

3. The Book Of Menstruation

Chapter 1. Touching A Menstruating Woman Above The *Izâr* (Waist Wrapper)

[679] 1 - (293) It was narrated that 'Aishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on a waist-wrapper (*Izâr*), then he would touch her."

[680] 2 - (...) It was narrated that 'Aishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on a waist-wrapper if her menstrual flow was heavy, then he would touch her. She said: 'Who among you can control his desire as the Messenger of Allâh ﷺ did?'"

٣ - (المعجم ٣) - كتاب الحيض (التحفة ...)

(المعجم ١) - (بَابُ مَبَاشَرَةِ الْحَائِضِ فَوْقَ الْإِزَارِ) (التحفة ٣٥)

[٦٧٩] ١ - (٢٩٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ: الْأَخْرَانِ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا كَانَتْ حَائِضًا، أَمَرَهَا رَسُولُ اللَّهِ ﷺ فَتَأْتَرُ بِإِزَارٍ، ثُمَّ يَبَاشِرُهَا.

[٦٨٠] ٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ - : حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ إِحْدَانَا، إِذَا كَانَتْ حَائِضًا، أَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَأْتَرِ فِي فَوْرِ حَيْضَتِهَا، ثُمَّ يَبَاشِرُهَا، قَالَتْ:

وَأَيْتُكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ.

[681] 3 - (294) It was narrated that Maimûnah said: "The Messenger of Allâh ﷺ used to touch his wives from above the waist-wrapper when they were menstruating.

[٦٨١] ٣ - (٢٩٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُبَاسِرُ نِسَاءَهُ فَوْقَ الْإِزَارِ، وَهُنَّ حِيضٌ.

Chapter 2. Lying Down With A Menstruating Woman Under A Single Cover

(المعجم ٢) - (بَابُ الْاضْطِجَاعِ مَعَ الْحَائِضِ فِي لِحَافٍ وَاحِدٍ) (التحفة ٣٦)

[682] 4 - (295) It was narrated that Kuraib, the freed slave of Ibn 'Abbâs, said: "I heard Maimûnah, the wife of the Prophet ﷺ, say: 'The Messenger of Allâh ﷺ used to lie down with me, when I was menstruating, with a garment between me and him.'"

[٦٨٢] ٤ - (٢٩٥) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ، وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ ابْنُ عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْضِجُ مَعِيَ وَأَنَا حَائِضٌ، وَبَيْنِي وَبَيْنَهُ ثَوْبٌ.

[683] 5 - (296) It was narrated that Umm Salamah said: "While I was lying down with the Messenger of Allâh ﷺ under a wool blanket, I menstruated. I slipped away and put on the dress I wore when menstruating. The Messenger of Allâh ﷺ said to me: 'Has your menses

[٦٨٣] ٥ - (٢٩٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ:

started?" I said: 'Yes.' Then he called me and I lay down with him under the wool blanket."

Zainab bint Salama (a narrator) said: "She and the Messenger of Allâh ﷺ used to perform *Ghusl* together from a single vessel, in the case of *Janâbah*."

بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْخِمِيلَةِ إِذْ حِضْتُ، فَأَنْسَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنْفَسْتِ؟» قُلْتُ: نَعَمْ، فَدَعَانِي فَأَضْطَجَعْتُ مَعَهُ فِي الْخِمِيلَةِ.

فَقَالَتْ: وَكَأَنْتِ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلَانِ، فِي الْإِنَاءِ الْوَاحِدِ، مِنَ الْجَنَابَةِ.

Chapter 3. It Is Permissible For A Menstruating Woman To Wash Her Husband's Head And Comb His Hair; Her Leftovers Are Pure (*Tâhir*); And Regarding Reclining In Her Lap And Reciting Qur'an

(المعجم ٣) - (بَابُ جَوَازِ غَسْلِ

الْحَائِضِ رَأْسَ زَوْجِهَا وَتَرْجِيلِهِ وَطَهَارَةِ سَوْرِهَا، وَالِاتِّكَاءِ فِي حَجَرِهَا وَقِرَاءَةِ الْقُرْآنِ فِيهِ) (التحفة ٣٧)

[684] 6 - (297) It was narrated that 'Aishah said: "When the Prophet ﷺ was in *I'tikâf*, he would lean his head out to me and I would comb it, and he would not enter the house except to relieve himself."

[٦٨٤] ٦ - (٢٩٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا اعْتَكَفَ، يُذْنِي إِلَيَّ رَأْسَهُ فَأَرْجِلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ.

[685] 7 - (...) It was narrated from 'Urwah and 'Amrah bint 'Abdur-Rahmân that 'Aishah, the wife of the Prophet ﷺ, said: "I would enter the house for a need (when I was in *I'tikâf*). and while passing by I would inquire about the health of sick (in the family). And the Messenger of Allâh ﷺ

[٦٨٥] ٧ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنْ كُنْتُ

used to put his head out to me when he was in the *Masjid*, and I would comb it, and he did not enter the house except for a need when he was in *I'tikâf*."

[686] 8 - (...) It was narrated that 'Āishah, the wife of the Prophet ﷺ, said: "The Messenger of Allāh ﷺ used to put his head out to me from the *Masjid* when he was in *I'tikâf*, and I would wash it while I was menstruating."

[687] 9 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to lean his head out towards me when I was in my room, and I would comb his hair while I was menstruating."

[688] - 10 - (...) It was narrated that 'Āishah said: "I used to wash the head of the Messenger of Allāh ﷺ while I was menstruating."

لَا دُخْلَ الْبَيْتِ لِلْحَاجَةِ وَالْمَرِيضِ فِيهِ، فَمَا أَسْأَلُ عَنْهُ إِلَّا وَأَنَا مَارَّةٌ وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْخُلُ عَلَيَّ رَأْسُهُ وَهُوَ فِي الْمَسْجِدِ فَأَرْجُلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ إِذَا كَانَ مُعْتَكِفًا.

وَقَالَ ابْنُ رُمَيْحٍ: إِذَا كَانُوا مُعْتَكِفِينَ.

[٦٨٦] ٨- (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُخْرِجُ إِلَيَّ رَأْسَهُ مِنَ الْمَسْجِدِ، وَهُوَ مُجَاوِرٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

[٦٨٧] ٩- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ هِشَامٍ: أَخْبَرَنَا عُرْوَةُ، عَنْ عَائِشَةَ [أَنَّهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُذْنِي إِلَيَّ رَأْسَهُ وَأَنَا فِي حُجْرَتِي، فَأَرْجُلُ رَأْسَهُ وَأَنَا حَائِضٌ.

[٦٨٨] ١٠- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْسِلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ.

[689] 11 - (298) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ said to me: 'Pass me the palm-fibre mat from the *Masjid*.' I said: 'I am menstruating.' He said: 'Your menstruation is not in your hand.'"

[٦٨٩] ١١ - (٢٩٨) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «نَاوِلْنِي الْخُمْرَةَ مِنَ الْمَسْجِدِ» قَالَتْ: فَقُلْتُ: إِنِّي حَائِضٌ، فَقَالَ: «إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ».

[690] 12 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ told me to pass him the palm-fibre mat from the *Masjid*. I said: 'I am menstruating.' He said: 'Give it to me; the menstruation is not in your hand.'"

[٦٩٠] ١٢ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ حَجَّاجٍ وَابْنِ أَبِي غِيَنَةَ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُنَاوِلَهُ الْخُمْرَةَ مِنَ الْمَسْجِدِ، فَقُلْتُ: إِنِّي حَائِضٌ. فَقَالَ: «فَنَاوِلِينَهَا فَإِنَّ الْحَيْضَةَ لَيْسَتْ فِي يَدِكَ».

[691] 13 - (299) It was narrated that Abū Hurairah said: "While the Messenger of Allāh ﷺ was in the *Masjid*, he said: 'O 'Āishah, pass me the garment.' She said: 'I am menstruating.' He said: 'Your menstruation is not in your hand.' So she passed it to him."

[٦٩١] ١٣ - (٢٩٩) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى عَنْ يَزِيدِ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ. فَقَالَ: «يَا عَائِشَةُ! نَاوِلِينِي الثَّوْبَ» فَقَالَتْ: إِنِّي

حَائِضٌ. فَقَالَ: «إِنَّ حَيْضَتِكَ لَيْسَتْ فِي يَدِكَ» فَنَاقَلَتْهُ.

[692] 14 - (300) It was narrated that 'Āishah said: "I would drink while I was menstruating, then I would pass it to the Prophet ﷺ and he would put his mouth at the place where my mouth had been and drink. And I would nibble meat from the bone while I was menstruating, then I would pass it to the Prophet ﷺ and he would put his mouth where my mouth had been."

Zuhair (one of the narrators) did not mention "and drink."

[٦٩٢] ١٤ - (٣٠٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنْ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ، ثُمَّ أَتَاوَلُهُ النَّبِيُّ ﷺ، فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيٍّ، فَيَشْرَبُ، وَاتَّعَرَّقَ الْعَرَقُ وَأَنَا حَائِضٌ، ثُمَّ أَتَاوَلُهُ النَّبِيُّ ﷺ، فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيٍّ. وَلَمْ يَذْكُرْ زُهَيْرٌ: فَيَشْرَبُ.

[693] 15 - (301) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to recline in my lap when I was menstruating, and recite Qur'ān."

[٦٩٣] ١٥ - (٣٠١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَكِّيُّ عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَكَبَّأُ فِي حِجْرِي وَأَنَا حَائِضٌ، فَيَقْرَأُ الْقُرْآنَ.

[694] 16 - (302) Thābit narrated from Anas, that among the Jews, when a woman menstruated, they would not eat with her or stay with her in their houses. The Companions of the Prophet ﷺ asked the Prophet ﷺ (about that), and Allāh, the Mighty and Sublime, revealed: "They ask you concerning menstruation. Say:

[٦٩٤] ١٦ - (٣٠٢) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ الْيَهُودَ كَانُوا، إِذَا حَاضَتِ الْمَرْأَةُ فِيهِمْ، لَمْ يُؤَاكِلُوهَا وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ، فَسَأَلَ أَصْحَابُ

"That is an *Adha* (a harmful thing), therefore, keep away from women during menses..." until the end of the Verse.^[1] The Messenger of Allāh ﷺ said: "Do everything except intercourse." News of that reached the Jews and they said: "This man does not want to leave any of our affairs, but he differs from us therein." Usaid bin Hudair and 'Abbād bin Bishr came and said: "O Messenger of Allāh, the Jews are saying such and such. Why don't we have intercourse with them (the women)?" The face of the Messenger of Allāh ﷺ changed until we thought that he was angry with them, but when they went out, a gift of milk was sent to the Prophet ﷺ. He sent someone to bring them back and gave them (some of that milk) to drink, and they knew that he was not angry with them.

Chapter 4. *Madhî* (Prostatic Fluid)

[695] 17 - (303) It was narrated that 'Alî said: "I was a man who emitted a great deal of prostatic fluid, but I felt too shy to ask the Prophet ﷺ about that because of the position of his daughter. So I told Al-Miqdâd bin Al-Aswad to ask him, and he (ﷺ) said: 'Let him wash his private part and perform *Wuḍû'*.'"

النَّبِيِّ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَسْتَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ﴾ إِلَى آخِرِ الْآيَةِ [البقرة: ٢٢٢] فَقَالَ رَسُولُ اللَّهِ ﷺ: «اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ» فَبَلَغَ ذَلِكَ الْيَهُودَ فَقَالُوا: مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدَّعِ مِنْ أَمْرِنَا شَيْئًا إِلَّا خَالَفَنَّا فِيهِ، فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَادُ بْنُ بَشِيرٍ فَقَالَا: يَا رَسُولَ اللَّهِ! إِنَّ الْيَهُودَ تَقُولُ: كَذًا وَكَذَا. أَفَلَا نُجَامِعُهُنَّ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَخَرَجَا فَاسْتَقْبَلَهُمَا هَدِيَّةٌ مِنْ لَبَنٍ إِلَى النَّبِيِّ ﷺ. فَأَرْسَلَ فِي آثَارِهِمَا، فَسَقَاهُمَا، فَعَرَفَا أَنْ لَمْ يَجِدْ عَلَيْهِمَا.

(المعجم ٤) - (بَابُ الْمَذْيِ)

(التحفة ٣٨)

[٦٩٥] ١٧ - (٣٠٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ، وَهَشِيمٌ عَنِ الْأَعْمَشِ، عَنْ مُنْذِرِ ابْنِ يَعْلَى - وَيُكْنَى أَبَا يَعْلَى - عَنِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَكُنْتُ أَسْتَحْيِي أَنْ أَسْأَلَ النَّبِيَّ ﷺ،

[1] Al-Baqarah 2:222.

لِمَكَانِ ابْنَتِهِ، فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدَ، فَسَأَلَهُ فَقَالَ: «يَغْسِلُ ذَكَرَهُ، وَيَتَوَضَّأُ».

[696] 18 - (...) It was narrated that 'Alī said: "I felt too shy to ask the Prophet ﷺ about prostatic fluid because of Fâtimah, so I told Al-Miqdâd to ask him, and he (ﷺ) said: 'Wuḍû' should be done for that.'"

[٦٩٦] ١٨ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سُلَيْمَانُ قَالَ: سَمِعْتُ مُنْذِرًا، عَنْ مُحَمَّدِ ابْنِ عَلِيٍّ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: اسْتَحْيَيْتُ أَنْ أَسْأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ، فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ، فَقَالَ: «مِنْهُ الْوُضُوءُ».

[697] 19 - (...) It was narrated that Ibn 'Abbâs said: "Alī bin Abī Ṭālib said: 'I sent al-Miqdâd bin Al-Aswad to the Messenger of Allāh ﷺ, to ask him about the prostatic fluid that comes out of a man, and how he should deal with it. The Messenger of Allāh ﷺ said: 'Perform Wuḍû' and sprinkle (wash) your private part.'"

[٦٩٧] ١٩ - (...) وَحَدَّثَنِي هُرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ ابْنُ بُكَيْرٍ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: أَرْسَلْنَا الْمِقْدَادَ بْنَ الْأَسْوَدِ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ عَنِ الْمَذْيِ يَخْرُجُ مِنَ الْإِنْسَانِ، كَيْفَ يَفْعَلُ بِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ، وَانْضَحْ فَرْجَكَ».

Chapter 5. Washing The Face And Hands When Waking From Sleep

(المعجم ٥) - (بَابُ غَسْلِ الْوَجْهِ وَالْيَدَيْنِ إِذَا اسْتَيْقَظَ مِنَ النَّوْمِ)
(التحفة ٣٩)

[698] 20 - (304) It was narrated

[٦٩٨] ٢٠ - (٣٠٤) حَدَّثَنَا أَبُو بَكْرِ

from Ibn 'Abbâs that the Prophet ﷺ got up at night, relieved himself, washed his face and hands, then went back to sleep.

Chapter 6. It Is Permissible For One Who Is *Junub* To Sleep, But It Is Recommended For Him To Perform *Wuḍû'* And Wash His Private Parts If He Wants To Eat, Drink, Sleep Or Have Intercourse

[699] 21 - (305) It was narrated from 'Āishah that if the Messenger of Allāh ﷺ wanted to sleep while he was *Junub*, he would perform *Wuḍû'* as for prayer before going to sleep.

[700] 22 - (...) It was narrated that 'Āishah said: "When the Messenger of Allāh ﷺ was *Junub* and wanted to eat or sleep, he would perform *Wuḍû'* [as for prayer]."

ابْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيْلِ فَقَضَى حَاجَتَهُ، وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ.

(المعجم ٦) - (بَابُ جَوَازِ نَوْمِ الْجَنْبِ وَاسْتِحْبَابِ الْوُضُوءِ لَهُ وَغَسْلِ الْفَرْجِ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ أَوْ يَنَامَ أَوْ يَجَامَعَ) (التحفة ٤٠)

[٦٩٩] ٢١ - (٣٠٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ، وَهُوَ جُنُبٌ، تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، قَبْلَ أَنْ يَنَامَ.

[٧٠٠] ٢٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُثَيْمٍ، وَوَكَيْعٌ، وَعُثْمَرُ بْنُ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ جُنُبًا، فَأَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ، تَوَضَّأَ وَضُوءَهُ [لِلصَّلَاةِ].

[701] (...) It was narrated by Shu'bah with this chain (a similar *Hadith* as no. 700).

[٧٠١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا جَمِيعًا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ.

قَالَ ابْنُ الْمُثَنَّى فِي حَدِيثِهِ: حَدَّثَنَا الْحَكَمُ سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ.

[702] 23 - (306) It was narrated from Ibn 'Umar, that 'Umar said: "O Messenger of Allâh, can one of us go to sleep while he is *Junub*?" He said: "Yes, if he performs *Wuḍû*'."

[٧٠٢] ٢٣ - (٣٠٦) وَحَدَّثَنِي مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَرُهَيْزُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُمَا - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ! أَيْرُقَدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ».

[703] 24 - (...) It was narrated from Ibn 'Umar, that 'Umar consulted the Prophet ﷺ and said: "Can one of us go to sleep while he is *Junub*?" He said: "Yes. Let him perform *Wuḍû*' and then go to sleep, until he does *Ghusl* whenever he wishes."

[٧٠٣] ٢٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ: أَنَّ عُمَرَ اسْتَفْتَى النَّبِيَّ ﷺ فَقَالَ: هَلْ يَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، لِيَتَوَضَّأَ ثُمَّ لِيَنِمَ، حَتَّى يَغْتَسِلَ إِذَا شَاءَ».

[704] 25 - (...) It was narrated that Ibn 'Umar said: "Umar bin Al-Khaṭṭāb told the Messenger of Allāh ﷺ that he became *Junub* at night, and the Messenger of Allāh ﷺ said to him: 'Perform *Wudū'*, and wash your private part, then sleep."

[٧٠٤] ٢٥- (...) وَحَدَّثَنِي يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ تَصَيَّهَ جَنَابَةً مِنَ اللَّيْلِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ، وَاغْسِلْ ذَكَرَكَ، ثُمَّ نَمْ».

[705] 26 - (307) It was narrated that 'Abdullāh bin Abî Qais said: "I asked 'Āishah about the *Witr* of the Messenger of Allāh ﷺ" - and he mentioned the *Hadīth*. I said: "What did he do in the case of *Janābah*? Did he perform *Ghusl* before he slept, or sleep before he performed *Ghusl*?" She said: "He would do both. Sometimes he performed *Ghusl* and then slept, and sometimes he would perform *Wudū'* and sleep." I said: "Praise be to Allāh Who has made the matter flexible."

[٧٠٥] ٢٦-(٣٠٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وَثْرِ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ الْحَدِيثَ. قُلْتُ: كَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ؟ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَمْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ، رُبَّمَا اغْتَسَلَ فَنَامَ، وَرُبَّمَا تَوَضَّأَ فَنَامَ. قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

[706] (...) A similar report (as no. 705) was narrated from Mu'āwiyah bin Ṣāliḥ with this chain.

[٧٠٦] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، جَمِيعًا عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[707] 27 - (308) It was narrated that Abū Sa'eed Al-Khudrī said: The Messenger of Allāh ﷺ said:

[٧٠٧] ٢٧-(٣٠٨) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ؛

“When one of you has intercourse with his wife then wants to repeat it, let him perform *Wuḍū’*.”

(One of the narrators) Abû Bakr added in his report: “Between the two (acts) there should be *Wuḍū’*.” And he said: “If he wishes that it should be repeated.”

وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنِي عُمَرُو النَّاقِدُ، وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، كُلُّهُمَا عَنْ عَاصِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلْيَتَوَضَّأْ».

زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ: بَيْنَهُمَا وَضُوءًا. وَقَالَ: ثُمَّ أَرَادَ أَنْ يُعَاوِدَ.

[708] 28 - (309) It was narrated from Anas that the Prophet ﷺ used to go around to his wives with a single *Ghusl*.

[٧٠٨] ٢٨ - (٣٠٩) وَحَدَّثَنَا الْحَسَنُ ابْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا مُسْكِينٌ يَعْنِي ابْنَ بُكَيْرٍ الْحَذَّاءَ، عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ بِغُسْلٍ وَاحِدٍ.

Chapter 7. Women Are Obligated To Perform *Ghusl* If They Emit Fluid

(المعجم ٧) - (بَابُ وَجوب الغسل

على المرأة بخروج المنى منها)

(التحفة ٤١)

[709] 29 - (310) Anas bin Mâlik said: “While ‘Āishah was present, Umm Sulaim, who was the grandmother of Ishâq, came to the Messenger of Allâh ﷺ and said to him: ‘O Messenger of Allâh, a woman may see what a man sees in his dream, and she may see in herself what a man

[٧٠٩] ٢٩ - (٣١٠) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنْفِيُّ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ قَالَ: قَالَ إِسْحَقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ ابْنُ مَالِكٍ قَالَ: جَاءَتْ أُمُّ سُلَيْمٍ وَهِيَ جَدَّةُ إِسْحَقَ، إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ

sees in himself.^[1] 'Āishah said: 'O Umm Sulaim, you have disclosed women's secrets, *Taribat Yamīnuk* (may your right hand be rubbed with dust; this is a mild form of rebuke). He (ﷺ) said to 'Āishah: 'Rather, your right hand should be rubbed with dust. Yes, let her perform *Ghusl*, O Umm Sulaim, if she sees that.'"

[710] 30 - (311) It was narrated from Qatādah that Anas bin Mālik told them that Umm Sulaim narrated, that she asked the Prophet of Allāh ﷺ about a woman who sees in her dreams what a man sees. The Messenger of Allāh ﷺ said: "If a woman sees that, let her perform *Ghusl*." Umm Salamah said: "I felt shy because of that, and I said: 'Does that really happen?'" The Prophet of Allāh ﷺ said: "How else does resemblance (of the child to either parent) happen? The water of the man is thick and white, and the water of the woman is thin and yellow. Whichever of them prevails, or comes first, the resemblance will be (to that parent)."

[711] 31 - (312) It was narrated

لَهُ، وَعَائِشَةُ عِنْدَهُ: يَا رَسُولَ اللَّهِ! الْمَرْأَةُ تَرَى مَا يَرَى الرَّجُلُ فِي الْمَنَامِ، فَتَرَى مِنْ نَفْسِهَا مَا يَرَى الرَّجُلُ مِنْ نَفْسِهِ، فَقَالَتْ عَائِشَةُ: يَا أُمِّ سُلَيْمٍ! فَصَحَّتِ النِّسَاءُ، تَرَبَّتْ يَمِينُكَ - قَوْلُهَا: تَرَبَّتْ يَمِينُكَ خَيْرٌ - فَقَالَ لِعَائِشَةَ: «بَلْ أَنْتِ، فَتَرَبَّتْ يَمِينُكَ، نَعَمْ، فَلْتَعْتَسِلْ، يَا أُمِّ سُلَيْمٍ! إِذَا رَأَتْ ذَلِكَ».

[٧١٠] ٣٠- (٣١١) حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ، أَنَّ أُمَّ سُلَيْمٍ حَدَّثَتْ، أَنَّهَا سَأَلَتْ نَبِيَّ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَتْ ذَلِكَ الْمَرْأَةُ فَلْتَعْتَسِلْ» فَقَالَتْ أُمُّ سَلَمَةَ: وَاسْتَحْيَيْتُ مِنْ ذَلِكَ، قَالَتْ: وَهَلْ يَكُونُ هَذَا؟ فَقَالَ نَبِيُّ اللَّهِ ﷺ: «نَعَمْ، فَمِنْ أَيْنَ يَكُونُ الشَّبَهُ؟ إِنَّ مَاءَ الرَّجُلِ غَلِيظٌ أَبْيَضٌ، وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرٌ، فَمِنْ أَيِّهِمَا عَلَا، أَوْ سَبَقَ، يَكُونُ مِنْهُ الشَّبَهُ».

[٧١١] ٣١- (٣١٢) حَدَّثَنَا دَاوُدُ بْنُ

[1] Meaning, wetness or emission of fluid.

that Anas bin Mâlik said: "A woman asked the Messenger of Allâh ﷺ about a woman who sees in her dreams what a man sees in his dream. He said: 'If she emits (fluid) as a man does, than let her perform *Ghusl*.'"

[712] 32 - (313) It was narrated that Umm Salamah said: "Umm Sulaim came to the Prophet ﷺ and said: 'O Messenger of Allâh, Allâh is not too shy to tell the truth. Does a woman have to perform *Ghusl* if she has a wet dream?' The Messenger of Allâh ﷺ said: 'Yes, if she sees water (discharge of fluid).' Umm Salamah said: 'O Messenger of Allâh, can a woman have a wet dream?' He said: 'May your hands be rubbed with dust, how else would her child resemble her?'"

[713] (...) A similar *Hadîth* (as no. 712) was narrated from Hishâm bin 'Urwah with this chain, and he added: "She said: I said: 'You have disclosed women's secret.'"

رُشِيدٌ: حَدَّثَنَا صَالِحُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَأَلَتِ امْرَأَةٌ رَسُولَ اللَّهِ ﷺ: عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ فِي مَنَامِهِ؟ فَقَالَ: «إِذَا كَانَ مِنْهَا مَا يَكُونُ مِنَ الرَّجُلِ، فَلْتَغْتَسِلْ».

[٧١٢] ٣٢ - (٣١٣) [و] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: جَاءَتْ أُمُّ سَلِيمٍ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلِ إِذَا احْتَلَمَتْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، إِذَا رَأَتْ الْمَاءَ» فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ! وَتَحْتَلِمُ الْمَرْأَةُ؟ فَقَالَ: «تَرَبَّتْ يَدَاكِ، فِيمَ يُشَبِّهَهَا وَلَدُهَا».

[٧١٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ، مِثْلَ مَعْنَاهُ. وَزَادَ: قَالَتْ قُلْتُ: فَضَحَّتِ النِّسَاءَ.

[714] (314) ‘Urwah bin Az-Zubair narrated that ‘Āishah, the wife of the Prophet ﷺ, told him that Umm Sulaim - Umm Banī Abī Ṭalhah - entered upon the Messenger of Allāh ﷺ... a *Hadīth* similar to that of Hishām (no. 712), except that in it he said: “‘Āishah said: ‘I said to her: ‘Fie on you! Do women see that?’”

[715] 33 - (...) It was narrated from ‘Āishah that a woman said to the Messenger of Allāh ﷺ: “Should a woman perform *Ghusl* if she has a wet dream and sees water?” He said: “Yes.” ‘Āishah said to her: “May your hands be rubbed with dust.” The Messenger of Allāh ﷺ said: “Let her be. Can the resemblance (of the child to either parent) come except through that? If her water prevails over that of the man, then the child will resemble his maternal uncles, and if the man’s water prevails over hers, then he will resemble his paternal uncles.”

[٧١٤] (٣١٤) وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ أُمَّ سُلَيْمٍ - أُمَّ بَنِي أَبِي طَلْحَةَ - دَخَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ، بِمَعْنَى حَدِيثِ هِشَامٍ، غَيْرَ أَنَّ فِيهِ قَالَ، قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا: أَفْ لَكَ أ تَرَى الْمَرْأَةَ ذَلِكَ؟.

[٧١٥] ٣٣- (...) حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ سَهْلٌ: حَدَّثَنَا. وَقَالَ الْآخَرَانِ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ مُضْعَبِ بْنِ شَيْبَةَ، عَنْ مُسَافِعِ بْنِ عَبْدِ اللَّهِ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ امْرَأَةً قَالَتْ لِرَسُولِ اللَّهِ ﷺ: هَلْ تَغْتَسِلُ الْمَرْأَةُ إِذَا احْتَلَمَتْ وَأَبْصَرَتْ الْمَاءَ؟ فَقَالَ: «نَعَمْ» فَقَالَتْ لَهَا عَائِشَةُ: تَرَبَّتْ بِدَاكِ، وَأَلَّتْ. قَالَتْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعِيهَا، وَهَلْ يَكُونُ الشَّبَهُ إِلَّا مِنْ قَبْلِ ذَلِكَ، إِذَا عَلَا مَاؤُهَا مَاءَ الرَّجُلِ أَشَبَهُ الْوَلَدُ أَخَوَاهُ، وَإِذَا عَلَا مَاءُ الرَّجُلِ مَاءَهَا أَشَبَهُ أَعْمَامَهُ».

Chapter 8. Description Of The (Fluid) Of The Man And Woman; The Child Is Created From The Water Of Both Of Them

[716] 34 - (315) Thawbân the freed slave of the Messenger of Allâh ﷺ said: "I was standing beside the Messenger of Allâh ﷺ when one of the Jewish rabbis came and said: 'Peace be upon you, O Muḥammad.' I gave him a shove that almost made him fall over. He said: 'Why did you push me?' I said: 'Why don't you say, "O Messenger of Allâh"?' The Jew said: 'We only call him by the name that his family gave him.' The Messenger of Allâh ﷺ said: 'My name is Muḥammad, (a name) that my family gave to me.' The Jew said: 'I have come to ask you something.' The Messenger of Allâh ﷺ said: 'Will it benefit you anything if I tell you?' He said: 'I will listen.' The Messenger of Allâh ﷺ scratched the ground with a stick that he had with him, and said: 'Ask.' The Jew said: 'Where will the people be on the Day when the earth is changed to another earth, and the heavens (likewise)?' The Messenger of Allâh ﷺ said: 'They will be in darkness near the Bridge.' He said: 'Who will be the first people to cross (the Bridge)?' He said: 'The poor *Muḥâjirin*

(المعجم ٨) - (بَابُ بَيَانِ صِفَةِ مَنِ
الرجل والمرأة وأن الولد مخلوق من
مائيهما) (التحفة ٤٢)

[٧١٦] ٣٤- (٣١٥) حَدَّثَنِي الْحَسَنُ
بْنُ عَلِيٍّ الْخَلَوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ -
وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ -: حَدَّثَنَا مُعَاوِيَةُ
يَعْنِي ابْنَ سَلَامٍ، عَنْ زَيْدٍ يَعْنِي أَخَاهُ، أَنَّهُ
سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي أَبُو أَسْمَاءَ
الرَّحْبِيُّ: أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ
حَدَّثَهُ قَالَ: كُنْتُ قَائِمًا عِنْدَ رَسُولِ
اللَّهِ ﷺ، فَجَاءَ جَبْرٌ مِنْ أَحْبَارِ الْيَهُودِ
فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدًا! فَدَفَعْتُهُ
دَفْعَةً كَادَ يُضْرَعُ مِنْهَا. فَقَالَ: لِمَ تَدْفَعُنِي؟
فَقُلْتُ: أَلَا تَقُولُ يَا رَسُولَ اللَّهِ؟ فَقَالَ
الْيَهُودِيُّ: إِنَّمَا نَدْعُوهُ بِاسْمِهِ الَّذِي سَمَّاهُ
بِهِ أَهْلُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي» فَقَالَ
الْيَهُودِيُّ: حِثُّتُ أَسْأَلُكَ، فَقَالَ لَهُ رَسُولُ
اللَّهِ ﷺ: «أَيْتَقَمُكَ شَيْءٌ إِنْ حَدَّثْتُكَ؟»
قَالَ: أَسْمَعُ بِأُذُنِي، فَكَتَبَ رَسُولُ اللَّهِ ﷺ
بِعُودٍ مَعَهُ، فَقَالَ: «سَلْ» فَقَالَ الْيَهُودِيُّ:
أَيَّنْ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ
الْأَرْضِ وَالسَّمَاوَاتِ؟ فَقَالَ رَسُولُ
اللَّهِ ﷺ: «هُمْ فِي الظُّلْمَةِ دُونَ الْجِسْرِ

(emigrants).” The Jew said: ‘What will be presented to them when they enter Paradise?’ He said: “The caudate (extra) lobe of the fish liver.” He said: ‘What food will be given to them after that?’ He said: ‘The bull of Paradise, which used to graze along its edges, will be slaughtered for them.’ He said: ‘What will their drink be?’ He said: ‘From a spring there that is called *Salsabil*.’ He said: ‘You have spoken the truth. I came to ask you about something that no one on earth knows except a Prophet, or one or two men.’ He (ﷺ) said: ‘Will it benefit you anything if I tell you?’ He said: ‘I will listen. I have come to ask you about the child.’ He (ﷺ) said: ‘The water of the man is white and the water of the woman is yellow. If they meet and the *Manî* of the man prevails over the *Manî* of the woman, it will be a male, by Allâh’s leave. If the *Manî* (seminal fluid) of the woman prevails over the *Manî* (seminal fluid) of the man, it will be a female, by Allâh’s leave.’ The Jew said: ‘You have spoken the truth; you are indeed a Prophet.’ Then he left and went away. The Messenger of Allâh ﷺ said: ‘This man asked me what he asked me, and I had no knowledge of any of that until Allâh granted it to me.’”

[717] (...) Mu‘âwiyah bin Salâm

قَالَ: فَمَنْ أَوَّلُ النَّاسِ إِجَارَةً؟ قَالَ: «فُقَرَاءُ الْمُهَاجِرِينَ» قَالَ الْيَهُودِيُّ: فَمَا تُحَفَّتُهُمْ حِينَ يَدْخُلُونَ الْجَنَّةَ؟ قَالَ: «زِيَادَةُ كَبِدِ الثَّوْنِ» قَالَ: فَمَا غَدَاؤُهُمْ عَلَى إِبْرَاهِيمَ؟ قَالَ: «يُنْحَرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا» قَالَ: فَمَا شَرَابُهُمْ عَلَيْهِ؟ قَالَ: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلًا» قَالَ: صَدَقْتَ، قَالَ: وَجِئْتُ أَسْأَلُكَ عَنْ شَيْءٍ لَا يَعْلَمُهُ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ، إِلَّا نَبِيٌّ أَوْ رَجُلٌ أَوْ رَجُلَانِ. قَالَ: «يَنْفَعُكَ إِنْ حَدَّثْتُكَ؟» قَالَ: أَسْمَعُ بِأَذْنِي. قَالَ جِئْتُ أَسْأَلُكَ عَنِ الْوَلَدِ؟ قَالَ: «مَاءُ الرَّجُلِ أَبْيَضُ وَمَاءُ الْمَرْأَةِ أَصْفَرُ، فَإِذَا اجْتَمَعَا، فَعَلَا مَنِيَّ الرَّجُلِ مَنِيَّ الْمَرْأَةِ، أَذْكَرَا بِإِذْنِ اللَّهِ، وَإِذَا عَلَا مَنِيَّ الْمَرْأَةِ مَنِيَّ الرَّجُلِ، آتْنَا بِإِذْنِ اللَّهِ» قَالَ الْيَهُودِيُّ: لَقَدْ صَدَقْتَ، وَإِنَّكَ لَنَبِيٌّ، ثُمَّ انْصَرَفَ فَذَهَبَ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ سَأَلَنِي هَذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ. حَتَّى أَتَانِي اللَّهُ بِهِ».

[٧١٧] (...) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ

narrated a similar report (as no. 716) with this chain, except that he (Thawbân) said: "I was sitting beside the Messenger of Allâh ﷺ."

عَبْدُ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: كُنْتُ قَاعِدًا عِنْدَ رَسُولِ اللَّهِ ﷺ. وَقَالَ: زَائِدَةُ كَبِدِ الثَّوْنِ. وَقَالَ: أَذْكَرَ وَأَنْثَ. وَلَمْ يَقُلْ أَذْكَرًا وَأَنْثًا.

Chapter 9. Description Of Ghusl In The Case Of Janâbah (Sexual Impurity)

(المعجم ٩) - (بَابُ صِفَةِ غَسْلِ

الْجَنَابَةِ (التحفة ٤٣)

[718] 35 - (316) It was narrated that 'Āishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* in the case of *Janâbah*, he would start by washing his hands, then he would pour water with his right hand into his left and wash his private part. Then he would perform *Wudû'* as for prayer. Then he would take water (and pour it over his head) and make it reach the roots of his hair, using his fingers. When he saw that it was thoroughly wet, he would pour three handfuls of water over his head. Then he would pour water over the rest of his body, then he would wash his feet."

[٧١٨] ٣٥ - (٣١٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ غَزْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، يَبْدَأُ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يُمْرِغُ يَمِينَهُ عَلَى شِمَالِهِ، فَيَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يَأْخُذُ الْمَاءَ، فَيَذْخُلُ أَصَابِعَهُ فِي أَصُولِ الشَّعْرِ، حَتَّى إِذَا رَأَى أَنْ قَدْ اسْتَبْرَأَ، حَفَنَ عَلَى رَأْسِهِ ثَلَاثَ حَفَنَاتٍ، ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ.

[719] (...) It was also narrated from Hishâm (a similar *Hadîth* as no. 718) with this chain, but he did not mention washing the feet.

[٧١٩] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ

نُمَيْرٍ، كُلُّهُمْ عَنْ هِشَامٍ فِي هَذَا الْإِسْنَادِ،
وَلَيْسَ فِي حَدِيثِهِمْ غَسْلُ الرَّجُلَيْنِ.

[720] 36 - (...) It was narrated by Waki' from 'Āishah that the Prophet ﷺ performed *Ghusl* from *Janābah*. He started by washing his hands three times... and he mentioned a *Hadīth* similar to that of Abū Mu'āwiyah (no. 718), but he did not mention washing the feet.

[721] (...) It was narrated from 'Āishah that when the Messenger of Allāh ﷺ performed *Ghusl* from *Janābah*, he would start by washing his hands before he put his hand in the vessel, then he would perform *Wudū'* as for prayer.

[722] 37 - (317) It was narrated that Ibn 'Abbās said: "My maternal aunt Maimūnah told me: 'I brought the Messenger of Allāh ﷺ water to perform *Ghusl* from *Janābah*. He washed his hands two or three times, then he put his hand in the vessel and poured some water over his private part and washed it with his left hand. Then he struck his left hand on the ground and rubbed it vigorously. Then he performed *Wudū'* as for prayer,

[٧٢٠] ٣٦- (...) وَحَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ
مِنَ الْجَنَابَةِ، فَبَدَأَ فَعَسَلَ كَفَّيْهِ ثَلَاثًا، ثُمَّ ذَكَرَ
نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، وَلَمْ يَذْكُرْ غَسْلَ
الرَّجُلَيْنِ.

[٧٢١] (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ:
حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ
هِشَامٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ
عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا
اغْتَسَلَ مِنَ الْجَنَابَةِ، بَدَأَ فَعَسَلَ يَدَيْهِ قَبْلَ
أَنْ يَدْخُلَ يَدَهُ فِي الْإِنَاءِ، ثُمَّ تَوَضَّأَ مِثْلَ
وُضُوئِهِ لِلصَّلَاةِ.

[٧٢٢] ٣٧- (٣١٧) وَحَدَّثَنِي عَلِيُّ
ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَيْسَى بْنُ
يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ
أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ
قَالَ: حَدَّثَنِي خَالَتِي مَيْمُونَةُ قَالَتْ:
أَذْنَيْتُ لِرَسُولِ اللَّهِ ﷺ غُسْلَهُ مِنَ الْجَنَابَةِ،
فَعَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ
فِي الْإِنَاءِ، ثُمَّ أَفْرَغَ بِهِ عَلَى فَرْجِهِ،
وَعَسَلَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِشِمَالِهِ

then he poured three handfuls of water over his head, then he washed the rest of his body. Then he moved away from the spot where he had been standing, and washed his feet. Then I brought him the towel but he refused it.”

الْأَرْضَ، فَلَدَكَهَا ذَلِكَ شَدِيدًا، ثُمَّ تَوَضَّأَ
وُضُوءَهُ لِلصَّلَاةِ ثُمَّ أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثَ
حَفَنَاتٍ مِلءَ كَفِّهِ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ،
ثُمَّ تَنَحَّى عَنْ مَقَامِهِ ذَلِكَ فَغَسَلَ رِجْلَيْهِ ثُمَّ
أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهُ.

[723] (...) It was narrated from Al-A'mash with this chain (a *Hadith* similar to no. 722) but it does not mention pouring three handfuls of water over the head. In the *Hadith* of Wakî' it describes *Wudû'* in full, mentioning rinsing out the mouth and nose. In the *Hadith* of Abû Mu'awiyah there is no mention of the towel.

[٧٢٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الصَّبَّاحِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو
كَرَيْبٍ، وَالْأَشْجُ، وَإِسْحَاقُ، كُلُّهُمْ عَنْ
وَكَيْعٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو
كَرَيْبٍ قَالَا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا
عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَلَيْسَ فِي
حَدِيثِهِمَا إِفْرَاقُ ثَلَاثِ حَفَنَاتٍ عَلَى
الرَّأْسِ، وَفِي حَدِيثِ وَكَيْعٍ وَصَفُ
الْوُضُوءِ كُلِّهِ، يَذْكُرُ الْمَضْمَضَةَ
وَالْأَسْتِشْقَ فِيهِ، وَلَيْسَ فِي حَدِيثِ أَبِي
مُعَاوِيَةَ ذِكْرُ الْمِنْدِيلِ.

[724] 38 - (...) It was narrated from Ibn 'Abbâs, from Maimûnah, that the Prophet ﷺ was brought a towel, but he did not touch it, and he started to do like this with the water - meaning shake it off.

[٧٢٤] ٣٨- (...) وَحَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ
عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ،
عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ: أَنَّ
النَّبِيَّ ﷺ أَتَى بِمِنْدِيلٍ، فَلَمْ يَمْسَهُ،
وَجَعَلَ يَقُولُ بِالْمَاءِ هَكَذَا. بَعْغِي بِنُقْضِهِ.

[725] 39 - (318) It was narrated that 'Aishah said: "When the Messenger of Allâh ﷺ

[٧٢٥] ٣٩- (٣١٨) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى الْعَتَرِيُّ: حَدَّثَنِي أَبُو عَاصِمٍ

performed *Ghusl* from *Janâbah*, he would call for something like a vessel used for milking, and take water in his palm. He started with the right side of his head, then the left. Then he took water in both palms and poured it all over his head.”

Chapter 10. The Amount Of Water With Which It Is Recommended To Perform *Ghusl* In The Case Of *Janâbah* ; A Man And Woman Washing From A Single Vessel ; One Of Them Washing With The Left-Over Water Of The Other

[726] 40 - (319) It was narrated from ‘Aishah that the Messenger of Allâh ﷺ used to perform *Ghusl* from *Janâbah* from a vessel like a *Faraq*.

[727] 41 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ performed *Ghusl* in a vessel like a *Faraq*,^[1] and he and I used to perform *Ghusl* using a single vessel.”

According to the *Hadith* of Sufyân: “With a single vessel.”

Qutaibah said: “Sufyân said:

عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، دَعَا بِشَيْءٍ نَحْوِ الْحِلَابِ، فَأَخَذَ بِكَفَيْهِ، بَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ، ثُمَّ أَخَذَ بِكَفَيْهِ، فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

(المعجم ١٠) - (بَابُ الْقَدْرِ الْمُسْتَحَبِّ مِنَ الْمَاءِ فِي غَسْلِ الْجَنَابَةِ، وَغَسْلِ الرَّجُلِ وَالْمَرْأَةِ فِي إِنَاءٍ وَاحِدٍ فِي حَالَةٍ وَاحِدَةٍ، وَغَسْلِ أَحَدِهِمَا بِفَضْلِ الْآخَرِ) (التحفة ٤٤)

[٧٢٦] ٤٠ - (٣١٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ هُوَ الْفَرَقُ، مِنَ الْجَنَابَةِ.

[٧٢٧] ٤١ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَيْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ

[1] The definition follows in the text.

‘The *Faraq* is three *Şâ*’ (a measure that equals four *Mudd*; about 3kg.”

عَائِشَةُ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ فِي الْفَدَحِ، وَهُوَ الْفَرْقُ، وَكُنْتُ أُغْتَسِلُ أَنَا وَهُوَ فِي الْإِنَاءِ الْوَاحِدِ.

وَفِي حَدِيثٍ سُفْيَانُ: مِنْ إِنَاءٍ وَاحِدٍ.
قَالَ قُتَيْبَةُ: قَالَ سُفْيَانُ: وَالْفَرْقُ ثَلَاثَةُ أَصْع.

[728] 42 - (320) It was narrated that Abû Salamah bin ‘Abdur-Rahmân said: “I entered upon ‘*Āishah* along with her brother through breastfeeding, and he asked her about how the Prophet ﷺ performed *Ghusl* in the case of *Janâbah*. She called for a vessel the size of a *Şâ*’, and performed *Ghusl* with a screen between us and her.^[1] She poured water over her head three times. He said: “The wives of the Prophet ﷺ used to cut their hair so that it came down to their earlobes.”

[٧٢٨] ٤٢ - (٣٢٠) وَحَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ. حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ خَفْصٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ، أَنَا وَأَخُوهَا مِنَ الرِّضَاعَةِ، فَسَأَلَهَا عَنْ غُسْلِ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ؟ فَدَعَتْ بِإِنَاءٍ قَدَرِ الصَّاعِ، فَأَغْتَسَلَتْ، وَبَيْنَمَا وَبَيْنَهَا سِتْرٌ، فَأَفْرَغَتْ عَلَى رَأْسِهَا ثَلَاثًا، قَالَ: وَكَانَ أَزْوَاجُ النَّبِيِّ ﷺ يَأْخُذْنَ مِنْ رُؤُوسِهِنَّ حَتَّى تَكُونَ كَالْوُفْرَةِ.

[729] 43 - (321) It was narrated that Abû Salamah bin ‘Abdur-Rahmân said: “*Āishah* said: ‘When the Messenger of Allâh ﷺ performed *Ghusl*, he would start

[٧٢٩] ٤٣ - (٣٢١) وَحَدَّثَنَا هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ

[1] In An-Nawawî's commentary on Muslim, Al-Qâdî 'Iyâd is quoted as saying: “This *Hadîth* appears to mean that they saw only her head and the upper part of her body as she demonstrated *Ghusl*, which is only permissible for *Maḥram* to see. One of them, ‘Abdullâh bin Yazîd, was her brother through breastfeeding, and the other one, Abû Salamah, was her sister's son through breastfeeding. He was breastfed by Umm Kulthûm, the daughter of Abû Bakr, both of them were *Maḥram* to her. She set up the screen so that the lower part of her body could not be seen.”

with his right hand, pouring water onto it and washing it. Then he would pour water onto the harm (impurity) that was on him with his right hand, and wash it off with his left hand. When he had finished that, he would pour water over his head.'

'Āishah said: The Messenger of Allāh ﷺ and I used to perform *Ghusl* from a single vessel, when we were *Junub*."

[730] 44 - (...) It was narrated from Ḥafṣah bint 'Abdur-Raḥmān bin Abī Bakr - who was married to Al-Mundhir bin Az-Zubair - that 'Āishah told her that she and the Prophet ﷺ used to perform *Ghusl* from a single vessel that held three *Mudd* or something close to that (of water).

[731] 45 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ and I used to perform *Ghusl* of *Janābah* from a single vessel, dipping our hand into it alternately."

[732] 46 - (...) It was narrated from Mu'adhah, from 'Āishah,

أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ بَدَأَ بِيَمِينِهِ، فَصَبَّ عَلَيْهَا مِنَ الْمَاءِ فَعَسَلَهَا، ثُمَّ صَبَّ الْمَاءِ، عَلَى الْأَذَى الَّذِي بِهِ، بِيَمِينِهِ، وَغَسَلَ عَنْهُ بِشِمَالِهِ، حَتَّى إِذَا فَرَغَ مِنْ ذَلِكَ صَبَّ عَلَى رَأْسِهِ. قَالَتْ عَائِشَةُ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَنَحْنُ جُنُبَانِ.

[٧٣٠] ٤٤ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ، عَنْ عِرَافٍ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ - وَكَانَتْ تَحْتَ الْمُنْذِرِ بْنِ الزُّبَيْرِ - أَنَّ عَائِشَةَ أَخْبَرَتْهَا أَنَّهَا كَانَتْ تَغْتَسِلُ هِيَ وَالنَّبِيُّ ﷺ فِي إِنَاءٍ وَاحِدٍ، يَسَعُ ثَلَاثَةَ أُمْدَادٍ، أَوْ قَرِيبًا مِنْ ذَلِكَ.

[٧٣١] ٤٥ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ ابْنُ سَلَمَةَ بْنُ قَعْنَبٍ قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، تَخْتَلِفُ أَيْدِينَا فِيهِ، مِنَ الْجَنَابَةِ.

[٧٣٢] ٤٦ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ عَاصِمٍ

she said: "The Messenger of Allâh ﷺ and I used to perform *Ghusl* from a single vessel, which was between myself and him. He would go ahead of me, and I would say: 'Leave me some, leave me some.'" She said: "And they were both *Junub*."

[733] 47 - (322) It was narrated that Ibn 'Abbâs said: "Maimûnah told me that she used to perform *Ghusl*, she and the Prophet ﷺ, from a single vessel."

[734] 48 - (323) Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ used to perform *Ghusl* with the left-over water of Maimûnah.

[735] 49 - (324) Umm Salamah narrated that she and the Messenger of Allâh ﷺ used to perform *Ghusl* from a single vessel, in the case of *Janâbah*.

الْأُحُولَ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ - بَيْنِي وَبَيْنَهُ - وَاحِدٍ. فَيُبَادِرُنِي حَتَّى أَقُولَ: دَعْ لِي، دَعْ لِي. قَالَتْ: وَهُمَا جُنُبَانِ.

[٧٣٣] ٤٧ - (٣٢٢) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ أَبِي الشَّعْثَاءِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرْتَنِي مَيْمُونَةُ، أَنَّهَا كَانَتْ تَغْتَسِلُ، هِيَ وَالنَّبِيُّ ﷺ، فِي إِنَاءٍ وَاحِدٍ.

[٧٣٤] ٤٨ - (٣٢٣) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالَ إِسْحَقُ: أَخْبَرَنَا. وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: أَكْبَرُ عِلْمِي، وَالَّذِي يَخْطُرُ عَلَى بَالِي؛ أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَنِي، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ بِفَضْلِ مَيْمُونَةَ.

[٧٣٥] ٤٩ - (٣٢٤) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ

زَيْنَبُ بِنْتُ أُمِّ سَلَمَةَ حَدَّثَتْهُ، أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: كَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلَانِ فِي الْإِنَاءِ الْوَاحِدِ مِنَ الْجَنَابَةِ.

[736] 50 - (325) Anas said: "The Messenger of Allāh ﷺ used to perform *Ghusl* with five *Makkûk*^[1], and he performed *Wuḍû'* with one *Makkûk*."

[٧٣٦] ٥٠ - (٣٢٥) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَغْنِي ابْنُ مَهْدِيٍّ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ جَبْرِ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ بِخَمْسِ مَكَايِكَ، وَيَتَوَضَّأُ بِمَكْوُكٍ وَقَالَ ابْنُ الْمُثَنَّى: بِخَمْسِ مَكَايِيٍّ، وَقَالَ ابْنُ مُعَاذٍ: عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، وَلَمْ يَذْكُرْ ابْنَ جَبْرِ.

[737] 51 - (...) Anas said: "The Prophet ﷺ used to perform *Wuḍû'* with a *Mudd* and he used to perform *Ghusl* with a *Ṣâ'*, up to five *Mudd*."

[٧٣٧] ٥١ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنِ ابْنِ جَبْرِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ، إِلَى خَمْسَةِ أَمْدَادٍ.

[738] 52 - (326) It was narrated that Safinah said: "The Messenger of Allāh ﷺ used to perform *Ghusl* with a *Ṣâ'* of water in the case of *Janâbah*, and he used to perform *Wuḍû'* with a *Mudd* of water."

[٧٣٨] ٥٢ - (٣٢٦) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَعَمْرُو بْنُ عَلِيٍّ، كِلَاهُمَا عَنْ بِشْرِ بْنِ الْمُفَضَّلِ، قَالَ أَبُو كَامِلٍ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا أَبُو رَيْحَانَةَ،

[1] According to Imâm An-Nawawî, a *Makkûk* is the same as a *Mudd*.

عَنْ سَفِينَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُهُ الصَّاعُ مِنَ الْمَاءِ، مِنَ الْجَنَائِزِ، وَيُوضُّوهُ الْمُدَّ.

[739] 53 - (...) It was narrated that Safinah - (one of the narrators) said: Abû Bakr- the Companion of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ used to perform *Ghusl* with a *Şâ'* and purify himself with a *Mudd*." In the narration of (one of the narrators) Ibn Hujr: "Or he said: 'And a *Mudd* to purify him.'" And he said:^[1] "And he was old, so I do not consider his narration trustworthy."

Chapter 11. It Is Recommended To Pour Water Over The Head, And Elsewhere, Three Times

[740] 54 - (327) It was narrated that Jubair bin Muţ'im said: "They (people) argued about *Ghusl* in the presence of the Messenger of Allâh ﷺ. One of them said: 'As for me, I wash my head in such and such a manner.' The Messenger of Allâh ﷺ said: 'As for me, I pour three handfuls of water over my head.'"

[٧٣٩] ٥٣- (...) وَحَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُليَّةَ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي رَيْحَانَةَ، عَنْ سَفِينَةَ - قَالَ أَبُو بَكْرٍ: - صَاحِبِ رَسُولِ اللَّهِ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ بِالصَّاعِ وَيَتَطَهَّرُ بِالْمُدِّ، وَفِي حَدِيثِ ابْنِ حُجْرٍ، أَوْ قَالَ: وَيَطَهَّرُهُ الْمُدَّ. وَقَالَ: وَقَدْ كَانَ كَبِيرَ وَمَا كُنْتُ أَثِقُ بِحَدِيثِهِ.

(المعجم ١١) - (بَابُ اسْتِحْبَابِ إِفَاضَةِ الْمَاءِ عَلَى الرَّأْسِ وَغَيْرِهِ ثَلَاثًا)
(التحفة ٤٥)

[٧٤٠] ٥٤- (٣٢٧) [و] حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ. قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَقَ، عَنْ سُلَيْمَانَ بْنِ صُرَيْدٍ، عَنْ جُبَيْرِ ابْنِ مُطْعِمٍ. قَالَ: تَمَارَوْا فِي الْغُسْلِ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ بَعْضُ الْقَوْمِ: أَمَّا

^[1] That is, Abû Raihanah, one of the narrator, said this about Safinah.

أَنَا، فَإِنِّي أَعْسِلُ رَأْسِي كَذَا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنَا فَإِنِّي أُفِيضُ عَلَى رَأْسِي ثَلَاثَ أَكْفٍ».

[741] 55 - (...) It was narrated from Jubair bin Muṭ'im that mention of *Ghusl* for *Janâbah* was made in the presence of the Prophet ﷺ and he said: "As for me, I pour water over my head three times."

[٧٤١] ٥٥- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ ذَكَرَ عِنْدَهُ الْغُسْلُ مِنَ الْجَنَابَةِ. فَقَالَ: «أَمَّا أَنَا، فَأُفْرِغُ عَلَى رَأْسِي ثَلَاثًا».

[742] 56 - (328) It was narrated from Jâbir bin 'Abdullâh that a delegation from *Thaqîf* asked the Prophet ﷺ: "Our land is cold, how should we perform *Ghusl*?" He said: "As for me, I pour water over my head three times."

[٧٤٢] ٥٦- (٣٢٨) [و] حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى، وَإِسْمَاعِيلُ بْنُ سَالِمٍ قَالَا: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بَشِيرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ وَفَدَ ثَقِيفٍ سَأَلُوا النَّبِيَّ ﷺ فَقَالُوا: إِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ، فَكَيْفَ بِالْغُسْلِ؟ فَقَالَ: «أَمَّا أَنَا، فَأُفْرِغُ عَلَى رَأْسِي ثَلَاثًا».

قَالَ ابْنُ سَالِمٍ فِي رِوَايَتِهِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ، وَقَالَ: إِنَّ وَفَدَ ثَقِيفٍ قَالُوا: يَا رَسُولَ اللَّهِ!

[743] 57 - (329) It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allâh ﷺ performed *Ghusl* for *Janâbah*, he would pour three handfuls of water over his head." Al-Hasan bin Muḥammad said to him: "My hair is thick." Jâbir said: "O my

[٧٤٣] ٥٧- (٣٢٩) وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيُّ: حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اغْتَسَلَ مِنْ جَنَابَةٍ، صَبَّ

nephew! The hair of the Messenger of Allāh ﷺ were thicker than your hair and better.”

Chapter 12. Ruling On The Braids Of A Woman Who Is Doing *Ghusl*

[744] 58 - (330) It was narrated that Umm Salamah said: “I said: ‘O Messenger of Allāh, I am a woman with tightly braided hair; should I undo it for *Ghusl* from *Janâbah*?’ He said: ‘No; it is sufficient for you to pour three handfuls of water over your head, then pour water over you, and you will become pure.’”

[745] (...) It was narrated from Ayyûb bin Mûsâ with this chain. In the narration of ‘Abdur-Razzâq it says: “Should I undo them for (*Ghusl* following) menses and *Janâbah*?” He said: “No.” Then he mentioned something similar to the *Hadîth*

عَلَى رَأْسِهِ ثَلَاثَ حَفَنَاتٍ مِنْ مَاءٍ، فَقَالَ لَهُ الْحَسَنُ بْنُ مُحَمَّدٍ: إِنَّ شَعْرِي كَثِيرٌ، قَالَ جَابِرٌ: فَقُلْتُ لَهُ: يَا ابْنَ أَخِي كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ أَكْثَرَ مِنْ شَعْرِكَ وَأَطْيَبَ.

(المعجم ١٢) - (بَابُ حَكْمِ ضَفَائِرِ الْمَغْتَسِلَةِ) (التحفة ٤٦)

[٧٤٤] ٥٨ - (٣٣٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمَرُو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي امْرَأَةٌ أَشَدُّ ضَفَرَ رَأْسِي، أَفَأَنْقِضُهُ لِعُغْلِلِ الْجَنَابَةِ؟ قَالَ: «لَا، إِنَّمَا يَكْفِيكَ أَنْ تَخْشِيَ عَلَى رَأْسِكَ ثَلَاثَ حَفَنَاتٍ، ثُمَّ تُفِيضِينَ عَلَيْكَ الْمَاءَ فَتَطْهُرِينَ».

[٧٤٥] (...) وَحَدَّثَنَا عَمَرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. قَالَا: أَخْبَرَنَا الثَّوْرِيُّ عَنْ أَيُّوبَ بْنِ مُوسَى فِي هَذَا الْإِسْنَادِ، وَفِي حَدِيثِ

of Ibn 'Uyainah (no. 744).

[746] (...) It was narrated from Rawh bin Al-Qâsim: "Ayyûb bin Mûsâ narrated to us with this chain (a similar *Hadîth* as no. 744) and said: 'Should I undo it and wash it in the case of *Janâbah*?'” And he did not mention menses.

[747] 59 - (331) It was narrated that 'Ubaid bin 'Umair said: "Āishah heard that 'Abdullâh bin 'Amr was telling the women to undo their braids when they performed *Ghusl*. She said: 'How strange it is, that Ibn 'Amr should tell the women to undo their braids when they perform *Ghusl*! Why doesn't he tell them to shave their heads? The Messenger of Allâh ﷺ and I used to perform *Ghusl* from a single vessel, and I did not do more than pour water over my head three times (without undoing my braids)."

عَبْدُ الرَّزَّاقِ: فَأَنْقَضَهُ لِلْحَيْضَةِ وَالْجَنَابَةِ؟ فَقَالَ: «لَا». ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ ابْنِ عُيَيْنَةَ.

[٧٤٦] (...) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا زَكَرِيَاءُ بْنُ عَدِيٍّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، عَنْ رَوْحِ بْنِ الْقَاسِمِ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى بِهَذَا الْإِسْنَادِ. وَقَالَ: أَفَأَحُلُّهُ فَأَغْسِلُهُ مِنَ الْجَنَابَةِ؟ وَلَمْ يَذْكُرِ: الْحَيْضَةَ.

[٧٤٧] ٥٩ - (٣٣١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ ابْنُ حُجْرٍ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ. قَالَ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُثَيْمٍ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: بَلَغَ عَائِشَةُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَأْمُرُ النِّسَاءَ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُءُوسَهُنَّ، فَقَالَتْ: يَا عَجَبًا لِابْنِ عَمْرٍو هَذَا! يَأْمُرُ النِّسَاءَ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُءُوسَهُنَّ، أَفَلَا يَأْمُرُهُنَّ أَنْ يَحْلُقْنَ رُءُوسَهُنَّ! لَقَدْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَمَا أَزِيدُ عَلَى أَنْ أَفْرِغَ عَلَى رَأْسِي ثَلَاثَ إِفْرَاقَاتٍ.

Chapter 13. It Is Recommended For The Woman Who Is Performing *Ghusl* Following Menses To Apply A Piece Of Cloth Scented With Musk To The Site Of The Bleeding

[748] 60 - (332) It was narrated that 'Āishah said: "A woman asked the Prophet ﷺ how she should perform *Ghusl* following her menses. He told her how to perform *Ghusl*, then said that she should take a piece of cloth scented with musk and purify herself with it. She said: 'How do I purify myself with it?' He said: 'Purify yourself with it, *Subhān-Allāh* (Glorious is Allāh)!' and he covered his face" - (One of the narrators) Sufyān bin 'Uyainah showed us how he covered his face with his hands - 'Āishah said: "I pulled her towards me, because I understood what the Prophet ﷺ meant, and I said: 'Follow the traces of blood with it.'"

[749] (...) It was narrated from 'Āishah that a woman asked the Prophet ﷺ: "How should I perform *Ghusl* when my menses ends?" He said: "Take a piece of cloth scented with musk and purify yourself with it." Then he

(المعجم ١٣) - (بَابُ اسْتِحْبَابِ استعمال المغتسلة من الحيض فرصة من مسك في موضع الدم) (التحفة ٤٧)

[٧٤٨] ٦٠ - (٣٣٢) حَدَّثَنَا عُمَرُو بْنُ مُحَمَّدٍ النَّاقِدُ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ عُمَرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ [قَالَتْ]: سَأَلَتِ امْرَأَةً النَّبِيِّ ﷺ: كَيْفَ تَغْتَسِلُ مِنْ حَيْضَتِهَا؟ قَالَ: فَذَكَرْتُ أَنَّهُ عَلَّمَهَا كَيْفَ تَغْتَسِلُ، ثُمَّ تَأْخُذُ فُرْصَةً مِنْ مِسْكِ فَتَطَهَّرُ بِهَا، قَالَتْ: كَيْفَ أَنْتَظَرُ بِهَا؟ قَالَ: «تَطَهَّرِي بِهَا، وَسُبْحَانَ اللَّهِ» وَاسْتَرَّ - وَأَشَارَ لَنَا سُفْيَانُ بْنُ عُيَيْنَةَ بِيَدِهِ عَلَى وَجْهِهِ - قَالَ قَالَتْ عَائِشَةُ: وَاجْتَذَبْتُهَا إِلَيَّ، وَعَرَفْتُ مَا أَرَادَ النَّبِيُّ ﷺ. فَقُلْتُ تَتَّبِعِي بِهَا أَثَرَ الدَّمِ. وَقَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: فَقُلْتُ: تَتَّبِعِي بِهَا أَثَارَ الدَّمِ.

[٧٤٩] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ: كَيْفَ أَعْتَسِلُ عِنْدَ الطُّهْرِ؟ فَقَالَ: «خُذِي فُرْصَةً

mentioned something similar to the *Hadîth* of Sufyân (no. 750).

[750] 61 - (...) It was narrated from Şafîyyah and she narrates from 'Āishah that Asmâ' asked the Prophet ﷺ about *Ghusl* following menses. He said: "Let one of you take her water and *Sidr* (lote tree) leaves and clean herself well, then let her pour water over her head and rub it vigorously, so that it will reach the roots of her hair. Then let her pour the water over herself, then take a piece of cloth scented with musk and purify herself." Asmâ' said: "How should she purify herself?" He said: "*Subhân-Allâh* (Glorious is Allâh)! Purify yourself with it." 'Āishah said - as if she whispered it to her - "Follow the traces of blood." And she asked him about *Ghusl* in the case of *Janâbah*. He said: "Let her take water and clean herself well - or clean herself thoroughly - then let her pour water over her head and rub it so that it reaches the roots of the hair, then let her pour water over herself." 'Āishah said: "How good the woman of the *Anşâr* were! They did not let shyness prevent them from understanding their religion properly."

[751] (...) *Shu'bah* narrated something similar (as no. 750) with this chain and said: "He ﷺ

مَسَكَةً فَتَوَضَّئِي بِهَا» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ.

[٧٥٠] ٦١ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ قَالَ: سَمِعْتُ صَفِيَّةَ تَحَدَّثُ عَنْ عَائِشَةَ أَنَّ أَسْمَاءَ سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِ الْمَحِيضِ؟ فَقَالَ: «تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَتَهَا فَتَطْهَرُ، فَتُحْسِنُ الطَّهُّورَ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَذْلُكُهُ ذَلِكَ سَدِيدًا، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ، ثُمَّ تَأْخُذُ فِرْصَةً مَسَكَةً فَتَطْهَرُ بِهَا» فَقَالَتْ أَسْمَاءُ: وَكَيْفَ أَتَطْهَرُ بِهَا؟ فَقَالَ: «سُبْحَانَ اللَّهِ تَطْهَرِينَ بِهَا» فَقَالَتْ عَائِشَةُ - كَأَنَّهَا تُخْفِي ذَلِكَ تَتَبَعِينَ أَثَرَ الدَّمِ، وَسَأَلْتُهُ عَنْ غُسْلِ الْجَنَابَةِ؟ فَقَالَ: «تَأْخُذُ مَاءً فَتَطْهَرُ، فَتُحْسِنُ الطَّهُّورَ، أَوْ تُبْلِغُ الطَّهُّورَ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَذْلُكُهُ، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تُبَيِّضُ عَلَيْهَا الْمَاءَ» فَقَالَتْ عَائِشَةُ: نَعَمْ النِّسَاءُ نِسَاءُ الْأَنْصَارِ! لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهُنَّ فِي الدِّينِ.

[٧٥١] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ فِي هَذَا

said: ‘*Subhân-Allâh* (Glorious is Allâh)! Purify yourself with it’ and he covered his face.”

[752] (...) It was narrated that ‘*Āishah* said: “*Asmâ*’ bint *Shakl* entered upon the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, how should one of us perform *Ghusl* when her menstruation ends?’” And he quoted the *Hadīth* (no. 750), but he did not mention *Ghusl* from *Janâbah*.

Chapter 14. The *Ghusl* And The Prayer For A Woman Who Is Suffering Prolonged Vaginal Bleeding (*Istihâdah*)

[753] 62 - (333) It was narrated that ‘*Āishah* said: “*Fâtimah* bint *Abi Ḥubaiṣh* came to the Prophet ﷺ and said: ‘O Messenger of Allâh, I am a woman who suffers from *Istihâdah* (prolonged vaginal bleeding) and I do not become pure. Should I give up *Aṣ-Ṣalât*?’ He said: ‘No, rather that is from a vein and is not menstruation. When the time of your menstruation arrives, stop praying, and when it is ends, wash the blood from yourself and offer *Aṣ-Ṣalât*.’”

[754] (...) A *Hadīth* and chain

الإِسْنَادِ، نَحْوَهُ. وَقَالَ: قَالَ «سُبْحَانَ اللَّهِ تَطَهَّرِي بِهَا» وَاسْتَتَرَ.

[٧٥٢] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ أَبِي الْأَخْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ أَسْمَاءَ بِنْتُ شَكْلٍ عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ! كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا طَهَّرْتَ مِنَ الْحَيْضِ؟ وَسَاقَ الْحَدِيثَ، وَلَمْ يَذْكُرْ فِيهِ غُسْلَ الْجَنَابَةِ.

(المعجم ١٤) - (بَابُ الْمُسْتَحَاضَةِ)

وغلسلها وصلاتها) (التحفة ٤٨)

[٧٥٣] ٦٢ - (٣٣٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادْعُ الصَّلَاةَ؟ فَقَالَ: «لَا، إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتْ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، فَإِذَا أَذْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

[٧٥٤] (...) وَحَدَّثَنَا يَحْيَى بْنُ

similar to that of Waki' (no. 753) was narrated from Hishâm bin 'Urwah. According to the narration of Qutaibah from Jarîr: "Fâtimah bint Abî Ĥubaish bin 'Abdul-Muttalib bin Asad, who was one of our womenfolk..."

He (Muslim) said: In the narration of (one of the narrators) Hammâd bin Zaid is an additional statement, which we did not mention.^[1]

[755] 63 - (334) It was narrated from Ibn Shihâb, from 'Urwah, from 'Āishah that she said: "Umm Ĥabîbah bint Jahsh asked the Messenger of Allâh ﷺ: 'I suffer from *Istihâdhah*.' He said: 'That is only a vein, so perform *Ghusl* and pray.' She used to perform *Ghusl* at the time of every prayer."

Al-Laith bin Sa'd said: "Ibn Shihâb did not mention that the Messenger of Allâh ﷺ told Umm Ĥabîbah bint Jahsh to perform *Ghusl* at the time of every prayer, but that it is something that she chose to do." Ibn Rumh said in his report: "The daughter of Jahsh," and he did not mention: "Umm Ĥabîbah."

يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا خَلْفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِمِثْلِ حَدِيثِ وَكِيعٍ وَإِسْنَادِهِ. وَفِي حَدِيثِ قُتَيْبَةَ عَنْ جَرِيرٍ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشِ ابْنِ عَبْدِ الْمُطَّلِبِ بْنِ أَسَدٍ، وَهِيَ امْرَأَةٌ مِنَّا. قَالَ: وَفِي حَدِيثِ حَمَّادِ بْنِ زَيْدٍ زِيَادَةُ حَرْفٍ، تَرَكْنَا ذِكْرَهُ.

[٧٥٥] ٦٣ - (٣٣٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: اسْتَفْتَيْتُ أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللَّهِ ﷺ. فَقَالَتْ: إِنِّي أُسْتَحَاضُ، فَقَالَ: «إِنَّمَا ذَلِكَ عِرْقٌ فَاعْتَسِلِي، ثُمَّ صَلِّي» فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

قَالَ اللَّيْثُ بْنُ سَعِيدٍ: لَمْ يَذْكُرِ ابْنُ شِهَابٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ، وَلَكِنَّهُ شَيْءٌ فَعَلْتُهُ هِيَ. وَقَالَ ابْنُ رُمَحٍ فِي رِوَايَتِهِ: ابْنَةُ جَحْشٍ، وَلَمْ يَذْكُرْ أُمَّ حَبِيبَةَ.

[1] The wording in question in Ĥammad bin Zaid's narration was recorded by An-Nasâ'î (323).

[756] 64 - (...) It was narrated from 'Aishah, the wife of the Prophet ﷺ, that Umm Ḥabībah bint Jaḥsh - the sister-in-law of the Messenger of Allāh ﷺ, who was married to 'Abdur-Raḥmān bin 'Awf - suffered from *Istihādḥah* for seven years. She consulted the Messenger of Allāh ﷺ concerning that and the Messenger of Allāh ﷺ said: "That is not menstruation, rather it is a vein, so perform *Ghusl* and pray."

'Aishah said: "She used to perform *Ghusl* in a wash-tub in the apartment of her sister Zainab bint Jaḥsh until the blood turned the water red."

Ibn Shihāb said: "I told Abū Bakr bin 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām about that, and he said: 'May Allāh have mercy on Hind; if she had heard this verdict; she too was suffering from this ailment, and she used to weep a lot for not be able to offer *Ṣalat*.'"

[757] (...) It was narrated that 'Aishah said: "Umm Ḥabībah bint Jaḥsh came to the Messenger of Allāh ﷺ, and she had suffered from *Istihādḥah* for seven years..." (narrating) a *Ḥadīth* similar to that of 'Amr bin Al-Ḥārith (no. 756), up to the

[٧٥٦] ٦٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ - حَتَتْهُ رَسُولُ اللَّهِ ﷺ وَتَحَتَّ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، اسْتَحْيَضَتْ سَبْعَ سِنِينَ، فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ، وَلَكِنَّ هَذَا عِرْقٌ، فَاعْتَسِلِي وَصَلِّي».

قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ فِي مِرْكَنِ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ حَتَّى تَعْلُوَ خُمْرَةُ الدَّمِ الْمَاءَ.

قَالَ ابْنُ شِهَابٍ: فَحَدَّثْتُ بِذَلِكَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ ابْنَ هِشَامٍ، فَقَالَ: يَرْحَمُ اللَّهُ هِنْدًا، لَوْ سَمِعْتُ بِهَذِهِ الْفَتْيَا، وَاللَّهِ! إِنْ كَانَتْ لَتَبْكِي، لِأَنَّهَا كَانَتْ لَا تُصَلِّي.

[٧٥٧] (...) وَحَدَّثَنِي أَبُو عَمْرٍاءُ مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ إِلَى

words: "The blood turned the water red," but he did not mention what comes after that.

[758] (...) It was narrated from 'Āishah that the daughter of Jahsh suffered from *Istihādḥah* for seven years... a similar *Hadīth* (as no. 756).

[759] 65 - (...) It was narrated that 'Āishah said: "Umm Ḥabībah asked the Messenger of Allāh ﷺ about bleeding. 'Āishah said: 'I saw a tub full of blood, and the Messenger of Allāh ﷺ said to her: "Wait as long as you reckon your period used to last, then perform *Ghusl* and pray."

[760] 66 - (...) It was narrated from 'Irāk, from 'Urwah, that 'Āishah, the wife of the Prophet ﷺ said: "Umm Ḥabībah bint Jahsh, who was married to 'Abdur-Raḥmān bin 'Awf, complained to the Messenger of Allāh ﷺ about her bleeding. He

رَسُولُ اللَّهِ ﷺ، وَكَانَتْ اسْتَحْيَضَتْ سَبْعَ سِنِينَ، بِمِثْلِ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ إِلَى قَوْلِهِ: تَغْلُو حُمْرَةَ الدَّمِ الْمَاءَ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[٧٥٨] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّ ابْنَةَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ بِنَحْوِ حَدِيثِهِمْ.

[٧٥٩] ٦٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ عِرَاكِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: إِنْ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الدَّمِ فَقَالَتْ عَائِشَةُ: رَأَيْتُ مِرْكَنَهَا مَلَأَنَ دَمًا، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «امْكُئِي قَدْرَ مَا كَانَتْ تَحْسِكُ حَيْضَتِكَ، ثُمَّ اغْتَسِلِي وَصَلِّي».

[٧٦٠] ٦٦- (...) حَدَّثَنِي مُوسَى بْنُ قُرَيْشٍ التَّمِيمِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرٍّ: حَدَّثَنِي أَبِي: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ

said to her: 'Wait as long as you reckon your period used to last, then perform *Ghusl*.' She used to perform *Ghusl* at the time of every prayer."

Chapter 15. A Menstruating Woman Is Obligated To Make Up Missed Fasts But Not Prayers

[761] 67 - (335) It was narrated from Mu'adhah that a woman asked 'Aishah: "Should one of us make up the prayers that she misses during her menses?" 'Aishah said: "Are you a *Harûriyyah*? One of us would menstruate during the time of the Messenger of Allâh ﷺ, then she was not ordered to make up (the prayers)."

[762] 68 - (...) It was narrated that Yazîd said: "I heard Mu'adhah (say) that she asked 'Aishah: 'Should a menstruating woman make up missed prayers?' 'Aishah said: 'Are you a *Harûriyyah*? The wives of the Messenger of Allâh ﷺ used to menstruate, but did he ﷺ tell

النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ، الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ، شَكَتْ إِلَى رَسُولِ اللَّهِ ﷺ الدَّمَ. فَقَالَ لَهَا: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْسِبُكِ حَيْضُكَ، ثُمَّ اغْتَسِلِي» فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

(المعجم ١٥) - (بَابُ وَجوب قضاء الصوم على الحائض دون الصلاة)
(التحفة ٤٩)

[٧٦١] ٦٧ - (٣٣٥) حَدَّثَنَا أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ مُعَاذَةَ؛ وَحَدَّثَنَا حَمَّادٌ، عَنْ يَزِيدَ الرُّشَكِ، عَنْ مُعَاذَةَ: أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ فَقَالَتْ: أَتَقْضِي إِحْدَانَا الصَّلَاةَ أَيَّامَ مَحِيضِهَا؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كَانَتْ إِحْدَانَا تَحِيضُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، ثُمَّ لَا تُؤْمَرُ بِقِضَاءٍ.

[٧٦٢] ٦٨ - (...) وَحَدَّثَنَا مُحَمَّدٌ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ قَالَ: سَمِعْتُ مُعَاذَةَ، أَنَّهَا سَأَلَتْ عَائِشَةَ: أَتَقْضِي الْحَائِضُ الصَّلَاةَ؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّ نِسَاءُ رَسُولِ

them to make up (the prayers)?!”

[763] 69 - (...) It was narrated that Mu'adhah said: "I asked 'Aishah: 'Why does a menstruating woman have to make up missed fasts but not missed prayers?' She said: 'Are you a *Harûriyyah*?' I said: 'I am not a *Harûriyyah*, but I am asking.' She said: 'That used to happen to us and we were commanded to make up the fasts but we were not commanded to make up the prayers.'"

Chapter 16. Covering Oneself With A Garment And The Like While Performing *Ghusl*

[764] 70 - (336) Umm Hânî' bint Abî Tâlib said: "I went to the Messenger of Allâh ﷺ during the year of the Conquest and I found him performing *Ghusl*, and his daughter Fâtimah was screening him with a garment."

[765] 71 - (...) Abû Murrah, the freed slave of 'Aqîl, narrated that Umm Hânî' bint Abî Tâlib told him that during the year of the Conquest, she came to the Messenger of Allâh ﷺ when he

الله ﷺ يَحْضَنَ أَفَامَرْهُنَّ أَنْ يَجْزِينَ؟ قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: تَعْنِي يَقْضِينَ.

[٧٦٣] ٦٩- (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ قَالَتْ: سَأَلْتُ عَائِشَةَ فَقُلْتُ: مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ؟ فَقَالَتْ: أَحْرُورِيَّةٌ أَنْتَ؟ قُلْتُ: لَسْتُ بِحُرُورِيَّةٍ، وَلَكِنِّي أَسْأَلُ، قَالَتْ: كَانَ بُصِيئًا ذَلِكَ فَنُؤْمَرُ بِقِضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بِقِضَاءِ الصَّلَاةِ.

(المعجم ١٦) - (بَابُ تَسْتِرِ الْمَغْتَسِلِ)
بثوب ونحوه (التحفة ٥٠)

[٧٦٤] ٧٠- (٣٣٦) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ: أَنَّ أَبَا مَرْثَةَ مَوْلَى أُمِّ هَانِيَةَ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِيَةَ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ. [انظر: ١٦٦٧]

[٧٦٥] ٧١- (...) حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي

was in the upper part of Makkah, and the Messenger of Allāh ﷺ got up to perform *Ghusl*, and Fâtimah screened him. Then he took his garment and wrapped it around himself, then he prayed eight *Rak'ah* of *Duḥa* prayer.

هِنْدُ؛ أَنَّ أَبَا مَرَّةَ مَوْلَى عَقِيلٍ حَدَّثَهُ؛ أَنَّ أُمَّ هَانِيَةَ بِنْتَ أَبِي طَالِبٍ حَدَّثَتْهُ أَنَّ لَمَّا كَانَ عَامُ الْفَتْحِ، أَتَتْ رَسُولَ اللَّهِ ﷺ وَهُوَ بِأَعْلَى مَكَّةَ، قَامَ رَسُولُ اللَّهِ ﷺ إِلَى غُسْلِهِ، فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ، ثُمَّ أَخَذَ نَوْبَهُ فَالْتَحَفَ بِهِ، ثُمَّ صَلَّى ثَمَانَ رَكَعَاتٍ سُبْحَةَ الضُّحَى.

[766] 72 - (...) It was narrated from Sa'eed bin Abî Hind with this chain (as no. 765), and he said: "His daughter Fâtimah screened him with his garment, and when he had performed *Ghusl* he took it and wrapped himself in it, then he stood up and prayed eight *Rak'ah*, and that was *Duḥa* (Prayer)."

[٧٦٦] ٧٢- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ بِهَذَا الْإِسْنَادِ، وَقَالَ: فَسَتَرَتْهُ ابْنَتُهُ فَاطِمَةُ بِنَوْبِهِ، فَلَمَّا اغْتَسَلَ أَخَذَهُ فَالْتَحَفَ بِهِ، ثُمَّ قَامَ فَصَلَّى ثَمَانَ سَجَدَاتٍ، وَذَلِكَ ضُحَى.

[767] 73 - (337) It was narrated from Ibn 'Abbâs that Maimûnah said: "I put some water out for the Prophet ﷺ and screened him, and he performed *Ghusl*."

[٧٦٧] ٧٣- (٣٣٧) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مُوسَى الْقَارِيُّ: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ مَاءً وَسَتَرْتُهُ فَاغْتَسَلَ.

Chapter 17. The Prohibition Of Looking At 'Awrah

(المعجم ١٧) - (بَابُ تَحْرِيمِ النَّظَرِ إِلَى الْعَوْرَاتِ) (التحفة ٥١)

[768] 74 - (338) It was narrated

[٧٦٨] ٧٤- (٣٣٨) حَدَّثَنَا أَبُو بَكْرِ

from ‘Abdur-Rahmân bin Abî Sa‘eed Al-Khudrî, from his father, that the Messenger of Allâh ﷺ said: “No man should look at the ‘*Awrah* of another man, and no woman should look at the ‘*Awrah* of another woman. No man should lie with another man under the same cover, and no woman should lie with another woman under the same cover.”

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الصَّحَّاحِ بْنِ عَثْمَانَ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ».

[769] (...) Ad-Dahhâk bin ‘Uthmân narrated it to us with this chain (a *Hadîth* similar to no. 768), but instead of ‘*Awrah* he said: “The nakedness of another man and the nakedness of another woman.”

[٧٦٩] (...) وَحَدَّثَنِيهِ هَرُونَ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُذَيْلٍ: أَخْبَرَنَا الصَّحَّاحُ بْنُ عَثْمَانَ بِهَذَا الْإِسْنَادِ وَقَالَا - مَكَانَ «عَوْرَةِ - عُرْيَةِ الرَّجُلِ وَعُرْيَةِ الْمَرْأَةِ».

Chapter 18. It Is Permissible To Bathe Naked When One Is Alone

(المعجم ١٨) - (بَابُ جَوَازِ الْاِغْتِسَالِ عَرِيَانًا فِي الْخُلُوةِ) (التحفة ٥٢)

[770] 75 - (339) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from Muḥammad, the Messenger of Allâh ﷺ,” and he mentioned a number of *Ahâdîth*, including the following: “The Messenger of Allâh ﷺ said: ‘The Children of Israel used to bathe naked, looking at one another’s ‘*Awrah*. But Mûsâ, عليه السلام, used to bathe alone, and they

[٧٧٠] ٧٥ - (٣٣٩) [و] حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مَتَّى قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاءَ، يَنْظُرُ بَعْضُهُمْ إِلَى سَوَاءِ بَعْضٍ، وَكَانَ مُوسَى عَلَيْهِ السَّلَامُ يَغْتَسِلُ

said: "By Allâh, nothing is keeping Mûsâ from bathing with us except for the fact that he has a scrotal hernia." "One day he went to perform *Ghusl* and he put his garment on a rock. The rock fled with his garment, and Mûsâ began to run after it, saying: "My garment, O rock! My garment, O rock!" until the Children of Israel saw the *ʿAurah* of Mûsâ and said: "By Allâh, there is nothing wrong with Mûsâ." Then the rock came to a standstill. He took his garment and struck the rock hard."

Abû Hurairah said: "By Allâh, there were six or seven marks on the rock where Mûsâ had struck it."

Chapter 19. Taking Care To Conceal One's *ʿAurah*

[771] 76 - (340) Jâbir bin ʿAbdullâh said: "When the Ka'bah was built, the Prophet ﷺ and ʿAbbâs went to move a stone. Al-ʿAbbâs said to the Prophet ﷺ: 'Put your *Izâr* (lower garment) up on your shoulders to protect them from the stone.' He did that, then he fell to the ground. His eyes lifted up towards heaven (i.e., he became unconscious), then he got up and said: 'My *Izâr*, my *Izâr*!' and his *Izâr* was tied around him."

وَحَدَّثَهُ، فَقَالُوا: وَاللَّهِ! مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ أَدْرُ، قَالَ فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَقَرَّ الْحَجَرُ بِثَوْبِهِ، قَالَ فَجَمَعَ مُوسَى عَلَيْهِ السَّلَامُ بِإِثْرِهِ يَقُولُ: ثَوْبِي حَجَر! ثَوْبِي حَجَر! حَتَّى نَظَرْتُ بَنُو إِسْرَائِيلَ إِلَى سَوْأَةِ مُوسَى عَلَيْهِ السَّلَامُ وَقَالُوا: وَاللَّهِ! مَا بِمُوسَى مِنْ بَأْسٍ، فَقَامَ الْحَجَرُ حَتَّى نَظَرَ إِلَيْهِ. قَالَ فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا.

قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ! إِنَّهُ بِالْحَجَرِ نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ، ضَرَبَ مُوسَى بِالْحَجَرِ. [انظر: ٦١٤٦]

(المعجم ١٩) - (بَابُ الْإِعْتِنَاءِ بِحِفْظِ الْعَوْرَةِ) (التحفة ٥٣)

[٧٧١] ٧٦ - (٣٤٠) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ حَاتِمٍ ابْنُ مَيْمُونٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ بَكْرِ، قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي إِسْحَقُ ابْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ، وَاللَّفْظُ لَهُمَا - قَالَ إِسْحَقُ: أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ. أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: ...

Ibn Râfi' said in his report: "On your neck," he did not say, "on your shoulders," (this happened when the Messenger of Allâh was in his childhood.)

الْكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلَانِ حِجَارَةً، فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ ﷺ: اجْعَلْ إِزَارَكَ عَلَى عَاتِقِكَ، مِنَ الْحِجَارَةِ، فَفَعَلَ، فَخَرَّ إِلَى الْأَرْضِ، وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ، ثُمَّ قَامَ فَقَالَ: «إِزَارِي، إِزَارِي» فَشُدَّ عَلَيْهِ إِزَارُهُ.

قَالَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: عَلَى رَقَبَتِكَ. وَلَمْ يَقُلْ: عَلَى عَاتِقِكَ.

[772] 77 - (...) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh ﷺ was moving stones for the (building of) Ka'bah with them, and he was wearing his *Izâr*. Al-'Abbâs - his paternal uncle - said to him: "O son of my brother, why don't you undo your *Izâr* and put it on your shoulders to protect them from the stones?" So he undid it and put it on his shoulders, then he fell down, unconscious. He was never seen naked after that day.

[٧٧٢] ٧٧- (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ، وَعَلَيْهِ إِزَارُهُ، فَقَالَ لَهُ الْعَبَّاسُ - عَمُّهُ -: يَا ابْنَ أَخِي! لَوْ حَلَلْتَ إِزَارَكَ، فَجَعَلْتَهُ عَلَى مَنْكَبِكَ، دُونَ الْحِجَارَةِ. قَالَ فَحَلَّهُ، فَجَعَلَهُ عَلَى مَنْكَبِهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ. قَالَ: فَمَا رَوَيْ بَعْدَ ذَلِكَ الْيَوْمَ عُرْيَانًا.

[773] 78 - (341) It was narrated that Al-Miswar bin Makhramah said: "I was carrying a heavy rock, wearing a light *Izâr*. My *Izâr* slipped off and I was carrying the rock so I could not put my *Izâr* back until I had put the rock in its place. The Messenger of Allâh ﷺ said: 'Go back and get your garment, and do not walk about naked.'"

[٧٧٣] ٧٨- (٣٤١) حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ. بْنُ عَبَّادِ بْنِ حُثَيْفٍ الْأَنْصَارِيُّ: أَخْبَرَنِي أَبُو أَمَامَةَ بْنُ سَهْلٍ ابْنُ حُثَيْفٍ عَنِ الْمُسَوَّرِ بْنِ مَحْرَمَةَ قَالَ: أَقْبَلْتُ بِحَجَرٍ، أَحْمَلُهُ ثَقِيلًا، وَعَلَيَّ إِزَارٌ خَفِيفٌ، قَالَ:

فَانْحَلَّ إِزَارِي وَمَعِيَ الْحَجَرُ، لَمْ أَشْتَطِعْ أَنْ أَضَعَهُ حَتَّى بَلَغْتُ بِهِ إِلَى مَوْضِعِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ارْجِعْ إِلَى ثَوْبِكَ فَخُذْهُ، وَلَا تَمْشُوا عُرَاةً».

Chapter 20. Screening Oneself When Urinating

(المعجم ٢٠) - (بَابُ التَّسْتَرِ عِنْدَ

الْبُولِ) (التحفة ٥٤)

[774] 79 - (342) It was narrated that ‘Abdullâh bin Ja‘far said: “The Messenger of Allâh ﷺ made me ride behind him one day, and he told me a secret which I will never tell to any of the people. When relieving himself, the Messenger of Allâh ﷺ liked to find a place where he was well concealed, a hill or a cluster of date-palms.”

[٧٧٤] ٧٩ - (٣٤٢) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ الضُّبَيْعِيُّ قَالَا: حَدَّثَنَا مَهْدِيُّ - وَهُوَ ابْنُ مَيْمُونٍ - : حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ، مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَرَدَنِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسْرَأَ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ، وَكَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ، هَدَفَ أَوْ حَائِشُ نَخْلٍ. قَالَ ابْنُ أَسْمَاءَ فِي حَدِيثِهِ: يَعْني حَائِطَ نَخْلٍ.

Chapter 21. At The Beginning Of Islam, Intercourse Did Not Necessitate *Ghusl* Unless Semen Was Emitted, Then That Was Abrogated And *Ghusl* Becomes Obligatory For Intercourse

(المعجم ٢١) - (بَابُ بَيَانِ أَنَّ الْجَمَاعَ كَانَ فِي أَوَّلِ الْإِسْلَامِ لَا يُوْجِبُ الْغُسْلَ إِلَّا أَنْ يَنْزَلَ الْمَنِي وَيُبَيِّنَ نَسْخَهُ وَأَنَّ الْغُسْلَ يَجِبُ بِالْجَمَاعِ) (التحفة ٥٥)

[775] 80 - (343) It was narrated

[٧٧٥] ٨٠ - (٣٤٣) حَدَّثَنَا يَحْيَى

from 'Abdur-Raḥmân bin Abi Sa'eed Al-Khudrî that his father said: "I went out with the Messenger of Allâh ﷺ on a Monday to Qubâ', and while we were in (the land of) Banû Sâlim, the Messenger of Allâh ﷺ stood at the door of 'Itbân and called out loudly to him. He came out, dragging his *Izâr*, and the Messenger of Allâh ﷺ said: 'We made the man rush.' 'Itbân said: 'O Messenger of Allâh, what do you think, if a man hastens to part from his wife and does not emit semen, what should he do?' The Messenger of Allâh ﷺ said: 'Water is for water.'"^[1]

[776] 81 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "Water is for water."

بُنْ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ،
وَأَبْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى:
أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا
إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ شَرِيكَ
يَعْنِي ابْنَ أَبِي نَمِرٍ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ:
خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْاِثْنَيْنِ
إِلَى قُبَاءٍ، حَتَّى إِذَا كُنَّا فِي بَنِي سَالِمٍ
وَقَفَ رَسُولُ اللَّهِ ﷺ عَلَى بَابِ عِثْبَانَ،
فَصَرَخَ بِهِ، فَخَرَجَ يَجُرُّ إِزَارَهُ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «أَعْجَلْنَا الرَّجُلَ» فَقَالَ
عِثْبَانُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الرَّجُلَ
يُعْجَلُ عَنْ امْرَأَتِهِ وَلَمْ يُنَمِّ مَاذَا عَلَيْهِ؟
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْمَاءُ مِنَ
الْمَاءِ».

[٧٧٦] ٨١ - (...) حَدَّثَنَا هَرُونَ بْنُ
سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ
حَدَّثَهُ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ
حَدَّثَهُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ
النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّمَا الْمَاءُ مِنَ
الْمَاءِ».

^[1] Meaning, *Ghusl* must be performed when semen is emitted.

[777] 82 - (344) Abû Al-'Alâ' bin Shikh-khîr said: "The *Hâdith* of the Messenger of Allâh ﷺ abrogated one another as Verses of the Qur'ân abrogated one another."

[778] 83 - (345) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ passed by a man from among the *Anṣâr* and called for him. He came out with his hair dripping and he said: "Perhaps we made you rush?" He said: "Yes, O Messenger of Allâh." He said: "If you hastened or did not emit semen, then you do not have to perform *Ghusl*, but you have to perform *Wuḍû'*."

[779] 84 - (346) It was narrated that Ubayy bin Ka'b said: "I asked the Messenger of Allâh ﷺ about a man who has intercourse with his wife but fails to ejaculate. He said: 'Let him wash

[٧٧٧] ٨٢ - (٣٤٤) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو الْعَلَاءِ بْنُ الشَّخِيرِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْسَخُ حَدِيثَهُ بَعْضُهُ بَعْضًا، كَمَا يَنْسَخُ الْقُرْآنُ بَعْضُهُ بَعْضًا.

[٧٧٨] ٨٣ - (٣٤٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُذْرٌ، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ، فَأَرْسَلَ إِلَيْهِ، فَخَرَجَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ: «لَعَلَّنَا أَعْجَلْنَاكَ؟» قَالَ: نَعَمْ. يَا رَسُولَ اللَّهِ! قَالَ: «إِذَا أَعْجَلْتَ أَوْ أَفْحَطْتَ، فَلَا غُسْلَ عَلَيْكَ، وَعَلَيْكَ الْوُضُوءُ».

وَقَالَ ابْنُ بَشَّارٍ: إِذَا أَعْجَلْتَ أَوْ أَفْحَطْتَ.

[٧٧٩] ٨٤ - (٣٤٦) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبُو

off whatever has got on him from his woman, then perform *Wuḍū'* and pray."

[780] 85 - (...) It was narrated from Ubayy bin Ka'b that the Messenger of Allāh ﷺ said, concerning a man who has intercourse with his wife but does not ejaculate: "Let him wash his private part and perform *Wuḍū'*."

[781] 86 - (347) Zaid bin Khâlid Al-Juhanî narrated that he asked 'Uthmân bin 'Affân: "What do you think if a man has intercourse with his wife but does not emit semen?" 'Uthmân said: "He should perform *Wuḍū'* as for prayer, and wash his private part." 'Uthmân said: "I heard it from the Messenger of Allāh ﷺ."

مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يُصِيبُ مِنَ الْمَرْأَةِ ثُمَّ يُكْسِلُ؟ فَقَالَ: «يَغْسِلُ مَا أَصَابَهُ مِنَ الْمَرْأَةِ، ثُمَّ يَتَوَضَّأُ وَيُصَلِّي».

[٧٨٠] ٨٥ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ: حَدَّثَنِي أَبِي عَنِ الْمَلِيِّ، عَنِ الْمَلِيِّ يَغْنِي بِقَوْلِهِ الْمَلِيُّ عَنِ الْمَلِيِّ، أَبُو أَيُّوبَ عَنْ أَبِي بِنِ كَعْبٍ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ، فِي الرَّجُلِ يَأْتِي أَهْلَهُ ثُمَّ لَا يُنْزِلُ قَالَ: «يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ».

[٧٨١] ٨٦ - (٣٤٧) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ - وَاللَّفْظُ لَهُ -: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنِ الْحُسَيْنِ بْنِ دَعْوَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيِّ أَخْبَرَهُ أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ، قَالَ: قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ وَلَمْ يُنْزِلْ؟ قَالَ عُثْمَانُ: «يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ،

وَيَغْسِلُ ذَكَرَهُ». قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[782] (...) ‘Urwah bin Az-Zubair narrated that Abû Ayyûb informed him, that he heard that from the Messenger of Allâh ﷺ (a similar *Hadîth* as no. 781).

[٧٨٢] (...) وَحَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنِ الْحُسَيْنِ عَنْ يَحْيَى: وَأَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ، أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ، أَنَّهُ سَمِعَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ.

Chapter 22. Abrogation Of “Water Is For Water,” And That It Is Obligatory To Perform *Ghusl* When The Two Circumcised Parts Meet

[783] 87 - (348) It was narrated from Abû Hurairah that the Prophet of Allâh ﷺ said: “When a man sits between the four parts^[1] and toils with her, then *Ghusl* is obligatory.”

According to the *Hadîth* of Maṭar: “Even if he does not ejaculate.”

(المعجم ٢٢) - (بَابُ نَسْخِ: «الْمَاءُ مِنْ الْمَاءِ». وَوَجوبُ الْغُسْلِ بِالتَّقَاءِ الْخَتَانَيْنِ) (التحفة ٥٦)

[٧٨٣] ٨٧ - (٣٤٨) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَأَبُو غَسَّانَ الْمُسَمَعِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، وَمَطَرٍ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ ثُمَّ جَهَّدهَا فَقَدْ وَجَبَ عَلَيْهِ الْغُسْلُ».

وَفِي حَدِيثِ مَطَرٍ: «وَإِنْ لَمْ يُنْزَلْ». قَالَ زُهَيْرٌ مِنْ بَيْنِهِمْ: «بَيْنَ أَشْعُوبِهَا الْأَرْبَعِ».

^[1] Meaning the arms and legs of his wife.

[784] (...) A similar report (as no. 783) was narrated from Shu'bah from Qatâdah with this chain. Except that in the narration of Shu'bah he said: "Then he struggles" and it was not said: "Even if he does not ejaculate."

[٧٨٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو ابْنِ عَبَّادِ بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ: «ثُمَّ اجْتَهَدَ» وَلَمْ يَقُلْ: «وَإِنْ لَمْ يُنْزَلْ».

[785] 88 - (349) It was narrated that Abû Mûsâ said: "A group of the *Muhâjireen* and *Anṣâr* differed concerning that. The *Anṣâr* said: '*Ghusl* is not mandatory unless semen spurts forth or there is water (emission of fluid).' The *Muhâjirûn* said: 'When he has intercourse, *Ghusl* is mandatory.' Abû Mûsâ said: 'I will answer you concerning that'. I went and asked permission to enter upon 'Âishah, and permission was granted to me. I said to her: 'O my mother' - or, 'O Mother of the Believers' - 'I want to ask you about something but I feel shy.' She said: 'Do not feel too shy to ask me anything that you would ask your mother who gave birth to you, for I am your mother.' I said: 'What necessitates *Ghusl*?' She said: 'You have come to one who knows about that. The Messenger of Allâh ﷺ said: 'When a man sits between the four parts and

[٧٨٥] ٨٨ - (٣٤٩) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى - وَهَذَا حَدِيثُهُ -: حَدَّثَنَا هِشَامٌ عَنْ حُمَيْدِ بْنِ هِلَالٍ قَالَ - وَلَا أَعْلَمُهُ إِلَّا عَنْ أَبِي بُرْدَةَ - عَنْ أَبِي مُوسَى قَالَ: اخْتَلَفَ فِي ذَلِكَ رَهْطٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّونَ: لَا يَجِبُ الْغُسْلُ إِلَّا مِنَ الدَّفْقِ أَوْ مِنَ الْمَاءِ، وَقَالَ الْمُهَاجِرُونَ: بَلْ إِذَا خَالَطَ فَقَدْ وَجَبَ الْغُسْلُ. قَالَ: قَالَ أَبُو مُوسَى: فَأَنَا أَشْفِيكُمْ مِنْ ذَلِكَ، فَقُمْتُ فَاسْتَأْذَنْتُ عَلَى عَائِشَةَ، فَأُذِنَ لِي، فَقُلْتُ لَهَا: يَا أُمَّاءَ - أَوْ يَا أُمَّ الْمُؤْمِنِينَ - إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ، وَإِنِّي

the two circumcised parts meet, then *Ghusl* is obligatory.”

أَسْتَحْيِيكَ. فَقَالَتْ: لَا تَسْتَحْيِي أَنْ تَسْأَلَنِي
عَمَّا كُنْتُ سَائِلًا عَنْهُ أُمَّكَ الَّتِي وَلَدَتْكَ،
فَإِنَّمَا أَنَا أُمُّكَ، قُلْتُ: فَمَا يُوجِبُ
الْغُسْلُ؟ قَالَتْ: عَلَى الْخَبِيرِ سَقَطَتْ. قَالَ
رَسُولُ اللَّهِ ﷺ: «إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا
الْأَرْبَعِ، وَمَسَّ الْخِتَانُ الْخِتَانَ، فَقَدْ
وَجَبَ الْغُسْلُ».

[786] 89 - (350) It was narrated that ‘Āishah, the wife of the Prophet ﷺ, said: “A man asked the Messenger of Allāh ﷺ about a man who has intercourse with his wife then he fails (to ejaculate). Do they have to perform *Ghusl*? ‘Āishah was sitting there, and the Messenger of Allāh ﷺ said: ‘I do that, I and this one, then we perform *Ghusl*.’”

[٧٨٦] ٨٩ - (٣٥٠) حَدَّثَنَا هَرُونَ بْنُ
مَعْرُوفٍ، وَهَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ قَالَا:
حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ
اللَّهِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ، عَنْ أُمِّ كَلْثُومٍ، عَنْ عَائِشَةَ زَوْجِ
النَّبِيِّ ﷺ. قَالَتْ: إِنَّ رَجُلًا سَأَلَ رَسُولَ
اللَّهِ ﷺ عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ ثُمَّ
يُكْسِلُ، هَلْ عَلَيْهِمَا الْغُسْلُ؟ وَعَائِشَةُ
جَالِسَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَفْعَلُ
ذَلِكَ، أَنَا وَهَذِهِ، ثُمَّ نَغْتَسِلُ».

Chapter 23. Performing *Wuḍū’* After Eating Something That Has Been Touched By Fire

[787] 90 - (351) Zaid bin Thābit said: “I heard the Messenger of Allāh ﷺ say: ‘*Wuḍū’* (is required) for that which has been touched by fire.”

(المعجم ٢٣) - (بَابُ الْوُضُوءِ مِمَّا

مَسَّتِ النَّارَ) (التحفة ٥٧)

[٧٨٧] ٩٠ - (٣٥١) وَحَدَّثَنَا عَبْدُ
الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ قَالَ: حَدَّثَنِي
أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ
قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ
الْمَلِكِ بْنُ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ

الْحَارِثُ بْنُ هِشَامٍ أَنَّ خَارِجَةَ بْنَ زَيْدٍ
الْأَنْصَارِيَّ أَخْبَرَهُ، أَنَّ أَبَاهُ زَيْدُ بْنُ ثَابِتٍ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ».

[788] (352) ‘Abdullâh bin Ibrâhîm bin Qâriz narrated that he found Abû Hurairah performing *Wudû’* in the *Masjid*, and he said: “I am performing *Wudû’* because of pieces of cottage cheese that I ate, because I heard the Messenger of Allâh ﷺ say: “Perform *Wudû’* for that which has been touched by fire.”

[٧٨٨] (٣٥٢) قَالَ ابْنُ شِهَابٍ:
أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، أَنَّ عَبْدَ اللَّهِ
ابْنَ إِبْرَاهِيمَ بْنَ قَارِظٍ أَخْبَرَهُ، أَنَّهُ وَجَدَ أَبَا
هُرَيْرَةَ يَتَوَضَّأُ عَلَى الْمَسْجِدِ. فَقَالَ: إِنَّمَا
أَتَوَضَّأُ مِنْ أَثْوَارٍ أَقِطِ أَكَلْتُهَا، لِأَنِّي
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَوَضَّؤُا
مِمَّا مَسَّتِ النَّارُ».

[789] (353) Ibn Shihâb said: “Sa’eed bin Khâlid bin ‘Amr bin ‘Uthmân told me, when I narrated this *Hadîth* (no. 788) to him, that he asked ‘Urwah bin Az-Zubair about performing *Wudû’* for that which has been touched by fire. ‘Urwah said: ‘I heard ‘Āishah, the wife of the Prophet ﷺ, say: “The Messenger of Allâh ﷺ said: ‘Perform *Wudû’* for that which has been touched by fire.”’

[٧٨٩] (٣٥٣) قَالَ ابْنُ شِهَابٍ:
أَخْبَرَنِي سَعِيدُ بْنُ خَالِدِ بْنِ عَمْرِو بْنِ
عُثْمَانَ وَأَنَا أَحَدُهُ هَذَا الْحَدِيثُ أَنَّهُ سَأَلَ
عُرْوَةَ بْنَ الزُّبَيْرِ عَنِ الْوُضُوءِ مِمَّا مَسَّتِ
النَّارُ؟ فَقَالَ عُرْوَةُ: سَمِعْتُ عَائِشَةَ، زَوْجَ
النَّبِيِّ ﷺ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:
«تَوَضَّؤُا مِمَّا مَسَّتِ النَّارُ».

Chapter 24. Abrogation Of *Wudû’* For That Which Has Been Touched By Fire

[790] 91 - (354) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ ate some lamb shoulder, then he offered

(المعجم ٢٤) - (بَابُ نَسْخِ الْوُضُوءِ
مِمَّا مَسَّتِ النَّارَ) (التحفة ٥٨)

[٧٩٠] ٩١- (٣٥٤) وَحَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ

Ṣalat, and he did not perform *Wuḍū'*.

[791] (...) It was narrated from Ibn 'Abbās that the Prophet ﷺ ate some meat from the bone - or some meat - then he prayed and he did not perform *Wuḍū'*, or he did not touch water.

[792] 92 - (355) It was narrated from Ja'far bin 'Amr bin Umayyah Aḍ-Ḍamrī, from his father, that he saw the Messenger of Allāh ﷺ cut (some meat) from a lamb shoulder and eat it, then he prayed and he did not perform *Wuḍū'*.

[793] 93 - (...) It was narrated from Ja'far bin 'Amr bin Umayyah Aḍ-Ḍamrī that his father said: "I saw the Messenger of Allāh ﷺ cut (some meat) from a lamb shoulder and eat it, then the call to prayer was given. He got up, put down the knife

زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَيْفَ شَاءَ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[٧٩١] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ. أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ؛ وَحَدَّثَنِي الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ عَرَقًا - أَوْ لَحْمًا - ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ، أَوْ لَمْ يَمْسَسْ مَاءً.

[٧٩٢] ٩٢ - (٣٥٥) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا الزُّهْرِيُّ عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمَرِيِّ، عَنْ أَبِيهِ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَحْتَزُّ مِنْ كَيْفٍ يَأْكُلُ مِنْهَا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[٧٩٣] ٩٣ - (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ عَيْسَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ ابْنِ شِهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمَرِيِّ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَحْتَزُّ مِنْ

and prayed, and he did not perform *Wuḍū'*."

[794] (...) A similar *Hadīth* (as no. 793) was narrated by 'Alī bin 'Abdullāh bin 'Abbās from his father, from the Messenger of Allāh ﷺ.

[795] (356) It was narrated from Maimūnah, the wife of the Prophet ﷺ, that the Prophet ﷺ ate some lamb shoulder in her house, then he prayed and he did not perform *Wuḍū'*.

[796] (...) A similar *Hadīth* (as no. 795) was narrated from Maimūnah, the wife of the Prophet ﷺ.

[797] 94 - (357) It was narrated that Abū Rāfi' said: "I bear witness that I used to grill sheep liver for the Messenger of Allāh ﷺ, then he prayed and he did not perform *Wuḍū'*."

[798] 95 - (358) It was narrated from Az-Zuhrī, from 'Ubaidullāh bin 'Abdullāh, from Ibn 'Abbās that the Prophet ﷺ drank some milk, then he called for some

كَتِفٍ شَاةٍ، فَأَكَلَ مِنْهَا، فَدَعَى إِلَى الصَّلَاةِ، فَقَامَ وَطَرَحَ السَّكِّينَ وَصَلَّى وَلَمْ يَتَوَضَّأْ.

[٧٩٤] قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي عَلِيُّ ابْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ [بِذَلِكَ].

[٧٩٥] (٣٥٦) قَالَ عَمْرُو: وَحَدَّثَنِي بُكَيْرُ بْنُ الْأَسَجِّ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ أَكَلَ عِنْدَهَا كَتِفًا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[٧٩٦] (...) قَالَ عَمْرُو: وَحَدَّثَنِي جَعْفَرُ بْنُ رِبْعَةَ عَنْ يَعْقُوبَ بْنِ الْأَسَجِّ، عَنْ كُرَيْبِ [مَوْلَى ابْنِ عَبَّاسٍ]، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ. [بِذَلِكَ].

[٧٩٧] ٩٤ - (٣٥٧) قَالَ: عَمْرُو وَحَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ عَنْ عَبْدِ اللَّهِ ابْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِي غَطَفَانَ، عَنْ أَبِي رَافِعٍ قَالَ: أَشْهَدُ لَكُنْتُ أَشْوِي لِرَسُولِ اللَّهِ ﷺ بَطْنَ الشَّاةِ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[٧٩٨] ٩٥ - (٣٥٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ

water and rinsed out his mouth and said: "There is some greasiness in it."

[799] (...) A similar report (as no. 798) was narrated with the (previous) chain of 'Uqayl, from Az-Zuhri.

[800] 96 - (359) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ got dressed, then he came out to offer *Ṣalat*. A gift of bread and meat was brought to him and he ate three mouthfuls, then he led the people in prayer, and he did not touch any water (i.e. he ﷺ did not perform *Wuḍû*').

[801] (...) Muhammad bin 'Amr bin 'Aṭâ said: "I was with Ibn 'Abbâs..." and he quoted a *Ḥadīth* of Ibn Ḥalḥalah (no. 800). In it he said: "Ibn 'Abbâs saw the Prophet ﷺ do that." He said: "He offered *Ṣalat*," but he did not say, "he led the people."

عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَنًا، ثُمَّ دَعَا بِمَاءٍ فَتَمَضَّمَصْ وَقَالَ: «إِنَّ لَهُ دَسَمًا».

[٧٩٩] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ عِيسَى: حَدَّثَنَا ابْنُ وَهْبٍ: وَأَخْبَرَنِي عَمْرُو؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ، كُلُّهُمْ عَنِ ابْنِ شِهَابٍ بِإِسْنَادٍ عَقِيلٍ، عَنِ الزُّهْرِيِّ، مِثْلَهُ.

[٨٠٠] ٩٦ - (٣٥٩) وَحَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ حَلْحَلَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ عَلَيْهِ ثِيَابَهُ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ، فَأَتَى بِهَدِيَّةٍ خُبْزٍ وَلَحْمٍ، فَأَكَلَ ثَلَاثَ لُقْمٍ، ثُمَّ صَلَّى بِالنَّاسِ، وَمَا مَسَّ مَاءً.

[٨٠١] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ. وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ حَلْحَلَةَ. وَفِيهِ: أَنَّ ابْنَ عَبَّاسٍ شَهِدَ ذَلِكَ مِنَ النَّبِيِّ ﷺ. وَقَالَ: صَلَّى، وَلَمْ يَقُلْ: بِالنَّاسِ.

Chapter 25. (Performing) *Wuḍû'* After Eating Camel Meat

[802] 97 - (360) It was narrated from Jâbir bin Samurah that a man asked the Messenger of Allâh ﷺ: "Should I perform *Wuḍû'* after eating lamb?" He said: "If you wish, then perform *Wuḍû'*, and if not, then do not do it." He said: "Should I perform *Wuḍû'* after eating camel meat?" He said: "Yes, perform *Wuḍû'* after eating camel meat." He said: "Can I offer prayer in sheep pens?" He said: "Yes." He said: "Can I pray in the area where camels rest?" He said, "No."

[803] (...) A *Hadîth* similar to that of Abû Kâmil from Abû 'Awânah was narrated from Jâbir bin Samurah (no. 802) from the Prophet ﷺ.

(المعجم ٢٥) - (بَابُ الْوُضُوءِ مِنْ
لَحُومِ الْإِبِلِ) (التحفة ٥٩)

[٨٠٢] ٩٧ - (٣٦٠) وَحَدَّثَنَا أَبُو
كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا
أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ
مَوْهَبٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ
جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ
اللَّهِ ﷺ: أَتَوَضَّأُ مِنْ لُحُومِ الْغَنَمِ؟ قَالَ:
«إِنْ شِئْتَ، فَتَوَضَّأْ، وَإِنْ شِئْتَ، فَلَا
تَوَضَّأْ» قَالَ: أَتَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ؟
قَالَ: «نَعَمْ، فَتَوَضَّأْ مِنْ لُحُومِ الْإِبِلِ»
قَالَ: أَصَلِّي فِي مَرَابِضِ الْغَنَمِ؟ قَالَ:
«نَعَمْ» قَالَ: أَصَلِّي فِي مَبَارِكِ الْإِبِلِ؟
قَالَ: «لَا».

[٨٠٣] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو:
حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكِ، وَحَدَّثَنِي
الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُثَيْدُ اللَّهِ
ابْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ عُثْمَانَ بْنِ
عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، وَأَشْعَثِ بْنِ أَبِي
الشَّعْثَاءِ، كُلُّهُمُ عَنْ جَعْفَرِ بْنِ أَبِي
ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ عَنْ
النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ أَبِي كَامِلٍ، عَنْ
أَبِي عَوَانَةَ.

Chapter 26. Evidence That If A Person Is Certain That He Is In A State Of Purity, Then He Doubts Whether He Has Committed *Hadath* (Broken His *Wuḍū'*), Then He Prays With His Purity Like That

[804] 98 - (361) It was narrated from Sa'eed, and 'Abbâd bin Tamîm, from his paternal uncle, that a complaint was made to the Prophet ﷺ about when one thinks that something has happened while he is praying. He (ﷺ) said: "Do not stop until you hear a sound or notice a smell."

[805] 99 - (362) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you feels something in his stomach and is not sure whether something came out of him or not, let him not leave the *Masjid* (i.e., continue his prayer) unless he hears a sound or notices a smell.'"

Chapter 27. Hides Of Dead Animals Are Purified By Tanning

[806] 100 - (363) It was

(المعجم ٢٦) - (بَابُ الدَّلِيلِ عَلَى أَنَّ مَنْ تَبَيَّنَ الطَّهَارَةَ ثُمَّ شَكَّ فِي الْحَدَثِ فَلَهُ أَنْ يَصَلِّيَ بِطَهَارَتِهِ تِلْكَ)
(التحفة ٦٠)

[٨٠٤] ٩٨ - (٣٦١) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ وَعَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ؛ شُكِّيَ إِلَى النَّبِيِّ ﷺ: الرَّجُلُ، يُحْتَئِلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ. قَالَ: «لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا، أَوْ يَجِدَ رِيحًا».

قَالَ: أَبُو بَكْرٍ وَزُهَيْرُ بْنُ حَرْبٍ فِي رِوَايَتِهِمَا: هُوَ عَبْدُ اللَّهِ بْنُ زَيْدٍ.

[٨٠٥] ٩٩ - (٣٦٢) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا فَأَشْكَلَ عَلَيْهِ، أَخْرَجَ مِنْهُ شَيْءٌ أَمْ لَا، فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

(المعجم ٢٧) - (بَابُ طَهَارَةِ جُلُودِ الْمَيْتَةِ بِالْدَّبَاغِ) (التحفة ٦١)

[٨٠٦] ١٠٠ - (٣٦٣) وَحَدَّثَنَا

narrated that Ibn 'Abbâs said: "A sheep was given in charity to a freed slave woman of Maimûnah, but it died. The Messenger of Allâh ﷺ passed by it and said: 'Why don't you take its skin and tan it, and make use of it?' They said: 'It is dead, O Messenger of Allâh.' He said: 'It is only unlawful to eat it (the dead).'"

يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرُو النَّاقِدِ، وَابْنُ أَبِي عَمَرَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: تُصَدَّقُ عَلَى مَوْلَاةٍ لِمَيْمُونَةَ بِشَاةٍ، فَمَاتَتْ، فَمَرَّ بِهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «هَلَّا أَخَذْتُمْ إِهَابَهَا، فَدَبَعْتُمُوهُ، فَانْتَفَعْتُمْ بِهِ؟» فَقَالُوا: إِنَّهَا مَيْتَةٌ، فَقَالَ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

قَالَ أَبُو بَكْرٍ وَابْنُ أَبِي عَمَرَ فِي حَدِيثِهِمَا: عَنْ مَيْمُونَةَ [رَضِيَ اللَّهُ عَنْهَا].

[807] 101 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ found a dead sheep; it had been given to a freed slave woman of Maimûnah from the charity. The Messenger of Allâh ﷺ said: "Why don't you take its hide?" They said: "It is dead." He said: "It is only unlawful to eat it."

[٨٠٧] ١٠١ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ شَاةَ مَيْتَةً، أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ، مِنَ الصَّدَقَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلَّا انْتَفَعْتُمْ بِجُلْدِهَا؟» قَالُوا: «إِنَّهَا مَيْتَةٌ» قَالَ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

[808] (...) A report similar to that of Yûnus (no. 807) was narrated from Ibn Shihâb with this chain.

[٨٠٨] (...) وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي

عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ بِهَذَا
الْإِسْنَادِ. نَحْوَ رِوَايَةِ يُونُسَ.

[809] 102 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ passed by a sheep that had been thrown away; it had been given to a freed slave woman of Maimûnah from the charity. The Prophet ﷺ said: "Why didn't they take its skin, tan it and make use of it?"

[٨٠٩] ١٠٢ - (...) وَحَدَّثَنَا ابْنُ
أَبِي عُمَرَ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ -
وَاللَّفْظُ لَابْنِ أَبِي عُمَرَ - قَالَا: حَدَّثَنَا
سُفْيَانٌ عَنْ عُمَرُو، عَنْ عَطَاءٍ، عَنِ ابْنِ
عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِشَاةٍ
مَطْرُوحَةٍ أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ، مِنَ
الصَّدَقَةِ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَخَذُوا
إِهَابَهَا فَدَبَّغُوهُ فَانْتَفَعُوا بِهِ؟».

[810] 103 - (364) Ibn 'Abbâs narrated that Maimûnah told him: "There was a sheep that belonged to one of the wives of the Messenger of Allâh ﷺ and it died. The Messenger of Allâh ﷺ said: 'Why didn't you take its skin and make use of it?'"

[٨١٠] ١٠٣ - (٣٦٤) حَدَّثَنَا أَحْمَدُ
ابْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ:
حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُو بْنُ
دِينَارٍ: أَخْبَرَنِي عَطَاءٌ مُنْذُ حِينٍ، قَالَ:
أَخْبَرَنِي ابْنُ عَبَّاسٍ؛ أَنَّ مَيْمُونَةَ أَخْبَرَتْهُ:
أَنَّ دَاجِنَةَ كَانَتْ لِبَعْضِ نِسَاءِ رَسُولِ
اللَّهِ ﷺ فَمَاتَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«أَلَا أَخَذْتُمْ إِهَابَهَا فَاسْتَمْتَعْتُمْ بِهِ؟».

[811] 104 - (365) It was narrated from Ibn 'Abbâs that the Prophet ﷺ passed by a sheep belonging to a freed slave woman of Maimûnah, and he said: "Why didn't you make use of its skin?"

[٨١١] ١٠٤ - (٣٦٥) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ
سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ،
عَنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ
مَرَّ بِشَاةٍ لِمَوْلَاةٍ لِمَيْمُونَةَ. فَقَالَ: «أَلَا
انْتَفَعْتُمْ بِإِهَابِهَا؟».

[812] 105 - (366) It was narrated that ‘Abdullâh bin ‘Abbâs said: “I heard the Messenger of Allâh ﷺ say: ‘If the skin is tanned it has become pure.’”

[813] (...) A *Hadîth* similar to that of Yahyâ bin Yahyâ (no. 812) was narrated from the Prophet ﷺ.

[814] 106 - (...) Abû Al-Khair said: “I saw Ibn Wa‘lah As-Sabâ‘î wearing an animal pelt and I touched it. He said: ‘Why did you touch it (do you think it is impure)? I asked ‘Abdullâh bin ‘Abbâs: ‘We live in the west and with us there are Berbers and Zoroastrians who bring us a ram that they have slaughtered, and we do not eat of the meat they slaughter. And they bring us skins in which they put fat.’ Ibn ‘Abbâs said: ‘We asked the Messenger of Allâh ﷺ about that

[٨١٢] ١٠٥ - (٣٦٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ وَغْلَةَ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا دُبِغَ الْإِهَابُ فَقَدْ طَهَرَ».

[٨١٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، كُلُّهُمْ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَغْلَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، يَعْنِي حَدِيثَ يَحْيَى بْنِ يَحْيَى.

[٨١٤] ١٠٦ - (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ ابْنُ مَنْصُورٍ: أَخْبَرَنَا - عَمْرُو بْنُ الرَّبِيعِ: أَخْبَرَنَا يَحْيَى ابْنُ أَيُّوبَ، عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ أَنَّ أَبَا الْحَئِرِ حَدَّثَهُ قَالَ: رَأَيْتُ عَلَى ابْنِ وَغْلَةَ السَّبَائِيَّ قَرَوًا، فَمَسِسْتُهُ، فَقَالَ: مَا لَكَ تَمَسُّهُ؟ قَدْ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ، وَمَعَنَا الْبُرْبُرُ

and he said: 'Its tanning is its purification.'"

[815] 107 - (...) Ibn Wa'lah As-Sabâ'î said: "I asked 'Abdullâh bin 'Abbâs: 'We are in the west and the Zoroastrians come to us with skins in which there is water and fat.' He said: 'Drink it.' I said: 'Is that your own opinion?' Ibn 'Abbâs said: 'I heard the Messenger of Allâh ﷺ say: "Its tanning is its purification."'

Chapter 28. Tayammum

[816] 108 - (367) It was narrated that 'Āishah said: "We went out with the Messenger of Allâh ﷺ on one of his journeys, and when we were in Al-Baidâ' - or in Dhât Al-Jaish - a necklace of mine broke (and fell off). The Messenger of Allâh ﷺ started to look for it, and the people did

وَالْمَجُوسُ، نُؤْتَى بِالْكَبْشِ قَدْ دَبَّحُوهُ، وَنَحْنُ لَا نَأْكُلُ دَبَائِحَهُمْ، وَيَأْتُونَنَا بِالسَّقَاءِ يَجْعَلُونَ فِيهِ الْوَدَكَ. فَقَالَ ابْنُ عَبَّاسٍ: قَدْ سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ: «دِبَاغُهُ طَهُورُهُ».

[٨١٥] ١٠٧ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ عَنْ عَمْرِو بْنِ الرَّبِيعِ: أَخْبَرَنَا يَحْيَى بْنُ أَثُوبَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ أَبِي الْخَيْرِ حَدَّثَهُ قَالَ: حَدَّثَنِي ابْنُ وَعَلَةَ السَّيَّيُّ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ، قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ، فَيَأْتِينَا الْمَجُوسُ بِالْأَسْفِيقَةِ فِيهَا الْمَاءُ وَالْوَدَكُ، فَقَالَ: اشْرَبْ. فَقُلْتُ: أَرَأَيْتَ تَرَاهُ؟ فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «دِبَاغُهُ طَهُورُهُ».

(المعجم ٢٨) - (بَابُ التَّيَمُّمِ)

(التحفة ٦٢)

[٨١٦] ١٠٨ - (٣٦٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ - أَوْ بِذَاتِ الْجَيْشِ - انْقَطَعَ عَقْدُ

likewise. They were not near any water source and they did not have any water with them. The people came to Abû Bakr and said: 'Do you not see what 'Āishah has done? She has delayed the Messenger of Allāh ﷺ and the people with him. They are not near any water source and they do not have any water with them.' Abû Bakr came and the Messenger of Allāh ﷺ was resting his head on my thigh and had gone to sleep. He said: 'You have delayed the Messenger of Allāh ﷺ and the people. They are not near any water source and they do not have any water with them.' Abû Bakr scolded me, and said whatever Allāh willed he should say. He started poking me in the side with his hand, and nothing prevented me from moving except the fact that the Messenger of Allāh ﷺ was resting on my thigh. The Messenger of Allāh ﷺ slept until morning came and there was no water. Then Allāh revealed the Verse of *Tayammum*, so they performed *Tayammum*. Usaid bin Ḥudair - who was one of the leaders - said: "This is not the first of your blessings, O family of Abû Bakr!" 'Āishah said: "We made the camel that I had been riding get up, and we found the necklace underneath it."

لِي، فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التَّمَاسِيهِ،
وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ،
وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ إِلَى أَبِي
بَكْرٍ فَقَالُوا: أَلَا تَرَى إِلَى مَا صَنَعْتَ
عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ
مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ
مَاءٌ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ
وَاضِعَ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ:
حَبَسَتْ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ، وَلَيْسُوا
عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، قَالَتْ فَعَاتِبَنِي
أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ،
وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي، فَلَا
يَمْنَعُنِي مِنَ التَّحْرُكِ إِلَّا مَكَانَ رَسُولِ
اللَّهِ ﷺ عَلَى فَخِذِي، فَنَامَ رَسُولُ اللَّهِ ﷺ
حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ آيَةَ
التَّيَمُّمِ فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ -
وَهُوَ أَحَدُ النُّقَبَاءِ -: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ
يَا آلَ أَبِي بَكْرٍ! فَقَالَتْ عَائِشَةُ: فَبَعَثْنَا
الْبُعَيْرَ الَّذِي كُنْتُ عَلَيْهِ، فَوَجَدْنَا الْعِقْدَ
تَحْتَهُ.

[817] 109 - (...) It was narrated from 'Āishah that she borrowed a necklace from Asmâ', but it got lost. The Messenger of Allāh ﷺ sent some of his Companions out to look for it, and the time of prayer came, so they prayed without *Wuḍū'*. When they came to the Prophet ﷺ they complained to him about that, and the Verse of *Tayammum* was revealed. Usaid bin Huḍair said: "May Allāh reward you with good (O 'Āishah), for by Allāh, you never have any problem but Allāh grants you a way out and makes it a blessing for the Muslims."

[818] 110 - (368) It was narrated that Shaqîq said: "I was sitting with 'Abdullāh and Abû Mûsâ when Abû Mûsâ said: 'O Abû 'Abdur-Raḥmân! If a man becomes sexually impure and cannot find any water for a month, what do you think he should do about offering *Ṣalat*?' 'Abdullāh said: 'He should not do *Tayammum* even if he does not find water for a month.' Abû Mûsâ said: 'What about this Verse in *Sûrat Al-Mâ'idah*: "...and you find no water, then perform *Tayammum* with clean earth..."?"^[1] 'Abdullāh said: 'If

[٨١٧] ١٠٩ - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ بِشْرِ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً، فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا، فَأَدْرَكْتَهُمُ الصَّلَاةُ فَصَلُّوا بِغَيْرِ وُضُوءٍ، فَلَمَّا أَتَوْا النَّبِيَّ ﷺ شَكَّوْا ذَلِكَ إِلَيْهِ، فَتَزَلَّتْ آيَةُ التَّيَمُّمِ. فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكَ اللَّهُ خَيْرًا. فَوَالله! مَا نَزَلَ بِكَ أَمْرٌ قَطُّ إِلَّا جَعَلَ اللَّهُ لَكَ مِنْهُ مَخْرَجًا، وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكََةً.

[٨١٨] ١١٠ - (٣٦٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَ أَبُو مُوسَى: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْرًا، كَيْفَ يَصْنَعُ بِالصَّلَاةِ؟ فَقَالَ عَبْدُ اللَّهِ: لَا يَتَيَمَّمُ وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا. فَقَالَ أَبُو مُوسَى: فَكَيْفَ يَهْدِيهِ الْآيَةُ فِي سُورَةِ الْمَائِدَةِ:

^[1] *Al-Mâ'idah* 5:6.

they were granted a concession because of this Verse, soon they would do *Tayammum* with clean earth if they found the water too cold.' Abû Mûsâ said to 'Abdullâh: 'Have you not heard what 'Ammâr said?: "The Messenger of Allâh ﷺ sent me on an errand and I became sexually impure. I could not find any water, so I rolled in the dust like an animal, then I came to the Messenger of Allâh ﷺ and told him about that. He said: 'It would have been sufficient for you to do like this with your hands' - then he struck the ground with his hands once, then wiped the left hand over the right, and the back of his hands and his face.'" 'Abdullâh said: 'Did you not notice that 'Umar was not convinced by the words of 'Ammâr?'"

[819] 111 - (...) It was narrated that Shaqiq said: "Abû Mûsâ said to 'Abdullâh..." and he quoted a *Hadîth* similar to that of Abû Mu'âwiyah (no. 818), except that he said: "The Messenger of Allâh ﷺ said: 'It would have been sufficient for you to do like this,' and he struck his hands on the ground, then he shook off the dust and wiped his face and hands."

[820] 112 - (...) It was narrated

﴿فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [المائدة: ٦] فَقَالَ عَبْدُ اللَّهِ: لَوْ رُخِّصَ لَهُمْ فِي هَذِهِ الْآيَةِ، لَأَوْشَكَ، إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ، أَنْ يَتَيَمَّمُوا بِالصَّعِيدِ. فَقَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ: بَعَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجْبَبْتُ، فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا» ثُمَّ ضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ ضَرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشَّمَالَ عَلَى الْيُمِينِ، وَظَاهَرَ كَفَّيْهِ، وَوَجْهَهُ؟ فَقَالَ عَبْدُ اللَّهِ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ.

[٨١٩] ١١١- (...) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: قَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا» وَضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ، فَتَقَضَّ يَدَيْهِ فَمَسَحَ وَجْهَهُ وَكَفَّيْهِ.

[٨٢٠] ١١٢- (...) وَحَدَّثَنِي عَبْدُ

from Sa'eed bin 'Abdur-Rahmân bin Abza, from his father, that a man came to 'Umar and said: "I became sexually impure but I could not find any water." He said: "Do not pray." 'Ammâr said: "Do you not remember, O Commander of the Believers! When you and I were on a campaign and we became sexually impure and could not find any water. You did not pray, but I rolled in the dust and offer *Ṣalât*. The Prophet ﷺ said: 'It would have been sufficient for you to strike your hands on the ground, then blow on them, then wipe your face and hands with them.' 'Umar said: 'Fear Allâh, O 'Ammâr!' I said: 'If you wish, I will not narrate it.'"

(In another narration) from Dharr with the same chain that Al-Hakam mentioned. 'Umar said: "We have left you with what you have said."

[821] 113 - (...) It was narrated from Ibn 'Abdur-Rahmân bin Abza from his father, that a man came to 'Umar and said: "I became sexually impure but I could not find any water..." and he quoted the *Ḥadīth*, (no. 820) and added: "'Ammâr said: 'O

اللَّهُ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَى يَغْنِي ابْنُ سَعِيدٍ الْقَطَّانُ، عَنْ شُعْبَةَ. قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ ذَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى، عَنْ أَبِيهِ أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ: إِنِّي أَجَبْتُ فَلَمْ أَجِدْ مَاءً. فَقَالَ: لَا تُصَلِّ، فَقَالَ عُمَارٌ: أَمَا تَذْكُرُ، يَا أَمِيرَ الْمُؤْمِنِينَ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجَبْنَا، فَلَمْ نَجِدْ مَاءً. فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَمَمَعَكْتُ فِي التُّرَابِ وَصَلَّيْتُ، فَقَالَ النَّبِيُّ ﷺ «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ الْأَرْضَ، ثُمَّ تَنْفُخَ، ثُمَّ تَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَّيَكَ» فَقَالَ عُمَرُ: اتَّقِ اللَّهَ، يَا عُمَارُ! فَقَالَ: إِنْ شِئْتَ لَمْ أُحَدِّثْ بِهِ.

قَالَ الْحَكَمُ: وَحَدَّثَنِيهِ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى عَنْ أَبِيهِ، مِثْلَ حَدِيثِ ذَرٍّ قَالَ: وَحَدَّثَنِي سَلَمَةُ عَنْ ذَرٍّ، فِي هَذَا الْإِسْنَادِ الَّذِي ذَكَرَ الْحَكَمُ. فَقَالَ عُمَرُ: تَوَلَّيْتُكَ مَا تَوَلَّيْتُ.

[٨٢١] ١١٣ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ذَرًّا عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى. قَالَ: قَالَ الْحَكَمُ: وَقَدْ سَمِعْتُهُ

Commander of the Believers! If you wish, because of the right that Allâh has given you over me, I will not tell anyone about it.”

مِنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى عَنْ أَبِيهِ،
أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ: إِنِّي أَجَنَّبْتُ فَلَمْ
أَجِدْ مَاءً، وَسَاقَ الْحَدِيثَ، وَزَادَ فِيهِ:
قَالَ: عَمَّا: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ
شَيْئًا، لِمَا جَعَلَ اللَّهُ عَلَيَّ مِنْ حَقِّكَ، لَا
أُحَدِّثُ بِهِ أَحَدًا. وَلَمْ يَذْكُرْ: حَدَّثَنِي
سَلَمَةُ عَنْ ذَرٍّ.

[822] 114 - (369) It was narrated from 'Umar, the freed slave of Ibn 'Abbâs, that he heard him say: “‘Abdur-Rahmân bin Yasâr, the freed slave of Maimûnah, the wife of the Prophet ﷺ, and I came to Abû Al-Jahm bin Al-Hâriṭh bin Aṣ-Ṣimmah Al-Anṣârî. Abû Al-Jahm said: ‘The Messenger of Allâh ﷺ came from the direction of *Bi'r Jamal* and was met by a man who greeted him with *Salâm*. The Messenger of Allâh ﷺ did not return the greeting [to him] until he went to a wall, and wiped his face and hands, then he returned the greeting.”

[٨٢٢] ١١٤ - (٣٦٩) قَالَ مُسْلِمٌ:
وَرَوَى اللَّيْثُ بْنُ سَعْدٍ عَنْ جَعْفَرِ بْنِ
رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ
عُمَيْرِ مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ:
أَقْبَلْتُ أَنَا وَعَبْدُ الرَّحْمَنِ بْنُ يَسَارٍ، مَوْلَى
مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، حَتَّى دَخَلْنَا
عَلَى أَبِي النَّجْهَمِ بْنِ الْحَارِثِ بْنِ الصَّمَّةِ
الْأَنْصَارِيِّ. فَقَالَ أَبُو النَّجْهَمِ: أَقْبَلَ
رَسُولُ اللَّهِ ﷺ مِنْ نَحْوِ بَيْتِ جَمَلٍ، فَلَفِيقَهُ
رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ
[عَلَيْهِ] حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ
وَجْهَهُ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

[823] 115 - (370) It was narrated from Ibn 'Umar that a man passed by when the Messenger of Allâh ﷺ was urinating. He greeted him, but he did not return the greeting.

[٨٢٣] ١١٥ - (٣٧٠) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
سُفْيَانُ عَنِ الصَّحَّاحِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ أَنَّ رَجُلًا مَرَّ، وَرَسُولُ اللَّهِ ﷺ
يُبُولُ، فَسَلَّمَ، فَلَمْ يَرُدَّ عَلَيْهِ.

Chapter 29. Evidence That The Muslim Does Not Become Impure

[824] (371) It was narrated from Abû Hurairah that he met the Prophet ﷺ in one of the streets of Al-Madînah when he was sexually impure. He slipped away and went to perform *Ghusl*, and the Prophet ﷺ noticed he was gone. When he came to him, he said: "Where were you, O Abû Hurairah?" He said: "O Messenger of Allâh, you met me when I was sexually impure, and I did not like to sit with you until I had performed *Ghusl*." The Messenger of Allâh ﷺ said: "*Subhân-Allâh* (Glorious is Allâh)! The believer does not become impure."

[825] 116 - (372) It was narrated from Hudhaifah that the Messenger of Allâh ﷺ met him while he was sexually impure, so he slipped away and performed *Ghusl*, then he came back and said: "I was sexually impure." He said: "The Muslim does not become impure."

(المعجم ٢٩) - (بَابُ الدَّلِيلِ عَلَى أَنَّ

الْمُسْلِمَ لَا يَنْجَسُ) (التحفة ٦٣)

[٨٢٤] (٣٧١) وَحَدَّثَنِي زُهَيْرُ بْنُ

حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ يَعْنَى ابْنُ سَعِيدٍ، قَالَ حُمَيْدٌ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ لَقِيَ النَّبِيَّ ﷺ فِي طَرِيقِ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَاَنْسَلَ فَذَهَبَ فَاغْتَسَلَ، فَفَقَدَهُ النَّبِيُّ ﷺ، فَلَمَّا جَاءَهُ قَالَ: «أَيْنَ كُنْتَ؟ يَا أَبَا هُرَيْرَةَ» قَالَ: يَا رَسُولَ اللَّهِ! لَقَيْتَنِي وَأَنَا جُنُبٌ، فَكَرِهْتُ أَنْ أَجَالِسَكَ حَتَّى أَعْتَسَلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ! إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ».

[٨٢٥] ١١٦ - (٣٧٢) حَدَّثَنَا أَبُو بَكْرِ

ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَهُ وَهُوَ جُنُبٌ، فَحَادَ عَنْهُ فَاغْتَسَلَ، ثُمَّ جَاءَ فَقَالَ: كُنْتُ جُنُبًا قَالَ: «إِنَّ الْمُسْلِمَ لَا يَنْجُسُ».

Chapter 30. Remembering Allāh, The Most High, When One Is Sexually Impure, And At Other Times

[826] 117 - (373) It was narrated that 'Āishah said: "The Prophet ﷺ used to remember Allāh in all situations."

Chapter 31. It Is Permissible For One Who Has Broken His *Wuḍū'* To Eat, And There Is Nothing Disliked About Doing So, And *Wuḍū'* Need Not Be Done Immediately

[827] 118 - (374) It was narrated from Ibn 'Abbās that the Prophet ﷺ came out from where he relieved himself and some food was brought. They suggested *Wuḍū'* to him and he said: "Am I going to offer *Ṣalāt*, that I should perform *Wuḍū'*?"

[828] 119 - (...) It was narrated from Sa'eed bin Al-Ḥuwairith: "I heard Ibn 'Abbās say: 'We were

(المعجم ٣٠) - (بَابُ ذِكْرِ اللَّهِ تَعَالَى فِي حَالِ الْجَنَابَةِ وَغَيْرِهَا) (التحفة ٦٤)

[٨٢٦] ١١٧ - (٣٧٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، وَإِبْرَاهِيمُ بْنُ مُوسَى قَالَا: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنِ الْبُهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ.

(المعجم ٣١) - (بَابُ جَوَازِ أَكْلِ الْمَحْدُثِ الطَّعَامِ وَأَنَّهُ لَا كِرَاهَةَ فِي ذَلِكَ، وَأَنَّ الْوُضُوءَ لَيْسَ عَلَى الْفَوْرِ) (التحفة ٦٥)

[٨٢٧] ١١٨ - (٣٧٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ الرَّهْرَانِيُّ - قَالَ يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ. وَقَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَادٌ -، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْخَلَاءِ، فَأَتَانِي بِطَعَامٍ، فَذَكَرُوا لَهُ الْوُضُوءَ فَقَالَ: «أُرِيدُ أَنْ أَصَلِّيَ فَأَتَوَضَّأُ؟».

[٨٢٨] ١١٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ

with the Prophet ﷺ when he came from where he relieved himself and some food was brought. It was said to him: Aren't you going to perform *Wuḍū'*? He said: Why? Am I going to prayer, that I should perform *Wuḍū'*? ”

[829] 120 - (...) It was narrated from Sa'eed bin Al-Ḥuwairith, the freed slave of the family of As-Sâ'ib, that he heard 'Abdullâh bin 'Abbâs say: "The Messenger of Allâh ﷺ went to relieve himself, and when he returned, some food was offered to him. It was said to him: 'O Messenger of Allâh, aren't you going to perform *Wuḍū'*?' He said: 'Why? For prayer?'"

[830] 121 - (...) Sa'eed bin Al-Ḥuwairith narrated that he heard Ibn 'Abbâs say: "The Prophet ﷺ relieved himself, then some food was brought to him, and he ate and did not touch water." (The narrator) said: "'Amr bin Dînâr added, narrating from Sa'eed bin Al-Ḥuwairith, that it was said to the Prophet ﷺ: 'Are you not going to perform *Wuḍū'*?' He said: 'I am not going to prayer, that I should do *Wuḍū'*?' 'Amr claimed that he heard this from Sa'eed bin Al-Ḥuwairith."

عُمَيْيَّةٌ، عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَجَاءَ مِنَ الْغَائِطِ، وَأَتَانِي بِطَعَامٍ، فَقِيلَ لَهُ: أَلَا تَوَضُّأُ؟ فَقَالَ: «لِمَ؟ أَصَلِّي فَأَتَوَضُّأُ؟».

[٨٢٩] ١٢٠ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ ابْنِ الْحُوَيْرِثِ مَوْلَى آلِ السَّائِبِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَقُولُ: ذَهَبَ رَسُولُ اللَّهِ ﷺ إِلَى الْغَائِطِ، فَلَمَّا جَاءَ، قُدِّمَ إِلَيْهِ طَعَامٌ، فَقِيلَ: يَا رَسُولَ اللَّهِ! أَلَا تَوَضُّأُ؟ قَالَ: «لِمَ؟ أَلِصَّلَاةَ؟».

[٨٣٠] ١٢١ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْحُوَيْرِثِ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَضَى حَاجَتَهُ مِنَ الْخَلَاءِ، فَقَرَّبَ إِلَيْهِ طَعَامٌ فَأَكَلَ وَلَمْ يَمْسَسْ مَاءً. قَالَ: وَزَادَنِي عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: إِنَّكَ لَمْ تَوَضُّأُ؟ قَالَ: «مَا أَرَدْتُ صَلَاةً فَأَتَوَضُّأُ» وَزَعَمَ عَمْرُو أَنَّهُ سَمِعَ مِنْ سَعِيدِ بْنِ الْحُوَيْرِثِ.

Chapter 32. What Should Be Said When Entering The Area In Which One Relieves Himself

[831] 122 - (375) It was narrated from Anas that when the Messenger of Allâh ﷺ entered the area in which he relieved himself, he would say: "*Allâhumma, inni a'ûdhu bika min al-khubuthi wal-khabâ'ith* (O Allâh, I seek refuge in You from the male and female devils.)"

[832] (...) It was narrated from 'Abdul-'Azîz with this chain, and he said: "*A'ûdhu billâhi min al-khubuthi wal-khabâ'ith* (I seek refuge with Allâh from the male and female devils)."

Chapter 33. Evidence That Sleeping While Sitting Does Not Invalidate *Wuḍū'*

[833] 123 - (376) It was narrated that Anas said: "The *Iqamah* was called for prayer, and the Messenger of Allâh ﷺ was conversing privately with a man. He did not get up to prayer until the people had fallen asleep."

(المعجم ٣٢) - (بَابُ مَا يَقُولُ إِذَا أَرَادَ دُخُولَ الْخَلَاءِ) (التحفة ٦٦)

[٨٣١] ١٢٢ - (٣٧٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ: وَقَالَ يَحْيَى أَيْضًا: أَخْبَرَنَا هُشَيْمٌ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ - فِي حَدِيثِ حَمَّادٍ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ، وَفِي حَدِيثِ هُشَيْمٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا دَخَلَ الْكَنِيفَ - قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

[٨٣٢] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيٍّ، عَنْ عَبْدِ الْعَزِيزِ بِهَذَا الْإِسْنَادِ. وَقَالَ: «أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

(المعجم ٣٣) - (بَابُ الدَّلِيلِ عَلَى أَنَّ نَوْمَ الْجَالِسِ لَا يَنْقُضُ الْوُضُوءَ) (التحفة ٦٧)

[٨٣٣] ١٢٣ - (٣٧٦) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: أُقِيمَتِ

الصَّلَاةُ وَرَسُولُ اللَّهِ ﷺ يُنَاجِي لِرَجُلٍ
وَفِي حَدِيثِ عَبْدِ الْوَارِثِ: وَنَبِيُّ
اللَّهُ ﷺ يُنَاجِي الرَّجُلَ فَمَا قَامَ إِلَى
الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

[834] 124 - (...) It was narrated from 'Abdul-'Azîz bin Şuhaib that he heard Anas bin Mâlik say: "The *Iqâmah* was called for prayer, and the Prophet ﷺ was conversing privately with a man. He continued to speak with him until his Companions fell asleep, then he came and led them in prayer."

[٨٣٤] ١٢٤ - (...) حَدَّثَنَا عُبَيْدُ
اللَّهُ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ ضُهَيْبٍ سَمِعَ
أَنَسَ بْنَ مَالِكٍ قَالَ: أُقِيمَتِ الصَّلَاةُ
وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلًا، فَلَمْ يَزَلْ يُنَاجِيهِ
حَتَّى نَامَ أَصْحَابُهُ، ثُمَّ جَاءَ فَصَلَّى بِهِمْ.

[835] 125 - (...) It was narrated from Shu'bah, from Qatâdah who said: "I heard Anas say: 'The Companions of the Messenger of Allâh ﷺ used to fall asleep, then they would offer *Ṣalât* without performing *Wudû'*.'" I said: "Did you hear it from Anas?" He said: "Yes, by Allâh."

[٨٣٥] ١٢٥ - (...) حَدَّثَنِي يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ وَهُوَ
ابْنُ الْحَارِثِ،: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ
قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ أَصْحَابُ
رَسُولِ اللَّهِ ﷺ يَنَامُونَ، ثُمَّ يُصَلُّونَ وَلَا
يَتَوَضَّأُونَ. قَالَ: قُلْتُ: سَمِعْتُهُ مِنْ أَنَسٍ؟
قَالَ: إِي، وَاللَّهِ!.

[836] 126 - (...) It was narrated that Anas said: "The *Iqâmah* for '*Ishâ*' prayer was called, and a man said: 'I have a problem.' The Prophet ﷺ went to speak to him privately, until the people - or some of the people - fell asleep, then they prayed."

[٨٣٦] ١٢٦ - (...) حَدَّثَنِي أَحْمَدُ
ابْنُ سَعِيدٍ بْنُ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا
حَبَّانٌ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ
أَنَّهُ قَالَ: أُقِيمَتِ صَلَاةُ الْعِشَاءِ؛ فَقَالَ
رَجُلٌ: لِي حَاجَةٌ، فَقَامَ النَّبِيُّ ﷺ
يُنَاجِيهِ، حَتَّى نَامَ الْقَوْمُ - أَوْ بَعْضُ الْقَوْمِ
- ثُمَّ صَلَّوْا.