

4 - THE BOOK OF WUDŪ' (ABLUTION)

(1) CHAPTER. What has been revealed regarding ablution?

And the Statement of Allāh جل جلاله : "O you who believe! When you intend to offer *Ṣalāt* (prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles..." (V.5:6) Abū 'Abdullāh said: The Prophet ﷺ had made clear that it is obligatory (while performing) ablution to wash the (above mentioned) body-parts once. And the Prophet ﷺ also did perform the ablution by washing (these) parts twice and thrice, but he never washed them more than three times.

And the religious learned men disliked exceeding the limits set by the Prophet ﷺ while performing ablution, and to surpass the action of the Prophet ﷺ.

(2) CHAPTER. No *Ṣalāt* (prayer) is accepted without ablution (i.e. to remove, the small *Ḥadath*⁽¹⁾ by ablution or the big *Ḥadath* by taking a bath).

135. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "The *Ṣalāt* (prayer) of a person who does *Ḥadath* (passes urine, stool or wind) is not accepted till he performs (repeats) the ablution."

A person from Ḥaḍaramout asked Abū Hurairah رَضِيَ اللَّهُ عَنْهُ, "What is *Ḥadath*?" Abū Hurairah replied, "*Ḥadath* means the passing of wind from the anus."

(3) CHAPTER. The superiority of ablution. And *Al-Ghurr-ul-Muḥajjalūn* (the parts of the

٤ - كتاب الوضوء

(١) بَابُ مَا جَاءَ فِي الْوُضُوءِ،

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾ [المائدة: ٦]، قَالَ أَبُو عَبْدِ اللَّهِ: وَبَيَّنَ النَّبِيُّ ﷺ أَنَّ فَرَضَ الْوُضُوءِ مَرَّةً مَرَّةً، وَتَوْضُؤًا أَيْضًا مَرَّتَيْنِ مَرَّتَيْنِ وَثَلَاثًا، وَلَمْ يَزِدْ عَلَى ثَلَاثٍ وَكَرِهَ أَهْلُ الْعِلْمِ الْإِسْرَافَ فِيهِ، وَأَنْ يُجَاوِزُوا فِعْلَ النَّبِيِّ ﷺ.

(٢) بَابُ: لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ

١٣٥ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقْبَلُ صَلَاةٌ مِنْ أَحَدٍ حَتَّى يَتَوَضَّأَ»، قَالَ رَجُلٌ مِنْ حَضْرَمَوْتٍ: مَا الْحَدَّثُ يَا أَبَا هُرَيْرَةَ؟ قَالَ: فُسَاءٌ أَوْ ضَرَاطٌ. [انظر: ٦٩٥٤]

(٣) بَابُ: فَضْلُ الْوُضُوءِ وَالْغُرِّ

(1) (Ch.2) See Glossary.

body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

136. Narrated Nu'aim Al-Mujmir : Once I went up the roof of the mosque, along with Abū Hurairah رَضِيَ اللهُ عَنْهُ. He performed ablution and said, "I heard the Prophet ﷺ saying, 'On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muḥajjalūn* from the traces of ablution and whoever can increase the area of his radiance⁽¹⁾ should do so (i.e. by performing ablution in the most perfect manner).'"

(4) CHAPTER. One should not repeat ablution if in doubt unless and until he is convinced (that he has lost his ablution by having *Hadaṭh*).

137. Narrated 'Abbād bin Tamīm رَضِيَ اللهُ عَنْهُ : My uncle asked Allāh's Messenger ﷺ about a person who imagined to have passed wind during *Ṣalāt* (prayer). Allāh's Messenger ﷺ replied: "He should not leave his *Ṣalāt* unless he hears sound or smells something."

(5) CHAPTER. To perform a light ablution.

138. Narrated Kuraib: Ibn 'Abbās رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ slept till he

المُحَجَّلُونَ مِنْ آثَارِ الْوُضُوءِ

١٣٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ نُعَيْمِ الْمُجَمِّرِ قَالَ: رَقِيتُ مَعَ أَبِي هُرَيْرَةَ عَلَى ظَهْرِ الْمَسْجِدِ فَتَوَضَّأَ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ».

(٤) بَابٌ لَا يَتَوَضَّأُ مِنَ الشَّكِّ حَتَّى يَسْتَيْقِنَ

١٣٧ - حَدَّثَنَا عَلِيُّ بْنُ حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ شَكََا إِلَى رَسُولِ اللَّهِ ﷺ الرَّجُلُ الَّذِي يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ؟ فَقَالَ: «لَا يَتَّقَتِلُ - أَوْ: لَا يُنْصَرِفُ - حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا». [انظر:

[٢٠٥٦، ١٧٧]

(٥) بَابُ التَّخْفِيفِ فِي الْوُضُوءِ

١٣٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو قَالَ:

(1) (H.136) The Prophet ﷺ did not increase the area more than what is washed of the body-parts while doing ablution as Allāh ordered to be washed in the Qur'an.

snored and then offered *Ṣalāt* (prayer) (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn 'Abbās added: "I stayed overnight in the house of my aunt, Maimūna, the Prophet ﷺ slept for a part of the night; and late in the night, he got up and performed ablution from a hanging water-skin, a light (perfect) ablution and stood up for *Ṣalāt*. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allāh wished, and again lay and slept till his breath sounds were heard. Later on the *Mua'dh-dhīn* (call-maker for the *Ṣalāt*) came to him and informed him that it was time for *Ṣalāt*. The Prophet ﷺ went with him for the *Ṣalāt* without performing a new ablution." (Sufyān said to 'Amr that some people said, "The eyes of Allāh's Messenger ﷺ sleep but his heart does not sleep." 'Amr replied, "I heard 'Ubaid bin 'Umar saying that the dreams of Prophets were Divine Revelations, and then he recited the Verse: ...(O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh)... (V.37:102). (See *Fath Al-Bārī*, Vol.I, page 249).

(See *Ḥadīth* No.183)

أَخْبَرَنِي كُرَيْبٌ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ نَامَ حَتَّى نَفَخَ ثُمَّ صَلَّى، وَرَبَّمَا قَالَ: اضْطَجَعَ حَتَّى نَفَخَ ثُمَّ قَامَ فَصَلَّى، ثُمَّ حَدَّثَنَا بِهِ سُفْيَانُ مَرَّةً بَعْدَ مَرَّةٍ عَنْ عَمْرِو، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثَّ عِنْدَ خَالَتِي مَيْمُونَةَ لَيْلَةً فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ قَامَ النَّبِيُّ ﷺ فَتَوَضَّأَ مِنْ سَنٍّ مُعَلَّقٍ وَضُوءًا خَفِيفًا، يُخَفِّفُهُ عَمْرُو وَيُقَلِّلُهُ، وَقَامَ يُصَلِّي فَتَوَضَّأْتُ نَحْوًا مِمَّا تَوَضَّأَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ - وَرَبَّمَا قَالَ سُفْيَانُ: عَنْ شِمَالِهِ - فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ ثُمَّ أَنَاهُ الْمُنَادِي فَأَذَنَهُ بِالصَّلَاةِ، فَقَامَ مَعَهُ إِلَى الصَّلَاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ، فَلَمَّا لَعِمْرُو: إِنَّ نَاسًا يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ﷺ تَنَامُ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ قَالَ عَمْرُو: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ: رُؤْيَا الْأَنْبِيَاءِ وَحْيٌ، ثُمَّ قَرَأَ: ﴿إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ﴾ [الصفوات:

[١٠٢]. (راجع: ١١٧)

(6) CHAPTER. The completion (or perfection) of ablution (one should wash all the parts perfectly).

And Ibn 'Umar said, "The completion of ablution means to clean the parts perfectly."

(٦) بَابُ إِسْبَاغِ الْوُضُوءِ،

وَقَالَ ابْنُ عُمَرَ: إِسْبَاغُ الْوُضُوءِ الْإِنْقَاءُ.

139. Narrated Usāma bin Zaid رضي الله عنه: Allāh's Messenger ﷺ proceeded from

١٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

'Arafāt till when he reached a mountain path, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, ("Is it the time for) *Ṣalāt* (prayer), O Allāh's Messenger?" He said, "The (place of) *Ṣalāt* is ahead of you." He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution - a perfect one. The (call for *Adhān* and) *Iqāma* was pronounced and he ﷺ led the *Maghrib* prayer. Then everybody made their camels kneel down at its place. Then the *Iqāma* was pronounced for the '*Ishā*' prayer which the Prophet ﷺ led and no (optional *Nawāfil* or *Sunna* etc.) prayer was offered in between the two *Ṣalāt* ('*Ishā*' and *Maghrib*).

مَسَلَمَةً، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ حَتَّى إِذَا كَانَ بِالشَّعْبِ نَزَلَ فَبَالَ. ثُمَّ تَوَضَّأَ وَلَمْ يُسَبِّحِ الْوُضُوءَ فَقُلْتُ: الصَّلَاةُ يَا رَسُولَ اللَّهِ فَقَالَ: «الصَّلَاةُ أَمَامَكَ»، فَرَكِبَ فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فَأَسْبَحَ الْوُضُوءَ. ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْمَغْرِبَ ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنَزِلِهِ، ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلَّى وَلَمْ يُصَلِّ بَيْنَهُمَا. [انظر: ١٨١،

١٦٦٧، ١٦٦٩، ١٦٧٢]

(7) CHAPTER. To wash the face with both hands by a handful of water.

140. Narrated 'Atā' bin Yasār: Ibn 'Abbās رضي الله عنه performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He, then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed (wet) hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allāh's Messenger ﷺ performing ablution in this way."

(٧) بَابُ غَسْلِ الْوَجْهِ بِالْيَدَيْنِ مِنْ عَرَفَةَ وَاحِدَةً

١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَخْبَرَنَا أَبُو سَلَمَةَ الْخَزَاعِيُّ مَنصُورُ ابْنِ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ بِلَالٍ يَغْنِي سُلَيْمَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّأَ فَغَسَلَ وَجْهَهُ، أَخَذَ عَرَفَةَ مِنْ مَاءٍ فَمَضْمَضَ بِهَا وَاسْتَنْشَقَ، ثُمَّ أَخَذَ عَرَفَةَ مِنْ مَاءٍ فَجَعَلَ بِهَا هَكَذَا أَضَافَهَا إِلَى يَدِهِ الْأُخْرَى، فَغَسَلَ بِهَا وَجْهَهُ ثُمَّ أَخَذَ عَرَفَةَ مِنْ مَاءٍ فَغَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ أَخَذَ

غَرْفَةً مِنْ مَاءٍ فَرَشَّ عَلَى رِجْلِهِ الْيُمْنَى حَتَّى غَسَلَهَا، ثُمَّ أَخَذَ غَرْفَةً أُخْرَى فَعَسَلَ بِهَا رِجْلَهُ يَغْنِي الْيُسْرَى، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ.

(8) CHAPTER. To recite "In the Name of Allāh," during every action and on having sexual relations with one's wife.

141. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the Name of Allāh. O Allāh! Protect us from Satan and also protect what You bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring.'"

(٨) بَابُ التَّسْمِيَةِ عَلَى كُلِّ حَالٍ وَعِنْدَ الْوِقَاعِ،

١٤١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَوْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: يَتْلُوعُ بِهِ النَّبِيُّ ﷺ قَالَ: «لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَقَضَى بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ». [انظر: ٣٢٧١،

٣٢٨٣، ٥١٦٥، ٦٣٨٨، ٧٣٩٦]

(9) CHAPTER. What to say while going to the lavatory (water closet).

142. Narrated Anas رضي الله عنه: Whenever the Prophet ﷺ went to answer the call of nature, he used to say, "Allāh-umma innī a'ūdhu bika minal *khubuthi* wal *khāba'ithi* [i.e., O Allāh, I seek refuge with You from devils – males and females (or all offensive and wicked things, evil deeds etc.).]"

(٩) بَابُ مَا يَقُولُ عِنْدَ الْخَلَاءِ

١٤٢ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ ضَهْبِيبٍ قَالَ: سَمِعْتُ النَّسَاءَ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ» تَابَعَهُ ابْنُ عَرَبَةَ، عَنْ شُعْبَةَ، وَقَالَ عُثْمَرُ، عَنْ شُعْبَةَ: «إِذَا أَتَى الْخَلَاءَ». وَقَالَ مُوسَى عَنْ حَمَّادٍ: «إِذَا دَخَلَ»، وَقَالَ سَعِيدُ بْنُ زَيْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ: «إِذَا أَرَادَ أَنْ يَدْخُلَ». [انظر: ٦٣٢٢]

(10) CHAPTER. Providing water at lavatories (for washing the private parts after answering the call of nature).

143. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Once the Prophet ﷺ entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allāh! Make him (Ibn 'Abbās) a learned scholar in religion (Islām)."

(11) CHAPTER. While urinating or defecating, never face the *Qiblah* except when you are screened by a building or a wall or something like that.

144. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the *Qiblah*; he should either face the east or the west."

(12) CHAPTER. Defecating while sitting over two bricks.

145. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُ: People say, "Whenever you sit for answering the call of nature, you should not face the *Qiblah* or Bait-ul-Maqdis (Jerusalem)." I told them, "Once I went up the roof of our house and I saw Allāh's Messenger ﷺ answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis [but there was a screen covering him. (Fath Al-Bārī, Vol.I, page 258).].

(١٠) بَابُ وَضْعِ الْمَاءِ عِنْدَ الْخَلَاءِ

١٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا وَرْقَاءُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ الْخَلَاءَ فَوَضَعَتْ لَهُ وَضُوءًا، قَالَ: مَنْ وَضَعَ هَذَا؟ فَأُخْبِرَ، فَقَالَ: «اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ». [راجع: ٧٥]

(١١) بَابُ لَا تُسْتَقْبَلُ الْقِبْلَةُ بِبَوْلٍ وَلَا غَائِطٍ إِلَّا عِنْدَ الْبِنَاءِ، جِدَارٍ أَوْ نَحْوِهِ

١٤٤ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدُكُمْ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُوَلِّهَا ظَهْرَهُ، شَرَّفُوا أَوْ غَرَّبُوا». [انظر: ٣٩٤]

(١٢) بَابُ مَنْ تَبَرَّرَ عَلَى لَبَتَيْنِ

١٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ: إِنَّ نَاسًا يَقُولُونَ: إِذَا قَعَدْتَ عَلَى حَاجَتِكَ فَلَا تُسْتَقْبَلِ الْقِبْلَةَ وَلَا بَيْتَ

الْمُقَدِّسِ، فَقَالَ عَبْدُ اللَّهِ ابْنُ عُمَرَ:
لَقَدْ ارْتَقَيْتُ يَوْمًا عَلَى ظَهْرِ بَيْتٍ لَنَا
فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى لِبَسَتَيْنِ
مُسْتَقْبِلًا بَيْتَ الْمُقَدِّسِ لِحَاجَتِهِ،
وَقَالَ: لَعَلَّكَ مِنَ الَّذِينَ يُصَلُّونَ عَلَى
أَوْرَاجِهِمْ، فَقُلْتُ: لَا أَدْرِي وَاللَّهِ،
قَالَ مَالِكٌ: يَعْني الَّذِي يُصَلِّي وَلَا
يَرْتَفِعُ عَنِ الْأَرْضِ يَسْجُدُ وَهُوَ لَا صِقٌّ
بِالْأَرْضِ. [انظر: ١٤٨، ١٤٩، ٣١٠٢]

(13) CHAPTER. The going out of women for answering the call of nature.

(١٣) بَابُ خُرُوجِ النِّسَاءِ إِلَى الْبَرَازِ

146. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The wives of the Prophet ﷺ used to go to Al-Manāshī, a vast open place (near Baqī' at Al-Madina) to answer the call of nature at night. 'Umar used to say to the Prophet ﷺ, "Let your wives be veiled," but Allāh's Messenger ﷺ did not do so. One night Sauda bint Zam'ā the wife of the Prophet ﷺ went out at 'Ishā' time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the Verses of *Al-Hijāb* (the observing of veils by the Muslim women) may be revealed. So Allāh revealed the verses of *Al-Hijāb* (a complete body cover excluding the eyes).

١٤٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى الْمَنَاصِعِ، وَهُوَ صَعِيدٌ أَفِيحٌ فَكَانَ عُمَرُ يَقُولُ لِلنَّبِيِّ ﷺ: احْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ زَوْجَ النَّبِيِّ ﷺ لَيْلَةً مِنَ اللَّيَالِي عِشَاءً، وَكَانَتْ امْرَأَةً طَوِيلَةً، فَذَاهَا عُمَرُ: أَلَا قَدْ عَرَفْنَاكِ يَا سَوْدَةُ، حِرْصًا عَلَى أَنْ يَنْزَلَ الْحِجَابُ، فَأَنْزَلَ اللَّهُ الْحِجَابَ. [انظر: ١٤٧، ٤٧٩٥، ٥٢٣٧، ٦٢٤٠]

147. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ said to his wives, "You are allowed to go out to answer the call of nature."

١٤٧ - حَدَّثَنَا زَكَرِيَّا قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ

أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«قَدْ أُذِنَ أَنْ تَخْرُجْنَ فِي حَاجَتِكُنَّ»
قَالَ هِشَامٌ: تَغْنِي الْبَرَّازَ. [راجع: ١٤٦]

(١٤) بَابُ التَّبَرُّزِ فِي الْبُيُوتِ

(14) CHAPTER. To defecate in houses.

148. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: I went up to the roof of Hafṣa's house for some job and I saw Allāh's Messenger ﷺ answering the call of nature facing Shām (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the Qiblah. (See *Ḥadīth* No.145).

١٤٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: ارْتَقَيْتُ فَوْقَ ظَهْرِ بَيْتِ حَفْصَةَ لِعِغْصِ حَاجَتِي، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ مُسْتَدِيرَ الْقِبْلَةَ مُسْتَقْبِلَ الشَّامِ. [راجع: ١٤٥]

149. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Once I went up the roof of our house and saw Allāh's Messenger ﷺ answering the call of nature while sitting over two bricks facing Bait-ul-Maqdis (Jerusalem). (See *Ḥadīth* No.145).

١٤٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ: أَنَّ عَمَّهُ وَاسِعَ بْنَ حَبَّانَ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ، قَالَ: لَقَدْ ظَهَرْتُ ذَاتَ يَوْمٍ عَلَى ظَهْرِ بَيْتِنَا فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَاعِدًا عَلَى لَبَتَيْنِ، مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ. [راجع: ١٤٥]

(15) CHAPTER. To wash the private parts with water after answering the call of nature.

150. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water. (Hishām commented, "So that he might wash his private parts with it.")

١٥٠ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مُعَاذٍ، وَاسْمُهُ عَطَاءُ بْنُ أَبِي مَيْمُونَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ أَجِيءُ أَنَا وَغُلَامٌ مَعَنَا إِذَاوَةٌ

مِنْ مَاءٍ، يَعْنِي يَسْتَنْجِي بِهِ. [انظر:

١٥١، ١٥٢، ٢١٧، ٥٠٠]

(16) CHAPTER. Getting water carried by somebody else for purification (washing one's private parts).

And Abū Ad-Dardā' said (to the people of Irāq), "Is not the man whose nick-names are *Ṣāhib An-Na'lain*, *Ṣāhib Aṭ-Ṭahūr* and *Ṣāhib Al-Wisād* ('Abdullāh bin Mas'ūd) amongst you?" ['Abdullāh bin Mas'ūd used to carry the *Na'lain* (shoes) and *Ṭahūr* (water for purification and ablution) and *Wisād* (carpet) for the Prophet ﷺ, so he was called by those names].

151. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy from us used to go behind him with a tumbler full of water.

(17) CHAPTER. To carry an 'Anaza (spear-headed stick) along with the water for washing the private parts after answering the call of nature.

152. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an 'Anaza (spear-headed stick).

(١٦) بَابُ مَنْ حَمَلَ مَعَهُ الْمَاءَ لِيُطَهِّرَهُ،

وَقَالَ أَبُو الدَّرْدَاءِ: أَلَيْسَ فِيكُمْ صَاحِبُ التَّغْلِينَ وَالطَّهْوَرِ وَالْوِسَادِ؟

١٥١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ

قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ تَبِعْتُهُ أَنَا وَغُلَامٌ مِنَّا مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ. [راجع: ١٥٠]

(١٧) بَابُ حَمْلِ الْعَنْزَةِ مَعَ الْمَاءِ فِي الْاسْتِنْجَاءِ

١٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ الْحَلَاءَ فَأَحْمِلُ أَنَا وَغُلَامٌ إِدَاوَةٌ مِنْ مَاءٍ وَعَنْزَةٌ يَسْتَنْجِي بِالْمَاءِ. تَابِعُهُ النَّضْرُ وَشَاذَانُ عَنْ شُعْبَةَ، الْعَنْزَةُ: عَصَا عَلَيْهِ رُجٌّ.

[راجع: ١٥٠]

(18) CHAPTER. It is forbidden to clean the private parts with the right hand.

153. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis with his right hand nor clean his private parts with his right hand."

(19) CHAPTER. While passing urine one should not hold his penis with his right hand.

154. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whenever anyone of you urinates, he should neither hold his penis with his right hand nor clean his private parts with his right hand. (And while drinking) one should not breathe in the drinking utensil."

(20) CHAPTER. To clean the private parts with stones.

155. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I followed the Prophet ﷺ while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, "Fetch me some stones for cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung⁽¹⁾." So I brought the stones in the corner of my garment and placed

(١٨) بَابُ النَّهْيِ عَنِ الاسْتِنْجَاءِ بِالْيَمِينِ

١٥٣ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامُ هُوَ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الْإِنَاءِ، وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمَسْ ذَكَرَهُ بِيَمِينِهِ، وَلَا يَتَمَسَّحُ بِيَمِينِهِ». [انظر: ١٥٤، ٥٦٣٠]

(١٩) بَابُ لَا يُنْسِكُ ذَكَرَهُ بِيَمِينِهِ إِذَا بَالَ

١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا بَالَ أَحَدُكُمْ فَلَا يَأْخُذُ ذَكَرَهُ بِيَمِينِهِ، وَلَا يَسْتَنْجِحُ بِيَمِينِهِ وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ». [راجع: ١٥٣]

(٢٠) بَابُ الاسْتِنْجَاءِ بِالْحِجَارَةِ

١٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّي قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ عَنِ عَمْرِو بْنِ الْمَكِّي، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَخَرَجَ لِحَاجَتِهِ فَكَانَ لَا يَلْتَقِثُ، فَدَنَوْتُ مِنْهُ فَقَالَ: «أُبْعِنِي أَحْجَاراً أَسْتَفِضُّ بِهَا - أَوْ نَحْوَهُ -

(1) (H.155) The Arabic word *Rauthi* means the dung of mules, horses, or donkeys only, but the camel's dung is called *Ba'r* in Arabic and the cow's dung in Arabic is called *Khithi*.

them by his side and I then went away from him. When he finished (from answering the call of nature) he used them.

وَلَا تَأْتِنِي بَعْظُمٌ وَلَا رَوْثٌ»، فَأَتَيْتُهُ
بِأَحْجَارٍ بِطَرَفِ ثِيَابِي فَوَضَعْتُهَا إِلَى
جَنْبِهِ وَأَعْرَضْتُ عَنْهُ، فَلَمَّا قَضَى اتَّبَعَهُ
بِهِنَّ. [انظر: ٣٨٦٠]

(21) CHAPTER. Do not clean the private parts with dung.

(٢١) بَابُ لَا يُسْتَجْبَى بِرَوْثٍ

156. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So, I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, "This is *Riksun* (a degenerative or a filthy thing)."

١٥٦ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:
حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ:
لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ، وَلَكِنْ عَبْدُ
الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ: أَنَّهُ
سَمِعَ عَبْدَ اللَّهِ يَقُولُ: أَتَى النَّبِيَّ ﷺ
الْغَائِطُ فَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ،
فَوَجَدْتُ حَجَرَيْنِ، وَالتَّمَسْتُ الثَّالِثَ
فَلَمْ أَجِدْ، فَأَخَذْتُ رَوْثَةً فَأَتَيْتُهُ بِهَا
فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ، وَقَالَ:
هَذَا رِكْسٌ. وَقَالَ إِبْرَاهِيمُ بْنُ يُوسُفَ
عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ: حَدَّثَنِي
عَبْدُ الرَّحْمَنِ.

(22) CHAPTER. The washing of the body parts (i.e., the parts which are washed in ablution) once only while performing ablution.

(٢٢) بَابُ الْوُضُوءِ مَرَّةً مَرَّةً

157. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ performed ablution by washing the body parts only once.

١٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ
قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: تَوَضَّأَ النَّبِيُّ ﷺ مَرَّةً
مَرَّةً.

(23) CHAPTER. The washing of the body parts twice while performing ablution.

(٢٣) بَابُ الْوُضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ

158. Narrated ‘Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ performed ablution by washing the body parts twice.

(24) CHAPTER. The washing of the parts thrice while performing ablution.

159. Narrated Humrān, the slave of ‘Uthmān رَضِيَ اللهُ عَنْهُ: I saw ‘Uthmān bin ‘Affān asking for a tumbler of water (and when it was brought), he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his (wet) hands over his head and washed his feet up to the ankles thrice. Then he said, “Allāh’s Messenger said, ‘If anyone performs ablution like that of mine and offers a two *Rak’ā Ṣalāt* (prayer) during which he does not think of anything else then his past sins will be forgiven.’”

160. Narrated Humrān: When ‘Uthmān performed the ablution, he said, “I am going to tell you a *Ḥadīth* which I would not have told you except for (had I not been compelled by) a certain Holy Verse. I heard the Prophet ﷺ saying, ‘If a man performs ablution

١٥٨ - حَدَّثَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ. (٢٤) بَابُ الْوُضُوءِ ثَلَاثًا ثَلَاثًا

١٥٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ أَنَّ عَطَاءَ بْنَ يَزِيدٍ أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ. أَخْبَرَهُ أَنَّهُ رَأَى عُثْمَانَ بْنَ عَفَّانَ دَعَا بِيَانًا، فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلَاثَ مِرَارٍ فَعَسَلَهُمَا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْإِنَاءِ فَمَضْمَضَ وَاسْتَنْشَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مِرَارٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثَ مِرَارٍ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوءِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ١٦٠، ١٦٤، ١٩٣٤،

[٦٤٣٣]

١٦٠ - وَعَنْ إِبْرَاهِيمَ قَالَ: قَالَ صَالِحُ بْنُ كَيْسَانَ: قَالَ ابْنُ شِهَابٍ: وَلَكِنْ غُرُوءٌ يُحَدِّثُ عَنْ حُمْرَانَ: فَلَمَّا تَوَضَّأَ عُثْمَانُ قَالَ: أَلَا أُحَدِّثُكُمْ

perfectly and then offers the compulsory congregational *Ṣalāt* (prayer), Allāh will forgive his sins committed between that (prayer) and the (next) prayer till he offers it." The subnarrator 'Urwa said : This Verse is: "Verily, those who conceal the clear proofs and evidences and the guidance which We have sent down..." (V.2:159).

حَدِيثًا لَوْلَا آيَةُ مَا حَدَّثْتُمْوهُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَتَوَضَّأُ رَجُلٌ يُحْسِنُ وُضُوءَهُ، وَيُصَلِّي الصَّلَاةَ إِلَّا غَفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ حَتَّى يُصَلِّيَهَا». قَالَ عُرْوَةُ: الْآيَةُ ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا﴾ [البقرة: ١٥٩].

[راجع: ١٥٩]

(25) CHAPTER. The cleaning of the nose by putting water in it and then blowing it out during ablution .

(٢٥) بَابُ الاسْتِنْشَارِ فِي الْوُضُوءِ،

ذَكَرَهُ عُثْمَانُ، وَعَبْدُ اللَّهِ بْنُ زَيْدٍ،

وَابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

161. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones."

١٦١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْشِرْ وَمَنْ اسْتَجْمَرَ فَلْيُوتِرْ». [النظر: ١٦٢]

(26) CHAPTER. To clean the private parts with odd number of stones .

(٢٦) بَابُ الاسْتِجْمَارِ وَتَرَا

162. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "If anyone of you performs ablution he should put water in his nose and then blow it out, and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."

١٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَسْتَنْشِرْ، وَمَنْ اسْتَجْمَرَ فَلْيُوتِرْ». وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

[راجع: ١٦١]

(27) CHAPTER. Washing both feet, and it is not sufficient to pass wet hands over the feet.

163. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ remained behind us on a journey. He joined us while we were performing ablution for the 'Aṣr prayer which was over-due and we were just passing (wet) hands over our feet (not washing them thoroughly) so he ﷺ addressed us in a loud voice saying twice or thrice, "Save your heels from the fire."

(28) CHAPTER. To rinse the mouth with water while performing ablution.

This statement has come from the Prophet ﷺ on the authority of Ibn 'Abbās and 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُمَا.

164. Narrated Humrān, the freed slave of 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ: I saw 'Uthmān bin 'Affān asking (for a tumbler of water) to perform ablution (and when it was brought), he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his (wet) hands over his head, and then washed each foot thrice. After that 'Uthmān said, "I saw the Prophet ﷺ performing ablution like this of mine, and he ﷺ said, 'If anyone performs ablution like that of mine and offers a two Rak'ā prayer during which he does not think of anything else then his past sins will be forgiven'."

(٢٧) بَابُ غَسْلِ الرَّجْلَيْنِ وَلَا يَمْسَحُ عَلَى الْقَدَمَيْنِ

١٦٣ - حَدَّثَنِي مُوسَى قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ يُوسُفَ بْنِ مَاهِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: تَخَلَّفَ النَّبِيُّ ﷺ عَنَّا فِي سَفَرَةٍ فَأَذْرَكْنَا وَقَدْ أَرْهَقْنَا الْعَصْرَ فَجَعَلْنَا نَتَوَضَّأُ وَنَمْسَحُ عَلَى أَرْجُلِنَا فَنَادَى بِأَعْلَى صَوْتِهِ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ» مَرَّتَيْنِ أَوْ ثَلَاثًا.

[راجع: ٦٠]

(٢٨) بَابُ الْمَضْمَضَةِ فِي الْوُضُوءِ، قَالَهُ ابْنُ عَبَّاسٍ، وَعَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

١٦٤ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ بْنَ عَفَّانَ دَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَذْخَلَ يَمِينَهُ فِي الْوُضُوءِ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْشَرَّ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَتَوَضَّأُ نَحْوَ وَضُوءِي هَذَا، وَقَالَ: «مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا

(29) CHAPTER. The washing of heels during ablution.

Whenever Ibn Sirīn performed ablution he used to wash the place that was under the ring.

165. Narrated Muḥammad bin Ziyād: I heard Abū Hurairah رَضِيَ اللهُ عَنْهُ saying as he passed by us while the people were performing ablution from a utensil containing water, "Perform ablution perfectly and thoroughly for Abūl-Qāsim (the Prophet ﷺ) said, 'Save your heels from the Hell-fire.'"

(30) CHAPTER. Washing the feet, when one is wearing shoes; and it is not sufficient for one to pass a wet hand over the shoes (but one should take off the shoes and wash one's feet).

166. Narrated 'Ubaid bin Juraij: I asked 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا "O Abū 'Abdur Raḥmān! I saw you doing four things which I never saw being done by anyone of your companions?" 'Abdullāh bin 'Umar said, "What are those, O Ibn Juraij?" I said, "I never saw you touching any corner (of the Ka'bah) except these (two) facing south (Yemen), and I saw you wearing shoes made of tanned leather and dyeing your hair with *Hinnā*; (a kind of dye). I also noticed that whenever you were in Makkah, the people assume *Ihlāl* on seeing the new moon crescent (1st of *Dhul-Hijja*) while you did not assume the *Ihlāl* (*Ihrām* is also called *Ihlāl* which means 'Loud calling' because a *Muḥrim* has to recite *Talbiya* aloud when assuming the state of *Ihrām*) — till the 8th of

يُحَدِّثُ فِيهِمَا نَفْسَهُ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ١٥٩]

(٢٩) بَابُ غَسْلِ الْأَعْقَابِ،
وكان ابنُ سيرينَ يَغْسِلُ مَوْضِعَ
الْخَاتَمِ إِذَا تَوَضَّأَ.

١٦٥ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ وَكَانَ يَمُرُّ بِنَا وَالنَّاسُ يَتَوَضَّؤْنَ مِنْ الْمِطْهَرَةِ، قَالَ: أَسْبِغُوا الْوُضُوءَ، فَإِنَّ أَبَا الْقَاسِمِ ﷺ قَالَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

(٣٠) بَابُ غَسْلِ الرَّجْلَيْنِ فِي النَّعْلَيْنِ
وَلَا يَمْسَحُ عَلَى النَّعْلَيْنِ

١٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَبْدِ ابْنِ جُرَيْجٍ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عَمَرَ: يَا أَبَا عَبْدِ الرَّحْمَنِ رَأَيْتُكَ تَصْنَعُ أَرْبَعًا لَمْ أَرِ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا، قَالَ: وَمَا هِيَ يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ لَا تَمَسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النَّعَالَ السَّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَ النَّاسَ إِذَا رَأَوْا الْهِلَالَ وَلَمْ تَهَلَّ أَنْتَ حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ، قَالَ

Dhul-Hijja (Day of *Tarwiya*).

‘Abdullāh replied, “Regarding the corners (of Makkah), I never saw Allāh’s Messenger ﷺ touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allāh’s Messenger ﷺ wearing non-hairy shoes, and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with *Hinnā*; no doubt I saw Allāh’s Messenger ﷺ dyeing his hair with it and that is why I like to dye (my hair with it). Regarding *Ihlāl*, I did not see Allāh’s Messenger ﷺ assuming *Ihlāl* till he set out for *Hajj*.”

(31) CHAPTER. While performing ablution or taking a bath one should start from the right side of the body.

167. Narrated Umm-‘Aṭiyyā رَضِيَ اللهُ عَنْهَا that the Prophet ﷺ at the time of washing his deceased daughter had said to them, “Start from the right side beginning with those parts which are washed in ablution.”

168. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.

عَبْدُ اللَّهِ: أَمَّا الْأَرْكَانُ فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلَّا الْيَمَانِيَيْنِ، وَأَمَّا النَّعَالُ السَّنِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النَّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ وَتَوَضَّأُ فِيهَا، فَإِنِّي أُحِبُّ أَنْ أَلْبَسَهَا، وَأَمَّا الصُّفْرَةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْبِغُ بِهَا، فَإِنِّي أُحِبُّ أَنْ أَصْبِغُ بِهَا، وَأَمَّا الْإِهْلَالُ فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَهْلُ حَتَّى تَنْبَعَثَ بِهِ رَاجِلَتُهُ. [انظر: ١٥١٤، ١٥٥٢، ١٦٠٩،

٥٨٥١، ٢٨٦٥]

(٣١) بَابُ التَّيْمُنِ فِي الْوُضُوءِ وَالْغُسْلِ

١٦٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ لَهْنٌ فِي غَسْلِ ابْنَتِهِ: «ابْدَأْ بِيَمَانِئِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا». [انظر: ١٢٥٣، ١٢٥٤،

١٢٥٥، ١٢٥٦، ١٢٥٧، ١٢٥٨، ١٢٥٩،

١٢٦١، ١٢٦٢، ١٢٦٣]

١٦٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ لَيْسَ بِحَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو سَلَيْمٍ قَالَ: سَمِعْتُ أَبِي، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَوَضَّأَ فِي تَلَعُّبِهِ، وَرَجَلِهِ، وَنَسْتَبْرِئِهِ وَفِي شَأْنِهِ كُنَّ.

[انظر: ٤٢٦، ٥٣٨٠، ٥٨٥٤، ٥٩٢٦]

(32) CHAPTER. To look for water (for ablution) when the time for the prayer is due.

‘Āishah رضي الله عنها said: Once the *Fajr* prayer was due and water was searched for (for ablution) but it was not found. Thereupon the Divine Revelation of *Tayammum* was revealed. (*Tayammum* means to put or strike lightly on clean earth with one's hands and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face).

169. Narrated Anas bin Mālik رضي الله عنه: I saw Allāh's Messenger ﷺ when the *‘Aṣr* prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a vessel full of) water for ablution was brought to Allāh's Messenger ﷺ. He put his hand in that vessel and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet ﷺ).

(٣٢) بَابُ التَّمَاسِ الْوَضُوءِ إِذَا حَانَتِ الصَّلَاةُ،

وَقَالَتْ عَائِشَةُ: حَضَرَتِ الصُّبْحُ فَالْتُمِسَ الْمَاءَ فَلَمْ يَوْجَدْ فَتَرَلَّ التَّيَمُّمَ.

١٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَحَانَتِ صَلَاةُ الْعَصْرِ فَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوا، فَأَتَى رَسُولُ اللَّهِ ﷺ بِوَضُوءٍ فَوَضَعَ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ الْإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ، قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ حَتَّى تَوَضَّؤُوا مِنْ عِلْبِهِ آخِرِهِمْ. [انظر: ١٩٥، ٢٠٠،

٣٥١٢، ٣٥٧٣، ٣٥٧٤، ٣٥٧٥]

(33) CHAPTER. What is said regarding the water with which human hair has been washed.

‘Aṭā’ saw no harm in making threads and ropes out of the human hair. The utilization of the thing which is licked or eaten by a dog, and the passing of dogs through the mosque. Az-Zuhri said, “It is permissible for one to perform ablution with water which has been licked by a dog provided that there is no water except that.” (See *Hadith* No.172). Sufyān said, “This is the true religious

(٣٣) بَابُ الْمَاءِ الَّذِي يُغْسَلُ بِهِ شَعْرُ الْإِنْسَانِ،

وَكَانَ عَطَاءٌ لَا يَرَى بِهِ بَأْسًا: أَنْ يَتَّخِذَ مِنْهَا الْخُيُوطَ وَالْجِبَالَ، وَسُورَ كِلَابٍ وَمَمَرَهَا فِي الْمَسْجِدِ، وَقَالَ الزُّهْرِيُّ: إِذَا وَلَعَ الْكَلْبُ فِي إِنَاءٍ لَيْسَ لَهُ وَضُوءٌ غَيْرُهُ يَتَوَضَّأُ بِهِ، وَقَالَ سُفْيَانُ: هَذَا الْفَقْهُ بَعِيْنُهُ، بِقَوْلِ اللَّهِ

verdict : Allāh جل جلاله said : And you find no water then perform *Ṭayammum*." (V.4:43).

170. Narrated Ibn Sīrīn : I said to 'Abīda, "I have some of the hair of the Prophet ﷺ which I got from Anas or from his family." 'Abīda replied. "No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it."

171. Narrated Anas رضي الله عنه : When Allāh's Messenger ﷺ got his head shaved, Abū Ṭalḥa was the first to take some of his hair.

CHAPTER. If a dog drinks from the utensil of any one of you then it is essential to wash it seven times.

172. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times."

173. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, "A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till

تعالى : ﴿فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا﴾ [النساء: ٤٣] وَهَذَا مَاءٌ وَفِي النَّفْسِ مِنْهُ شَيْءٌ يَتَوَضَّأُ بِهِ وَيَتَيَمَّمُ.

١٧٠ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا إِسْرَائِيلُ ، عَنْ عَاصِمٍ ، عَنْ ابْنِ سِيرِينَ قَالَ : قُلْتُ لِعَبِيدَةَ : عِنْدَنَا مِنْ شَعْرِ النَّبِيِّ ﷺ أَصْبَاءٌ مِنْ قَبْلِ أَنَسٍ ، أَوْ مِنْ قَبْلِ أَهْلِ أَنَسٍ ، فَقَالَ : لِأَنْ تَكُونَ عِنْدِي شَعْرَةٌ مِنْهُ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا . [انظر : ١٧١]

١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ : حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ : حَدَّثَنَا عَبَادُ بْنُ عَوْنٍ ، عَنْ ابْنِ سِيرِينَ ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ لَمَّا حَلَقَ رَأْسَهُ كَانَ أَبُو طَلْحَةَ أَوَّلَ مَنْ أَخَذَ مِنْ شَعْرِهِ . [راجع : ١٧٠]

بَابُ إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا

١٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ، عَنْ مَالِكٍ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا» .

١٧٣ - حَدَّثَنَا إِسْحَاقُ قَالَ : أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ :

it quenched its thirst. So Allāh approved of his deed and made him to enter Paradise.”

سَمِعْتُ أَبِي، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ «أَنَّ رَجُلًا رَأَى كَلْبًا يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَأَخَذَ الرَّجُلُ حُقَّهُ فَجَعَلَ يَغْرِفُ لَهُ بِهِ حَتَّى أَرَوَاهُ فَشَكَرَ اللَّهُ لَهُ فَأَدْخَلَهُ الْجَنَّةَ». [انظر: ٢٣٦٣، ٢٤٦٦، ٦٠٠٩]

174. Narrated Hamza bin ‘Abdullāh : My father said. “During the lifetime of Allāh’s Messenger ﷺ, the dogs used to urinate, and pass through the mosque (come and go), nevertheless they never used to sprinkle water on it (i.e. urine of the dog.)”

١٧٤ - وَقَالَ أَحْمَدُ بْنُ شَيْبٍ : حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي حَمْرَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: كَانَتْ الْكِلَابُ تُقْبِلُ وَتُذْبِرُ فِي الْمَسْجِدِ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ فَلَمْ يَكُونُوا يَرْشُونِ شَيْئًا مِنْ ذَلِكَ.

175. Narrated ‘Adi bin Hātim رَضِيَ اللَّهُ عَنْهُ : I asked the Prophet ﷺ (about the hunting dogs) and he replied, “If you let loose (with Allāh’s Name) your tamed dog after a game and it hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the dog has hunted it for itself.” I further said, “Sometimes I send my dog for hunting and find another dog with it.”

١٧٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ ابْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «إِذَا أُرْسِلَتْ كَلْبُكَ الْمُعْلَمَ فَقَتَلَ فَكُلْ، وَإِذَا أَكَلَ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ»، قُلْتُ: أُرْسِلُ كَلْبِي فَأَجِدُ مَعَهُ كَلْبًا آخَرَ؟ قَالَ: «فَلَا تَأْكُلْ، فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى كَلْبِ آخَرَ». [انظر: ٢٠٥٤، ٥٤٨٤، ٥٤٨٣، ٥٤٧٧، ٥٤٧٦، ٥٤٧٥]

[٥٤٨٥، ٥٤٨٦، ٥٤٨٧، ٧٣٩٧]

(34) CHAPTER. Whosoever considers not to repeat ablution except if something is discharged or passed from either exit (front or back private parts)

(٣٤) بَابُ مَنْ لَمْ يَرِ الْوُضُوءَ إِلَّا مِنَ الْمَخْرَجَيْنِ مِنَ الْقَبْلِ وَالذَّبْرِ، لِقَوْلِهِ تَعَالَى: ﴿أَوْ جَاءَ أَحَدٌ

As is mentioned in the Statement of

Allāh تعالى "...Or any of you comes from answering the call of nature..." (V.5:6). And 'Aṭā said, "If a worm comes out of one's anus or if a drop of discharge equal to the size of a louse comes out of one's penis (then it is essential to repeat the ablution.)" Jābir bin 'Abdullāh said, "If one laughs in *Ṣalāt* (prayer), he must repeat his *Ṣalāt* and not the ablution." Al-Ḥasan said, "If someone takes out (cut) some of his hair, cuts his nails or removes his leather socks, he is not to repeat his ablution." Abū Hurairah said, "It is not necessary to repeat ablution except on *Ḥadath*." And Jābir stated, "The Prophet ﷺ was in the battle of Dhāt-ur-Riqā' and a person was shot with an arrow and he bled profusely, but he bowed and prostrated and continued his *Ṣalāt*." Al-Ḥasan said, "The Muslims used to offer *Ṣalāt* regularly with their wounds," Tawūs, Muḥammad bin 'Alī, 'Aṭā and the people of Hijāz say, "Bleeding does not necessitate the repetition of ablution." Ibn 'Umar squeezed one of his pimples and blood came out but he did not repeat his ablution. Ibn Abī Aūfa spat out blood but he carried on with his *Ṣalāt*. Ibn 'Umar and Al-Ḥasan said, "If any one lets his blood out then it is necessary for him to wash the cut area only."

176. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "A person is considered in *Ṣalāt* (prayer) as long as he is waiting for the prayer in the mosque and as long as he does not do *Ḥadath*." A non-Arab man asked, "O Abū Hurairah! What is *Ḥadath*?" I replied, "It is the passing of wind (from the anus) (that is one of the types of *Ḥadath*)."

يَنْكُم مِّنَ الْغَائِطِ ﴿المائدة: ٦﴾ وَقَالَ عَطَاءٌ فِيمَنْ يَخْرُجُ مِنْ دُبُرِهِ الدُّوْدُ، أَوْ مِنْ ذَكَرِهِ نَحْوُ الْقَمْلَةِ: يُعِيدُ الْوُضُوءَ، وَقَالَ جَابِرُ ابْنِ عَبْدِ اللَّهِ: إِذَا ضَحِكَ فِي الصَّلَاةِ أَعَادَ الصَّلَاةَ لَا الْوُضُوءَ، وَقَالَ الْحَسَنُ: إِنْ أَخَذَ مِنْ شَعْرِهِ أَوْ أَظْفَارِهِ أَوْ خَلَعَ خَفَّيْهِ فَلَا وَضُوءَ عَلَيْهِ، وَقَالَ أَبُو هُرَيْرَةَ: لَا وَضُوءَ إِلَّا مِنْ حَدَثٍ، وَيُذَكِّرُ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ كَانَ فِي غَزْوَةِ ذَاتِ الرَّقَاقِ فَرَمِيَ رَجُلٌ بِسَهْمٍ فَنَزَفَهُ الدَّمُ، فَرَكَعَ وَسَجَدَ، وَمَضَى فِي صَلَاتِهِ، وَقَالَ الْحَسَنُ: مَا زَالَ الْمُسْلِمُونَ يُصَلُّونَ فِي جِرَاحَاتِهِمْ، وَقَالَ طَاوُسٌ، وَمُحَمَّدُ بْنُ عَلِيٍّ، وَعَطَاءٌ وَأَهْلُ الْحِجَازِ: لَيْسَ فِي الدَّمِ وَضُوءٌ، وَعَصَرَ ابْنُ عُمَرَ بَثْرَةً فَخَرَجَ مِنْهَا الدَّمُ وَلَمْ يَتَوَضَّأْ، وَبَرَقَ ابْنُ أَبِي أَوْفَى دَمًا فَمَضَى فِي صَلَاتِهِ، وَقَالَ ابْنُ عُمَرَ وَالْحَسَنُ فِيمَنْ يَحْتَجِمُ: لَيْسَ عَلَيْهِ إِلَّا غَسْلُ مَحَاجِمِهِ.

١٧٦ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ مَا لَمْ يُحْدِثْ» فَقَالَ رَجُلٌ أَعْجَبِي: مَا

الْحَدَّثَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: الصَّوْتُ،
يَعْنِي الضَّرْطَةَ. [انظر: ٤٤٥، ٤٧٧،
٦٤٧، ٦٤٨، ٦٥٩، ٢١١٩، ٣٢٢٩.

[٤٧١٧]

177. Narrated 'Abbād bin Tamīm: My uncle said, the Prophet ﷺ said, "One should not leave (his prayer) unless he hears sound or smells something."

١٧٧ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ:
حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ
عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ عَنِ النَّبِيِّ ﷺ
قَالَ: «لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا
أَوْ يَجِدَ رِيحًا». [راجع: ١٣٧]

178. Narrated 'Alī رضي الله عنه: I used to get emotional urethral discharges frequently and felt shy to ask Allāh's Messenger ﷺ about it. So I requested Al-Miqdād bin Al-Aswad to ask (the Prophet ﷺ) about it. Al-Miqdād asked him and he replied, "One has to perform ablution (after it)."

١٧٨ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا
جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ مُنْذِرِ أَبِي
يَعْلَى الثَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ
الْحَنْفِيَّةِ، قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا
مَذَّاءً فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ
ﷺ فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَهُ
فَقَالَ: «فِيهِ الْوُضُوءُ». وَرَوَاهُ شُعْبَةُ
عَنِ الْأَعْمَشِ. [راجع: ١٣٢]

179. Narrated Zaid bin Khālid: I asked 'Uthmān bin 'Affān رضي الله عنه about a person who engaged in intercourse but did not discharge. 'Uthmān replied, "He should perform ablution like the one for an ordinary *Ṣalāt* (prayer), but he must wash his penis." 'Uthmān added, "I heard it from Allāh's Messenger ﷺ." I asked 'Alī, Az-Zubair, Ṭalḥa and Ubai bin Ka'b رضي الله عنهم about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became compulsory for such cases).

١٧٩ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ
قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ
أَبِي سَلَمَةَ أَنَّ عَطَاءَ بْنَ يَسَارٍ، أَخْبَرَهُ
أَنَّ زَيْدَ بْنَ خَالِدٍ أَخْبَرَهُ أَنَّهُ سَأَلَ
عُثْمَانَ بْنَ عَفَّانَ قُلْتُ: أَرَأَيْتَ إِذَا
جَامَعَ فَلَمْ يُمِنْ؟ قَالَ عُثْمَانُ: يَتَوَضَّأُ
كَمَا يَتَوَضَّأُ لِلصَّلَاةِ. وَيَغْسِلُ ذَكَرَهُ
قَالَ عُثْمَانُ: سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ
فَسَأَلْتُ عَنْ ذَلِكَ عَلِيًّا، وَالزُّبَيْرَ،
وَطَلْحَةَ، وَأُبَيَّ بْنَ كَعْبٍ، فَأَمَرُوهُ
بِذَلِكَ. [انظر: ٢٩٢]

180. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ sent for an *Anṣārī* man who came with water dropping from his head. The Prophet ﷺ said, "Perhaps we have forced you to hurry up, haven't we?" The *Anṣārī* replied, "Yes." Allāh's Messenger ﷺ further said, "If you are forced to hurry up (during intercourse) or you do not discharge then you should perform ablution."

(This order was cancelled later on, i.e. one has to take a bath).

(35) CHAPTER. (What is said regarding) a man who helps his companion to perform ablution (by pouring water for him).

181. Narrated Usāma bin Zaid رَضِيَ اللَّهُ عَنْهُ: "When Allāh's Messenger ﷺ departed from 'Arafāt, he turned towards a mountain path where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, "O Allāh's Messenger! Will you offer *Ṣalāt* (prayer)?" He replied, "The *Muṣallā* (place of the prayer) is ahead of you (in Al-Muzdalifa)."

182. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللَّهُ عَنْهُ: I was in the company of Allāh's Messenger ﷺ on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face,

١٨٠ - حَدَّثَنَا إِسْحَاقُ هُوَ ابْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ أُرْسِلَ إِلَى رَجُلٍ مِنَ الْأَنْصَارِ فَجَاءَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ النَّبِيُّ ﷺ: «لَعَلَّنَا أَعْجَلْنَاكَ». فَقَالَ: نَعَمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَعْجَلْتَ أَوْ قُحِطْتَ فَعَلَيْكَ الْوُضُوءُ» تَابَعَهُ وَهَبٌ قَالَ: حَدَّثَنَا شُعْبَةُ. قَالَ أَبُو عَبْدِ اللَّهِ: وَلَمْ يَقُلْ عُذْرٌ وَيُحْيَى عَنْ شُعْبَةَ: «الْوُضُوءُ» (٣٥) بَابُ الرَّجُلِ يُوضِي صَاحِبَهُ

١٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَفَاضَ مِنْ عَرَفَةَ عَدَلَ إِلَى الشَّعْبِ فَقَضَى حَاجَتَهُ، قَالَ أُسَامَةُ: فَجَعَلْتُ أَصُبُّ عَلَيْهِ وَتَوَضَّأُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتُصَلِّي؟ فَقَالَ: «الْمُصَلَّى أَمَامَكَ». [راجع: ١٣٩]

١٨٢ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى ابْنَ سَعِيدٍ قَالَ: أَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ أَنَّ نَافِعَ بْنَ جُبَيْرٍ بِنِ

forearms and passed his (wet) hand over his head and over the two *Khuffain* (two leather socks).

مُطْعِمٌ أَخْبَرَهُ أَنَّهُ سَمِعَ عُرْوَةَ ابْنَ
الْمُغِيرَةَ بْنِ شُعْبَةَ، يُحَدِّثُ عَنِ الْمُغِيرَةَ
بِْنِ شُعْبَةَ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ
فِي سَفَرٍ، وَأَنَّهُ ذَهَبَ لِحَاجَةِ لَهُ وَأَنَّ
مُغِيرَةَ جَعَلَ يَصُبُّ الْمَاءَ عَلَيْهِ وَهُوَ
يَتَوَضَّأُ، فَعَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ
بِرَأْسِهِ وَمَسَحَ عَلَى الْخُفَّيْنِ. [انظر:
٢٠٣، ٢٠٦، ٣٦٣، ٣٨٨، ٢٩١٨،

[٥٧٩٩، ٥٧٩٨، ٤٤٢١]

(36) CHAPTER. The recitation of Qur'ān or doing other invocations etc. after *Hadath*.

(٣٦) بَابُ قِرَاءَةِ الْقُرْآنِ بَعْدَ الْحَدَثِ
وغيره،

And Maṣṣūr quoted Ibrāhīm, "There is no harm in reciting anything in bathrooms (without closets) and in writing letters without ablution." And Ḥammād quoted from Ibrāhīm, "Greet them if they are wearing their *Izār* (waist covers) otherwise do not greet them."

وَقَالَ مَنْصُورٌ عَنْ إِبْرَاهِيمَ: لَا
بَأْسَ بِالْقِرَاءَةِ فِي الْحَمَّامِ وَبِالْكِتَابِ
الرِّسَالَةَ عَلَى غَيْرِ وُضُوءٍ، وَقَالَ حَمَّادٌ
عَنْ إِبْرَاهِيمَ: إِنْ كَانَ عَلَيْهِمْ إِزَارٌ
فَسَلِّمْ وَإِلَّا فَلَا تُسَلِّمْ.

183. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما that he stayed overnight in the house of Maimūna رضي الله عنهما the wife of the Prophet ﷺ, his aunt. He added: I lay on the cushion transversally in its breadthwise direction while Allāh's Messenger ﷺ and his wife lay in its lengthwise direction. Allāh's Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He ﷺ then recited the last ten Verses of *Sūrat Āl-Imrān*, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer *Ṣalāt* (prayer). I, too, got up and did as the Prophet ﷺ had done. Then I went and stood by his side (on his left side). He placed his

١٨٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكٌ، عَنْ مَحْرَمَةَ بْنِ
سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ
عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ
أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ
ﷺ وَهِيَ خَالَتُهُ، فَاضْطَجَعْتُ فِي
عَرْضِ الْوَسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ
ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ
ﷺ حَتَّى انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ
بَقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ
اللَّهِ ﷺ فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ
بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ

right hand on my head and caught my right ear and twisted it (pulled me, and made me to stand by his right side). He prayed two *Rak'ā*, then two *Rak'ā*, and then two *Rak'ā*, and then two *Rak'ā*, and then two *Rak'ā* and then two *Rak'ā* (separately six times), and finally one *Rak'a* (the *Witr*). Then he lay down again in the bed till the *Mu'adh-dhīn* came to him whereupon the Prophet ﷺ got up, offered a light two *Rak'ā* prayer and went out and led the *Fajr* prayer.

مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ ثُمَّ قَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ دَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذُنِي الْيُمْنَى يَفْتِلُهَا فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَتْ، ثُمَّ اضْطَجَعَ حَتَّى أَتَاهُ الْمُؤَدُّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[راجع: ١١٧]

(37) CHAPTER. Whoever does not repeat ablution except after falling into deep sleep — losing consciousness completely.

184. Narrated Asmā' bint Abi Bakr رَضِيَ اللَّهُ عَنْهَا the wife of the Prophet ﷺ during the solar eclipse. The people were standing and offering the *Ṣalāt* (prayer) and she was also praying. I asked her, "What is wrong with the people?" She beckoned with her hand towards the sky and said, "*Subhān Allāh*."⁽¹⁾ I asked her, "Is there a sign?" She pointed out, "Yes." So, I too, stood for the *Ṣalāt* till I fell unconscious and later on I poured water on my head. After the *Ṣalāt*, Allāh's Messenger ﷺ praised and glorified Allāh تعالى and said, "Just now I have seen something which I never saw before at this place of mine, including Paradise and Hell. And it has been revealed to me that you will be put to trials in your graves and these trials will be like the trials of *Ad-Dajjāl*, or nearly like it (the

(٣٧) بَابُ مَنْ لَمْ يَتَوَضَّأْ إِلَّا مِنَ الْعَشِيِّ الْمُثْقَلِ

١٨٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أُمِّهِ فَاطِمَةَ، عَنْ جَدِّهَا أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ: أَتَيْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حِينَ خَسَفَتِ الشَّمْسُ فَإِذَا النَّاسُ قِيَامٌ يُصَلُّونَ. وَإِذَا هِيَ قَائِمَةٌ تُصَلِّي فَقُلْتُ: مَا لِلنَّاسِ؟ فَأَشَارَتْ بِيَدِهَا نَحْوَ السَّمَاءِ، وَقَالَتْ: سُبْحَانَ اللَّهِ، فَقُلْتُ: آيَةٌ؟ فَأَشَارَتْ: أَنْ نَعَمْ، فَقُمْتُ حَتَّى تَجَلَّانِي الْعَشِيُّ وَجَعَلْتُ أَصْبُ فَوْقَ رَأْسِي مَاءً، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ:

(1) (H.184) See glossary.

subnarrator is not sure of what Asmā' said). Angels will come to every one of you and ask, 'What do you know about this man?' A believer will reply, 'He is Muḥammad, Allāh's Messenger (ﷺ), and he came to us with self-evident truth and guidance. So we accepted his teaching, believed and followed him.' Then the angels will say to him to sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply, 'I do not know but heard the people saying something and so I said the same'.

«مَا مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ، وَلَقَدْ أُوحِيَ إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أَوْ قَرِيبًا مِنْ فِتْنَةِ الدَّجَالِ» - لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - يُؤْتَى أَحَدُكُمْ فَيُقَالُ لَهُ: مَا عَلِمْتَ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوْ الْمُؤِقِنُ - لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَأَجَبْنَا وَآمَنَّا وَاتَّبَعْنَا، فَيُقَالُ: نَمْ صَالِحًا فَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا. وَأَمَّا الْمُنَافِقُ أَوْ الْمُرْتَابُ - لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: لَا أَذْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُه.

[راجع: ٨٦]

(38) CHAPTER. To pass wet hands over the whole head during ablution.

(٣٨) بَابُ مَسْحِ الرَّأْسِ كُلِّهِ،

As is referred to by the Statement of Allāh رَضِيَ اللَّهُ عَنْهُ (V.5:6). And Ibn Al-Musaiyab said, "This order is both for men and women." And Mālik was asked, "Is the passing of a wet hand over a part of the head sufficient (and that is not sufficient)?" He took his verdict from the narration of 'Abdullāh bin Zaid which follows.

185. Narrated Yaḥyā Al-Māzinī: A person asked 'Abdullāh bin Zaid رَضِيَ اللَّهُ عَنْهُ, who was the grandfather of 'Amr bin Yaḥyā, "Can you show me how Allāh's Messenger ﷺ used to perform ablution?" 'Abdullāh bin Zaid replied in the affirmative and asked for

لِقَوْلِهِ تَعَالَى: ﴿وَأَمْسَحُوا بِرُءُوسِكُمْ﴾ [المائدة: ٦] وَقَالَ ابْنُ الْمُسَيَّبِ: الْمَرْأَةُ بِمَنْزِلَةِ الرَّجُلِ، تَمْسَحُ عَلَى رَأْسِهَا، وَسُئِلَ مَالِكٌ: أَيُجْزَى أَنْ يَمْسَحَ بَعْضُ الرَّأْسِ؟ فَاتَّخَذَ بِحَدِيثِ عَبْدِ اللَّهِ بْنِ زَيْدٍ.

١٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ ابْنِ زَيْدٍ، وَهُوَ جَدُّ

water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbow twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and then washed his feet (up to the ankles).

عَمْرُو بْنُ يَحْيَى: اُسْتَطِيعُ أَنْ تُرَيِّنِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: نَعَمْ، فَدَعَا بِمَاءٍ فَأَفْرَغَ عَلَى يَدَيْهِ فَغَسَلَ مَرَّتَيْنِ، ثُمَّ مَضْمَضَ وَاسْتَنْشَرَّ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَذْبَرَ، بَدَأَ بِمَقْدَمِ رَأْسِهِ حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ. [انظر: ١٨٦، ١٩١،

١٩٢، ١٩٧، ١٩٩]

(39) CHAPTER. The washing of feet up to the ankles.

(٣٩) بَابُ غَسْلِ الرَّجْلَيْنِ إِلَى

الكَعْبَيْنِ

186. Narrated 'Amr: My father saw 'Amr bin Abi Ḥasan asking 'Abdullāh bin Zaid رضي الله عنه about the ablution of the Prophet ﷺ. 'Abdullāh bin Zaid asked for earthen ware pot containing water and performed ablution like that of the Prophet ﷺ in front of them. He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles.

١٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ عَمْرٍو، عَنْ أَبِيهِ: شَهِدْتُ عَمْرُو بْنَ أَبِي حَسَنٍ سَأَلَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنْ وُضْءِ النَّبِيِّ ﷺ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ، فَتَوَضَّأَ لَهُمْ وَضُوءَ النَّبِيِّ ﷺ فَأَكْفَأَ عَلَى يَدَيْهِ مِنَ التَّوْرِ فَغَسَلَ يَدَيْهِ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْشَرَّ ثَلَاثَ عَرَفَاتٍ، ثُمَّ أَدْخَلَ يَدَهُ فَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فَمَسَحَ رَأْسَهُ فَأَقْبَلَ بِهِمَا وَأَذْبَرَ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ

إِلَى الْكَعْبَيْنِ. [راجع: ١٨٥]

(40) CHAPTER. The using of the remaining water after ablution.

And Jarīr bin ‘Abdullāh ordered the members of his family to perform ablution with the water in which he had put his *Siwak* (a piece of a root of a tree called *Al-Arāk* used as a tooth-brush).

187. Narrated Abū Juḥaifa رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet ﷺ offered two *Rak'ā* of the *Zuhr* prayer and then two *Rak'ā* of the '*Aṣr* prayer while an '*Anaza* (spear-headed stick) was there (as a *Sutra*) in front of him.

188. Abū Mūsā said: The Prophet ﷺ asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abū Mūsā and Bilāl), "Drink from the tumbler and pour some of its water on your faces and chests."

189. Narrated Ibn Shihāb: Maḥmūd bin Ar-Rabī رَضِيَ اللَّهُ عَنْهُ who was the person on whose face the Prophet ﷺ had ejected a mouthful of water from his family's well while he was a boy, and 'Urwa (on the authority of Al-Miswar and others) who testified each other, said, "Whenever the Prophet ﷺ performed ablution, his Companions were nearly fighting for the remains of that water."

(٤٠) بَابُ اسْتِعْمَالِ فَضْلِ وَضُوءِ النَّاسِ،

وَأَمَرَ جَرِيرُ بْنُ عَبْدِ اللَّهِ أَهْلَهُ أَنْ يَتَوَضَّؤُوا بِفَضْلِ سِوَاكِهِ .

١٨٧ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ يَقُولُ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ بِالْهَاجِرَةِ فَأَتَى بِوَضُوءٍ، فَتَوَضَّأَ فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوءِهِ فَيَتَمَسَّحُونَ بِهِ، فَصَلَّى النَّبِيُّ ﷺ الظُّهْرَ رَكَعَتَيْنِ وَالْعَصْرَ رَكَعَتَيْنِ وَبَيْنَ يَدَيْهِ عَنَزَةٌ. [انظر: ٣٧٦، ٤٩٥، ٤٩٩، ٥٠١، ٦٣٣،

[٦٣٤، ٣٥٥٣، ٣٥٦٦، ٥٧٨٦، ٥٨٥٩]

١٨٨ - وَقَالَ أَبُو مُوسَى: دَعَا النَّبِيُّ ﷺ بِقَدَحٍ فِيهِ مَاءٌ فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ وَمَجَّ فِيهِ ثُمَّ قَالَ لَهُمَا: «اشْرَبَا مِنْهُ وَأَفْرِغَا عَلَى وُجُوهِكُمَا وَنَحْوِرِكُمَا». [انظر: ١٩٦، ٤٣٢٨]

١٨٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ قَالَ: وَهُوَ الَّذِي مَجَّ رَسُولُ اللَّهِ ﷺ فِي وَجْهِهِ وَهُوَ غُلَامٌ مِنْ بَنِيهِمْ، وَقَالَ عُرْوَةُ عَنْ

الْمِسُورِ وَغَيْرِهِ يَصَدَّقُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبُهُ: وَإِذَا تَوَضَّأَ النَّبِيُّ ﷺ كَانُوا يَفْتَتِلُونَ عَلَى وَضُوئِهِ.

[راجع: ٧٧]

بَابُ:

CHAPTER.

190. Narrated Aṣ-Ṣā'ib bin Yazīd: رَضِيَ اللهُ عَنْهُ My aunt took me to the Prophet ﷺ and said, "O Allāh's Messenger! This son of my sister has got a disease in his legs." So he ﷺ passed his hands on my head and prayed for Allāh's Blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the *Zirril-Hajala*" (means the button of a small tent, but some said 'egg of a partridge.' etc.)

١٩٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنِ الْجَعْدِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَقَعَ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَظَرْتُ إِلَى خَاتَمِ النَّبُوءَةِ بَيْنَ كَتِفَيْهِ مِثْلَ زُرِّ الْحَجَلَةِ. [انظر: ٣٥٤٠، ٣٥٤١،

[٦٣٥٢، ٥٦٧٠]

(41) CHAPTER. Rinsing one's mouth and putting water in one's nose and cleaning it by blowing the water out with a single handful of water.

(٤١) بَابُ مِنْ مَضْمَضٍ وَاسْتَنْشَقٍ مِنْ عَرْفَةٍ وَاحِدَةٍ

191. Narrated 'Amr bin Yaḥya on the authority of his father: 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ poured water on his hands from a utensil containing water and washed them and, then, with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed (wet) hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, "Thus was the ablution of Allāh's Messenger ﷺ."

١٩١ - حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا عُمَرُو بْنُ يَحْيَى عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: أَنَّهُ أَفْرَغَ مِنَ الْإِنَاءِ عَلَى يَدَيْهِ فَغَسَلَهُمَا، ثُمَّ غَسَلَ أَوْ مَضْمَضَ وَاسْتَنْشَقَ مِنْ كَمَّةٍ وَاحِدَةٍ، فَفَعَلَ ذَلِكَ ثَلَاثًا فَغَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ مَا أَقْبَلَ وَمَا أَدْبَرَ، وَغَسَلَ

(42) CHAPTER. The passing of wet hands over the head once only (while performing ablution).

192. Narrated 'Amr bin Yahya رَضِيَ اللَّهُ عَنْهُ: My father said, "I saw 'Amr bin Abi Ḥasan asking 'Abdullāh bin Zaid about the ablution of the Prophet ﷺ. 'Abdullāh bin Zaid asked for an earthenware pot containing water and performed ablution in front of them. He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by putting water in it and, then, blowing it out thrice with three handfuls of water. Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his forearms up to the elbows twice, and then again put his hand in the water and passed (wet) hands over his head by bringing them from the front to the back (and returned them) and once more he put his hand in the pot and washed his feet (up to the ankles.)"

Narrated Wuhaib رَضِيَ اللَّهُ عَنْهُ that he (the Prophet ﷺ as in narration 191 above) had passed his wet hands on the head once only.

(43) CHAPTER. The performance of ablution by a man along with his wife. The utilization of water remaining after a woman has performed ablution. 'Umar performed ablution with warm water and with water brought from the house of a Christian woman.

193. And narrated 'Abdullāh bin 'Umar, "During the lifetime of Allāh's Messenger ﷺ men and women used to perform ablution together."

رَجَلَيْهِ إِلَى الْكَعْبَيْنِ. ثُمَّ قَالَ: هَكَذَا وَضُوءُ رَسُولِ اللَّهِ ﷺ. [راجع: ١٨٥]

(٤٢) بَابُ مَسْحِ الرَّأْسِ مَرَّةً

١٩٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ أَبِيهِ قَالَ: شَهِدْتُ عَمْرُو بْنَ أَبِي حَسَنِ سَأَلَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنْ وَضُوءِ النَّبِيِّ ﷺ فَقَدَا بِتَوْرٍ مِنْ مَاءٍ فَتَوَضَّأَ لَهُمْ، فَكَفَّأَ عَلَى يَدَيْهِ فَعَسَلَهُمَا ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ، فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْشَرَّ ثَلَاثًا بِثَلَاثِ غَرَافَاتٍ مِنْ مَاءٍ، ثُمَّ أَدْخَلَ يَدَهُ فَعَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ فَعَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فَمَسَحَ بِرَأْسِهِ، فَأَقْبَلَ بِيَدِهِ وَأَذْبَرَ بِهَا، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ فَعَسَلَ رَجُلَيْهِ. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: مَسَحَ رَأْسَهُ مَرَّةً.

[راجع: ١٨٥]

(٤٣) بَابُ وَضُوءِ الرَّجُلِ مَعَ امْرَأَتِهِ، وَفَضْلِ وَضُوءِ الْمَرَأَةِ، وَتَوَضُّأِ عَمْرِو بِالْحَمِيمِ مِنْ بَيْتِ نَضْرَانِيَّةٍ.

١٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ: كَانَ

الرَّجَالِ وَالنِّسَاءِ يَتَوَضَّؤْنَ فِي زَمَانِ
رَسُولِ اللَّهِ ﷺ جَمِيعًا.

(44) CHAPTER. The sprinkling of remaining water after performing ablution on an unconscious person by the Prophet ﷺ.

194. Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, "O Allāh's Messenger! To whom will my inheritance go as I have neither ascendants nor descendants?" Then the Divine Verses regarding *Farā'id* (inheritance) were revealed.

(٤٤) بَابُ صَبِّ النَّبِيِّ ﷺ وَضُوءَهُ عَلَى الْمُغْمَى عَلَيْهِ

١٩٤ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ:
حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ
الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرًا يَقُولُ:
جَاءَ رَسُولُ اللَّهِ ﷺ يَعُودُنِي وَأَنَا
مَرِيضٌ لَا أَغْقِلُ، فَتَوَضَّأَ وَصَبَّ عَلَيَّ
مِنْ وَضُوءِهِ فَعَقَلْتُ فَقُلْتُ: يَا رَسُولَ
اللَّهِ لِمَنِ الْمِيرَاثُ؟ إِنَّمَا يَرِثُنِي كَلَالَةٌ،
فَنَزَلَتْ آيَةُ الْفَرَائِضِ. [انظر: ٤٥٧٧،
٥٦٥١، ٥٦٦٤، ٥٦٧٦، ٦٧٢٣، ٦٧٤٣،

[٧٣٠٩]

(45) CHAPTER. To take a bath or perform ablution from a *Mikḥḍab* (utensil), a tumbler, or a wooden or stone pot.

195. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: It was the time for *Ṣalāt* (prayer), and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stone pot (*Mikḥḍab*) containing water was brought to Allāh's Messenger ﷺ. The pot was small, not broad enough for one to spread one's hand in; yet all the people performed ablution. (The subnarrator said, "We asked Anas, 'How many persons were you?' Anas replied, 'We were eighty or more'"). (It was one of the miracles of Allāh's Messenger).

(٤٥) بَابُ الْغُسْلِ وَالْوُضُوءِ فِي الْمِخْضَبِ، وَالْقَدَحِ، وَالْخَشَبِ، وَالْحِجَارَةِ

١٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ،
سَمِعَ عَبْدَ اللَّهِ بْنَ بَكْرِ قَالَ: حَدَّثَنَا
حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: حَضَرَتِ
الصَّلَاةُ فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ إِلَى
أَهْلِهِ، وَبَقِيَ قَوْمٌ فَأَتَى رَسُولُ اللَّهِ ﷺ
بِمِخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ، فَصَغَّرَ
لِمِخْضَبٍ أَنْ يَسْطِيَ فِيهِ كَفَّهُ، فَتَوَضَّأَ
الْقَوْمُ كُلُّهُمْ قُلْنَا: كَمْ كُنْتُمْ؟ قَالَ:
ثَمَانِينَ وَزِيَادَةً. [راجع: ١٦٩]

196. Narrated Abū Mūsā رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ asked for a tumbler

١٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ

containing water. He washed his hands and face in it and also threw a mouthful of water in it.

197. Narrated رضي الله عنه 'Abdullāh bin Zaid: Once Allāh's Messenger ﷺ came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his (wet) hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles).

198. Narrated رضي الله عنها 'Āishah: When the ailment of the Prophet ﷺ aggravated and his disease became worse, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet ﷺ came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbās, and another man." Ubaid-Ullāh (the subnarrator) said, "I informed 'Abdullāh bin 'Abbās of what 'Āishah said, Ibn 'Abbās said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbās said, 'He was 'Alī (bin Abī Ṭālib)'."

'Āishah رضي الله عنها further said, "When the Prophet ﷺ came to my house and his sickness became worse he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a *Mikḥḍab* (brass tub) belonging to Ḥafṣa, the wife of the Prophet

قال: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ ﷺ دَعَا بِقَدَحٍ فِيهِ مَاءٌ فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَسَحَ فِيهِ.

[راجع: ١٨٨]

١٩٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ فَأَخْرَجَنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرِ، فَتَوَضَّأَ فَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ، فَأَقْبَلَ بِهِ وَأَذْبَرَ، وَغَسَلَ رِجْلَيْهِ.

[راجع: ١٨٥]

١٩٨ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُيَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ، أَنَّ عَائِشَةَ قَالَتْ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَرْوَاجَهُ فِي أَنْ يُمَرَضَ فِي بَيْتِي فَأِذِنَ لَهُ، فَحَرَجَ النَّبِيُّ ﷺ بَيْنَ رَجُلَيْنِ تَحْتَ رِجْلَاهُ فِي الْأَرْضِ، بَيْنَ عَبَّاسٍ وَرَجُلٍ آخَرَ، قَالَ عُيَيْدُ اللَّهِ: فَأَخْبَرْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فَقَالَ: أَتَدْرِي مَنْ الرَّجُلُ الْآخَرُ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلِيٌّ، وَكَانَتْ عَائِشَةُ تُحَدِّثُ أَنَّ النَّبِيَّ ﷺ قَالَ بَعْدَ مَا دَخَلَ بَيْتَهُ وَاشْتَدَّ وَجَعُهُ: «هَرِيقُوا عَلَيَّ مِنْ سَنَعِ قَرَبٍ

ﷺ. Then, all of us started pouring water on him from the water-skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people."

لَمْ تُحَلَّلْ أَوْ كَيْتُهُنَّ، لَعَلِّي أَعْهَدُ إِلَى النَّاسِ، وَأَجْلِسَ فِي مُحْضَبٍ لِحَفْصَةِ رَوْحِ النَّبِيِّ ﷺ ثُمَّ طَفِقْنَا نَضُبُّ عَلَيْهِ مِنْ تِلْكَ الْقِرْبِ حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا أَنْ قَدْ فَعَلْتُمْ، ثُمَّ خَرَجَ إِلَى النَّاسِ. [انظر: ٦٦٤، ٦٦٥، ٦٧٩، ٦٨٣، ٦٨٧، ٧١٢، ٧١٣، ٧١٦، ٧٥٨٨، ٣٠٩٩، ٣٣٨٤، ٤٤٤٢، ٤٤٤٥، ٥٧١٤، ٧٣٠٣]

(46) CHAPTER. To perform ablution from an earthen-ware pot.

(٤٦) بَابُ الْوُضُوءِ مِنَ التَّوْرِ

199. Narrated 'Amr bin Yahya on the authority of his father: My uncle used to perform ablution extravagantly and once he asked 'Abdullāh bin Zaid to tell him how he had seen the Prophet ﷺ performing ablution. He asked for an earthen-ware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthen-ware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water; he again put his hand in the water and took a handful of water and washed his face thrice, then washed his hands up to the elbows twice, and took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles) and said, "I saw the Prophet ﷺ performing ablution in that way."

١٩٩ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، قَالَ: كَانَ عَمِّي يُكْثِرُ مِنَ الْوُضُوءِ، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ: أَخْبِرْنِي كَيْفَ رَأَيْتَ النَّبِيَّ ﷺ يَتَوَضَّأُ؟ فَدَعَا بِتَوْرِ مِنْ مَاءٍ، فَكَفَأَ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ فَمَضْمَضَ وَاسْتَنْشَرَ ثَلَاثَ مَرَّاتٍ مِنْ غَرَفَةٍ وَاحِدَةٍ، ثُمَّ أَدْخَلَ يَدَهُ فَاعْتَرَفَ بِهَا فَغَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَمَسَحَ بِهِ رَأْسَهُ فَأَذْبَرَ بِهِ وَأَقْبَلَ، ثُمَّ غَسَلَ رِجْلَيْهِ، فَقَالَ: هَكَذَا رَأَيْتُ النَّبِيَّ ﷺ يَتَوَضَّأُ. [راجع: ١٨٥]

200. Narrated Thābit: Anas رضي الله عنه said: "The Prophet ﷺ asked for water and a tumbler with a broad base and not so deep,

٢٠٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ

containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said, "I noticed the water springing out from amongst his fingers." Anas added, "I estimated that the people who performed ablution with it numbered between seventy to eighty."

رَسُولَ اللَّهِ ﷺ دَعَا بِإِنَاءٍ مِنْ مَاءٍ، فَأَتَيْهِ بِقَدَحٍ رَخْرَاحٍ فِيهِ شَيْءٌ مِنْ مَاءٍ فَوَضَعَ أَصَابِعَهُ فِيهِ، قَالَ أَنَسٌ: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، قَالَ أَنَسٌ: فَحَزَرْتُ مَنْ تَوَضَّأَ مِنْهُ مَا بَيْنَ السَّبْعَيْنِ إِلَى الثَّمَانِينَ. [راجع: ١٦٩]

(47) CHAPTER. To perform ablution with one *Mudd* of water. (*Mudd* is practically 2/3 of a Kilogram) :

201. Narrated Anas (رضي الله عنه): The Prophet ﷺ used to take a bath with one *Sā'* or up to five *Mudd* (1 *Ṣā'* = 4 *Mudd*) of water and used to perform ablution with one *Mudd* of water.

(٤٧) بَابُ الْوُضُوءِ بِالْمُدِّ

٢٠١ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنِي أَبُو جَبْرِ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ النَّبِيُّ ﷺ يَغْتَسِلُ أَوْ كَانَ يَغْتَسِلُ بِالْصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ وَيَتَوَضَّأُ بِالْمُدِّ.

(48) CHAPTER. To pass wet hands over *Khuffain* [two leather socks covering the ankles].

202. Narrated 'Abdullāh bin 'Umar (رضي الله عنهما): Sa'd bin Abī Waqqāṣ said, "The Prophet ﷺ passed wet hands over his *Khuffain*."

'Abdullāh bin 'Umar (رضي الله عنهما) asked 'Umar about it. 'Umar replied in the affirmative and added: "Whenever Sa'd narrates a *Ḥadīth* from the Prophet ﷺ, there is no need to ask anyone else about it."

(٤٨) بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ

٢٠٢ - حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ، عَنْ ابْنِ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُو، قَالَ: حَدَّثَنِي أَبُو النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ، وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ سَأَلَ عُمَرَ عَنْ ذَلِكَ فَقَالَ: نَعَمْ. إِذَا حَدَّثَكَ شَيْئًا سَعْدٌ عَنِ النَّبِيِّ ﷺ فَلَا تَسْأَلْ عَنْهُ غَيْرَهُ، وَقَالَ مُوسَى بْنُ عُقْبَةَ: أَخْبَرَنِي أَبُو النَّضْرِ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ سَعْدًا حَدَّثَهُ فَقَالَ عُمَرُ لِعَبْدِ اللَّهِ نَحْوَهُ.

203. Narrated Al-Mughīra bin Shu'ba رَضِيَ عَنْهُ: Once Allāh's Messenger ﷺ went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his *Khuffain* (two leather socks).

204. Narrated Ja'far bin 'Amr bin Umaiya Aḍ-Ḍamrī: My father said, "I saw the Prophet ﷺ passing wet hands over his *Khuffain* (two leather socks)."

205. Narrated Ja'far bin 'Amr: My father said, "I saw the Prophet ﷺ passing wet hands over his *'Imāma* (turban) and *Khuffain* (two leather socks)."

(49) CHAPTER. If one puts on (*Khuff*) just after performing ablution (there is no need to wash one's feet again in ablution) (24 hours for non-travellers and three days for travellers).

206. Narrated 'Urwa bin Al-Mughīra: My

٢٠٣ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ الْحَرَانِيُّ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ ابْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ خَرَجَ لِحَاجَتِهِ، فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ، فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ. [راجع: ١٨٢]

٢٠٤ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمَرِيِّ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ رَأَى النَّبِيَّ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ. وَتَابَعَهُ حَرْبُ وَأَبَانُ عَنْ يَحْيَى. [انظر: ٢٠٥]

٢٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَمْسَحُ عَلَى عِمَامَتِهِ وَخُفَّيْهِ. وَتَابَعَهُ مَعْمَرٌ. عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَمْرٍو، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ. [راجع: ٢٠٤]

(٤٩) بَابُ إِذَا ادَّخَلَ رِجْلَيْهِ وَهُمَا طَاهِرَتَانِ

٢٠٦ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:

father said, "Once I was in the company of the Prophet ﷺ on a journey and I dashed to take off his *Khuff*. He ordered me to leave them as he had put them on after performing ablution. So he passed wet hands over them."

(50) CHAPTER. Not repeating ablution after eating mutton and *As-Sawiq*.

Abū Bakr, 'Umar and 'Uthmān ate such food but did not repeat ablution.

207. Narrated 'Abdullāh bin 'Abbās رضي الله عنه: Allāh's Messenger ﷺ ate a piece of cooked mutton from the shoulder region and offered *Ṣalāt* (prayer) without repeating ablution.

208. Narrated Ja'far bin 'Amr bin Umaiyya: My father said, "I saw Allāh's Messenger ﷺ taking a piece of (cooked) mutton from shoulder region and then he was called for *Ṣalāt* (prayer). He put his knife down and offered *Ṣalāt* without repeating ablution."

(51) CHAPTER. Rinsing one's mouth (with water) after eating *As-Sawiq*⁽¹⁾ without repeating ablution.

209. Narrated Suwaid bin Al-Nu'mān رضي الله عنه

حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، عَنْ عُرْوَةَ بْنِ الْمَغِيرَةِ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأُهْوِثُ لِأَنْزَعِ حُفَّيْهِ فَقَالَ: «دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ» فَمَسَحَ عَلَيْهِمَا. [راجع:

[١٨٢]

(٥٠) بَابُ مَنْ لَمْ يَتَوَضَّأْ مِنْ لَحْمِ الشَّاةِ وَالسَّوِيقِ،

وَأَكَلَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ، فَلَمْ يَتَوَضَّأُوا.

٢٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَيْفَ شَاءَ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[انظر: ٥٤٠٤، ٥٤٠٥]

٢٠٨ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ

قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرٍو بْنِ أُمَيَّةَ، أَنَّ أَبَاهُ عَمْرًا أَخْبَرَهُ، أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَحْتَزُّ مِنْ كَيْفِ شَاةٍ، فُدْعِيَ إِلَى الصَّلَاةِ، فَلَقِيَ الْمَسْكِينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [انظر:

٦٧٥، ٢٩٢٣، ٥٤٠٨، ٥٤٢٢، ٥٤٦٢]

(٥١) بَابُ مَنْ مَضْمَضَ مِنَ السَّوِيقِ وَلَمْ يَتَوَضَّأْ

٢٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

(1) (Ch.51) See glossary.

In the year of the conquest of Khaibar I went with Allāh's Messenger ﷺ till we reached Ṣahbā', a place near Khaibar, where Allāh's Messenger ﷺ offered the *ʿAṣr* prayer and asked for food. Nothing but *As-Sawīq* was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet ﷺ got up for *Maghrib* (prayer), rinsed his mouth with water and we did the same, and he then offered *Ṣalāt* (prayer) without repeating the ablution.

قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ مَوْلَى بَنِي حَارِثَةَ أَنَّ سُوَيْدَ بْنَ الثُّعْمَانَ أَخْبَرَهُ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيْبَرَ حَتَّى إِذَا كَانُوا بِالصُّهْبَاءِ - وَهِيَ أَدْنَى خَيْبَرَ - فَصَلَّى الْعَصْرَ، ثُمَّ دَعَا بِالْأَزْوَادِ فَلَمْ يَأْتِ إِلَّا بِالسَّوِيقِ، فَأَمَرَ بِهِ فَتَرَيَّ فَأَكَلَ رَسُولُ اللَّهِ ﷺ وَأَكَلْنَا، ثُمَّ قَامَ إِلَى الْمَغْرِبِ فَمَضْمَضَ وَمَضْمَضْنَا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [انظر: ٢١٥، ٢٩٨١، ٤١٧٥، ٤١٩٥،

[٥٤٥٥، ٥٤٥٤، ٥٣٩٠، ٥٣٨٤]

210. Narrated Maimūna رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ ate (a piece of) mutton from shoulder region and then offered *Ṣalāt* (prayer) without repeating the ablution.

٢١٠ - وَحَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ ﷺ أَكَلَ عِنْدَهَا كِفْأً ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

(52) CHAPTER. Whether to rinse the mouth after drinking milk.

(٥٢) بَابُ هَلْ يَمْضِضُ مِنَ اللَّبَنِ

211. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ drank milk, rinsed his mouth and said, "It has fat."

٢١١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا فَمَضْمَضَ وَقَالَ: «إِنَّ لَهُ دَسْمًا». تَابَعَهُ يُونُسُ وَصَالِحُ بْنُ كَيْسَانَ عَنِ الزُّهْرِيِّ. [انظر: ٥٦٠٩]

(53) CHAPTER. Ablution after sleep. And whoever considers it unnecessary to repeat

(٥٣) بَابُ الْوُضُوءِ مِنَ النَّوْمِ، وَمَنْ

ablution after dozing once or twice or after nodding once in slumber.

212. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "If anyone of you feels drowsy while offering *Ṣalāt* (prayer) he should go to bed (sleep) till his slumber is over, because in praying while drowsy, one does not know whether one is asking for forgiveness or for a bad thing for oneself."

213. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone of you feels drowsy while offering *Ṣalāt* (prayer), he should sleep till he understands what he is saying (reciting)."

(54) CHAPTER. To perform ablution even on having no *Ḥadaṭh*.

214. Narrated 'Amr bin 'Āmir: Anas رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ used to perform ablution for every *Ṣalāt* (prayer)." I asked Anas, "What you used to do?" Anas replied, "We used to pray with the same ablution until we break it with *Ḥadaṭh*."

215. Narrated Suwaid bin Nu'mān رَضِيَ اللهُ عَنْهُ: In the year of the conquest of *Khaibar* I went with Allāh's Messenger ﷺ till we reached *Ṣahbā* where Allāh's Messenger ﷺ led the *Aṣr* prayer and asked for food.

لَمْ يَرَ مِنَ التَّغَسِّةِ وَالتَّغَسِّينِ أَوْ الْحَقْفَةِ وَضُوءًا

٢١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنْ أَحَدُكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَا يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيُسَبِّحُ نَفْسَهُ».

٢١٣ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَعَسَ فِي الصَّلَاةِ فَلَيْسَ حَتَّى يَعْلَمَ مَا يَقْرَأُ».

(٥٤) بَابُ الْوُضُوءِ مِنْ غَيْرِ حَدَثٍ

٢١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ عَامِرٍ قَالَ: سَمِعْتُ أَنَسًا ح قَالَ: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ عَامِرٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ، قُلْتُ: كَيْفَ كُنْتُمْ تَصْنَعُونَ؟ قَالَ: يُجْزَى أَحَدُنَا الْوُضُوءُ مَا لَمْ يُحْدِثْ.

٢١٥ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي بُشَيْرُ بْنُ

Nothing but *Sawīq* was brought and we ate it and drank (water). The Prophet ﷺ got up for *Maghrib* (prayer), rinsed his mouth with water and then led the prayer without repeating the ablution.

يَسَارٍ قَالَ: أَخْبَرَنِي سُؤَيْدُ بْنُ النُّعْمَانِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيْبَرَ حَتَّى إِذَا كُنَّا بِالصُّهْبَاءِ صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ فَلَمَّا صَلَّى دَعَا بِالْأُطْعِمَةِ فَلَمْ يُؤْتَ إِلَّا بِالسَّوِيقِ فَأَكَلْنَا وَشَرَبْنَا ثُمَّ قَامَ النَّبِيُّ ﷺ إِلَى الْمَغْرِبِ فَمَضْمَضَ ثُمَّ صَلَّى لَنَا الْمَغْرِبَ وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٩]

(55) CHAPTER. One of the major sins is not to protect oneself (one's clothes and body) from one's urine (i.e. from being soiled with it).

(٥٥) بَابٌ مِنَ الْكَبَائِرِ أَنْ لَا يَسْتَتِرَ مِنْ بَوْلِهِ

216. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Once the Prophet ﷺ, while passing through one of the *Heytān* (gardens or graveyards) of Al-Madīna or Makkah heard the voices of two persons who were being tortured in their graves. The Prophet ﷺ said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet ﷺ then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)." The Prophet ﷺ then asked for a green branch (of a date-palm tree), broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried."⁽¹⁾

٢١٦ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَرَّ النَّبِيُّ ﷺ بِحَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ أَوْ مَكَّةَ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا فَقَالَ النَّبِيُّ ﷺ: «يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ»، ثُمَّ قَالَ: «بَلَى، كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَكَانَ الْآخَرُ يَمْشِي بِالتَّوْبِمَةِ»، ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا كِسْرَتَيْنِ، فَوَضَعَ عَلَى كُلِّ قَبْرِ مِنْهُمَا كِسْرَةً، فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا؟ قَالَ ﷺ: «لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ تَبْسُا». [انظر: ٢١٨،

١٣٦١، ١٣٧٨، ٦٠٥٢، ٦٠٥٥]

(56) CHAPTER. What is said regarding washing out urine.

(٥٦) بَابُ مَا جَاءَ فِي غَسْلِ الْبَوْلِ،

(1) (H.216) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons (*Fath Al-Bān*).

And the Prophet ﷺ remarked about the person in the grave that he never saved himself from being soiled with his urine. And the Prophet ﷺ mentioned only the urine of human beings.

وَقَالَ النَّبِيُّ ﷺ لِصَاحِبِ الْقَبْرِ: «كَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ»، وَلَمْ يَذْكُرْ سِوَى بَوْلِ النَّاسِ.

217. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Whenever the Prophet ﷺ went to answer the call of nature, I used to bring water with which he used to wash his private parts.

٢١٧ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي رَوْحُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي مَيْمُونَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا تَبَرَّزَ لِحَاجَتِهِ أَتَيْتُهُ بِمَاءٍ فَيَغْتَسِلُ بِهِ.

[راجع: ١٥٠]

CHAPTER

بَابُ:

218. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet ﷺ then took a green branch (of a date-palm tree), split it into two pieces and fixed one on each grave. They said, "O Allāh's Messenger! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (branches) become dry." (See the footnote of *Hadīth* 216)

٢١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»، ثُمَّ أَخَذَ جَرِيدَةَ رَطْبَةٍ فَشَقَّهَا نِصْفَيْنِ فَعَرَّزَ فِي كُلِّ قَبْرٍ وَاحِدَةً، قَالُوا: يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ؟ قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَنْسَا»، قَالَ ابْنُ الْمُثَنَّى: وَحَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ مُجَاهِدًا مِثْلَهُ.

[راجع: ٢١٦]

(57) CHAPTER. The Prophet ﷺ and the people left the bedouin undisturbed till he

(٥٧) بَابُ تَرْكِ النَّبِيِّ ﷺ وَالنَّاسِ

finished urinating in the mosque.

219. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw a bedouin urinating in the mosque and told the people not to disturb him. When he finished, the Prophet ﷺ asked for some water and poured it over (the urine).

(58) CHAPTER. The pouring of water over the urine in the mosque.

220. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A bedouin stood up and started urinating in the mosque. The people caught him but the Prophet ﷺ ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet ﷺ then said, "You have been sent to make things easy (for the people) and not sent to make things difficult for them."

221. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said as above (Hadith No. 220).

CHAPTER. The spilling of water over the place where there is urine.

Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet ﷺ stopped them till he finished urinating. The Prophet ﷺ ordered

الْأَعْرَابِيَّ حَتَّى فَرَّغَ مِنْ بَوْلِهِ فِي الْمَسْجِدِ

٢١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَامٌ قَالَ: أَخْبَرَنَا إِسْحَاقُ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ رَأَى أَعْرَابِيًّا يَبُولُ فِي الْمَسْجِدِ فَقَالَ: «دَعُوهُ»، حَتَّى إِذَا فَرَّغَ، دَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ. [انظر: ٢٢١، ٦٠٢٥]

(٥٨) بَابُ صَبِّ الْمَاءِ عَلَى الْبَوْلِ فِي الْمَسْجِدِ

٢٢٠ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ أَعْرَابِيٌّ، فَبَالَ فِي الْمَسْجِدِ، فَتَنَاوَلَهُ النَّاسُ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «دَعُوهُ وَهَرِّقُوا عَلَى بَوْلِهِ سَجَلًا مِنْ مَاءٍ، أَوْ دَنُوبًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُ مُيسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ». [انظر: ٦١٢٨]

٢٢١ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

بَابُ يَهْرِيقِ الْمَاءِ عَلَى الْبَوْلِ

وَحَدَّثَنَا خَالِدٌ قَالَ: وَحَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: جَاءَ

them to spill a bucket of water over that place and they did so.

(59) CHAPTER. The urine of children.

222. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the Mother of faithful believers: A child was brought to Allāh's Messenger ﷺ and it urinated on the garment of the Prophet ﷺ. The Prophet ﷺ asked for water and poured it over the soiled place.

223. Narrated Umm Qais bint Miḥṣan رَضِيَ اللهُ عَنْهَا: I brought my young son, who had not started eating (ordinary food) to Allāh's Messenger ﷺ who took him and made him sit on his lap. The child urinated on the garment of the Prophet ﷺ, so he asked for water and sprinkled it over the soiled (area) and did not wash it.

(60) CHAPTER. To pass urine while standing and sitting.

224. Narrated Hudhaifa رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution.

أَعْرَابِيٍّ قَبَالَ فِي طَائِفَةِ الْمَسْجِدِ، فَزَجَرَهُ النَّاسُ، فَنَهَاهُمْ النَّبِيُّ ﷺ فَلَمَّا قَضَى بَوْلَهُ، أَمَرَ النَّبِيُّ ﷺ بِذُنُوبٍ مِنْ مَاءٍ فَهَرِيقَ عَلَيْهِ.

(٥٩) بَابُ بَوْلِ الصَّبْيَانِ

٢٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ: أَتَى رَسُولَ اللَّهِ ﷺ بَصْبِي قَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَأَتَيْتُهُ بِإِيَّاهُ. [انظر: ٥٤٦٨، ٦٠٠٢،

[٦٣٥٥]

٢٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أُمِّ قَيْسِ بِنْتِ مِحْصَنٍ: أَنَّهَا أَتَتْ بَابِنِ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ، إِلَى رَسُولِ اللَّهِ ﷺ فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حِجْرِهِ، قَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَتَضَعَهُ، وَلَمْ يَغْسِلْهُ. [انظر:

[٥٦٩٣]

(٦٠) بَابُ الْبَوْلِ قَائِمًا وَقَاعِدًا

٢٢٤ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حَدِيثِهِ قَالَ: أَتَى النَّبِيُّ ﷺ سُبَاطَةَ قَوْمٍ قَبَالَ قَائِمًا، ثُمَّ دَعَا بِمَاءٍ فَجِئْتُهُ بِمَاءٍ فَتَوَضَّأَ. [انظر: ٢٢٥، ٢٢٦، ٢٤٧١]

(61) CHAPTER. To urinate beside one's companion while screened by a wall.

225. Narrated Ḥudhaifa' رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me (to come). So I approached him and stood near his back till he finished.

(62) CHAPTER. To urinate near the dumps of some people.

226. Narrated Abū Wā'il: Abū Mūsā Al-Ash'arī رَضِيَ اللَّهُ عَنْهُ used to lay great stress on the question of urination and he used to say, "If anyone from Banī Isrā'el happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Ḥudhaifa said to Abū Wā'il, "I wish he (Abū Mūsā) didn't (lay great stress on that matter)." Ḥudhaifa added, "Allāh's Messenger ﷺ went to the dumps of some people and urinated while standing."

(63) CHAPTER. The washing out of blood.

227. Narrated Asmā' رَضِيَ اللَّهُ عَنْهَا: A woman came to the Prophet ﷺ and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can offer *Ṣalāt* (prayer) in it."

228. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Fāṭima bint Abi Ḥubaiṣ came to the Prophet ﷺ and

(٦١) بَابُ الْبَوْلِ عِنْدَ صَاحِبِهِ وَالتَّسْتُرِ بِالْحَائِطِ

٢٢٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ قَالَ: رَأَيْتُنِي أَنَا وَالنَّبِيُّ ﷺ نَتَمَاشَى، فَأَتَى سُبَاطَةَ قَوْمٍ خَلَفَ حَائِطٌ فَقَامَ كَمَا يَقُومُ أَحَدُكُمْ فَبَالَ، فَانْتَبَذْتُ مِنْهُ، فَأَشَارَ إِلَيَّ فَجِئْتُهُ فَقُمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ. [راجع: ٢٢٤]

(٦٢) بَابُ الْبَوْلِ عِنْدَ سُبَاطَةِ قَوْمٍ

٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَرَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: كَانَ أَبُو مُوسَى الْأَشْعَرِيُّ يُشَدِّدُ فِي الْبَوْلِ وَيَقُولُ: إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا أَصَابَ ثَوْبٌ أَحَدَهُمْ قَرَضَهُ، فَقَالَ حُدَيْفَةُ: لَيْتَهُ أَمْسَكَ، أَتَى رَسُولُ اللَّهِ ﷺ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا. [راجع: ٢٢٤]

(٦٣) بَابُ غَسْلِ الدَّمِّ

٢٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ: حَدَّثَنِي فَاطِمَةُ، عَنْ أَسْمَاءَ قَالَتْ: جَاءَتِ امْرَأَةُ النَّبِيِّ ﷺ فَقَالَتْ: أَرَأَيْتَ إِحْدَانَا تَحِيضُ فِي الثَّوْبِ كَيْفَ تَصْنَعُ؟ قَالَ: «تَحْتُهُ ثُمَّ تَقْرُضُهُ بِالْمَاءِ وَتَنْصَحُهُ وَتُصَلِّي فِيهِ». [انظر: ٣٠٧]

٢٢٨ - حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا

said, "O Allāh's Messenger! I get persistent bleeding (from the uterus) and do not become clean. Shall I give up my *Ṣalāt* (prayer)?" Allāh's Messenger ﷺ replied, "No, because it is from a blood vessel and not the menses. So when your real menses begin give up your *Ṣalāt* and when it has finished, wash off the blood (take a bath) and offer your *Ṣalāt*."

Hishām (the subnarrator) said that his father added: (the Prophet ﷺ told her): "Perform ablution for every *Ṣalāt* (prayer) till the time of the next period comes."

(64) CHAPTER. The washing out of semen with water and rubbing it off (when it is dry) and the washing out of what comes out of women (i.e. discharge).

229. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: I used to wash the traces of *Janāba* (semen) from the clothes of the Prophet ﷺ and he used to go for *Ṣalāt* (prayers) while traces of water were still on it (water spots were still visible).

230. Narrated Sulaimān bin Yasār: I asked 'Āishah رَضِيَ اللَّهُ عَنْهَا about the clothes soiled with semen. She replied, "I used to wash it off the clothes of Allāh's Messenger ﷺ and he would go for the *Ṣalāt* (prayer) while water spots were still visible."

أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ ابْنَتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَظْهَرُ، أَفَادَعُ الصَّلَاةَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا، إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِحَيْضٍ، فَإِذَا أَقْبَلْتَ حَيْضَتُكَ فَدَعِي الصَّلَاةَ، وَإِذَا أَذْبَرْتَ فَاغْسِلِي عَنكَ الدَّمَ ثُمَّ صَلِّي»، قَالَ: وَقَالَ أَبِي: «ثُمَّ تَوَضَّئِي لِكُلِّ صَلَاةٍ حَتَّى يَجِيءَ ذَلِكَ الْوَقْتُ».

(٦٤) بَابُ غَسْلِ الْمَنِيِّ وَفَرْجِهِ، وَغَسْلِ مَا يُصِيبُ مِنَ الْمَرْأَةِ

٢٢٩ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ مَيْمُونٍ الْجَزْرِيُّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْسِلُ الْجَنَابَةَ مِنْ ثَوْبِ النَّبِيِّ ﷺ فَيُخْرِجُ إِلَى الصَّلَاةِ وَإِنَّا بَقَعُ الْمَاءِ فِي ثَوْبِهِ.

[انظر: ٢٣٠، ٢٣١، ٢٣٢]

٢٣٠ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ عَائِشَةَ ح. وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَنِيِّ يُصِيبُ الثَّوْبَ؟ فَقَالَتْ: كُنْتُ

أَغْسِلُهُ مِنْ ثَوْبٍ رَسُولِ اللَّهِ ﷺ
فَيَخْرُجُ إِلَى الصَّلَاةِ وَأَثَرُ الْغَسْلِ فِي
ثَوْبِهِ يُقَعُّ الْمَاءُ. [راجع: ٢٢٩]

(٦٥) **بَابُ:** إِذَا غَسَلَ الْجَنَابَةُ أَوْ
غَيْرَهَا فَلَمْ يَذْهَبْ أَثَرُهُ

٢٣١ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ الْمِنْقَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ
الْوَاحِدِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ
قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ فِي
الثَّوْبِ تُصَيِّبُهُ الْجَنَابَةُ قَالَ: قَالَتْ
عَائِشَةُ: كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ
اللَّهِ ﷺ ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ وَأَثَرُ
الْغَسْلِ فِيهِ يُقَعُّ الْمَاءُ. [راجع: ٢٢٩]

٢٣٢ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ
قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَمْرُو
بْنُ مَيْمُونٍ بْنِ مِهْرَانَ، عَنْ سُلَيْمَانَ بْنِ
يَسَارٍ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَغْسِلُ
الْمَنِيِّ مِنْ ثَوْبِ النَّبِيِّ ﷺ، ثُمَّ أَرَاهُ
فِيهِ بُقْعَةً أَوْ بُقْعًا. [راجع: ٢٢٩]

(٦٦) **بَابُ** أَبْوَالِ الْإِبِلِ وَالذَّوَابِّ
وَالْغَنَمِ وَمَرَاضِيهَا،

وَصَلَّى أَبُو مُوسَى فِي دَارِ الْبَرِيدِ
وَالسَّرَقِينَ وَالْبَرِيَّةَ إِلَى جَنْبِهِ، فَقَالَ:
هَاهُنَا وَثُمَّ سَوَاءٌ.

٢٣٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ
أُيُوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ

(65) CHAPTER. If the (traces of) *Janāba* (semen) or other spots are not removed completely on washing.

231. Narrated 'Amr bin Maimūn: I heard Sulaimān bin Yasār talking about the clothes soiled with semen. He said: 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا said, "I used to wash it off the clothes of Allāh's Messenger ﷺ and he would go for the *Ṣalāt* (prayers) while water spots were still visible on them."

232. Narrated 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا: I used to wash the semen off the clothes of the Prophet ﷺ and even then I used to notice one or more spots on them.

(66) CHAPTER. (What is said) about the urine of camels, sheep and other animals and about their folds.

Abū Mūsā offered prayer at *Dār-il-Barīd* (post office) and there was animal dung in it though a vast strip of land was near it. Abū Mūsā said: Both these places are similar (for offering of the prayers).

233. Narrated Abū Qilāba: Anas رَضِيَ اللَّهُ عَنْهُ said, "Some people of 'Ukl or 'Uraina tribe came to Al-Madīna and its climate did not suit them. So the Prophet ﷺ ordered them to go to the herd of (milch) camels and

to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet ﷺ and drove away all the camels. The news reached the Prophet ﷺ early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He ﷺ then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al-Ḥarra and when they asked for water, no water was given to them."

Abū Qilāba added, "Those people committed theft, murder, became disbelievers after embracing Islām (Murtadīn مرتدين) and fought against Allāh and His Messenger ﷺ."

قَالَ: قَدِمَ أَنَسٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةٍ فَاجْتَوَا الْمَدِينَةَ فَأَمَرَهُمُ النَّبِيُّ ﷺ بِإِلْقَائِهَا وَأَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا فَانْظَلَقُوا فَلَمَّا صَحُّوا قَتَلُوا رَاعِي النَّبِيِّ ﷺ وَاسْتَأْفَوْا النَّعَمَ فَجَاءَ الْحَبْرُ فِي أَوَّلِ النَّهَارِ فَبَعَثَ فِي آثَارِهِمْ فَلَمَّا ارْتَفَعَ النَّهَارُ جِيءَ بِهِمْ، فَأَمَرَ بِقَطْعِ أَيْدِيهِمْ وَأَرْجُلِهِمْ، وَسُمِّرَتْ أَعْيُنُهُمْ وَأُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَلَا يُسْقَوْنَ، قَالَ أَبُو قِلَابَةَ: فَهَؤُلَاءِ سَرَقُوا وَقَتَلُوا وَكَفَرُوا بَعْدَ إِيْمَانِهِمْ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ. [انظر: ١٥٠١،

٣٠١٨، ٤١٩٢، ٤١٩٣، ٤٦١٠، ٥٦٨٥،

٥٦٨٦، ٥٧٢٧، ٦٨٠٢، ٦٨٠٣، ٦٨٠٤،

[٦٨٩٩، ٦٨٠٥]

234. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Prior to the construction of the mosque, the Prophet ﷺ offered Ṣalāt (prayers) at sheep-folds.

(67) CHAPTER. *An-Najāsāt*⁽¹⁾ (impure and filthy things) which fall in cooking butter (ghee — which is obtained by evaporating moisture from butter) and water.

Az-Zuhrī said, "There is no harm in using water if its taste, odour or colour is not changed." Ḥammād said, "There is no harm

٢٣٤ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنَا أَبُو التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ فِي مَرَابِضِ الْعَنَمِ. (٦٧) بَابُ مَا يَقَعُ مِنَ النِّجَاسَاتِ فِي السَّمَنِ وَالْمَاءِ،

وَقَالَ الزُّهْرِيُّ: لَا بَأْسَ بِالْمَاءِ مَا لَمْ يُغَيِّرْهُ طَعْمٌ، أَوْ رِيحٌ، أَوْ لَوْنٌ،

(1) (Ch.67) *An-Najāsāt* (impurity or impure things) is either: (a) physical or (b) spiritual.

a) Physical as regards urine, stool and sexual discharges etc.

b) Spiritual as regards not having belief in the Oneness of Allāh and His Messenger Muḥammad ﷺ e.g., *Al-Mushrikūn*. [See (V.9:28) the Qur'an].

* *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ).

if the feathers of dead birds fell in it." About the bones of dead animals like an elephant, Az-Zuhri said, "I met some of the old learned religious men who were using them (bones) as combs and as containers for oiling, etc., and they found no harm in that." Ibn Sirin and Ibrāhīm said, "There is no harm in the trade of ivory."

235. Narrated Maimūna رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it and use the rest."

236. Narrated Maimūna رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ was asked regarding ghee in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it (and use the rest)."

237. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A wound which a Muslim receives in Allāh's Cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from

وَقَالَ حَمَادٌ: لَا بَأْسَ بِرِيشِ الْمَيْتَةِ، وَقَالَ الزُّهْرِيُّ، فِي عِظَامِ الْمَوْتَى نَحْوِ الْفِيلِ وَغَيْرِهِ: أَدْرَكْتُ نَاسًا مِنْ سَلَفِ الْعُلَمَاءِ يَمْتَشِطُونَ بِهَا، وَيَدْهِنُونَ فِيهَا، لَا يَرَوْنَ بِهِ بَأْسًا، وَقَالَ ابْنُ سِيرِينَ وَابْرَاهِيمُ: لَا بَأْسَ بِتِجَارَةِ الْعَاجِ.

٢٣٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ فَارَةٍ سَقَطَتْ فِي سَمْنٍ، فَقَالَ: «الْقُوْهَا وَمَا حَوْلَهَا فَاطْرَحُوْهُ وَكُلُوا سَمْنَكُمْ». [انظر: ٢٣٦، ٥٥٣٨، ٥٥٣٩]

٢٣٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ فَارَةٍ سَقَطَتْ فِي سَمْنٍ؟ فَقَالَ: «خَذُوهَا وَمَا حَوْلَهَا فَاطْرَحُوْهُ»، قَالَ مَعْنٌ: حَدَّثَنَا مَالِكٌ مَا لَا أَحْصِيهِ يَقُولُ: عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ. [راجع: ٢٣٥]

٢٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُتَبِّ، عَنْ أَبِي

the wound and its colour will be that of the blood but will smell like musk (perfume)."

هُرَيْرَةُ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ كَلَمٍ يُكَلِّمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذْ طُعِنَتْ تَفْجَرُ دَمًا، اللَّوْنُ لَوْنُ الدِّمِّ، وَالْعَرْفُ عَرَفُ الْمُسْلِمِ». [انظر: ٢٨٠٣، ٥٥٣٣]

(68) CHAPTER. Urinating in stagnant water.

238. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection)."

(٦٨) بَابُ الْبَوْلِ فِي الْمَاءِ الدَّائِمِ

٢٣٨ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: أَخْبَرَنَا أَبُو الزِّنَادِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرَيْرَةَ الْأَعْرَجِ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ». [انظر: ٨٧٦، ٨٩٦، ٢٩٥٦، ٣٤٨٦، ٦٦٢٤، ٦٨٨٧، ٧٠٣٦، ٧٤٩٥]

239. The same narrator told that the Prophet ﷺ had said, "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it."

٢٣٩ - وَبِإِسْنَادِهِ قَالَ: «لَا يُبَوَّلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ، الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ».

(69) CHAPTER. If a dead body or a polluted thing is put on the back of a person offering Ṣalāt (prayer), his Ṣalāt will not be annulled (rejected by Allāh).

(٦٩) بَابُ: إِذَا أُلْقِيَ عَلَى ظَهْرِ الْمُصَلِّي قَدْرٌ أَوْ حِيفَةٌ لَمْ تَفْسُدْ عَلَيْهِ صَلَاتُهُ،

In prayer Ibn 'Umar used to take off his clothes whenever he saw blood on them and used to continue his prayer. Ibn Al-Musaiyyab and Ash-Sha'bī said, "Whenever a person offers his Ṣalāt (prayers) while wearing clothes stained with blood or Janāba or offers Ṣalāt facing in a direction other than the Qiblah (un-intentionally) or with Tayammum and finds water before the time of that Ṣalāt is over, he has not to repeat his Ṣalāt in any of the above-mentioned cases."

وَكَانَ ابْنُ عُمَرَ إِذَا رَأَى فِي ثَوْبِهِ دَمًا وَهُوَ يُصَلِّي وَصَعَهُ وَمَضَى فِي صَلَاتِهِ. وَقَالَ ابْنُ الْمُسَيَّبِ وَالشَّعْبِيُّ: إِذَا صَلَّى وَفِي ثَوْبِهِ دَمٌ أَوْ جَنَابَةٌ، أَوْ نَجَسٌ الْقِبْلَةِ، أَوْ تَيَمَّمَ وَصَلَّى ثُمَّ أَذْرَكَ الْمَاءَ فِي وَقْتِهِ: لَا يُعِيدُ.

240. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ was offering *Ṣalāt* (prayers) near the Ka'bah. Abū Jahl was sitting with some of his companions. Some of them said to the others, "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Banī so-and-so and put it on the back of Muḥammad, when he prostrates?" The most wretched of them (Uqba bin Abī Mu'aiṭ) got up and brought it. He waited till the Prophet ﷺ prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wished I had some people with me to hold out against them. They started laughing and falling on one another. Allāh's Messenger ﷺ was in prostration and he did not lift his head up till Fāṭima رَضِيَ اللَّهُ عَنْهَا (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He ﷺ raised his head and said thrice, "O Allāh! Destroy the (infidels of) Quraish." So, it was hard for Abū Jahl and his companions when the Prophet ﷺ invoked Allāh against them as they had a conviction that the prayers and invocations were accepted in this city (Makkah). The Prophet ﷺ said, "O Allāh! Destroy Abū Jahl, 'Utba bin Rabī'a, Ṣhaiba bin Rabī'a, Al-Walid bin 'Utba, Umaiyya bin Khālaf, and 'Uqba bin Abī Mu'aiṭ (and he mentioned the seventh whose name I cannot recall). By Allāh in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allāh's Messenger ﷺ in the *Qalib* (one of the wells) of Badr.

٢٤٠ - حَدَّثَنَا عَبْدَانُ قَالَ:

أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ سَاجِدٌ ح. وَحَدَّثَنِي أَحْمَدُ بْنُ عَثْمَانَ قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ: أَنَّ عَبْدَ اللَّهِ ﷺ كَانَ يُصَلِّي عِنْدَ النَّبْتِ، وَأَبُو جَهْلٍ وَأَصْحَابُ لَهُ جُلُوسٌ، إِذْ قَالَ بَعْضُهُمْ لِبَعْضٍ: أَيُّكُمْ يَجِيءُ بِسَلَى جَزُورِ بَنِي فُلَانٍ فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ؟ فَاتَّبَعَتْ أَشَقَى الْقَوْمِ، فَجَاءَ بِهِ فَنَظَرَ حَتَّى إِذَا سَجَدَ النَّبِيُّ ﷺ وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ وَأَنَا أَنْظُرُ، لَا أَغْنَى شَيْئًا، لَوْ كَانَتْ لِي مَنَعَةٌ. قَالَ: فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللَّهِ ﷺ سَاجِدٌ لَا يَرْفَعُ رَأْسَهُ، حَتَّى جَاءَتْهُ فَاطِمَةُ فَفَطَرَحَتْهُ عَنْ ظَهْرِهِ، فَרَفَعَ رَأْسَهُ ثُمَّ قَالَ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ» ثَلَاثَ مَرَّاتٍ. فَسَقَّ عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ، قَالَ: وَكَانُوا يَرَوْنَ أَنَّ الدَّعْوَةَ فِي ذَلِكَ الْبَلَدِ مُسْتَجَابَةٌ، ثُمَّ سَمَى: «اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعُتْبَةَ بْنِ رَبِيعَةَ، وَسَيِّبَةَ بْنِ رَبِيعَةَ،

وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأُمِّيَّةَ بْنِ خَلْفٍ،
وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ»، وَعَدَّ السَّابِعَ
فَلَمْ نَحْفَظْهُ، قَالَ: قَوْلَ الَّذِي نَفْسِي بِيَدِهِ
لَقَدْ رَأَيْتُ الَّذِينَ عَدَّ رَسُولُ اللَّهِ ﷺ
صَرَغَى فِي الْقَلِيبِ قَلِيبٍ بَدْرٍ. [انظر:

[٥٢٠، ٢٩٣٤، ٣١٨٥، ٣٨٥٤، ٣٩٦٠]

(70) CHAPTER. Spitting or blowing out the nose or doing similar action in one's own garment.

Narrated Miswar bin Makhrama and Marwan: Allāh's Messenger ﷺ set out at the time of *Al-Hudaibiya* (treaty), and mentioned the rest of *Hadīth* and when Allāh's Messenger ﷺ spat, the spittle would fall in the hand of one them (the Prophet's Companions) who would rub it on his face and skin.

241. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ once spat in his clothes.

(٧٠) بَابُ الْبَصَاقِ وَالْمُخَاطِ وَنَحْوِهِ
فِي الثَّوْبِ،

وَقَالَ عُرْوَةُ عَنِ الْمُسَوِّرِ وَمَرْوَانَ:
خَرَجَ النَّبِيُّ ﷺ زَمَنَ حُدَيْبِيَّةَ فَذَكَرَ
الْحَدِيثَ: وَمَا تَنَحَّمَ النَّبِيُّ ﷺ نُحَامَةً
إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ فَذَلِكَ
بِهَا وَجْهَهُ وَجِلْدُهُ.

٢٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ
قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ، عَنْ
أَنْسٍ قَالَ: بَرَقَ النَّبِيُّ ﷺ فِي ثَوْبِهِ.
قَالَ أَبُو عَبْدِ اللَّهِ: طَوَّلَهُ ابْنُ أَبِي
مَرْيَمَ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ
قَالَ: حَدَّثَنِي حُمَيْدٌ قَالَ: سَمِعْتُ أَنَسًا
عَنِ النَّبِيِّ ﷺ. [انظر: ٤٠٥، ٤١٢،

[٤١٣، ٤١٧، ٥٣١، ٥٣٢، ٨٢٢، ١٢١٤]

(71) CHAPTER. It is unlawful to perform ablution with *Nabīdh* (water in which dates or grapes etc. are soaked and is not yet fermented) or with any other intoxicant.

Hasan and Abul-Āliya disliked it. 'Aṭā' said: I prefer to do *Tayammum* instead of doing ablution with milk or *Nabīdh*.

(٧١) بَابُ: لَا يَجُوزُ الْوُضُوءُ بِالنَّبِيدِ
وَالْمُسْكِرِ،

وَكَرِهَهُ الْحَسَنُ وَأَبُو الْعَالِيَةِ،
وَقَالَ عَطَاءُ: التَّبَيُّمُ أَحَبُّ إِلَيَّ مِنَ
الْوُضُوءِ بِالنَّبِيدِ وَاللَّبَنِ،

242. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ said, "All drinks that produce intoxication are *Harām* (prohibited) to drink.

٢٤٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ». [انظر: ٥٥٨٥،

[٥٥٨٦

(72) CHAPTER. Washing blood by a woman off her father's face.

Abul-'Āliya said: Rub my leg as it is aching.

(٧٢) بَابُ غَسْلِ الْمَرْأَةِ أَبَاهَا الدَّمَ عَنْ وَجْهِهِ، وَقَالَ أَبُو الْعَالِيَةِ: امْسَحُوا عَلَى رِجْلِي فَإِنَهَا مَرِيضَةٌ.

243. Narrated Abū Hāzim : Sahl bin Sa'd Aṣ-Ṣā'idī رَضِيَ اللَّهُ عَنْهُ was asked by the people, "With what was the wound of the Prophet ﷺ treated?" Sahl replied, "None remains among the people living who knows that better than I. 'Alī used to bring water in his shield and Fāṭima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it (i.e. its ashes)."

٢٤٣ - حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي حَازِمٍ، سَمِعَ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيِّ وَسَأَلَهُ النَّاسُ وَمَا بَيْنِي وَبَيْنَهُ أَحَدٌ: بِأَيِّ شَيْءٍ دَوِيَ جُرْحُ النَّبِيِّ ﷺ فَقَالَ: مَا بَقِيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَ عَلِيٌّ يَجِيءُ بِتُرْسِهِ فِيهِ مَاءٌ، وَفَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ، فَأَخَذَ حَصِيرٌ فَأُخْرِقَ فَحُشِيَ بِهِ جُرْحُهُ. [انظر: ٢٩٠٣، ٢٩١١، ٣٠٣٧،

[٥٧٢٢، ٥٢٤٨، ٤٠٧٥

(73) CHAPTER. *Siwāk* (to clean the teeth with *Siwāk* which is a tooth-brush in the form of a pencil from the roots of the *Arāk* tree).

Ibn 'Abbās said, "Once I passed the night with the Prophet ﷺ and saw him cleaning his teeth (with *Siwāk*)."

(٧٣) بَابُ السَّوَاكِ،

وَقَالَ ابْنُ عَبَّاسٍ: بَثَّ عِنْدَ النَّبِيِّ ﷺ فَاسْتَنَّ.

244. Narrated Abū Burda: My father (Abu Mūsā) said: "I came to the Prophet ﷺ and saw him carrying a *Siwāk* in his hand and cleaning his teeth, saying, "U' U'," as if he was retching while the *Siwāk* was in his mouth."

٢٤٤ - حَدَّثَنَا أَبُو الثُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَيَّانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَوَجَدْتُهُ يَسْتَنَّ بِسِوَاكِ

بِيَدِهِ، يَقُولُ: «أَع، أَع»، وَالسَّوَاكُ فِي فِيهِ كَأَنَّهُ يَتَهَوَّعُ.

245. Narrated Hudhaifa رَضِيَ اللَّهُ عَنْهُ: Whenever the Prophet ﷺ got up at night, he used to clean his mouth with *Siwāk*.

٢٤٥ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسَّوَاكِ.

[انظر: ٨٨٩، ١١٣٦]

(74) CHAPTER. To give *Siwāk* to the oldest person of the group.

(٧٤) بَابُ دَفْعِ السَّوَاكِ إِلَى الْأَكْبَرِ

246. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, "I dreamt that I was cleaning my teeth with a *Siwāk* and two persons came to me. One of them was older than the other and I gave the *Siwāk* to the younger. I was told that I should give it to the older and so I did."

٢٤٦ - وَقَالَ عَفَّانُ: حَدَّثَنَا صَحْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرَانِي أَتَسَوَّكُ بِسَّوَاكِ فَجَاءَنِي رَجُلَانِ: أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَاولْتُ السَّوَاكَ الْأَصْغَرَ مِنْهُمَا، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ مِنْهُمَا»، قَالَ أَبُو عَبْدِ اللَّهِ: اخْتَصَرَهُ نُعَيْمٌ عَنْ ابْنِ الْمُبَارَكِ، عَنْ أُسَامَةَ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ.

(75) CHAPTER. The superiority of a person who sleeps with ablution.

(٧٥) بَابُ فَضْلِ مَنْ بَاتَ عَلَى الْوُضُوءِ

247. Narrated Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said to me, "Whenever you go to bed perform ablution like that for *Ṣalāt* (prayer), lie on your right side and say, *Allāhumma inni aslamtu wajhī ilaika, wa fauwaḍtu, amrī ilaika, wa aljā'tu zahīrī ilaika ragħbatan wa rahbatan ilaika. Lā maljā' wa lā manjā minka illā ilaika. Allāhumma āmantu bikitābikal-ladhī anzalta wa bina-bīyikal-ladhī arsalta*, [O Allāh! I surrender to You and entrust all my affairs to You and depend

٢٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «إِذَا أَتَيْتَ مَضْجِعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، ثُمَّ

upon You for Your Blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allāh! I believe in Your Book (the Qur'ān) which You have revealed and in Your Prophet (Muḥammad ﷺ) whom You have sent]. Then if you die on that very night, you will die with faith (i.e., on the religion of Islām). Let the aforesaid words be your last utterance (before sleep)."

I repeated it before the Prophet ﷺ and when I reached "*Allāhumma āmantu bikitābikal-ladhī anzalta* (O Allāh I believe in Your Book which You have revealed)." I said, "*Wa Rasūlika* (and Your Messenger)." The Prophet ﷺ said, "No, (but say): '*Wa Nabiyikal-ladhī arsalta* (Your Prophet whom You have sent), instead."

قُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ،
وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ
ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا
مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ
أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ
الَّذِي أَرْسَلْتَ، فَإِنْ مِتُّ مِنْ لَيْلَتِكَ،
فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا
تَتَكَلَّمُ بِهِ، قَالَ: فَرَدَدْنَاهَا عَلَى النَّبِيِّ
ﷺ، فَلَمَّا بَلَغْتُ: «اللَّهُمَّ أَمَنْتُ
بِكِتَابِكَ الَّذِي أَنْزَلْتَ»، قُلْتُ:
وَرَسُولِكَ، قَالَ: «لَا، وَنَبِيِّكَ الَّذِي
أَرْسَلْتَ». [انظر: ٦٣١١، ٦٣١٣،

[٧٤٨٨، ٦٣١٥]