

الأعمش: هي كذا في قرأتنا.

[انظر: ٤٧٢١، ٧٢٩٧، ٧٤٥٦، ٧٤٦٢]

(48) CHAPTER. Whosoever left some optional things simply for the fear that some people may not be able to understand them and may fall into something more difficult.

126. Narrated Aswad: Ibn Az-Zubair said to me, “‘Āishah رَضِيَ اللهُ عَنْهَا used to tell you secretly a number of things. What did she told you about the Ka‘bah?” I replied, “She told me that once the Prophet ﷺ said, ‘O ‘Āishah! Had not your people been still close to the Pre-Islāmic Period of Ignorance (infidelity), I would have dismantled the Ka‘bah and would have made two doors in it; one for entrance and the other for exit.’” Later on Ibn Az-Zubair did the same.

(٤٨) بَابٌ مِّن تَرَكَ بَعْضَ الْاِخْتِيَارِ مَخَافَةَ أَنْ يَقْضَرَ فَهَمُّ بَعْضِ النَّاسِ عَنْهُ فَيَقَعُوا فِي أَشَدِّ مِنْهُ

١٢٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ قَالَ: قَالَ لِي ابْنُ الزُّبَيْرِ: كَانَتْ عَائِشَةُ تُسِرُّ إِلَيْكَ كَثِيرًا، فَمَا حَدَّثْتِكَ فِي الْكَعْبَةِ؟ فَقُلْتُ: قَالَتْ لِي: قَالَ النَّبِيُّ ﷺ: «يَا عَائِشَةُ لَوْلَا قَوْمُكَ حَدِيثَ عَهْدِهِمْ - قَالَ ابْنُ الزُّبَيْرِ: بِكُفْرٍ - لَنَقَضْتُ الْكَعْبَةَ فَجَعَلْتُ لَهَا بَابَيْنِ: بَابًا يَدْخُلُ النَّاسُ وَبَابًا يَخْرُجُونَ» فَقَعَلَهُ ابْنُ الزُّبَيْرِ. [انظر: ١٥٨٣، ١٥٨٤، ١٥٨٥، ١٥٨٦، ٣٣٦٨، ٤٤٨٤، ٧٢٤٣]

(49) CHAPTER. Whoever selected some people to teach them (religious) knowledge preferring them over others for fear that the others may not understand it.

And ‘Alī said, “You should preach to the people according to their mental calibre so that they may not convey wrong things about Allāh and His Messenger ﷺ.”

127. Narrated Abū Aṭ-Ṭufail the above-mentioned statement of ‘Alī.

(٤٩) بَابٌ مِّنْ خَصَّ بِالْعِلْمِ قَوْمًا دُونَ قَوْمٍ كَرَاهِيَةً أَنْ لَا يَفْهَمُوا،

وَقَالَ عَلِيٌّ: حَدِّثُوا النَّاسَ بِمَا يَعْرِفُونَ أَتَجِبُونَ أَنْ يُكَذَّبَ اللَّهُ وَرَسُولُهُ؟

١٢٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ مَعْرُوفِ بْنِ حَرْبُودٍ، عَنْ أَبِي الطَّفَيْلِ، عَنْ عَلِيٍّ بِذَلِكَ.

128. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: “Once Mu‘ādh was riding behind Allāh’s

١٢٨ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ

Messenger as a companion rider. Allāh's Messenger said, "O Mu'adh bin Jabal." Mu'adh replied, "*Labbaik and Sa'daik*,⁽¹⁾ O Allāh's Messenger!" Again the Prophet ﷺ said, "O Mu'adh!" Mu'adh said thrice, "*Labbaik and Sa'daik*, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "There is none who testifies sincerely from his heart that *Lā ilāha illallāh wa anna Muḥammad-ar-Rasul Allāh*" (none has the right to be worshipped but Allāh and Muḥammad ﷺ is the Messenger of Allāh), except that Allāh تعالى will save him from the Hell-fire." Mu'adh said, "O Allāh's Messenger! Should I not inform the people about it, so that they may have glad tidings?" He replied, "When (the people hear about it), they will solely depend on it." Then Mu'adh narrated the above mentioned *Hadīth* just before his death, being afraid of committing a sin (by concealing the knowledge).

129. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was informed that the Prophet ﷺ had said to Mu'adh, "Whosoever will meet Allāh without associating anything in worship with Him will go to Paradise."

Mu'adh asked the Prophet ﷺ "Should I not inform the people of this good news?" The Prophet ﷺ replied, "No, I am afraid, lest they should depend upon it (absolutely)."

(50) CHAPTER. (What is said as regards):
To be shy (*Al-Hayā*) while learning
(religious) knowledge.

And Mujāhid said, "Neither a shy nor a proud person can learn the religious knowledge." And 'Āishah رَضِيَ اللهُ عَنْهَا said, "How excellent the women of the *Anṣār* are! They do not feel shy while learning sound knowledge in religion."

قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ وَمُعَاذُ رَدِيفُهُ عَلَى الرَّحْلِ قَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ»، قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «يَا مُعَاذُ»، قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثَلَاثًا، قَالَ: «مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ»، قَالَ: يَا رَسُولَ اللَّهِ، أَفَلَا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: «إِذَا يَتَكَلَّمُوا» وَأُخْبِرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأْتِمًا. [انظر: ١٢٩]

١٢٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسًا قَالَ: ذَكَرَ لِي أَنَّ النَّبِيَّ ﷺ قَالَ لِمُعَاذٍ: «مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ»، قَالَ: أَلَا أُبَشِّرُ النَّاسَ؟ قَالَ: «لَا، أَخَافُ أَنْ يَتَكَلَّمُوا». [راجع: ١٢٨]

(٥٠) بَابُ الْحَيَاءِ فِي الْعِلْمِ،

وَقَالَ مُجَاهِدٌ: لَا يَتَعَلَّمُ الْعِلْمَ مُسْتَحْيٍ وَلَا مُسْتَكْبِرٍ، وَقَالَتْ عَائِشَةُ: نِعْمَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ لَمْ يَمْتَعْهِنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

(1) (H.128) See Glossary.

130. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: Umm Sulaim رَضِيَ اللهُ عَنْهَا came to Allāh's Messenger ﷺ and said, "Verily, Allāh is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (sexual discharge)?" The Prophet ﷺ replied, "Yes, if she notices a discharge." Umm Salama, then covered her face and asked, "O Allāh's Messenger! Does a woman get a discharge?" He replied, "Yes, let your right hand be in dust (an Arabic expression you say to a person when you contradict his statement meaning "You will not achieve goodness"), and that is why the son resembles his mother."

١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلِ إِذَا اخْتَلَمَتْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَتْ الْمَاءَ» فَعَطَّتْ أُمُّ سَلَمَةَ - نَعْنِي وَجْهَهَا - وَقَالَتْ: يَا رَسُولَ اللَّهِ وَتَحْتَلِمُ الْمَرْأَةُ؟ قَالَ: «نَعَمْ، تَرَبَّتْ يَمِينُكَ، فَبِمِ يُمِشُّهَا وَلَدُهَا؟». [انظر:

٢٨٢، ٣٣٢٨، ٦٠٩١، ٦١٢١]

131. Narrated 'Abdūllah bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Once Allāh's Messenger ﷺ said, "Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree." Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, "O Allāh's Messenger! Inform us of it." He ﷺ replied, "It is the date-palm tree." I told my father what had come to my mind and on that he said, "Had you said it I would have preferred it to such and such a thing that I might possess."

١٣١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا وَهِيَ مِثْلُ الْمُسْلِمِ، حَدِّثُونِي مَا هِيَ؟» فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَادِيَةِ، وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، قَالَ عَبْدُ اللَّهِ: فَاسْتَحْيَيْتُ، فَقَالُوا: يَا رَسُولَ اللَّهِ أَخْبِرْنَا بِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ النَّخْلَةُ» قَالَ عَبْدُ اللَّهِ: فَحَدَّثْتُ أَبِي بِمَا وَقَعَ فِي نَفْسِي فَقَالَ: لِأَنْ تَكُونَ فُلْتَهَا أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا. [راجع: ٣١]

(51) CHAPTER. Whosoever felt shy (to ask something) and then requested another person to ask on his behalf.

132. Narrated 'Alī رضي الله عنه: I used to get the emotional urethral discharge frequently so I requested Al-Miqdād to ask the Prophet ﷺ about it. Al-Miqdād asked him and he replied, "One has to perform ablution (after it)." (See *Ḥadīth* No.269).

(٥١) بَابٌ مِّنِ اسْتَحْيَا فَأَمَرَ غَيْرَهُ
بِالسُّؤَالِ

١٣٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنِ الْأَعْمَشِ، عَنْ
مُنْذِرِ الثَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ
الْحَنَفِيَّةِ، عَنْ عَلِيِّ قَالَ: كُنْتُ رَجُلًا
مَذَّاءً، فَأَمَرْتُ الْمِقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ
ﷺ فَسَأَلَهُ فَقَالَ: «فِيهِ الْوَضُوءُ».

[انظر: ١٧٨، ٢٦٩]

(52) CHAPTER. Teaching religious knowledge and giving religious verdicts in a mosque.

133. Narrated Nāfi': 'Abdullāh bin 'Umar رضي الله عنهما said: "A man got up in the mosque and said: 'O Allāh's Messenger! At which place you order us that we should assume the *Ihrām*?'"

Allāh's Messenger ﷺ replied, 'The residents of Al-Madīna should assume the *Ihrām* from Dhul-Hulaifa, the people of Syria from Al-Juhfa and the people of Najd from Qarn.'" Ibn 'Umar further said, "The people claim that Allāh's Messenger also said, 'The residents of Yemen should assume *Ihrām* from Yamlamam.'" Ibn 'Umar used to say, "I do not remember whether Allāh's Messenger ﷺ had said the last statement or not."

(٥٢) بَابُ ذِكْرِ الْعِلْمِ وَالْفُتْيَا فِي
الْمَسْجِدِ

١٣٣ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا
اللَيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا نَافِعُ
مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ،
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا قَامَ فِي
الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللَّهِ، مِنْ
أَيْنَ تَأْمُرُنَا أَنْ نَهْلَ؟ فَقَالَ رَسُولُ اللَّهِ
ﷺ: «يَهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي
الْحُلَيْفَةِ، وَيَهْلُ أَهْلُ الشَّامِ مِنْ
الْجُحْفَةِ، وَيَهْلُ أَهْلُ نَجْدٍ مِنْ قَرْنٍ»
وَقَالَ ابْنُ عُمَرَ: وَيَزْعُمُونَ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «وَيَهْلُ أَهْلُ الْيَمَنِ مِنْ
يَلْمَلَمَ»، وَكَانَ ابْنُ عُمَرَ يَقُولُ: لَمْ
أَفْقَهُ هَذِهِ مِنْ رَسُولِ اللَّهِ ﷺ. [انظر:

١٥٢٢، ١٥٢٥، ١٥٢٧، ١٥٢٨]

(53) CHAPTER. Whosoever answered to the questioner more than what he asked.

134. Narrated Ibn 'Umar رضي الله عنهما: A man asked the Prophet ﷺ: "What (kinds of

(٥٣) بَابٌ مِّنْ أَجَابِ السَّائِلِ بِأَكْثَرِ
مِمَّا سَأَلَهُ

١٣٤ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا

clothes) should a *Muḥrim* (a Muslim intending to perform 'Umra or Hajj) wear?" He replied, "He should not wear a shirt, a turban, trousers, a headcloak or a garment scented with saffron or *Wars* (kinds of perfumes). And if he has no slippers, then he can use *Khuff* (leather socks) but the socks should be cut short so as to make the ankles bare." (See *Ḥadīth* No.1542, Vol.2).

ابن أبي ذئب، عَنْ نَافِعٍ، عَنِ ابْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ،
وَابْنِ أَبِي ذَيْبٍ، وَعَنِ الزُّهْرِيِّ، عَنِ
سَالِمٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّ
رَجُلًا سَأَلَهُ: مَا يَلْبَسُ الْمُحْرِمُ؟
فَقَالَ: «لَا يَلْبَسُ الْقَمِيصَ وَلَا
الْعِمَامَةَ وَلَا السَّرَاوِيلَ وَلَا الْبُرُوسَ
وَلَا ثَوْبًا مَسَّهُ الْوَرْسُ أَوْ الرَّعْفَرَانُ،
فَإِنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ
وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا تَحْتَ
الْكَعْبَيْنِ». [انظر: ٣٦٦، ١٥٤٢،
١٨٣٨، ١٨٤٢، ٥٧٩٤، ٥٨٠٣، ٥٨٠٥،
٥٨٠٦، ٥٨٤٧، ٥٨٥٢]

4 - THE BOOK OF WUDŪ' (ABLUTION)

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

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

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

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

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

A person from Ḥaḍaramout asked Abū Hurairah رضى الله عنه, "What is *Ḥadath*?" Abū Hurairah replied, "*Ḥadath* means the passing of wind from the anus."

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

٤ - كتاب الوضوء

(١) بَابُ مَا جَاءَ فِي الْوُضُوءِ،

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

(٢) بَابُ: لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ

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

(٣) بَابُ: فَضْلُ الْوُضُوءِ وَالْغُرِّ

(1) (Ch.2) See Glossary.

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

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

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

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

(5) CHAPTER. To perform a light ablution.

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

المُحَجَّلُونَ مِنْ آثَارِ الْوُضُوءِ

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

(٤) بَابٌ لَا يَتَوَضَّأُ مِنَ الشَّكِّ حَتَّى يَسْتَيْقِنَ

١٣٧ - حَدَّثَنَا عَلِيُّ بْنُ حَفْصَةَ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الرَّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ شَكَاَ إِلَى رَسُولِ اللَّهِ ﷺ الرَّجُلَ الَّذِي يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ؟ فَقَالَ: «لَا يُقْتَلُ - أَوْ: لَا يُنْصَرَفُ - حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا». [انظر:

[٢٠٥٦، ١٧٧]

(٥) بَابُ التَّخْفِيفِ فِي الْوُضُوءِ

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

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

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

(See *Ḥadīth* No.183)

أَخْبَرَنِي كُرَيْبٌ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ نَامَ حَتَّى نَفَخَ ثُمَّ صَلَّى، وَرَبَّمَا قَالَ: اضْطَجَعَ حَتَّى نَفَخَ ثُمَّ قَامَ فَصَلَّى، ثُمَّ حَدَّثَنَا بِهِ سُفْيَانُ مَرَّةً بَعْدَ مَرَّةٍ عَنْ عَمْرٍو، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَثَّ عِنْدَ خَالَتِي مَيْمُونَةَ لَيْلَةً فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ قَامَ النَّبِيُّ ﷺ فَتَوَضَّأَ مِنْ شَنْ مَعْلُقٍ وَضُوءًا حَفِيفًا، يَخَفِّفُهُ عَمْرٍو وَيُقَلِّلُهُ، وَقَامَ يُصَلِّي فَتَوَضَّأَتْ نَحْوًا مِمَّا تَوَضَّأَ، ثُمَّ جِئْتُ فَقَمْتُ عَنْ يَسَارِهِ - وَرَبَّمَا قَالَ سُفْيَانُ: عَنْ شِمَالِهِ - فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ ثُمَّ أَنَاهُ الْمُنَادِي فَأَذَنَهُ بِالصَّلَاةِ، فَقَامَ مَعَهُ إِلَى الصَّلَاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأَ، فَلْنَا لِعَمْرٍو: إِنَّ نَاسًا يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ﷺ تَنَامُ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ قَالَ عَمْرٍو: سَمِعْتُ عَبِيدَ بْنَ عَمِيرٍ يَقُولُ: رُؤْيَا الْأَنْبِيَاءِ وَحَيٍّ، ثُمَّ قَرَأَ: ﴿إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ﴾ [الصافات:

[١١٧]. [راجع: ١١٧]

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

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

(٦) بَابُ إِسْبَاغِ الْوُضُوءِ،

وقال ابن عمر: إسباغ الوضوء الإيقاء.

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

١٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

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

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

[١٦٦٧، ١٦٦٩، ١٦٧٢]

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

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

(٧) بَابُ غَسْلِ الْوَجْهِ بِالْيَدَيْنِ مِنْ عَرَفَةَ وَاحِدَةً

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

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

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

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

(٨) بَابُ التَّسْمِيَةِ عَلَى كُلِّ حَالٍ وَعِنْدَ الْوِقَاعِ،

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

٣٢٨٣، ٥١٦٥، ٦٣٨٨، ٧٣٩٦]

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

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

(٩) بَابُ مَا يَقُولُ عِنْدَ الْخَلَاءِ

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