

and I used to take the bath of *Janāba* from a single pot.”

نَعَمْ، فَدَعَانِي فَأَدْخَلَنِي مَعَهُ فِي الْحَمِيلَةِ، قَالَتْ: وَحَدَّثَنِي أَنَّ النَّبِيَّ ﷺ كَانَ يَقْبُلُهَا وَهُوَ صَائِمٌ، وَكُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ. [راجع: ٢٩٨]

(22) CHAPTER. Whoever kept a special dress for menses besides other dresses for the clean period.

(٢٢) بَابٌ مَنِ اتَّخَذَ ثِيَابَ الْحَيْضِ سِوَى ثِيَابِ الطَّهْرِ

323. Narrated Umm Salama رَضِيَ اللَّهُ عَنْهَا: While I was lying with the Prophet ﷺ under a woolen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet ﷺ said, “Have you got your menses?” I replied, “Yes.” He called me and I slept with him under the woolen sheet.

٣٢٣ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ مُضْطَجِعَةٌ فِي حَمِيلَةٍ حِضْتُ، فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي فَقَالَ: «أَنْفُسَتْ؟» فَقُلْتُ: نَعَمْ، فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْحَمِيلَةِ. [راجع: ٢٩٨]

(23) CHAPTER. The participation of menstruating women in the two 'Eid festivals and in religious gatherings of Muslims and their isolation from the *Muṣallā* (praying place).

(٢٣) بَابُ شُهُودِ الْحَائِضِ الْعِيدَيْنِ وَدَعْوَةِ الْمُسْلِمِينَ، وَيَعْتَزِلْنَ الْمَصَلَّى

324. Narrated Ayyūb: رَضِيَ اللَّهُ عَنْهَا Ḥaḥṣa said, “We used to forbid our young women to go out for the two 'Eid prayers. A woman came and stayed at the palace of Banī Khalaf and she narrated about her sister whose husband took part in twelve *Ghazwāt* (holy wars) along with the Prophet ﷺ, and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, “We used to treat the wounded, look after the patients and once I asked the Prophet ﷺ, ‘Is there any harm for any of us to stay at

٣٢٤ - حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، قَالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنَا أَنْ يَخْرُجْنَ فِي الْعِيدَيْنِ، فَقَدِمَتْ امْرَأَةٌ فَتَزَلَّتْ قَصْرَ بَنِي خَلَفٍ فَحَدَّثَتْ عَنْ أُخْتِهَا، وَكَانَ زَوْجُ أُخْتِهَا غَزَا مَعَ النَّبِيِّ ﷺ بِنَتِي عَشْرَةَ، وَكَانَتْ أُخْتِي مَعَهُ فِي سِتٍّ، قَالَتْ: كُنَّا نُدَاوِي

home if she doesn't have a veil?' He ﷺ said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Umm 'Aṭiyya came I asked her whether she had heard it from the Prophet ﷺ. She replied, 'Yes. May my father be sacrificed for him (the Prophet ﷺ)! (Whenever she mentioned the Prophet ﷺ she used to say, 'May my father be sacrificed for him'). I have heard the Prophet ﷺ saying, 'The unmarried virgins and the mature girls and the menstruating women should come out and participate in the good deeds as well as the invocations of faithful believers, but the menstruating women should keep away from the *Muṣallā* — praying place [i.e., *Ṣalāt* (prayers)]'."

Ḥaṣṣa asked Umm 'Aṭiyya (surprisingly), "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend 'Arafāt (*Hajj*) and such and such (other deeds)?"

(24) CHAPTER. If a woman gets menses thrice a month.

Can we believe a woman if she says she is menstruating or pregnant, and whatever is related to menses as is referred to by the Statement of Allāh جل جلاله: "...And it is not lawful for them to conceal what Allāh has created in their wombs..." (V.2:228). 'Alī and Shuraiḥ said, "If a woman presents witness from her relatives who are good Muslims that she is getting menses thrice a month then she is to be believed." 'Aṭā said, "Her previous menstrual cycles are to be taken into consideration." The same was said by Ibrāhīm. 'Aṭā said, "Menses can last from one to fifteen days." Ibn Sīrīn was asked about a woman who noticed blood five days

الكلّمى وَنَقُومُ عَلَى الْمَرْضَى، فَسَأَلْتُ أُخْتِي النَّبِيَّ ﷺ: أَعَلَى إِحْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ أَنْ لَا تَخْرُجَ؟ قَالَ: «لَيْلِسُهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا، وَلَتَشْهَدَ الْخَيْرَ، وَدَعْوَةَ الْمُسْلِمِينَ»، فَلَمَّا قَدِمْتُ أُمُّ عَطِيَّةٍ سَأَلَتْهَا: أَسَمِعْتَ النَّبِيَّ ﷺ؟ قَالَتْ: بِأَبِي نَعَمْ - وَكَانَتْ لَا تَذْكُرُهُ إِلَّا قَالَتْ: بِأَبِي - سَمِعْتُهُ يَقُولُ: «تَخْرُجُ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ، أَوِ الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ، وَالْحَيْضُ، وَلَيَشْهَدَنَّ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ، وَيَعْتَزِلُ الْحَيْضُ الْمُصَلَّى»، قَالَتْ حَفْصَةُ: فَقُلْتُ: أَلْحَيْضُ؟ فَقَالَتْ: أَلَيْسَ تَشْهَدُ عَرَفَةَ وَكَذَا وَكَذَا؟ [انظر: ٣٥١، ٩٧١، ٩٧٤،

[٩٨٠، ٩٨١، ١٦٥٢]

(٢٤) بَابُ إِذَا حَاضَتْ فِي شَهْرٍ ثَلَاثَ حَيَضٍ،

وَمَا يُصَدَّقُ النِّسَاءُ فِي الْحَيْضِ وَالْحَمْلِ، وَفِيمَا يُمَكِّنُ مِنَ الْحَيْضِ لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَا يَحِلُّ لهنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾ [البقرة: ٢٢٨] وَيُذَكَّرُ عَنْ عَلِيٍّ وَشُرَيْحٍ: إِنْ جَاءَتْ بَيِّنَةٌ مِنْ بَطَانَةِ أَهْلِهَا مِمَّنْ يُرْضَى دِينُهُ أَنَّهَا حَاضَتْ فِي شَهْرٍ ثَلَاثًا صَدَّقَتْ، وَقَالَ عَطَاءٌ: أَقْرَأُهَا مَا كَانَتْ، وَبِهِ قَالَ إِبْرَاهِيمُ، وَقَالَ عَطَاءٌ: الْحَيْضُ يَوْمٌ إِلَى خَمْسٍ عَشْرَةَ، وَقَالَ

after her menstrual cycle. He replied: The women knew better about that.

325. Narrated Fāṭima رضي الله عنها: Fāṭima bint Abī Ḥubaish رضي الله عنها asked the Prophet ﷺ, "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up *Ṣalāt* (prayers)?" He replied, "No, it is from a blood vessel. Give up the *Ṣalāt* only for the days on which you usually get the menses and then take a bath and offer your prayers."

(25) CHAPTER. Yellowish discharge not during the menses.

326. Narrated Umm 'Aṭiyya رضي الله عنها: We never considered yellowish discharge as a thing of importance (during a non-menstruating period).

[See *Faḥ Al-Bārī* Vol.I, page 442].

(26) CHAPTER. *Al-Istiḥāḍah* (bleeding in between the periods is from a blood vessel.)

327. Narrated 'Aishah رضي الله عنها, the wife of the Prophet ﷺ: Umm Ḥabiba رضي الله عنها got bleeding in between the periods for seven years. She asked Allāh's Messenger ﷺ about it. He ordered her to take a bath (after the termination of actual periods) and added that it was from a blood vessel. But she used to take a bath for every *Ṣalāt* (prayer). (Without being ordered by the Prophet ﷺ, See *Faḥ Al-Bārī*).

مُعْتَمِرٌ عَنْ أَبِيهِ: سَأَلْتُ ابْنَ سِيرِينَ عَنِ الْمَرْأَةِ تَرَى الدَّمَ بَعْدَ قُرْبِهَا بِخَمْسَةِ أَيَّامٍ، قَالَ: النِّسَاءُ أَعْلَمُ بِذَلِكَ.

٣٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ سَأَلَتِ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلَا أَظْهَرُ، أَفَادُعُ الصَّلَاةِ؟ فَقَالَ: «لَا، إِنَّ ذَلِكَ عِرْقٌ وَلَكِنْ دَعِيَ الصَّلَاةَ قَدَّرَ الْأَيَّامَ الَّتِي كُنْتَ تَحِيضِينَ فِيهَا، ثُمَّ اغْتَسَلِي وَصَلِّي».

(٢٥) بَابُ الصُّفْرَةِ وَالْكُدْرَةِ فِي غَيْرِ أَيَّامِ الْحَيْضِ

٣٢٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةٍ، قَالَتْ: كُنَّا لَا نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ شَيْئًا.

(٢٦) بَابُ عِرْقِ الْإِسْتِحَاضَةِ

٣٢٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنِي ابْنُ أَبِي ذُنْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، وَعَنْ عَمْرَةَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ أُمَّ حَبِيبَةَ اسْتَحِيضَتْ سَبْعَ سِنِينَ فَسَأَلَتْ رَسُولَ اللَّهِ ﷺ، عَنْ ذَلِكَ؟ فَأَمَرَهَا أَنْ تَغْتَسِلَ، فَقَالَ: «هَذَا عِرْقٌ»، فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

(27) CHAPTER. If a woman gets her menses after *Tawāf-al-Ifāda* ⁽¹⁾

328. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: I told Allāh's Messenger ﷺ that Šafiyya bint Ḥuyāi had got her menses. He said, "She will probably delay us. Did she perform *Tawāf (al-Ifāda)* with you?" We replied, "Yes." On that the Prophet ﷺ told her to depart.

329. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: A woman is allowed to leave (go back home) if she gets menses (after *Tawāf-al-Ifāda*).

330. Ibn 'Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allāh's Messenger ﷺ gave them the permission to leave (after *Tawāf-al-Ifāda*.)"

(28) CHAPTER. When a woman having bleeding in between her periods notices signs of cleanliness from her menses.

Ibn 'Abbās said: She should take a bath and offer *Šalāt* (prayers) even if (she were clean) for an hour and she can have (sexual relation with her husband) after the prayer and *Aṣ-Šalāt* (the prayer) is more superior and important (than anything else).

(٢٧) بَابُ الْمَرْأَةِ تَحِيضُ بَعْدَ الْإِفَادَةِ

٣٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ إِنْ صَفِيَّةُ بِنْتُ حُيَيٍّ قَدْ حَاضَتْ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّهَا تَحْسِنُ»، أَلَمْ تَكُنْ طَاقَتْ مَعَكُنْ؟» فَقَالُوا: بَلَى، قَالَ: «فَاخْرُجِي». [راجع: ٢٩٤]

٣٢٩ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رُخِّصَ لِلْحَائِضِ أَنْ تَنْفِرَ إِذَا حَاضَتْ. [انظر: ١٧٥٥، ١٧٦٠]

٣٣٠ - وَكَانَ ابْنُ عُمَرَ يَقُولُ فِي أَوَّلِ أَمْرِهِ: إِنَّهَا لَا تَنْفِرُ، ثُمَّ سَمِعْتُهُ يَقُولُ: تَنْفِرُ، إِنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لَهُنَّ. [انظر: ١٧٦١]

(٢٨) بَابُ إِذَا رَأَتْ الْمُسْتَحَاضَةَ الظَّهْرَ

قَالَ ابْنُ عَبَّاسٍ: تَغْتَسِلُ وَتُصَلِّي وَلَوْ سَاعَةً، وَيَأْتِيَهَا زَوْجُهَا إِذَا صَلَّتْ، الصَّلَاةُ أَعْظَمُ.

(1) (Ch. 27) See glossary.

331. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said to me, "Give up *Aṣ-Ṣalāt* (the prayer) when your menses begin and when it has finished, wash the blood off your body (take a bath) and start offering *Ṣalāt*."

(29) CHAPTER. The offering of a funeral prayer for a woman who had died during (or after) delivery and its (i.e., funeral prayer's) legal way of performing. [See *Ṣaḥih Al-Bukhārī*, Vol.2, *Ḥadīth* No.1333,1334 and its chapter No. 64].

332. Narrated Samura bin Jundab رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e., childbirth) and he stood by the middle of her body.

(30) CHAPTER.

333. Narrated Maimūna رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: During my menses, I never offered *Ṣalāt* (prayer), but used to sit on the mat beside the mosque of Allāh's Messenger ﷺ. He used to offer the *Ṣalāt* on his sheet and in prostration some of his clothes used to touch me."

٣٣١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ زُهَيْرٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ غُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَقْبَلْتَ الْحَيْضَةَ فَدَعِي الصَّلَاةَ، وَإِذَا أَذْبَرْتَ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

(٢٩) بَابُ الصَّلَاةِ عَلَى النُّفْسَاءِ وَسُتْنِهَا

٣٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ قَالَ: أَخْبَرَنَا شَبَابَةُ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: أَنَّ امْرَأَةً مَاتَتْ فِي بَطْنٍ، فَصَلَّى عَلَيْهَا النَّبِيُّ ﷺ فَقَامَ وَسَطَهَا.

[انظر: ١٣٣١، ١٣٣٢]

(٣٠) بَابُ:

٣٣٣ - حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ، مِنْ كِتَابِهِ قَالَ: أَخْبَرَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ قَالَ: سَمِعْتُ خَالَتِي مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ أَنَّهَا كَانَتْ تَكُونُ حَائِضًا لَا تُصَلِّي وَهِيَ مُفْتَرِشَةٌ بِجِذَاءِ مَسْجِدِ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي عَلَى خُمُرَتِهِ إِذَا سَجَدَ أَصَابَنِي بَعْضُ ثَوْبِهِ. [انظر: ٣٧٩، ٣٨١، ٥١٧، ٥١٨]

7 - THE BOOK OF TAYAMMUM⁽¹⁾

٧ - كِتَابُ التَّيَمُّمِ

The Statement of Allāh تعالى "...And you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands..." (V.5:6).

قَوْلُ اللَّهِ تَعَالَى: ﴿وَلَكُمْ حِجْدُوا مَاءَ فَنَتَمَمُوا صَعِيدًا طَيِّبًا فَاَمْسَحُوا بِوُجُوْهِكُمْ وَاَيْدِيكُمْ مِنْهُ﴾ [المائدة: ٦].

(1) CHAPTER.

(١) بَابُ:

334. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: We set out with Allāh's Messenger ﷺ on one of his journeys till we reached Al-Baidā' or Dhātul-Jaish, a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ and said, "Don't you see what 'Āishah has done? She has made Allāh's Messenger ﷺ and the people stay where there is no water and they have no water with them." Abū Bakr رَضِيَ اللَّهُ عَنْهُ came while Allāh's Messenger ﷺ was sleeping with his head on my thigh, He said, to me: "You have detained Allāh's Messenger ﷺ and the people where there is no water and they have no water with them."

٣٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ - أَوْ بِذَاتِ الْجَيْشِ - انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التَّمَاسِيهِ وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقَالُوا: أَلَا تَرَى إِلَى مَا صَنَعْتَ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَالنَّاسِ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ وَاضَعَ رَأْسَهُ عَلَى فَخْذِي قَدْ نَامَ، فَقَالَ: حَبَسْتَ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ. فَقَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي

So he admonished me and said what Allāh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger ﷺ on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the Divine Verses of *Tayammum*. So they all performed *Tayammum*. Usaid bin Hudair said, "O the family of Abū Bakr! This is not

(1) (Ch.1) *Tayammum*: To strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of *Wuḍū'* (ablution) and *Ghusl* (in case of *Janaba* etc.) when water is not available (or under other circumstances etc.) See *Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Hadīth* No.338 and 344.

the first blessing of yours.” Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

خَاصِرَتِي فَلَا يَمْنَعُنِي مِنَ التَّحْرُكِ إِلَّا
مَكَانُ رَسُولِ اللَّهِ ﷺ عَلَى فَعِذِي،
فَقَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَصْبَحَ عَلَى
غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ،
فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ الْحَضِرِ: مَا
هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ.
قَالَتْ: قَبَعْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ
فَأَصَبْنَا الْعَقْدَ تَحْتَهُ. [انظر: ٣٣٦،
٣٦٧٢، ٣٧٧٣، ٤٥٨٣، ٤٦٠٧، ٤٦٠٨،
٥١٦٤، ٥٢٥٠، ٥٨٨٢، ٦٨٤٤، ٦٨٤٥]

335. Narrated Jābir bin ‘Abdullāh رضي الله عنه: The Prophet ﷺ said, “I have been given five (things) which were not given to anyone else before me.

1. Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for offering *Ṣalāt* (prayer) and a thing to purify (perform *Tayammum*), therefore anyone of my followers can offer *Ṣalāt* wherever he is, at the time of a *Ṣalāt*.
3. The booty has been made *Halāl* (lawful) to me yet it was not lawful to anyone else before me.
4. I have been given the right of intercession (on the Day of Resurrection).
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

(2) CHAPTER. What to do if neither water nor earth is available.

336. Narrated ‘Urwa’s father: ‘Āishah رضي الله عنها said, “I borrowed a necklace from Asmā’ and it was lost. So Allāh’s

٣٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ،
قَالَ: حَدَّثَنَا هُشَيْمٌ ح قَالَ: وَحَدَّثَنِي
سَعِيدُ بْنُ النَّضْرِ، قَالَ: أَخْبَرَنَا هُشَيْمٌ
قَالَ: أَخْبَرَنَا سَيَّارٌ، قَالَ: حَدَّثَنَا يَزِيدُ
الْفَقِيرُ، قَالَ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ
أَنَّ النَّبِيَّ ﷺ قَالَ: «أُعْطِيتُ خَمْسًا
لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ
بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي
الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ
مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةُ فَلْيُصَلِّ،
وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ
قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ
يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُيْعَتْ إِلَى
النَّاسِ عَامَّةً». [انظر: ٤٣٨، ٣١٢٢]

(٢) بَابُ إِذَا لَمْ يَحِدْ مَاءٌ وَلَا تُرَابًا

٣٣٦ - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى
قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ:

Messenger ﷺ sent a man to search for it and he found it. Then the time of the *Ṣalāt* (prayer) became due and there was no water. They offered *Ṣalāt* (without ablution) and informed Allāh's Messenger ﷺ about it, so the Verse of *Tayammum* was revealed." Usaid bin Ḥudair said to 'Āishah رَضِيَ اللَّهُ عَنْهَا, "May Allāh reward you. By Allāh, whenever anything happened which you did not like, Allāh brought good for you and for the Muslims in that."

حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً فَهَلَكَتْ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلًا فَوَجَدَهَا، فَأَذَرَكْنَهُمُ الصَّلَاةَ وَلَيْسَ مَعَهُمْ مَاءٌ، فَصَلُّوا فَشَكَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ آيَةَ التَّيْمُمِ، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ لِعَائِشَةَ: جَزَاكَ اللَّهُ خَيْرًا، فَوَاللَّهِ مَا نَزَلَ بِكَ أَمْرٌ تَكْرَهِيْنَهُ إِلَّا جَعَلَ اللَّهُ ذَلِكَ لَكَ وَلِلْمُسْلِمِينَ فِيهِ خَيْرًا. [راجع: ٣٣٤]

(3) CHAPTER. The performance of *Tayammum* by a non-traveller (is permissible) when water is not available and when one is afraid that the time of *Ṣalāt* (prayer) may elapse.

(٣) بَابُ التَّيْمُمِ فِي الْحَضَرِ إِذَا لَمْ يَجِدِ الْمَاءَ وَخَافَ فَوَتْ الصَّلَاةَ،

'Aṭā' supported that opinion. Al-Ḥasan says, "If a patient has water but there is no one to hand it over to him, then he can perform *Tayammum*." Ibn 'Umar came from his land at Al-Juruf and the time for the *ʿAṣr* prayer became due while he was at *Marbadan-Na'am* (sheep-fold), so he (performed *Tayammum*) and offered *Ṣalāt* (prayer) there, and then entered Al-Madīna when the sun was still high but he did not repeat that *Ṣalāt*.

وَبِهِ قَالَ عَطَاءٌ، وَقَالَ الْحَسَنُ الْمَرِيضُ عِنْدَهُ الْمَاءُ وَلَا يَجِدُ مَنْ يُنَاوِلُهُ: يَتَيَمَّمُ، وَأَقْبَلَ ابْنُ عُمَرَ مِنْ أَرْضِهِ بِالْجُرْفِ فَحَضَرَتِ الْعَصْرُ بِمَرْبَدِ الْعَنَمِ فَصَلَّى ثُمَّ دَخَلَ الْمَدِينَةَ وَالشَّمْسُ مُرْتَفِعَةٌ فَلَمْ يَعِدْ.

337. Narrated Abū Juhaīm Al-Anṣārī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ came from the direction of Bi'r Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and rubbed his hands and his face with its dust (performed *Tayammum*) and then returned back the greeting.

٣٣٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، قَالَ: سَمِعْتُ عُمَيْرًا مَوْلَى ابْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَسَارٍ مَوْلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ حَتَّى دَخَلْنَا عَلَى أَبِي جُهَيْمِ بْنِ الْحَارِثِ بْنِ الصَّمَةِ

الْأَنْصَارِيِّ، فَقَالَ أَبُو جُهَيْمٍ: أَقْبَلَ
النَّبِيُّ ﷺ مِنْ نَحْوِ بَئْرِ جَمَلٍ فَلَقِيَهُ
رَجُلٌ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ
ﷺ حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ
بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

(٤) بَابُ التَّيَمُّمِ هَلْ يَنْفَعُ فِيهِمَا؟

(4) CHAPTER. Can a person blow off the dust from his hands in performing *Tayammum* (before passing them over his face).

338. Narrated 'Abdur Raḥmān bin Abza :
رَضِيَ اللَّهُ عَنْهُ Umar bin Al-Khaṭṭāb said, "I became *Junub* but no water was available." 'Ammār bin Yāsir said to 'Umar, "Do you remember that you and I (became *Junub* while both of us) were together on a journey and you didn't offer *Ṣalāt* (prayer) but I rolled myself on the ground and offered *Ṣalāt*? I informed the Prophet ﷺ about it and he said, 'It would have been sufficient for you to do like this.' The Prophet ﷺ then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands."

٣٣٨ - حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: إِنِّي أَجَنَبْتُ فَلَمْ أُصِبِ الْمَاءَ، فَقَالَ عَمَّارُ بْنُ يَاسِرٍ لِعُمَرَ بْنِ الْخَطَّابِ: أَمَا تَذْكُرُ أَنَا كُنَّا فِي سَفَرٍ أَنَا وَأَنْتَ؟ فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَكُتُ فَصَلَّيْتُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا» وَضَرَبَ النَّبِيُّ ﷺ بِكَفِّهِ الْأَرْضَ، وَنَفَخَ فِيهِمَا، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيَهُ. [انظر: ٣٣٩، ٣٤٠، ٣٤١،

٣٤٢، ٣٤٣، ٣٤٥، ٣٤٦، ٣٤٧]

(5) CHAPTER. *Tayammum* is for the hands and the face.

339. Narrated Sa'īd bin 'Abdur Raḥmān bin Abza on the authority of his father who said: 'Ammār said so (the above statement). And Shu'ba stroked lightly the earth with his hands and brought them close to his mouth

(٥) بَابُ التَّيَمُّمِ لِلْوَجْهِ وَالْكَفَّيْنِ

٣٣٩ - حَدَّثَنَا حَجَّاجٌ قَالَ: أَخْبَرَنَا شُعْبَةُ: عَنِ الْحَكَمِ، عَنْ ذَرٍّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى، عَنْ

(blew off the dust) and passed them over his face and then the backs of his hands. 'Ammār said, "Ablution (meaning *Tayammum* here) is sufficient for a Muslim if water is not available."

أَبِيهِ: قَالَ عَمَّارٌ بِهَذَا، وَضَرَبَ شُعْبَةً بِيَدَيْهِ الْأَرْضَ؛ ثُمَّ أَذْنَاهُمَا مِنْ فِيهِ، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفْيَيْهِ. [راجع: ٣٣٨]

وَقَالَ النَّضْرُ: أَخْبَرَنَا شُعْبَةُ عَنْ الْحَكَمِ قَالَ: سَمِعْتُ ذَرًّا يَقُولُ: عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى. قَالَ الْحَكَمُ: وَقَدْ سَمِعْتُهُ مِنْ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ قَالَ: قَالَ عَمَّارٌ: وَضُوءُ الْمُسْلِمِ يَكْفِيهِ مِنَ الْمَاءِ.

340. Narrated 'Abdur Raḥmān bin Abza that while he was in the company of 'Umar that while he was in the company of 'Umar, 'Ammār said to 'Umar, "We were in a detachment and became *Junub* and I blew the dust off my hands [performed the rolling over the earth and offered *Ṣalāt* (prayer)]."

٣٤٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ سَمِعْتُ ذَرًّا، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ أَبِيهِ أَنَّهُ شَهِدَ عُمَرَ، وَقَالَ لَهُ عَمَّارٌ: كُنَّا فِي سَرِيَّةٍ فَأَجَنَّبَنَا. وَقَالَ: تَفَلَّ فِيهِمَا. [راجع: ٣٣٨]

341. Narrated 'Abdur Raḥmān bin Abza: 'Ammār said to 'Umar, "I rolled myself in the dust and came to the Prophet ﷺ who said, 'Passing dusted hands over the face and the backs of the hands was sufficient for you'."

٣٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ ذَرٍّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ أَبِيهِ قَالَ: قَالَ عَمَّارٌ لِعُمَرَ: تَمَعَّكْتُ فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «يَكْفِيكَ الْوَجْهَ وَالْكَفَّانِ». [راجع: ٣٣٨]

342. Narrated 'Ammār said to 'Umar as above.

٣٤٢ - حَدَّثَنَا مُسْلِمٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ ذَرٍّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ عَبْدِ الرَّحْمَنِ قَالَ: شَهِدْتُ عُمَرَ قَالَ لَهُ عَمَّارٌ، وَسَاقَ الْحَدِيثَ. [راجع: ٣٣٨]

343. Narrated 'Ammār said to 'Umar: The Prophet ﷺ stroked the earth with his hands

٣٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ