

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

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

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

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

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

(٣٢) بَابُ التَّمَسُّسِ الْوَضُوءِ إِذَا حَانَتِ الصَّلَاةُ،

وَقَالَتْ عَائِشَةُ: حَضَرَتِ الصُّبْحُ فَالْتَمَسَ الْمَاءَ فَلَمْ يُوْجَدْ فَتَرَلَّ التِّمِّمَ.

١٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَحَانَتِ صَلَاةُ الْعَصْرِ فَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوا، فَأَتَى رَسُولُ اللَّهِ ﷺ بِوَضُوءٍ فَوَضَعَ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ الْإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ، قَالَ: فَرَأَيْتُ الْمَاءَ يَتَّبِعُ مَنْ تَحْتَ أَصَابِعِهِ حَتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ. [انظر: ١٩٥، ٢٠٠،

٣٥١٢، ٣٥٧٣، ٣٥٧٤، ٣٥٧٥]

(٣٣) بَابُ الْمَاءِ الَّذِي يُغْسَلُ بِهِ شَعْرُ الْإِنْسَانِ،

وَكَانَ عَطَاءٌ لَا يَرَى بِهِ بَأْسًا: أَنْ يَتَّخِذَ مِنْهَا الْخُيُوطَ وَالْحِبَالَ، وَسُورَ الْكِلَابِ وَمَمَرَهَا فِي الْمَسْجِدِ، وَقَالَ الزُّهْرِيُّ: إِذَا وَلَعَ الْكَلْبُ فِي إِنَاءٍ لَيْسَ لَهُ وَضُوءٌ غَيْرُهُ يَتَوَضَّأُ بِهِ، وَقَالَ سُفْيَانُ: هَذَا الْفِعْلُ بِعَيْنِهِ، بِمَقُولِ اللَّهِ

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

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

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

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

172. Narrated Abū Hurairah رضي الله عنه : رضي الله عنه said, “If a dog drinks from the utensil of anyone of you it is essential to wash it seven times.”

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

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

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

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

بَابُ إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا

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

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

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

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

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

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

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

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

[٥٤٨٥، ٥٤٨٦، ٥٤٨٧، ٧٣٩٧]

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

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

As is mentioned in the Statement of

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

176. Narrated Abū Hurairah عن النبي ﷺ: رضي الله عنه: "A person is considered in *Ṣalāt* (prayer) as long as he is waiting for the prayer in the mosque and as long as he does not do *Ḥadath*." A non-Arab man asked, "O Abū Hurairah! What is *Ḥadath*?" I replied, "It is the passing of wind (from the anus) (that is one of the types of *Ḥadath*)."

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

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

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

[٤٧١٧]

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

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

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

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

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

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

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

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

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

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

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

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

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

١٨٢ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى ابْنَ سَعِيدٍ قَالَ: أَخْبَرَنِي سَعْدُ بْنُ إِيرَاهِيمَ أَنَّ نَافِعَ بْنَ جُبَيْرِ بْنِ

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

مُطْعِمَ أَخْبَرَهُ أَنَّهُ سَمِعَ عُرْوَةَ ابْنَ
المُعْبِرَةَ بْنِ شُعْبَةَ، يُحَدِّثُ عَنِ الْمُعْبِرَةَ
بِنِ شُعْبَةَ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ
فِي سَفَرٍ، وَأَنَّهُ ذَهَبَ لِحَاجَةِ لَهُ وَأَنَّ
مُعْبِرَةَ جَعَلَ يَصُبُّ الْمَاءَ عَلَيْهِ وَهُوَ
يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ
بِرَأْسِهِ وَمَسَحَ عَلَى الْخُفَّيْنِ. [انظر:
٢٠٣، ٢٠٦، ٣٦٣، ٣٨٨، ٢٩١٨

[٤٤٢١، ٥٧٩٨، ٥٧٩٩]

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

(٣٦) بَابُ قِرَاءَةِ الْقُرْآنِ بَعْدَ الْحَدَثِ
وغيره،

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

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

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

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

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

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

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

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

[راجع: ١١٧]

(٣٧) بَابٌ مَنْ لَمْ يَتَوَضَّأْ إِلَّا مِنْ الْعَشِيِّ الْمُثْقَلِ

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

(1) (H.184) See glossary.

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

«مَا مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ، وَلَقَدْ أُوجِيَ إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أَوْ قَرِيباً مِنْ فِتْنَةِ الدَّجَالِ - لا أَدْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - يُؤْتَى أَحَدَكُمْ فَيُقَالُ لَهُ: مَا عِلْمُكَ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوْ الْمُؤِقِنُ - لا أَدْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَأَجَبْنَا وَأَمَّا وَاتَّبَعْنَا، فَيُقَالُ: نَمْ صَالِحاً فَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِناً. وَأَمَّا الْمُنَافِقُ أَوْ الْمُزْتَابُ - لا أَدْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: لا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ».

[راجع: ٨٦]

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

(٣٨) بَابُ مَسْحِ الرَّأْسِ كُلِّهِ،

As is referred to by the Statement of Allāh ربُّهُ وَسِيكُمُ ﴿المائدة: ٦﴾ وَقَالَ ابْنُ الْمَسْبُوحِ: الْمَرْأَةُ بِمَنْزِلَةِ الرَّجُلِ، تَمْسَحُ عَلَى رَأْسِهَا، وَسُئِلَ مَالِكٌ: أَيُخْرِئُ أَنْ يَمْسَحَ بَعْضُ الرَّأْسِ؟ فَاحْتَجَّ بِحَدِيثِ عَبْدِ اللَّهِ بْنِ زَيْدٍ.

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

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

١٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ ابْنِ زَيْدٍ، وَهُوَ حَدُّ