

and then passed them over his face and the back of his hands (while demonstrating *Tayammum*).

قَالَ: حَدَّثَنَا عُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ،
عَنِ الْحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ
الرَّحْمَنِ ابْنِ أَبِي زَيْدٍ، عَنْ أَبِيهِ قَالَ:
قَالَ عَمَارٌ: فَضْرَبَ النَّبِيُّ ﷺ بِيَدِهِ
الْأَرْضَ فَمَسَحَ وَجْهَهُ وَكَفَيْهِ.

[راجع: ٣٣٨]

(6) CHAPTER. Clean earth is sufficient for a Muslim as a substitute for water for ablution (if he does not find water).

Al-Ḥasan said, “*Tayammum* is sufficient unless one does *Ḥadaṭh*.” Ibn ‘Abbās led the *Ṣalāt* (prayer) with *Tayammum*. Yaḥyā bin Sa‘īd said, “There is no harm in offering *Ṣalāt* on a moorland (a barren salty land) and performing *Tayammum* with it.”

344. Narrated ‘Imran رَضِيَ اللهُ عَنْهُ: Once we were travelling with the Prophet ﷺ and we carried on travelling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveller in the last part of the night. So it was only the heat of the sun that made us to wake up; and the first to wake up was so-and-so, then so-and-so and then so-and-so (the narrator ‘Aūf said that Abu Raja’ had told him their names but he had forgotten them) and the fourth person to wake up was ‘Umar bin Al-Khaṭṭāb. And whenever the Prophet ﷺ used to sleep, nobody would wake him up till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, ‘Umar got up and saw the condition of the people, and he was a strict man, so he said, “*Allāhu-Akbar*” and raised his voice with *Takbīr*, and kept on saying loudly till the Prophet ﷺ got up because of it. When he got up, the people informed him about what had happened to them. He said,

(٦) بَابُ: الصَّعِيدِ الطَّيِّبِ وَضَوْءِ
المُسْلِمِ، يَكْفِيهِ عَنِ الْمَاءِ،

وَقَالَ الْحَسَنُ يُجْزِئُهُ التَّيْمُمُ مَا لَمْ
يُحْدِثْ، وَأَمَّ ابْنُ عَبَّاسٍ وَهُوَ مَتَيْمٌ،
وَقَالَ يَحْيَى ابْنُ سَعِيدٍ: لَا بَأْسَ
بِالصَّلَاةِ عَلَى السَّيْحَةِ وَالتَّيْمُمِ بِهَا.

٣٤٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ:

حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا
عَوْفٌ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ عَنْ
عِمْرَانَ قَالَ: كُنَّا فِي سَفَرٍ مَعَ النَّبِيِّ
ﷺ وَإِنَّا أَسْرَيْنَا حَتَّى إِذَا كُنَّا فِي آخِرِ
اللَّيْلِ وَقَعْنَا وَقَعَةً، وَلَا وَقَعَةً أَحْلَى
عِنْدَ الْمَسَافِرِ مِنْهَا، فَمَا أَيْقَظُنَا إِلَّا حَرُّ
السَّمْسِ، فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ
فُلَانٌ، ثُمَّ فُلَانٌ ثُمَّ فُلَانٌ يُسَمِّيهِمْ أَبُو
رَجَاءٍ، فَتَسَبَّحَ عَوْفٌ ثُمَّ عَمَرَ بْنُ
الْحَطَّابِ الرَّابِعَ، وَكَانَ النَّبِيُّ ﷺ إِذَا
نَامَ لَمْ يُوقَظْ حَتَّى يَكُونَ هُوَ يَسْتَيْقِظُ،
لَأَنَّا لَا نَذَرِي مَا يَحْدُثُ لَهُ فِي نَوْمِهِ،
فَلَمَّا اسْتَيْقَظَ عُمَرُ وَرَأَى مَا أَصَابَ
النَّاسَ وَكَانَ رَجُلًا جَلِيدًا. فَكَبَّرَ وَرَفَعَ
صَوْتَهُ بِالتَّكْبِيرِ، فَمَا زَالَ يُكَبِّرُ وَيَرْفَعُ

“There is no harm (or it will not be harmful). Depart!” So they departed from that place, and after covering some distance the Prophet ﷺ stopped and asked for some water to perform the ablution. So, he performed the ablution and the call for the *Ṣalāt* was pronounced and he led the people in *Ṣalāt*. After he finished from the *Ṣalāt*, he saw a man sitting aloof who had not offered *Ṣalāt* with the people. He ﷺ asked, “O so-and-so! What has prevented you from offering *Ṣalāt* with us?” He replied, “I am *Junub* and there is no water.” The Prophet ﷺ said, “Perform *Tayammum* with (clean) earth and that is sufficient for you.”

Then the Prophet ﷺ proceeded on, and the people complained to him of thirst. Thereupon he got down and called a person (the narrator ‘Aūf added that Abū Rajā’ had named him but he had forgotten) and ‘Alī, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, “Where can we find water?” She replied, “I was there (at the place of water) this hour yesterday and my people are behind me.” They requested her to accompany them. She asked, “Where?” They said, “To Allāh’s Messenger ﷺ.” She said, “Do you mean the man who is called the *Ṣābī* (with a new religion)?” They replied, “Yes, the same person. So come along.”

They brought her to the Prophet ﷺ and narrated the whole story. He said, “Help her to dismount.” The Prophet ﷺ asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they

صَوْتُهُ بِالتَّكْبِيرِ حَتَّى اسْتَيْقَظَ بِصَوْتِهِ النَّبِيُّ ﷺ، فَلَمَّا اسْتَيْقَظَ شَكُوا إِلَيْهِ الَّذِي أَصَابَهُمْ، قَالَ: لَا صَيْرَ أَوْ لَا يَصِيرُ، ارْتَحَلُوا، فَارْتَحَلُوا فَسَارَ غَيْرَ بَعِيدٍ ثُمَّ نَزَلَ فَدَعَا بِالْوُضُوءِ فَتَوَضَّأَ وَنُودِيَ بِالصَّلَاةِ فَصَلَّى بِالنَّاسِ، فَلَمَّا انْقَلَبَ مِنْ صَلَاتِهِ إِذَا هُوَ بِرَجُلٍ مُعْتَزِلٍ لَمْ يُصَلِّ مَعَ الْقَوْمِ، قَالَ: «مَا مَنَعَكَ يَا فُلَانُ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ؟» قَالَ: أَصَابَتْنِي جَنَابَةٌ وَلَا مَاءَ. قَالَ: «عَلَيْكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ»، ثُمَّ سَارَ النَّبِيُّ ﷺ فَاسْتَسْقَى إِلَيْهِ النَّاسُ مِنَ الْعَطَشِ، فَنَزَلَ فَدَعَا فُلَانًا، كَانَ يُسَمِّيهِ أَبُو رَجَاءٍ، نَسِيَهُ عَوْفٌ، وَدَعَا عَلَيْهِ فَقَالَ: «أَذْهَبَا فَابْتِغِي الْمَاءَ»، فَانْطَلَقَا فَتَلَقِيَا امْرَأَةً بَيْنَ مَرَادَتَيْنِ أَوْ سَطِيحَتَيْنِ مِنْ مَاءٍ عَلَى بَعِيرٍ لَهَا: فَقَالَا لَهَا: أَيْنَ الْمَاءُ؟ قَالَتْ: عَهْدِي بِالْمَاءِ أُمْسِ هَذِهِ السَّاعَةَ، وَنَفَرْنَا خُلُوفًا، فَالَا لَهَا: انْطَلِقِي إِذَا، قَالَتْ: إِلَى أَيْنَ؟ قَالَا: إِلَى رَسُولِ اللَّهِ ﷺ، قَالَتْ: الَّذِي يُقَالُ لَهُ: الصَّابِي؟ قَالَا: هُوَ الَّذِي تَعْنِينَ، فَانْطَلِقِي، فَجَاءَا بِهَا إِلَى رَسُولِ اللَّهِ ﷺ وَحَدَّثَاهُ الْحَدِيثَ. قَالَ: فَاسْتَنْزَلُوها عَنْ بَعِيرِها، وَدَعَا النَّبِيُّ ﷺ بِإِنَاءٍ فَفَرَّغَ فِيهِ مِنْ أَفْوَاهِ الْمَرَادَتَيْنِ أَوْ السَّطِيحَتَيْنِ، وَأَوْكَأَ أَفْوَاهَهُمَا

(too) all quenched their thirst and also gave water to others and last of all the Prophet ﷺ gave a pot full of water to the person who was *Junub* and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allāh, when her water bags were returned they looked like as if they were more full (of water) than they had been before. Then the Prophet ﷺ ordered us to collect something for her; so dates, flour and *Sawiq* were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet ﷺ said to her, "We have not taken your water but Allāh has given water to us." She returned home late. Her relatives asked her: "O so-and-so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the *Ṣābi'* and he did such and such a thing. By Allāh, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allāh's Messenger, in truth."

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islām?" They obeyed her and all of them embraced Islām.

Abū 'Abdullāh said: The word *Ṣabā'* means "The one who has deserted his old religion and embraced a new religion." Abū 'Āliya said, "The *Sābi'ūn* are a sect of people of the Scripture who recite the Book (Psalms of *Sabi'ūn*) they used to live in 'Irāq. They were neither Jews nor Christians."

وأطلقَ العَرَائِي، ونُودِيَ فِي النَّاسِ: اسْقُوا وَاسْتَقُوا، فَسَقَى مَنْ سَقَى، وَاسْتَقَى مَنْ شَاءَ، وَكَانَ آخِرَ ذَلِكَ أَنْ أُعْطِيَ الَّذِي أَصَابَتْهُ الْجَنَابَةُ إِنَاءً مِنْ مَاءٍ، قَالَ: «أَذْهَبَ فَأَفْرَعُهُ عَلَيْكَ»، وَهِيَ قَائِمَةٌ تَنْظُرُ إِلَى مَا يُفْعَلُ بِمَائِهَا، وَإِيمَ اللَّهُ لَقَدْ أُفْلِحَ عَنَّا، وَإِنَّهُ لِيُحَيِّلُ إِلَيْنَا أَنَّهُ أَشَدُّ مِلَاءَةً مِنْهَا حِينَ ابْتَدَأَ فِيهَا، فَقَالَ النَّبِيُّ ﷺ: «اجْمَعُوا لَهَا»، فَجَمَعُوا لَهَا مِنْ بَيْنِ عَجْوَةٍ، وَدَقِيقَةٍ، وَسَوِيقَةٍ، حَتَّى جَمَعُوا لَهَا طَعَامًا فَجَعَلُوهَا فِي ثُوبٍ وَحَمَلُوهَا عَلَى بَعِيرِهَا، وَوَضَعُوا الثُّوبَ بَيْنَ يَدَيْهَا، قَالَ لَهَا: «تَعْلَمِينَ مَا رَزَّئْنَا مِنْ مَائِكَ شَيْئًا، وَلَكِنَّ اللَّهَ هُوَ الَّذِي أَسْقَانَا»، فَأَتَتْ أَهْلَهَا وَقَدِ احْتَبَسَتْ عَنْهُمْ. فَقَالُوا: مَا حَبَسَكَ يَا فُلَانَةَ؟ قَالَتْ: الْعَجَبُ، لَقَيْتِي رَجُلَانِ فَذَهَبَا بِي إِلَى هَذَا الَّذِي يُقَالُ لَهُ: الصَّابِيُّ، فَفَعَلَ كَذَا وَكَذَا، فَوَاللَّهِ إِنَّهُ لَأَسْحَرُ النَّاسَ مِنْ بَيْنِ هَذِهِ وَهَذِهِ، وَقَالَتْ بِإِضْبَاعِهَا الْوُسْطَى وَالسَّبَابِيَةَ، فَرَفَعَتْهُمَا إِلَى السَّمَاءِ - تَعْنِي السَّمَاءَ وَالْأَرْضَ - أَوْ إِنَّهُ لِرَسُولِ اللَّهِ حَقًّا، فَكَانَ الْمُسْلِمُونَ بَعْدَ ذَلِكَ يُغَيِّرُونَ عَلَى مَنْ حَوْلَهَا مِنَ الْمُشْرِكِينَ، وَلَا يُصَيِّبُونَ الصَّرْمَ الَّذِي هِيَ مِنْهُ، فَقَالَتْ يَوْمًا لِقَوْمِهَا: مَا أَرَى هَؤُلَاءِ الْقَوْمَ

يَدْعُونَكُمْ عَمْدًا، فَهَلْ لَكُمْ فِي
الإسلام؟ فَأَطَاعُوهَا فَدَخَلُوا فِي
الإسلام. قَالَ أَبُو عَبْدِ اللَّهِ: صَبَا:
خَرَجَ مِنْ دِينِ إِلَى غَيْرِهِ. وَقَالَ أَبُو
الْعَالِيَةِ: الصَّابِئِينَ فِرْقَةٌ مِنْ أَهْلِ
الْكِتَابِ يَقْرَأُونَ الزُّبُورَ. [انظر: ٣٤٨،

[٣٥٧]

(7) CHAPTER. A *Junub* can perform *Tayammum* if he is afraid of disease, death or thirst.

It is said that once ‘Amr bin Al-‘Āṣ became *Junub* in a very cold night. He performed *Tayammum* and recited the following Verse from the Qur’ān: “...And do not kill yourself (nor kill one another). Surely, Allāh is Most Merciful to you.” (V.4:29) When that was reported to the Prophet ﷺ he did not object to it.

(٧) بَابٌ: إِذَا خَافَ الْجُنُبُ عَلَى
نَفْسِهِ الْمَرَضِ أَوْ الْمَوْتِ، أَوْ خَافَ
الْعَطَشَ تَيَمَّمَ،

وَيُذَكِّرُ أَنَّ عَمْرَو بْنَ الْعَاصِ
أَجْنَبَ فِي لَيْلَةٍ بَارِدَةٍ فَتَيَمَّمَ وَتَلَا ﴿وَلَا
تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ
رَحِيمًا﴾ [النساء: ٢٩] فَذَكَرَ لِلنَّبِيِّ ﷺ
فَلَمْ يَعْتَفْ.

345. Narrated Abū Wā’il: Abū Mūsā said to ‘Abdullāh bin Mas’ūd رَضِيَ اللَّهُ عَنْهُ، “If one does not find water (for ablution) can he give up the prayer?” Abdullāh replied, “If you give the permission to perform *Tayammum* they will perform *Tayammum* even if water was available, if one of them found it cold.” Abū Mūsā said, “What about the statement of ‘Ammār to ‘Umar?” ‘Abdullāh replied, “‘Umar was not satisfied by his statement.”

٣٤٥ - حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ
قَالَ: حَدَّثَنَا مُحَمَّدٌ هُوَ عُنْدَرٌ، عَنْ
شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ
قَالَ: قَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ بْنِ
مَسْعُودٍ: إِذَا لَمْ تَجِدِ الْمَاءَ لَا تُصَلِّيْ؟
قَالَ عَبْدُ اللَّهِ: لَوْ رَخَّصْتُ لَهُمْ فِي
هَذَا كَانَ إِذَا وَجَدَ أَحَدُهُمُ الْبَرْدَ، قَالَ
هَكَذَا: يَعْني تَيَمَّمَ وَصَلَّى. وَقَالَ:
قُلْتُ: فَأَيْنَ قَوْلُ عَمَّارٍ لِعُمَرَ؟ قَالَ:
إِنِّي لَمْ أَرَ عُمَرَ قَبِيحَ يَقُولِ عَمَّارٍ.

[راجع: ٣٣٨]

346. Narrated Shaḥīq bin Salama: I was with ‘Abdullāh and Abū Mūsā; the latter

٣٤٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ

asked the former, "O Abū Abdur-Raḥmān! What is your opinion if somebody becomes *Junub* and no water is available?" 'Abdullāh replied, "Do not offer *Ṣalāt* (prayer) till water is found." Abū Mūsa said, "What do you say about the statement of 'Ammār (who was ordered by the Prophet ﷺ to perform *Tayammum*). The Prophet ﷺ said to him: "Perform *Tayammum* and that would be sufficient." 'Abdullāh replied, "Don't you see that 'Umar was not satisfied by 'Ammār's statement?" Abū Mūsa said, "All right, leave 'Ammār's statement, but what will you say about this Verse (of *Tayammum*)?" 'Abdullāh kept quiet and then said, "If we allowed it, then they would probably perform *Tayammum* even if water was available, if one of them found it (water) cold."

The narrator added, "I said to Shaqīq, "Then did 'Abdullāh dislike to perform *Tayammum* because of this?" He replied, "Yes."

(8) CHAPTER. *Tayammum* with one light stroke (on the earth).

347. Narrated Al-A'mash: Shaqīq said, "While I was sitting with 'Abdullāh and Abū Mūsa Al-Aṣḥ'arī, the latter asked the former, 'If a person becomes *Junub* and does not find water for one month, can he perform *Tayammum* and offer his *Ṣalāt* (prayer)?" (He replied in the negative). Abū Mūsa said, 'What do you say about this Verse from *Sūrat Al-Mā'ida*: ...And you find not water then perform *Tayammum* with clean earth and rub therewith your faces and hands... (V.5:6) 'Abdullāh replied, 'If we allowed it then they would probably perform *Tayammum* with clean earth even if water

قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ
قَالَ: سَمِعْتُ شَقِيقَ بْنَ سَلَمَةَ قَالَ:
كُنْتُ عِنْدَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ
لَهُ أَبُو مُوسَى: أَرَأَيْتَ يَا أَبَا عَبْدِ
الرَّحْمَنِ إِذَا أَجْنَبَ فَلَمْ يَجِدْ مَاءً،
كَيْفَ يَصْنَعُ؟ فَقَالَ عَبْدُ اللَّهِ: لَا يُصَلِّي
حَتَّى يَجِدَ الْمَاءَ، فَقَالَ أَبُو مُوسَى:
فَكَيْفَ تَصْنَعُ بِقَوْلِ عَمَّارٍ حِينَ قَالَ لَهُ
النَّبِيُّ ﷺ: «كَانَ يَكْفِيكَ»؟ قَالَ: أَلَمْ
تَرَ عُمَرَ لَمْ يَقْنَعْ بِذَلِكَ؟ فَقَالَ أَبُو
مُوسَى: فَدَعْنَا مِنْ قَوْلِ عَمَّارٍ، كَيْفَ
تَصْنَعُ بِهِدِ الْآيَةِ؟ فَمَا دَرَى عَبْدُ اللَّهِ
مَا يَقُولُ، فَقَالَ: إِنَّا لَوْ رَخَّصْنَا لَهُمْ
فِي هَذَا لَأَوْشَكَ إِذَا بَرَدَ عَلَى أَحَدِهِمْ
الْمَاءُ أَنْ يَدَعَهُ وَيَتَيَمَّمُ، فَقُلْتُ لِشَقِيقِ:
فَإِنَّمَا كَرِهَ عَبْدُ اللَّهِ لِهَذَا؟ قَالَ: نَعَمْ.

[راجع: ٣٣٨]

(٨) بَابُ التَّيَمُّمِ صَرْبَةً

٣٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ
قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ
الْأَعْمَشِ، عَنْ شَقِيقِ قَالَ: كُنْتُ
جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى
الْأَشْعَرِيِّ، فَقَالَ لَهُ أَبُو مُوسَى: لَوْ
أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ
شَهْرًا، مَا كَانَ يَتَيَمَّمُ وَيُصَلِّي؟ فَكَيْفَ
تَصْنَعُونَ فِي سُورَةِ الْمَائِدَةِ ﴿فَلَمْ
يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

were available but cold.” I said, “You then disliked to perform *Tayammum* because of this?” He said, “Yes.” (Shaqiq added), “Abū Mūsa said, ‘Haven’t you heard the statement of ‘Ammār to ‘Umar? [He (Ammār) said:] I was sent out by Allāh’s Messenger ﷺ for some job and I became *Junub* and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet ﷺ of that he said, ‘Like this would have been sufficient.’ The Prophet ﷺ (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face.’ So ‘Abdullāh said (to Abū Mūsa), “Don’t you know that ‘Umar was not satisfied with ‘Ammār’s statement?”

Narrated Shaqiq: While I was with ‘Abdullāh and Abū Mūsa, the latter said to the former, “Haven’t you heard the statement of ‘Ammār to ‘Umar? He said, “Allāh’s Messenger ﷺ sent you and I out, I became *Junub* and rolled myself in the dust (clean earth) (for *Tayammum*). When we came to Allāh’s Messenger ﷺ I told him about it and he said, ‘This would have been sufficient,’ passing his hands over his face and the back of his hands once only.”

(9) CHAPTER.

348. Narrated ‘Imrān bin Ḥuṣain Al-Khuzā’ī رضي الله عنه: Allāh’s Messenger ﷺ saw a person sitting aloof and not offering *Ṣalāt* (prayer) with the people. He asked him, “O so-and-so! What prevented you from offering the *Ṣalāt* with the people?”

[المائدة: ٦]؟ فَقَالَ عَبْدُ اللَّهِ: لَوْ رُحِّصَ لَهُمْ فِي هَذَا لَأَوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَمَّمُوا الصَّعِيدَ؟ قُلْتُ: وَإِنَّمَا كَرِهْتُمْ هَذَا لِذَا؟ قَالَ: نَعَمْ. فَقَالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَعْتُ فِي الصَّعِيدِ كَمَا تَمَرَعُ الدَّابَّةُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «إِنَّمَا كَانَ يَخْفِيكَ أَنْ تَضَعَ هَكَذَا»، فَضَرَبَ بِكَفِّهِ ضَرْبَةً عَلَى الْأَرْضِ، ثُمَّ نَفَضَهَا، ثُمَّ مَسَحَ بِهَا ظَهَرَ كَفِّهِ بِشِمَالِهِ، أَوْ ظَهَرَ شِمَالِهِ بِكَفِّهِ، ثُمَّ مَسَحَ بِهَا وَجْهَهُ، فَقَالَ عَبْدُ اللَّهِ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ؟ زَادَ يَغْلَى، عَنِ الْأَعْمَشِ، عَنِ شَقِيقِ بْنِ قَالٍ: كُنْتُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي أَنَا وَأَنْتَ فَأَجَبْتُ فَتَمَعَكْتُ بِالصَّعِيدِ، فَأَتَيْتَا رَسُولَ اللَّهِ ﷺ فَأَخْبَرْنَاهُ فَقَالَ: «إِنَّمَا كَانَ يَخْفِيكَ هَكَذَا»، وَمَسَحَ وَجْهَهُ وَكَفَّيْهِ وَاحِدَةً. [راجع: ٣٣٨]

(٩) بَابُ:

٣٤٨ - حَدَّثَنَا عَبْدَانُ قَالَ:

أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَوْفٌ، عَنِ أَبِي رَجَاءٍ قَالَ: حَدَّثَنَا عَمْرَانُ بْنُ حُصَيْنٍ الْخُرَازِمِيُّ أَنَّ رَسُولَ اللَّهِ ﷺ

He replied, "O Allāh's Messenger! I am *Junub* and there is no water." The Prophet ﷺ said, "Perform *Tayammum* with clean earth and that will be sufficient for you."

رَأَى رَجُلًا مُعْتَزِلًا لَمْ يُصَلِّ فِي الْقَوْمِ، فَقَالَ: «يَا فُلَانُ مَا مَنَعَكَ أَنْ تُصَلِّيَ فِي الْقَوْمِ؟» فَقَالَ: يَا رَسُولَ اللَّهِ أَصَابَتْ بَنِي جَنَابَةٍ وَلَا مَاءَ، قَالَ: «عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ».

[راجع: ٣٤٤]

8 - THE BOOK OF AŞ-ŞALĀT (The Prayer)

(1) CHAPTER. How *Aş-Şalāt* (the prayer) was prescribed on the night of *Al-Isrā'* (miraculous night journey) of the Prophet ﷺ to Jerusalem (and then to the heavens).

Ibn 'Abbās said: Abū Sufyān, when telling the narration of Heraclius, mentioned: "The Prophet ﷺ ordered us to offer our *Şalāt* (prayers) regularly and to be true and chaste."

349. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was at Makkah, the roof of my house was opened and Jibrīl (Gabriel) descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Jibrīl said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibrīl answered: 'Jibrīl.' He asked, 'Is there anyone with you?' Jibrīl replied, 'Yes, Muḥammad ﷺ is with me.' He asked, 'Has he been called?' Jibrīl said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with *Aswida* (a large number of people) on his right and *Aswida* (a large number of people) on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Jibrīl, 'Who is he?' He replied, 'He is Ādam عليه السلام and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell, and when he looked towards his right he laughed and

٨ - كتاب الصلاة

(١) بَابٌ كَيْفَ فُرِصَتْ الصَّلَاةُ فِي
الإِسْرَاءِ،

وَقَالَ ابْنُ عَبَّاسٍ: حَدَّثَنِي أَبُو
سُفْيَانَ فِي حَدِيثِ هِرَقْلَ قَالَ: يَا مُرْنَا
- يَعْنِي النَّبِيَّ ﷺ - بِالصَّلَاةِ
وَالصَّدْقِ وَالْعَافِيفِ.

٣٤٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ
قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ
ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:
كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «فُرِجَ عَنِّي سَقْفُ بَيْتِي وَأَنَا
بِمَكَّةَ، فَتَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ
عَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ
ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا فَأَفْرَعَهُ فِي
صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي
فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا
جِئْتُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرِيلُ
لِحَاوِرِ السَّمَاءِ: افْتَحْ، قَالَ: مَنْ
هَذَا؟ قَالَ: جِبْرِيلُ. قَالَ: هَلْ مَعَكَ
أَخَذٌ؟ قَالَ: نَعَمْ، مَعِيَ مُحَمَّدٌ ﷺ،
فَقَالَ: أُرْسِلْ إِلَيْهِ؟ قَالَ: نَعَمْ، فَلَمَّا
فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ
قَاعِدٌ عَلَى يَمِينِهِ أَسْوَدَةٌ وَعَلَى يَسَارِهِ
أَسْوَدَةٌ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ،
وَإِذَا نَظَرَ قِبَلَ يَسَارِهِ بَكَى، فَقَالَ:
مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ، وَالْإِبْنِ

when he looked towards his left he wept.'

Then he ascended with me till he reached the second heaven and he (Jibrīl) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate.

Anas said: "Abū Dh̄ar added that the Prophet ﷺ met Adam, Idrīs, Mūsa (Moses), 'Iesa (Jesus) and Ibrāhīm (Abraham) عليهم السلام, he (Abū Dh̄ar) did not mention on which heaven they were but he mentioned that he (the Prophet ﷺ) met Ādam on the nearest heaven and Ibrāhīm on the sixth heaven."

Anas said, "When Jibril, along with the Prophet ﷺ passed by Idrīs, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet ﷺ asked, 'Who is he?' Jibrīl replied, 'He is Idrīs'."

The Prophet ﷺ added, "I passed by Mūsa and he said, 'Welcome! O pious Prophet and pious brother.' I asked Jibrīl, 'Who is he?' Jibrīl replied, 'He is Mūsa.' Then I passed by 'Iesa and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Jibrīl replied, 'He is 'Iesa (Jesus) عليه السلام.'

Then I passed by Ibrāhīm and he said, 'Welcome! O pious Prophet and pious son.' I asked Jibrīl, 'Who is he?' Jibrīl replied, 'He is Ibrāhīm عليه السلام.'

The Prophet ﷺ added, "Then Jibrīl ascended with me to a place where I heard the creaking of the pens."

Ibn Ḥazm and Anas bin Mālik said: The Prophet ﷺ said, "Then Allāh عزوجل enjoined fifty *Ṣalāt* (prayers) on my followers, when I returned with this Order of Allāh, I passed by Mūsa who asked me, 'What has Allāh enjoined on your followers?' I replied, 'He has enjoined fifty *Ṣalāt* on them.' Mūsa said, 'Go back to your Lord (and appeal for

الصَّالِح، قُلْتُ لِجِبْرِيلَ: مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ، وَهَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ وَشِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ صَحِكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى، حَتَّى عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ، فَقَالَ لِخَازِنِهَا: افْتَحْ، فَقَالَ لَهُ خَازِنُهَا: مِثْلُ مَا قَالَ الْأَوَّلُ فَفَتَحَ، قَالَ أَنَسٌ: فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَوَاتِ آدَمَ، وَإِدْرِيسَ، وَمُوسَى وَعِيسَى، وَإِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ، وَلَمْ يُنَبِّثْ كَيْفَ مَنَازِلَهُمْ غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ. قَالَ أَنَسٌ: فَلَمَّا مَرَّ جِبْرِيلُ بِالنَّبِيِّ ﷺ بِإِدْرِيسَ قَالَ: «مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، فَقُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِدْرِيسُ، ثُمَّ مَرَرْتُ بِمُوسَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا مُوسَى، ثُمَّ مَرَرْتُ بِعِيسَى فَقَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا عِيسَى، ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ ﷺ»، قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ

reduction), for your followers will not be able to bear it.' (So, I went back to Allāh and requested for reduction) and He reduced it to half. When I passed by Mūsa again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allāh and requested for further reduction and half of it was reduced. I again passed by Mūsa and he said to me: 'Return to your Lord, for your followers will not be able to bear it.' So I returned to Allāh and He said, "These are five *Ṣalāt* and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Mūsa and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Jibril took me till we reached *Sidrat-ul-Muntahā* (lote tree of the utmost boundary) which was shrouded in colours indescribable. Then I was admitted into Paradise where I found small walls (made) of pearls and its earth was of musk (a kind of perfume)."

عَبَّاسٍ، وَأَبَا حَبَّةَ الْأَنْصَارِيِّ، كَانَا يَقُولَانِ: قَالَ النَّبِيُّ ﷺ: «ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيْفَ الْأَقْلَامِ»، قَالَ ابْنُ حَزْمٍ، وَأَسْرُ ابْنُ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: «فَقَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى، فَقَالَ: مَا فَرَضَ اللَّهُ لَكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ خَمْسِينَ صَلَاةً، قَالَ مُوسَى: فَارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَارْجِعْ بِي فَوَضَعَ شَطْرَهَا، فَارْجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطْرَهَا، قَالَ: رَاجِعْ رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ، فَارْجَعْتُ، فَوَضَعَ شَطْرَهَا، فَارْجَعْتُ إِلَيْهِ فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَارْجَعْتُهُ، فَقَالَ: هُنَّ خَمْسٌ وَهُنَّ خَمْسُونَ، لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ، فَارْجَعْتُ إِلَى مُوسَى، فَقَالَ: رَاجِعْ رَبِّكَ، فَقُلْتُ: اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ بِي حَتَّى انْتَهَى بِي إِلَى سِدْرَةِ الْمُنتَهَى، وَعَشِيهَا أَلْوَانٌ لَا أُدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَابِيلُ اللَّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ». [انظر: ١٦٣٦، ٣٣٤٢]

350. Narrated 'Āishah رضي الله عنها the Mother of believers: Allāh enjoined *Aş-Şalāt* (the prayer) when He enjoined it, it was two *Rak'a* only (in every *Ṣalāt*) both when in residence or during a journey. Then the *Ṣalāt*

٣٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ