadith of Hammad bin Zayd that the Messenger of Allah ﷺ said, “Fifty of your men can take an oath against their men, and this will bring in the rope (the killer to the victim’s family).” They said, “This is something we didn’t witness, so how can we swear an oath?” He said, “The Jews (at Khaybar) can remove all allegations with fifty of them” They said, “But they are disbelievers”

وفي حديث سعيد بن عبيد: فَكَرَهُ رَسُولُ اللَّهِ أَنْ يُبْطَلَ دَمُهُ، فُودَاهُ بِمِائَةٍ مِنْ إِبِلِ الصَّدَقَةِ.

In the version of Sa’eed bin Ubayd that the Messenger of Allah ﷺ disliked that the matter was unresolved so he paid 100 camels as a Sadaqah.

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عن أنس بن مالك أَنَّ جَارِيَةً وَجَدَ رَأْسَهَا مَرْضُوضًا بَيْنَ حَجْرَيْنِ، فَقِيلَ: مَنْ فَعَلَ هَذَا بِكَ: فُلَانٌ، فُلَانٌ؟
 حَتَّى ذُكِرَ يَهُودِيٌّ، فَأَوْمَأَتْ بِرَأْسِهَا، فَأَخَذَ الْيَهُودِيُّ، فَاعْتَرَفَ، فَأَمَرَ رَسُولُ اللَّهِ ((أَنْ يُرَضَّ رَأْسُهُ بَيْنَ
 حَجْرَيْنِ))

On the authority of Anas bin Malik ؓ that a servant-girl had an injury to her head that was caused by her head being crushed between two rocks. Someone asked her, “Who did this to you, was it such-and-such?” (And they continued until) a Jewish man was mentioned. She nodded her head. The man was approached and he confessed so the Prophet ﷺ commanded that his head be crushed between two rocks.

ومسلم والنسائي عن أنس، أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً عَلَى أَوْصَاحٍ، فَأَقَادَهُ بِهَا رَسُولُ اللَّهِ.

In the version of Muslim and an-Nasai on the authority of Anas, “The Jewish man killed the servant-girl because of her (silver) jewellery so the Messenger of Allah ﷺ killed the man because of her.”

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عن أبي هريرة قال لما فتح الله تعالى على رسوله مكة، قتلت خزاعة رجلاً من بني ليث بقتيل كان لهم في الجاهلية، فقام النبي، فقال: ((إن الله قد حبس عن مكة الفيل، وسلط عليها رسوله والمؤمنين، ألا وإنها لم تحل لأحد قبلي، ولا تحل لأحد بعدي، وإنما أحلت لي ساعة من نهار، وإنما ساعتي هذه حرام، لا يعصد شجرها، ولا يحنل شوكها، ولا تلتقط ساقطتها إلا لمنشد، ومن قتل له قتيل فهو بخير النظرين: إما أن يقتل، وإما أن يفدى)) فقام رجل من أهل اليمن - يقال له أبو شاه - فقال: يا رسول الله، اكتبوا لي، فقال رسول الله: ((اكتبوا لأبي شاه))، ثم قام العباس، فقال: يا رسول الله، إلا الإذخر، فإننا نجعله في بيوتنا وقبورنا، فقال رسول الله: ((إلا الإذخر))

On the authority of Abu Hurayrah ؓ that when Allah liberated Makkah for His Messenger ﷺ, Huthayl was killed for a murder he had committed against the tribe of Banu Layth in Jahiliyyah. So the Messenger of Allah ﷺ said, “Surely, Allah – the Glorified and Exalted – prevented Makkah from the elephants but made His Messenger and the believers overcome it. Surely, this was not permitted for anyone before and it is not permitted for anyone after me. It has been made permitted for me for an hour of the day, and my hour is sacred. Its plants are not be uprooted and its thorns are not be broken. Its lost property is not be lifted except if a person knows who it belongs to. And if a person was killed then the victim’s family has a goodly choice of two: either he kills the killer or he allows him to live at a ransom.” So a man stood up from the people

of Yemen, his name was Abu Shaa and he said, “O Messenger of Allah, write this for me.” So the Messenger of Allah ﷺ said, “Write it for Abu Shaa.” So al-‘Abbas stood up and said, “O Messenger of Allah, with the exception of Idhkir because we use this to build and bury.” So the Messenger of Allah ﷺ said, “Except for Idhkir.”

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عن عمر بن الخطاب أَنَّهُ اسْتَشَارَ النَّاسَ فِي إِمْلَاصِ الْمَرْأَةِ، فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: شَهِدْتُ النَّبِيَّ قَضَى فِيهِ بِغُرَّةٍ: عَبْدٌ، أَوْ أَمَةٌ، فَقَالَ: ائْتِنِي بِمَنْ يَشْهَدُ مَعَكَ، فَشَهِدَ مَعَهُ مُحَمَّدُ بْنُ مَسْلَمَةَ. فَقَالَ: ائْتِنِي بِمَنْ يَشْهَدُ مَعَكَ، فَشَهِدَ مَعَهُ مُحَمَّدُ بْنُ مَسْلَمَةَ.

On the authority of Umar bin al-Khattab ؓ that he consulted some people about a pregnant woman who is injured in her stomach (الإملاص). So al-Mugheerah bin Shu’bah said, “I witnessed the Prophet ﷺ give the judgement of the blood money being a fifth of a male servant or female servant.” Umar said, “Bring someone that can witness alongside you.” So Muhammad bin Maslamah bore witness.

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عن أبي هريرة قال: اقْتَتَلَتِ امْرَأَتَانِ مِنْ هُذَيْلٍ، فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ، فَقَتَلَتْهَا وَمَا فِي بَطْنِهَا، فَاخْتَصَمُوا إِلَى رَسُولِ اللَّهِ، فَقَضَى رَسُولُ اللَّهِ: أَنَّ دِيَّةَ جَنِينِهَا غُرَّةٌ: عَبْدٌ، أَوْ وَلِيدَةٌ، وَقَضَى بِدِيَةِ الْمَرْأَةِ عَلَى عَاقِلَتِهَا، وَوَرَثَتِهَا وَلَدَهَا وَمَنْ مَعَهُمْ، فَقَامَ حَمَلُ بِنْتِ النَّبِيعَةِ الْهُذَلِيِّ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ أَغْرَمَ مَنْ لَا شَرِبَ، وَلَا أَكَلَ، وَلَا نَطَقَ وَلَا اسْتَهَلَ، فَمِثْلُ ذَلِكَ يُطْلَقُ؟ فَقَالَ رَسُولُ اللَّهِ: ((إِنَّمَا هُوَ مِنْ إِخْوَانِ الْكُفَّانِ)) مِنْ أَجْلِ سَجْعِهِ الَّذِي سَجَعَ.

On the authority of Abu Hurayrah ؓ who said, “Two women had a fight from the people of Huthayl. One of the women hit the other with a rock and what she was carrying in her stomach died so they took the dispute to the Messenger of Allah ﷺ so the Messenger of Allah judged that the blood money of the foetus is a tenth of a slave, male or female. He judge the blood money to be paid by the woman’s Aqilah (paternal relatives) made payable to the heirs and her children and

whoever was with them. So Haml bin an-Nabigha al-Huthali asked, “O Messenger of Allah, how can we pay a fine for something that doesn’t eat or drink, it doesn’t speak and doesn’t cry (or scream). Something like this is just flesh?” So the Messenger of Allah ﷺ said, “Surely, he is from brothers of the soothsayers” because of the eloquence of his false argument.

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عن عمران بن حصين أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ، فَنَزَعَ يَدَهُ مِنْ فَمِهِ، فَوَقَعَتْ ثَنِيَّتَاهُ، فَاخْتَصَمَا إِلَى النَّبِيِّ، فَقَالَ: ((يَعِصُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعِصُّ الْفَحْلُ؟ لَا دِيَةَ لَكَ))

On the authority of Imran bin Muhsin ؓ that a man bit the hand of another so he punched him in his mouth and his tooth was broken. They took this dispute to the Prophet ﷺ and he said, “Do you bite one of your brothers like an animal bites? There is no Diyah for this.”

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وعن الحسن بن أبي الحسن البصري قال حَدَّثَنَا جُنْدُبٌ فِي هَذَا الْمَسْجِدِ، وَمَا نَسِينَا مِنْهُ حَدِيثًا، وَمَا نَخْشَى أَنْ يَكُونَ جُنْدُبٌ كَذَبَ عَلَى رَسُولِ اللَّهِ - قَالَ: قَالَ رَسُولُ اللَّهِ: ((كَانَ فِيمَنْ كَانَ قَبْلَكُمْ، رَجُلٌ بِهِ جُرْحٌ فَجَزَعٌ، فَأَخَذَ سَكِينًا، فَحَزَّ بِهَا يَدَهُ، فَمَا رَقَا الدَّمُ حَتَّى مَاتَ، قَالَ اللَّهُ: ((عَبْدِي بَادَرَنِي بِنَفْسِهِ، حَرَمْتُ عَلَيْهِ الْجَنَّةَ)))

On the authority of al-Hussein bin Abee al-Hasan al-Basri who said, “Jundub ؓ narrated to us in this Masjid, and we didn’t forget our narrations from him and we don’t suspect Jundub of lying against the Messenger of Allah ﷺ that he said that the Messenger of Allah ﷺ said, “There was an incident from those before you, that a man had an injury on his head and he couldn’t bear it, so he took a knife and he stabbed himself in the injury. He bled to death. Allah, the Glorified and Exalted, said, “My servant competed with himself against Me, I have made Jannah forbidden for him.”

كتاب الأيمان والندور

Book of Vows and Oaths

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عن عبد الرحمن بن سُمرة قال: قال رسول الله: ((يَا عَبْدَ الرَّحْمَنِ بْنَ سُمَرَةَ، لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِن أُعْطِيتَهَا عَنْ مَسْأَلَةٍ: وَكَلْتَ إِلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ: أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَكَفِّرْ عَنْ يَمِينِكَ، وَانْتَ الَّذِي هُوَ خَيْرٌ))

On the authority of Abdur-Rahman bin Samurah ؓ that he said that the Messenger of Allah ﷺ said, “O Abdur-Rahman bin Samurah, do not ask for leadership. If you are given it whilst seeking it, then, you are entrusted on it; but if you are given it without seeking it, you will be assisted in it. And if you swear an oath and you find something else better than it, then expiate for your oath and do the thing that is better.

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عن أبي موسى قال: قال رسول الله: ((إِنِّي وَاللَّهِ - إِنْ شَاءَ اللَّهُ - لَا أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهَا، وَتَحَلَّلْتُهَا))

On the authority of Abu Musa ؓ that he said that the Messenger of Allah ﷺ said, “I, by Allah, InshaAllah – make vows. If I see something better than it, I will do that which is better and expiate.

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عن عمر بن الخطاب قال: قال رسول الله: ((إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ))

On the authority of Umar bin al-Khattab ؓ that he said that the Messenger of Allah ﷺ said, “Surely Allah has Prohibited that you swear oaths by your fathers.”

ومسلم: ((فَمَنْ كَانَ حَالِفًا فَلْيُحْلِفْ بِاللَّهِ، أَوْ لِيَصْمُتْ))

In the version of Muslim, “Anyone who wants to take an oath/vow, then take an oath by Allah or remain silent.”

وفي رواية قال عمر: فَوَاللَّهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ يَنْهَى عَنْهَا، ذَاكِرًا وَلَا آثِرًا.

In another version [collected by al-Bukhaari and Muslim] Umar رضي الله عنه said, “By Allah, I have never sworn an oath after hearing the Messenger of Allah prohibit us from it – for myself or (narrating it about) others.”

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عن أبي هريرة عن النبي قال: ((قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ: لَأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً، تَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلَامًا، يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقِيلَ لَهُ: قُلْ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ، فَطَافَ بِهِنَّ، فَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً نِصْفَ إِنْسَانٍ))، قَالَ: فَقَالَ رَسُولُ اللَّهِ: ((لَوْ قَالَ: إِنْ شَاءَ اللَّهُ لَمْ يَخْنَثْ، وَكَانَ ذَلِكَ دَرَكًا لِحَاجَتِهِ))

On the authority of Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: Sulayman bin Dawood - Peace be upon them both - said, “I am going to visit seventy wives tonight and every one of them will bring me a child which will fight in the way of Allah.” It was said to him, “Say: Inshallah” but he didn’t say it. So he went to his wives and he didn’t have a child from any of them except for one of them who was half human. He (Abu Hurayrah) said: the Messenger of Allah ﷺ said, “If only he said ‘Inshallah’ he wouldn’t have to expiate and he would have had a means to attain what he needed.”

قوله: ((قِيلَ لَهُ: قُلْ إِنْ شَاءَ اللَّهُ)) يعني: قال له الملك.

His saying: “the one who said, ‘Say: Inshallah’, means it was an angel.

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عن عبد الله بن مسعود قال: قال رسول الله: ((مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ، وَنَزَلَتْ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا إِلَى آخِرِ الْآيَةِ.))

On the authority of Abdullah bin Mas'ood ؓ that he said that the Messenger of Allah ﷺ said, "Whoever swears a patient vow to cut off the wealth of a Muslim, then he is sinful in that. He will meet Allah whilst He is Angry with him." And the following Ayah was revealed: **"Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment."** [3:77]

[369]

عن الأشعث بن قيس قال، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي بئرٍ، فَاخْتَصَمْنَا إِلَى رَسُولِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ: ((شَاهِدَاكَ أَوْ يَمِينُهُ))، قُلْتُ: إِذَا يَخْلَفُ وَلَا يُبَالِي، فَقَالَ رَسُولُ اللَّهِ: ((مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ))

On the authority of al-Ash'ath bin Qays ؓ that he said: I had a disagreement with another person about a well, so took our dispute to the Messenger of Allah ﷺ so he said, "Do you have witness or are you swearing an oath?" I said, "I will swear and I have no problems with that." The Messenger of Allah ﷺ said, "Whoever swears a patient vow to cut off the wealth of a Muslim, then he is sinful in that. He will meet Allah whilst He is Angry with him"

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عن ثابت بن الضحاك الأنصاري أَنَّهُ بَايَعَ رَسُولَ اللَّهِ تَحْتَ الشَّجَرَةِ، وَأَنَّ رَسُولَ اللَّهِ قَالَ: ((مَنْ حَلَفَ عَلَى يَمِينٍ بِمِلَّةٍ غَيْرِ الْإِسْلَامِ، كَاذِبًا مُتَعَمِّدًا، فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عَذَّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لَا يَمْلِكُ))

On the authority of Thabit bin ad-Dahhak al-Ansari ؓ - he gave the Pledge of Allegiance under the tree – that the Messenger of Allah ﷺ said, “Whoever swears an oath by a religion other than Islam, intentionally lying, then it is as he has said; and whoever kills himself with something, he will be punished by it on the Day of Judgement. A man doesn’t swear an oath for that which he doesn’t own.”

وفي رواية: ((وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ))

In another version [collected by al-Bukhaari and Muslim], “Cursing a Muslim is like killing him.”

وفي رواية: ((وَمَنْ ادَّعَى دَعْوَى كَاذِبَةٍ، لِيَتَكَثَّرَ بِهَا، لَمْ يَزِدْهُ اللَّهُ إِلَّا قَلَّةً))

In another version [collected by Muslim], “Anyone who swears by lying so that he can gain more, Allah – the Glorified and Exalted – will not increase him except in reduction.”

باب النذر

Chapter: Oaths

[371]

عن عمر بن الخطاب قال: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ، أَنْ أَعْتَكِفَ لَيْلَةً. وَفِي رَوَايَةٍ: يَوْمًا - فِي الْمَسْجِدِ الْحَرَامِ؟ قَالَ: ((فَأَوْفِ بِنَذْرِكَ))

On the authority of Umar bin al-Khattab ؓ that he said: “I asked; O Messenger of Allah, I swore an oath in Jahiliyyah that I would make I’tikaf for one night – in another version in al-Masjid al-Haram. He ﷺ said, “Fulfil your oath.”

[372]

عن عبد الله بن عمر عن النَّبِيِّ، ((أَنَّهُ نَهَى عَنِ النَّذْرِ، وَقَالَ: إِنَّهُ لَا يَأْتِي بِخَيْرٍ، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ))

On the authority of Abdullah bin Umar ؓ that the Prophet ﷺ forbade making oaths. He said, “Surely oaths bring no good. It only takes out something from a stingy person.”

[373]

عن عقبة بن عامر قال: نَذَرْتُ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ الْحَرَامِ حَافِيَةً، فَأَمَرْتَنِي أَنْ أَسْتَفْتِيَ لَهَا رَسُولَ اللَّهِ، فَاسْتَفْتَيْتُهُ، فَقَالَ: ((لَتَمْشِ، وَلَتَرْكَبَ))

On the authority of Uqbah bin ‘Amir ؓ that he said, “My sister swore an oath that she will walk to al-Masjid al-Haram barefooted, so she asked me to ask the Messenger of Allah ﷺ, so I asked him and he said, “She can walk and ride.”

[374]

عن عبد الله بن عباس أنه قال: اسْتَفْتَى سَعْدُ بْنُ عُبادَةَ رَسُولَ اللَّهِ فِي نَذْرِ كَانَ عَلَى أُمِّهِ - تُوفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ - قَالَ رَسُولُ اللَّهِ: ((فَاقْضِهِ عَنْهَا))

On the authority of Abdullah bin Abbas ؓ that he said, “Sa’d bin ‘Ubadah asked the Messenger of Allah ﷺ about an oath his mother swore, but she passed away before she could fulfil it. The Messenger of Allah said, “Fulfil it for her.”

[375]

عن كعب بن مالك قال: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ مِنْ تَوْبَتِي، أَنْ أَنْخَلَعَ مِنْ مَالِي، صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ، فَقَالَ رَسُولُ اللَّهِ: ((أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ، فَهُوَ خَيْرٌ لَكَ))

On the authority of K’ab bin Malik ؓ that he said, “I asked the Messenger of Allah ﷺ: from my Tawbah is that I give away my wealth as Sadaqah to Allah and His Messenger.” So the Messenger of Allah ﷺ said, “Keep some of your wealth because that is better for you.”

باب القضاء

Chapter: Judgement

[376]

عن عائشة قالت قال: رسول الله: ((مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ))

On the authority of Aisha رضي الله عنها that she said: The Messenger of Allah ﷺ said, “Whoever introduces something new into our affair, which is not from it, it will be rejected”.

وفي لفظٍ ((من عمل عملاً ليس عليه أمرنا فهو رد))

In another version [collected by Muslim], “Whoever does an action which we have not done, it will be rejected.”

[377]

وعن عائشة قالت: دَخَلَتْ هِنْدُ بِنْتُ عُتْبَةَ - امْرَأَةُ أَبِي سُفْيَانَ - عَلَى رَسُولِ اللَّهِ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ لَا يُعْطِينِي مِنَ النَّفَقَةِ مَا يَكْفِينِي وَيَكْفِي بَنِيَّ، إِلَّا مَا أَخَذْتُ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذَلِكَ مِنْ جُنَاحٍ؟ فَقَالَ رَسُولُ اللَّهِ: ((خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكَ، وَيَكْفِي بَنِيكَ))

On the authority of Aisha رضي الله عنها that she said: Hind bint Utbah رضي الله عنها - the wife of Abu Sufyan رضي الله عنه – visited the Messenger of Allah ﷺ and said, “O Messenger of Allah, Abu Sufyan is a stingy man. He doesn’t give me maintenance which is enough for me and my children, except I have to take some of his money without him knowing. Is there any harm in me doing this?” The Messenger of Allah ﷺ said, “Take what you need according to need (Ma’roof), that which will suffice you and your children.”

[378]

عن أم سلمة أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ جَلْبَةَ خَصْمٍ بِبَابِ حُجْرَتِهِ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: ((أَلَا إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، وَإِنَّمَا يَأْتِيَنِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغُ مِنْ بَعْضٍ، فَأَحْسِبُ: أَنَّهُ صَادِقٌ، فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ نَارٍ فَلْيَحْمِلْهَا، أَوْ يَذَرْهَا))

On the authority of Umm Salamah رضي الله عنها that the Messenger of Allah ﷺ heard an argument occurring outside of his door, so he went out to them. He said, “I am surely a man and disputes come to me. It could be that some of you are more eloquent than the other, so I would consider them to be truthful and give them the judgement. Whoever I judge in favour of whilst they take the right of a Muslim, then he is only taking a piece of the fire. Either take it or leave it.”

[379]

عن عبد الرحمن بن أبي بكرة قال: كَتَبَ أَبِي - وَكَتَبْتُ لَهُ إِلَى ابْنِهِ عُيَيْدٍ اللَّهِ بْنِ أَبِي بَكْرَةَ، وَهُوَ قَاضٍ بِسِجِسْتَانَ - أَنْ لَا تَحْكُمَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضَبَانُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا يَحْكُمُ أَحَدٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضَبَانُ))

On the authority of Abdur-Rahman bin Abi Bakrah رضي الله عنه that he said: My father wrote – I wrote for him – to his son, Abdullah bin Abi Bakrah, who was a Qadhi in Sijistan, “Do not judge between two whilst you are angry for I heard the Messenger of Allah ﷺ say: Do not judge between to people whilst you are angry.”

وفي رواية: ((لا يقضين حَكَمَ بَيْنَ اثْنَيْنِ وهو غضبان))

In another version [collected by al-Bukhaari and Muslim], “The judgement is not passed upon two whilst he is angry.”

[380]

وعن أبي بكره قال: قال رسول الله: ((أَلَا أُنبئُكُمْ بِأكْبَرِ الكبائرِ)) . ثلاثاً ؟ قُلْنَا: بلى يا رسول الله. قال: ((الإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الوالدينِ)) ، وَكانَ مُتَكَيِّفاً فَجَلَسَ، فَقَالَ: ((أَلَا وَقَوْلُ الزُّورِ، وشَهَادَةُ الزُّورِ)) فَمَا زالَ يُكْرِرها حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

On the authority of Abu Bakrah ؓ that he said: The Messenger of Allah ﷺ said, “Shall I not inform you of the major sins?” – three times. We said, “Of course, O Messenger of Allah.” He ﷺ said, “To make partners with Allah, to disobey the parents” and he was sitting and he sat up and said, “Surely, false speech and false witnesses.” He ﷺ continued to repeat it until we said, “We wish he would stop.”

[381]

عن ابن عباس أن النَّبِيَّ قال: ((لَوْ يُعْطى النَّاسُ بِدَعْوَاهُمْ لادَّعى ناسٌ دِماءَ رِجالٍ، وَأَمْوالَهُمْ، وَلَكِنْ الِيمِينُ عَلَى المُدَّعى عَلَيْهِ))

On the authority of Ibn Abbas ؓ that the Prophet ﷺ said, “If people were given everything they claimed, they would have taken people’s blood and wealth. However, an oath is upon the defendant.”

كتاب الأطعمة

Book of Food

[382]

عن النعمان بن بشير قال سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ - وَأَهْوَى النُّعْمَانُ بِإِصْبَعِهِ إِلَى أُذُنِهِ -: ((إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ، لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ: كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ))

On the authority of an-Nu'man bin Basheer ؓ that he said: I heard the Messenger of Allah ﷺ say – whilst he was pointing at his ear, “The Halal is clear and the Haram is clear and between them are the doubtful areas – most people don't know about them. So whoever saves himself from the doubtful areas, he has protected his religion and honour. Whoever falls into the doubtful areas has fallen into Haram, like a shepherd who herds his sheep near a boundary – it is likely he will graze in it. Surely, for every king there is a sanctuary and surely the sanctuary of Allah are His prohibitions. Surely, in the body there is an organ, if it upright then the body will be upright but if it is corrupt then the body will be corrupt – surely it is the heart.”

[383]

عن أنس بن مالك قال: أَنْفَجْنَا أَرْنَبًا بِمَرِّ الظُّهْرَانِ، فَسَعَى الْقَوْمُ فَلَعَبُوا، وَأَدْرَكْتُهَا، فَأَخَذْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ، فَذَبَحَهَا، وَبَعَثَ إِلَى رَسُولِ اللَّهِ بِوَرِكَيْهَا، أَوْ فَخْذَيْهَا، فَقَبِلَهُ .

On the authority of Anas bin Malik ؓ who said: “A rabbit was driven out of its borrow us at Marr adh-Dhahran so a group chased it and caught it. So I caught it and I took it and brought it to Abu Talha. He slaughtered it and took it to the Messenger of Allah ﷺ with its upper legs or its thighs and he accepted it.”

[384]

عن أسماء بنت أبي بكرٍ قالت: نَحَرْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ فَرَسًا فَأَكَلْنَاهُ.

On the authority of Asma bint Abi Bakr رضي الله عنها that she said: “We slaughtered a horse in the time of the Messenger of Allah (Peace and Blessings of Allah be upon him), so we ate it.”

وفي رواية: وَنَحْنُ فِي الْمَدِينَةِ.

In another version [collected by al-Bukhaari], “We were in al-Madinah.”

[385]

عن جابر بن عبد الله أَنَّ رَسُولَ اللَّهِ نَهَى عَنْ حُومِ الْحُمُرِ الْأَهْلِيَّةِ، وَأَذِنَ فِي حُومِ الْخَيْلِ.

On the authority of Jabir bin Abdullah رضي الله عنه that the Prophet ﷺ forbade the meat of donkey but permitted eating horse.

ومسلم وحده قال: أَكَلْنَا زَمَنَ خَيْبَرَ الْخَيْلَ، وَحُمُرَ الْوَحْشِ، وَنَهَى النَّبِيُّ عَنِ الْحِمَارِ الْأَهْلِيِّ.

In the version of Muslim, “On the day of Khaybar we ate horse and zebra but the Prophet forbade donkey.”

[386]

وعن عبد الله بن أبي أوفى قال: أَصَابَتْنَا مَجَاعَةٌ لَيْلِي خَيْبَرَ، فَلَمَّا كَانَ يَوْمُ خَيْبَرَ، وَقَعْنَا فِي الْحُمُرِ الْأَهْلِيَّةِ، فَانْتَحَرْنَاهَا فَلَمَّا غَلَتْ بِهَا الْقُدُورُ، نَادَى مُنَادِي رَسُولِ اللَّهِ: ((أَنْ أَكْفَيْتُو الْقُدُورَ، وَلَا تَأْكُلُوا مِنْ حُومِ الْحُمُرِ الْأَهْلِيَّةِ شَيْئًا))

On the authority of Abdullah bin Abi Awfa رضي الله عنه that he said: We were starving on the nights of Khaybar. During the day we found a donkey so we slaughtered it and it ate. When they were cooked a caller called out from the Messenger of Allah ﷺ, “Empty your pots and do not eat anything from the meat of the donkey.”

[387]

عن أبي ثعلبة الحُشَنِيِّ قال: حَرَّمَ رَسُولُ اللَّهِ ﷺ حُمُرَ الْأَهْلِيَّةِ .

On the authority of Abu Tha'labah ؓ that he said, "The Messenger of Allah ﷺ forbade donkey meat."

[388]

عن ابن عباس قال: دَخَلْتُ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ مَعَ رَسُولِ اللَّهِ ﷺ بَيْتَ مَيْمُونَةَ، فَأَتَيْتُ بِضَبٍّ مَحْنُودٍ، فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ ﷺ يَدَهُ، فَقَالَ بَعْضُ النِّسْوَةِ اللَّاتِي فِي بَيْتِ مَيْمُونَةَ: أَخْبِرُوا رَسُولَ اللَّهِ ﷺ بِمَا يُرِيدُ أَنْ يَأْكُلَ، فَقَالُوا: هُوَ ضَبٌّ يَا رَسُولَ اللَّهِ. فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ. فَقُلْتُ: أَحْرَامٌ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((لا، وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ)) قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ، فَأَكَلْتُهُ، وَالنَّبِيُّ ﷺ يَنْظُرُ.

On the authority of Ibn Abbas ؓ that he said: I and Khalid bin al-Walid visited the Messenger of Allah ﷺ at the house of Maymoonah. Grilled lizard (الضَبُّ - uromastyx) was presented to the Messenger of Allah and he put his hand towards it, but some of his wives that were present at the house of Maymoonah informed the Messenger of Allah what it was, so he withdrew his hand. I asked, "Is it Haram, O Messenger of Allah?" He said, "No, but my people don't eat it and I dislike it." Khalid said, "But I like it" so he ate it whilst the Prophet was watching.

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عن عبد الله بن أبي أوفى قال: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ، نَأْكُلُ الْجُرَادَ.

On the authority of Abdullah bin Abi Awfa ؓ that he said, "We fought alongside the Messenger of Allah ﷺ in seven battles and we used to eat locusts."

[390]

عن زَهْدَمِ بْنِ مُضَرِّبِ الْجَرْمِيِّ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ فَدَعَا بِمَائِدَةٍ، وَعَلَيْهَا خَمٌّ دَجَاجٍ، فَدَخَلَ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ، أَحْمَرُ شَبِيهٌ بِالْمَوَالِي. فَقَالَ لَهُ: هَلُمَّ، فَتَلَكَّأَ، فَقَالَ: هَلُمَّ، فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ يَأْكُلُ مِنْهُ.

On the authority of Zahdam bin Mudarrib al-Jarmi who said: were with Abu Musa al-Ashari ؓ when he called for a table of food. The spread had chicken on it and a man from Banu Taym Allah entered. He was fair in complexion and he looked like a freed slave. So he said to him, “Join us” but he refrained. He said, “Join us because I saw the Messenger of Allah ﷺ eat from it.”

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عن ابن عباس أَنَّ النَّبِيَّ قَالَ: ((إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلَا يَمْسَحْ يَدَهُ، حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا))

On the authority of Ibn Abbas ؓ that the Prophet ﷺ said, “If anyone has eaten then he shouldn’t wipe his hand until he has licked his fingers or has had his fingers licked.”

باب الصيد

Chapter: Hunting

[392]

عن أَبِي ثَعْلَبَةَ الْحُسَيْنِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضِ قَوْمِ أَهْلِ كِتَابٍ، أَفَنَأْكُلُ فِي آيَاتِهِمْ؟ وَفِي أَرْضِ صَيْدٍ، أَصِيدُ بِقَوْسِي وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ، وَبِكَلْبِي الْمُعَلَّمِ، فَمَا يَصْلُحُ لِي؟ قَالَ: ((أَمَّا مَا ذَكَرْتَ - يَعْنِي - مِنْ آيَةِ أَهْلِ الْكِتَابِ، فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا، وَكُلُوا فِيهَا، وَمَا صِدْتَ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ: فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ، فَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ: فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ غَيْرِ الْمُعَلَّمِ، فَأَذَرْتَهُ ذَكَاتَهُ فَكُلْ))

On the authority of Abu Tha'labah al-Khusani ؓ that he said: I came to the Messenger of Allah ﷺ and said, "O Messenger of Allah, in my country there are some of the People of the Book. Can I eat from their vessels? They also hunt and they use bow and arrow, untrained dogs and trained dogs. So what should I do?" He said, "As for what you have mentioned, then if you find an alternative then don't use them but if you don't find an alternative then use it but wash it and then eat from it. What you hunt using bow and arrow then mention the name of Allah of it and then eat. As for trained dogs, then mention the name of Allah over it and eat. As for the untrained dogs then whatever you can slaughter, eat."

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عن هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ، فَيُمْسِكْنَ عَلَيَّ، وَأَذْكُرُ اسْمَ اللَّهِ؟ فَقَالَ: ((إِذَا أُرْسَلَتْ كَلْبُكَ الْمُعَلَّمُ، وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ، فَكُلْ مَا أَمْسَكَ عَلَيْكَ)) قُلْتُ لَهُ: وَإِنْ قَتَلْنَ؟ قَالَ: ((وَإِنْ قَتَلْنَ، مَا لَمْ يَشْرُكْهَا كَلْبٌ لَيْسَ مِنْهَا)) قُلْتُ لَهُ: فَإِنِّي أُرْمِي بِالْمِعْرَاضِ الصَّيْدَ فَأُصِيبُ؟ فَقَالَ: ((إِذَا رَمَيْتَ بِالْمِعْرَاضِ، فَخَرَقَ: فَكُلْهُ، وَإِنْ أَصَابَهُ بِعَرَضِهِ: فَلَا تَأْكُلْهُ))

On the authority of Hammam bin al-Harith from Adiy bin Hatim ؓ that he said: I asked, "O Messenger of Allah ﷺ I send my trained dogs and they hold my game for me. Shall I mention the name of Allah over them?" He said, "If you send out your trained dogs and you have mentioned the name of Allah, then eat what they hold for you." I asked, "What if they kill the game?" He said, "If they kill the game, as long as the dog doesn't eat from it." I asked, "What if I throw my spear and it hits the animal?" He said, "If you throw your spear and you pierced it, then eat it but if you throw it and injure it then don't eat it (because it has died of an injury)."

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وَحَدِيثُ الشَّعْبِيِّ عَنْ عَدِيِّ نَحْوِهِ، وَفِيهِ ((إِلَّا أَنْ يَأْكُلَ الْكَلْبُ، فَإِنْ أَكَلَ فَلَا تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِنْ خَالَطَهَا كِلَابٌ مِنْ غَيْرِهَا فَلَا تَأْكُلْ، فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ، وَلَمْ تُسَمِّ عَلَى غَيْرِهِ))

In the narration of Ash-Sha'bi from Adiy, collected in Muslim, it has the wording: "Except for what the dog eats – if the dog eats it, then don't eat it because I fear that the dog has only hunted it for himself. If the dog shares the food with another dog (which doesn't belong to you) then don't eat it because you have mentioned the name (made the Tasmiyyah) over your dog but not the other one."

وَفِيهِ ((إِذَا أُرْسِلَتْ كَلْبُكَ الْمُعَلَّمُ: فَادْكُرْ اسْمَ اللَّهِ، فَإِنْ أَمْسَكَ عَلَيْكَ، فَادْرِكْتَهُ حَيًّا، فَادْبَحْهُ، وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ، وَلَمْ يَأْكُلْ مِنْهُ: فَكُلْهُ، فَإِنْ أَخَذَ الْكَلْبُ ذِكَاثَهُ))

Also in it [Saheeh Muslim] with the wording, "If you send out your trained dog then mention the name of Allah over it. If it refrains and you find the game alive, then slaughter it. If you find the game has died then don't eat from it. If the dog eats hold its then this is its slaughter."

وَفِيهِ أَيْضًا ((إِذَا رَمَيْتَ بِسَهْمِكَ فَادْكُرْ اسْمَ اللَّهِ))

Also in it [Saheeh Muslim] with the wording, "If you shoot your arrow then mention the name of Allah over it"

وَفِيهِ ((فَإِنْ غَابَ عَنْكَ يَوْمًا أَوْ يَوْمَيْنِ - فِي رَوَايَةٍ: - الْيَوْمَيْنِ وَالثَّلَاثَةِ - فَلَمْ تَجِدْ فِيهِ إِلَّا أَثَرَ سَهْمِكَ: فَكُلْ إِنْ شِئْتَ، وَإِنْ وَجَدْتَهُ غَرِيقًا فِي الْمَاءِ: فَلَا تَأْكُلْ، فَإِنَّكَ لَا تَدْرِي: الْمَاءُ قَتَلَهُ، أَوْ سَهْمُكَ؟))

In another version [in al-Bukhaari and Muslim], "Even if you have not found the (hunting) for a day or two days." In another version [in al-Bukhaari and Muslim], "Even if you have not found it (the animal) for a day or two days, - in another version, two days or three - except for mark of your arrow in the hunted animal then eat it. But if you find it in water then don't eat it because you don't know whether the water killed it or you arrow."

[395]

عن سالم بن عبد الله بن عمر، عن أبيه قال: سمعتُ رسولَ الله يقول: ((مَنْ افْتَنَى كَلْبًا - إِلَّا كَلْبَ صَيِّدٍ، أَوْ مَاشِيَةٍ - فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِ كُلِّ يَوْمٍ قِيرَاطَانِ))

On the authority of Saalim bin Abdullah bin Umar from his father ﷺ that he said: I hear the Messenger of Allah ﷺ say, “Whoever keeps a dog – except for a hunting or shepherd dog – then his rewards are reduced by two Qirat everyday.”

قال سالم: وكان أبو هريرة يقول: أَوْ كَلْبَ حَرْثٍ، وَكَانَ صَاحِبَ حَرْثٍ.

Saalim added: Abu Hurayrah used to say, “or a field dog who accompanies the farmer.”

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عن رافع بن خديج قال: كُنَّا مَعَ رَسُولِ اللَّهِ بِذِي الْحُلَيْفَةِ مِنْ تَهَامَةٍ، فَأَصَابَ النَّاسَ جُوعٌ، فَأَصَابُوا إِبِلًا وَغَنَمًا، وَكَانَ النَّبِيُّ فِي أُخْرِيَاتِ الْقَوْمِ، فَعَجِلُوا وَذَبَحُوا، وَنَصَبُوا الْقُدُورَ، فَأَمَرَ النَّبِيُّ بِالْقُدُورِ فَأُكْفِيتْ، ثُمَّ قَسَمَ، فَعَدَلَ عَشْرَةَ مِنَ الْغَنَمِ بِبَعِيرٍ، فَتَدَّ مِنْهَا بَعِيرٌ، فَطَلَبُوهُ، فَأَعْيَاهُمْ، وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ، فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ، فَحَبَسَهُ اللَّهُ، فَقَالَ: ((إِنَّ هَذِهِ الْبَهَائِمَ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَمَا نَدَّ عَلَيْكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا نَلْقَى الْعَدُوَّ غَدًا، وَلَيْسَ مَعَنَا مَدَى، أَفَنَذْبِخُ بِالْقَصَبِ؟ قَالَ: ((مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ السِّنُّ وَالظُّفْرُ. وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ. أَمَّا السِّنُّ: فَعَظْمٌ. وَأَمَّا الظُّفْرُ: فَمَدَى الْحَبْشَةِ))

On the authority of Raafi' bin Khadeej ﷺ that he said: We were with the Messenger of Allah ﷺ at Dhu Hulayfah. People were struck with extreme hunger. We were then given shares of camels and sheep from war booty. The Prophet ﷺ was at the rear (showing his bravery and modesty that the leader of the army as it at the back) but the people hastened to slaughter and fill their cooking pots. So the Prophet ﷺ 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 that the people had (because they had just returned from battle) so they chased the camel but

they got tired. One of the men shot it with an arrow and Allah caused it to stop. He said, "Among these animals some are as wild as wild beasts, so if one of them runs away then do what you have done." He said, "I asked: O Messenger of Allah, we will meet the enemy tomorrow but we don't have daggers with us. Can we slaughter our animals with our sticks?" He ﷺ said, "Whatever causes the blood to flow then mention the name of Allah over it and eat it; but do not use teeth or nails and I will tell you why – as for teeth then it is a bone and as for nails then this is the tool of the people of Habasha."

باب الأضاحي

Chapter: Udhiyah

[397]

عن أنس بن مالك قال: ضَحَّى النَّبِيُّ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ، وَتَمَيَّ وَكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا.

On the authority of Anas bin Malik ؓ that the Prophet ﷺ sacrificed two rams, black and white (in colour), with horns – slaughtering them with his own hands. He mentioned the name of Allah and made Takbir (Allahu Akbar) whilst he placed his leg on their sides.

كتاب الأشربة

Book of Drinks

[398]

عن عبد الله بن عمر أَنَّ عُمَرَ قَالَ - عَلَى مِنْبَرِ رَسُولِ اللَّهِ: أَمَّا بَعْدُ، أَيُّهَا النَّاسُ، فَإِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ، وَهِيَ مِنْ خَمْسَةٍ: مِنَ الْعِنَبِ، وَالتَّمْرِ، وَالْعَسَلِ، وَالْحِنْطَةِ، وَالشَّعِيرِ. وَالْخَمْرُ: مَا حَامَرَ الْعَقْلَ، وَثَلَاثٌ وَدِدْتُ أَنَّ رَسُولَ اللَّهِ كَانَ عَهْدَ إِلَيْنَا فِيهِنَّ عَهْدًا نَنْتَهِي إِلَيْهِ: الْجُدُّ، وَالْكَالَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا.

On the authority of Abdullah bin Umar رضي الله عنه that Umar رضي الله عنه said on the Mimbar of the Messenger of Allah ﷺ, “To begin: O people! Surely there has been revelation of the prohibition of alcohol and they are from five; grapes, dates, honey, barley and wheat. Khamr is what clouds the intellect. Three things I wished that the Messenger of Allah ﷺ would have left us with so that there would be no dispute concerning it; the (inheritance of the) grandfather (is a prevenative alongside siblings?), the Kalaalah (siblings whilst having grandparents) and come of the chapters of Riba (things which Riba apply on).”

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عن عائشة عَنِ النَّبِيِّ سُئِلَ عَنِ الْبِتْعِ؟ فَقَالَ: ((كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ))

On the authority of Aisha رضي الله عنها that the Messenger of Allah ﷺ was asked about al-Bit' (Nabeeth made from honey) and he said, “Any drink which intoxicates is Haram.”

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عن عبد الله بن عباس قال: بَلَغَ عُمَرَ أَنَّ فُلَانًا بَاعَ خَمْرًا، فَقَالَ: فَاتَى اللَّهَ فُلَانًا، أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ قَالَ: ((لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ، فَجَمَلُوهَا فَبَاعُوهَا؟))

On the authority of Ibn Abbas ؓ that it reached Umar ؓ that a person sold alcohol so he said, “Allah curse such a person. Doesn’t he know that the Messenger of Allah said: Curse be on (some of) the Jews. Animal fat was made Haram for them but they melted it and then sold it.”

كتاب اللباس

Book of Clothing

[401]

عن عمر بن الخطاب قال: قال رسول الله: ((لا تلبسوا الحرير، فإنه من لبسه في الدنيا، لم يلبسه في الآخرة))

On the authority of Umar bin al-Khattab ؓ that he said: The Messenger of Allah ﷺ said, “Do not wear silk because whoever wears it in the Dunya will not wear it in the Akhirah.”

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عن حذيفة بن اليمان قال: سمعت رسول الله يقول: ((لا تلبسوا الحرير، ولا الديباج، ولا تشربوا في آنية الذهب والفضة، ولا تأكلوا في صحافها، فإنها لهم في الدنيا، ولكم في الآخرة))

On the authority of Huthayfah bin al-Yaman ؓ that he said: I heard the Messenger of Allah ﷺ say, “Do not wear silk or Dabeej (garments mixed with silk), do not drink from gold or silver vessels and do not eat from their plates – for it is for them in the Dunya and for us in the Akhirah.”

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عن البراء بن عازب قال: ما رأيت من ذي لمة في حلة حمراء أحسن من رسول الله، له شعر يضرب إلى منكبيه، بعيد ما بين المنكبين، ليس بالقصير ولا بالطويل.

On the authority of al-Bara bin Azib ؓ that he said: I have never seen anyone wearing a red Hullah more handsome than the Messenger of Allah ﷺ. His hair reached his shoulders, broad chested, he was wasn't short nor tall.

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عن البراء بن عازب قال: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ، أَمَرَنَا: بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبرَارِ الْقَسَمِ - أَوْ الْمُقْسِمِ - وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ، وَنَهَانَا عَنْ خَوَاتِمَ - أَوْ عَنْ تَخْتَمٍ - بِالذَّهَبِ، وَعَنْ شُرْبِ بِالْفِضَّةِ، وَعَنْ الْمَيَاثِرِ، وَعَنْ الْقَسِيِّ، وَعَنْ لُبْسِ الْحَرِيرِ، وَالْإِسْتَبْرَقِ، وَالِدِّيَاكِجِ.

On the authority of al-Bara bin Azib رضي الله عنه that he said: The Messenger of Allah ﷺ commanded us with seven and he prohibited us from seven. He commanded us with (1) to visit the sick, (2) to follow the Janazah, (3) to make Dua for the one who sneezes, (4) to repond to oaths (if someone asks you by Allah), (5) to aid the oppressed, (6) to respond to invitations, (7) to spread the Salam. He forbade us from (1) gold rings, (2) drinking from a silver vessel, (3) al-Mayaatheer [silk lining on top of saddles] (4) Qussiy, (5) wearing silver, (6) al-Istibraq and (7) Deebaaj.

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وعن عبد الله بن عمر أَنَّ رَسُولَ اللَّهِ ﷺ: اصْطَنَعَ خَاتَمًا مِنْ ذَهَبٍ، فَكَانَ يَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِّهِ إِذَا لَبَسَهُ، فَصَنَعَ النَّاسُ مِثْلَ ذَلِكَ، ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ، فَنَزَعَهُ، وَقَالَ: ((إِنِّي كُنْتُ أَلْبَسُ هَذَا الْخَاتَمَ، وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ)) فَرَمَى بِهِ، ثُمَّ قَالَ: ((وَاللَّهِ لَا أَلْبَسُهُ أَبَدًا))، فَنبَذَ النَّاسُ خَوَاتِيمَهُمْ

On the authority of Ibn Umar رضي الله عنه that the Messenger of Allah ﷺ had made from him a ring from gold and he would place its stone inwards in his palm. Whenever he would wear something, people would copy him so he sat on the Mimbar and took off the ring and said, “I used to wear this ring and used to make the stone face inwards” – but he threw it and said, “By Allah, I will never wear it again.” So the people threw off their rings.

وفي لفظٍ: ((جَعَلَهُ فِي يَدِهِ الْيُمْنَى))

In another version [al-Bukhaari and Muslim], “He used to wear it on his right.”

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عن عمر بن الخطاب أن رسول الله نهى عن لبس الحرير، إلا هكذا، - ورفع لنا رسول الله أصبعيه: السبابة، والوسطى.

On the authority of Umar bin al-Khattab رضي الله عنه that the Messenger of Allah ﷺ forbade wearing silk except for this – and the Messenger of Allah then lifted his index and middle finger.

ومسلم: نهى رسول الله عن لبس الحرير، إلا موضع أصبعين، أو ثلاث، أو أربع.

In a version of Muslim, “The Messenger of Allah ﷺ forbade wearing silk except for the measurement of two fingers, or three or four.”