

if the feathers of dead birds fell in it." About the bones of dead animals like an elephant, Az-Zuhri said, "I met some of the old learned religious men who were using them (bones) as combs and as containers for oiling, etc., and they found no harm in that." Ibn Sirin and Ibrahim said, "There is no harm in the trade of ivory."

235. Narrated Maimūna رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it and use the rest."

236. Narrated Maimūna رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ was asked regarding ghee in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it (and use the rest)."

237. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A wound which a Muslim receives in Allāh's Cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from

وَقَالَ حَمَادٌ: لَا بَأْسَ بِرِيشِ الْمَيْتَةِ، وَقَالَ الزُّهْرِيُّ، فِي عِظَامِ الْمَوْتَى نَحْوِ الْفِيلِ وَغَيْرِهِ: أَدْرَكْتُ نَاسًا مِنْ سَلَفِ الْعُلَمَاءِ يَمْتَشِطُونَ بِهَا، وَيَدَّهِنُونَ فِيهَا، لَا يَرُونَ بِهِ بَأْسًا، وَقَالَ ابْنُ سِيرِينَ وَابْرَاهِيمُ: لَا بَأْسَ بِتِجَارَةِ الْعَاجِ.

٢٣٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ فَارَةٍ سَقَطَتْ فِي سَمْنٍ، فَقَالَ: «الْقُوها وَمَا حَوْلَهَا فَاطْرَحُوهُ وَكُلُوا سَمْنَكُمْ». [انظر: ٢٣٦، ٥٥٣٨، ٥٥٣٩]

٢٣٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ فَارَةٍ سَقَطَتْ فِي سَمْنٍ؟ فَقَالَ: «خُذُوهَا وَمَا حَوْلَهَا فَاطْرَحُوهُ»، قَالَ مَعْنٌ: حَدَّثَنَا مَالِكٌ مَا لَا أَحْصِيهِ يَقُولُ: عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ. [راجع: ٢٣٥]

٢٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُتَبِّهِ، عَنْ أَبِي

the wound and its colour will be that of the blood but will smell like musk (perfume).”

هُرَيْرَةٌ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ كَلْمٍ يُكَلِّمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذْ طُعِنَتْ تَفَجَّرُ دَمًا، اللَّوْنُ لَوْنُ الدَّمِ، وَالْعَرْفُ عَرْفُ الْمَسْكِ». [انظر: ٢٨٠٣، ٥٥٣٣]

(68) CHAPTER. Urinating in stagnant water.

(٦٨) بَابُ الْبَوْلِ فِي الْمَاءِ الدَّائِمِ

238. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, “We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection).”

٢٣٨ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: أَخْبَرَنَا أَبُو الزَّنَادِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرَيْرَةَ الْأَعْرَجَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ». [انظر: ٨٧٦، ٨٩٦، ٢٩٥٦، ٣٤٨٦، ٦٦٢٤، ٦٨٨٧، ٧٠٣٦، ٧٤٩٥]

239. The same narrator told that the Prophet ﷺ had said, “You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it.”

٢٣٩ - وَبِإِسْنَادِهِ قَالَ: «لَا يُبَوْلَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ، الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ».

(69) CHAPTER. If a dead body or a polluted thing is put on the back of a person offering *Ṣalāt* (prayer), his *Ṣalāt* will not be annulled (rejected by Allāh).

(٦٩) بَابُ: إِذَا أُلْقِيَ عَلَى ظَهْرِ الْمُصَلِّي قَدْرٌ أَوْ حِقْفَةٌ لَمْ تَفْسُدْ عَلَيْهِ صَلَاتُهُ،

In prayer Ibn ‘Umar used to take off his clothes whenever he saw blood on them and used to continue his prayer. Ibn Al-Musaiyyab and Ash-Sha‘bī said, “Whenever a person offers his *Ṣalāt* (prayers) while wearing clothes stained with blood or *Janāba* or offers *Ṣalāt* facing in a direction other than the *Qiblah* (un-intentionally) or with *Ṭayammum* and finds water before the time of that *Ṣalāt* is over, he has not to repeat his *Ṣalāt* in any of the above-mentioned cases.”

وَكَانَ ابْنُ عُمَرَ إِذَا رَأَى فِي ثَوْبِهِ دَمًا وَهُوَ يُصَلِّي وَصَعَهُ وَمَضَى فِي صَلَاتِهِ. وَقَالَ ابْنُ الْمُسَيَّبِ وَالشَّعْبِيُّ: إِذَا صَلَّى وَفِي ثَوْبِهِ دَمٌ أَوْ جَنَابَةٌ، أَوْ نَعْبِرِ الْقِبْلَةَ، أَوْ تَبَمَّمَ وَصَلَّى ثُمَّ أَدْرَكَ الْمَاءَ فِي وَقْتِهِ: لَا يُعِيدُ.

240. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was offering *Ṣalāt* (prayers) near the Ka'bah. Abū Jahl was sitting with some of his companions. Some of them said to the others, "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Banī so-and-so and put it on the back of Muḥammad, when he prostrates?" The most wretched of them (Uqba bin Abī Mu'aiṭ) got up and brought it. He waited till the Prophet ﷺ prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wished I had some people with me to hold out against them. They started laughing and falling on one another. Allāh's Messenger ﷺ was in prostration and he did not lift his head up till Fāṭima رَضِيَ اللهُ عَنْهَا (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He ﷺ raised his head and said thrice, "O Allāh! Destroy the (infidels of) Quraiṣh." So, it was hard for Abū Jahl and his companions when the Prophet ﷺ invoked Allāh against them as they had a conviction that the prayers and invocations were accepted in this city (Makkah). The Prophet ﷺ said, "O Allāh! Destroy Abū Jahl, 'Utba bin Rabī'a, Ṣhaiba bin Rabī'a, Al-Walid bin 'Utba, Umaiyya bin Kḥalaf, and 'Uqba bin Abī Mu'aiṭ (and he mentioned the seventh whose name I cannot recall). By Allāh in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allāh's Messenger ﷺ in the *Qalib* (one of the wells) of Badr.

٢٤٠ - حَدَّثَنَا عَدْنَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ سَاجِدًا ح. وَحَدَّثَنِي أَحْمَدُ بْنُ عَثْمَانَ قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عِنْدَ النَّبْتِ، وَأَبُو جَهْلٍ وَأَصْحَابُ لَهُ جُلُوسٌ، إِذْ قَالَ بَعْضُهُمْ لِبَعْضٍ: أَيُّكُمْ يَجِيءُ بِسَلَى جُرُورِ بَنِي فُلَانٍ فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ؟ فَاتَّبَعَتْ أَشْقَى الْقَوْمِ، فَجَاءَ بِهِ فَنَظَرَ حَتَّى إِذَا سَجَدَ النَّبِيُّ ﷺ وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ وَأَنَا أَنْظُرُ، لَا أَغْنَى شَيْئًا، لَوْ كَانَتْ لِي مَنَعَةٌ. قَالَ: فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللَّهِ ﷺ سَاجِدٌ لَا يَرْفَعُ رَأْسَهُ، حَتَّى جَاءَتْهُ فَاطِمَةُ فَطَرَحَتْهُ عَنْ ظَهْرِهِ، فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ: «اللَّهُمَّ عَلَيْنِكَ بِقُرَيْشٍ» ثَلَاثَ مَرَّاتٍ. فَسَقَّ عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ، قَالَ: وَكَانُوا يَرَوْنَ أَنَّ الدَّعْوَةَ فِي ذَلِكَ الْبَلَدِ مُسْتَجَابَةٌ، ثُمَّ سَمَى: «اللَّهُمَّ عَلَيْنِكَ بِأَبِي جَهْلٍ، وَعَلَيْنِكَ بِعُبَيْتِ بْنِ رَبِيعَةَ، وَسَيِّبَةَ بْنِ رَبِيعَةَ،

وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلْفٍ،
وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ»، وَعَدَّ السَّابِعَ
فَلَمْ نَحْفَظْهُ، قَالَ: قَوْلَ الَّذِي نَفْسِي بِيَدِهِ
لَقَدْ رَأَيْتُ الَّذِينَ عَدَّ رَسُولُ اللَّهِ ﷺ
صَرَغَى فِي الْقَلِيبِ قَلِيبٍ بَدْرٍ. [انظر: ٥٢٠،
٢٩٣٤، ٣١٨٥، ٣٨٥٤، ٣٩٦٠]

(70) CHAPTER. Spitting or blowing out the nose or doing similar action in one's own garment.

Narrated Miswar bin Maḥrama and Marwan: Allāh's Messenger ﷺ set out at the time of *Al-Hudaibiya* (treaty), and mentioned the rest of *Hadīth* and when Allāh's Messenger ﷺ spat, the spittle would fall in the hand of one them (the Prophet's Companions) who would rub it on his face and skin.

(٧٠) بَابُ الْبَصَاقِ وَالْمُخَاطِ وَنَحْوِهِ فِي الثَّوْبِ،

وَقَالَ عُرْوَةُ عَنِ الْمَسُورِ وَمَرْوَانَ:
خَرَجَ النَّبِيُّ ﷺ زَمَانَ حُدَيْبِيَةَ فَذَكَرَ
الْحَدِيثَ: وَمَا تَنَحَّمَ النَّبِيُّ ﷺ نُحَامَةً
إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ فَذَلِكَ
بِهَا وَجْهَهُ وَجِلْدَهُ.

241. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once spat in his clothes.

٢٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ
قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ، عَنْ
أَنْسَ قَالَ: بَرَقَ النَّبِيُّ ﷺ فِي ثَوْبِهِ.
قَالَ أَبُو عَبْدِ اللَّهِ: طَوَّلَهُ ابْنُ أَبِي
مَرْيَمَ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي
قَالَ: حَدَّثَنِي حُمَيْدٌ قَالَ: سَمِعْتُ أَنَسًا
عَنِ النَّبِيِّ ﷺ. [انظر: ٤٠٥، ٤١٢،
٤١٣، ٤١٧، ٥٣١، ٥٣٢، ٨٢٢، ١٢١٤]

(71) CHAPTER. It is unlawful to perform ablution with *Nabīdh* (water in which dates or grapes etc. are soaked and is not yet fermented) or with any other intoxicant.

Hasan and Abul-Āliya disliked it. 'Aṭā' said: I prefer to do *Ṭayammum* instead of doing ablution with milk or *Nabīdh*.

(٧١) بَابٌ: لَا يَجُوزُ الْوُضُوءُ بِالنَّبِيدِ وَلَا الْمُسْكِرِ،

وَكَرِهَهُ الْحَسَنُ وَأَبُو الْعَالِيَةِ،
وَقَالَ عَطَاءٌ: التَّبِيْمُ أَحَبُّ إِلَيَّ مِنْ
الْوُضُوءِ بِالنَّبِيدِ وَاللَّبَنِ،

242. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "All drinks that produce intoxication are *Harām* (prohibited) to drink.

٢٤٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ». [انظر: ٥٥٨٥،

[٥٥٨٦

(72) CHAPTER. Washing blood by a woman off her father's face.

(٧٢) بَابُ غَسْلِ الْمَرْأَةِ أَبَاهَا الدَّمَ عَنْ وَجْهِهِ،

Abul-'Āliya said: Rub my leg as it is aching.

وَقَالَ أَبُو الْعَالِيَةِ: امْسُحُوا عَلَى رِجْلِي فَإِنَّهَا مَرِيضَةٌ.

243. Narrated Abū Hāzim: Sahl bin Sa'd Aṣ-Ṣā'idī رَضِيَ اللهُ عَنْهُ was asked by the people, "With what was the wound of the Prophet ﷺ treated?" Sahl replied, "None remains among the people living who knows that better than I. 'Alī used to bring water in his shield and Fātima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it (i.e. its ashes)."

٢٤٣ - حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي حَازِمٍ، سَمِعَ سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ وَسَأَلَهُ النَّاسُ وَمَا بَيْنِي وَبَيْنَهُ أَحَدٌ: بِأَيِّ شَيْءٍ دُوِيَ جُرْحُ النَّبِيِّ ﷺ فَقَالَ: مَا بَقِيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَ عَلِيٌّ يَجِيءُ بِرُسِهِ فِيهِ مَاءٌ، وَفَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ، فَأُخِذَ حَصِيرٌ فَأُحْرِقُ فَحُشِيَ بِهِ جُرْحُهُ. [انظر: ٢٩٠٣، ٢٩١١، ٣٠٣٧،

[٥٧٢٢، ٥٢٤٨، ٤٠٧٥

(73) CHAPTER. *Siwāk* (to clean the teeth with *Siwāk* which is a tooth-brush in the form of a pencil from the roots of the *Arāk* tree).

(٧٣) بَابُ السِّوَاكِ،

Ibn 'Abbās said, "Once I passed the night with the Prophet ﷺ and saw him cleaning his teeth (with *Siwāk*)."

وَقَالَ ابْنُ عَبَّاسٍ: بَيْتٌ عِنْدَ النَّبِيِّ ﷺ فَاسْتَنَّ.

244. Narrated Abū Burda: My father (Abu Mūsa) said: "I came to the Prophet ﷺ and saw him carrying a *Siwāk* in his hand and cleaning his teeth, saying, "U' U'," as if he was retching while the *Siwāk* was in his mouth."

٢٤٤ - حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَيَّانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَوَجَدْتُهُ يَسْتَنَّ بِسِوَاكِ

بِيَدِهِ، يَقُولُ: «أَع، أَع»، وَالسَّوَاكُ فِي فِيهِ كَأَنَّهُ يَتَهَوَّعُ.

245. Narrated Hudhaifa رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ got up at night, he used to clean his mouth with *Siwāk*.

٢٤٥ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسَّوَاكِ.

[انظر: ٨٨٩، ١١٣٦]

(74) CHAPTER. To give *Siwāk* to the oldest person of the group.

(٧٤) بَابُ دَفْعِ السَّوَاكِ إِلَى الْأَكْبَرِ

246. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "I dreamt that I was cleaning my teeth with a *Siwāk* and two persons came to me. One of them was older than the other and I gave the *Siwāk* to the younger. I was told that I should give it to the older and so I did."

٢٤٦ - وَقَالَ عَفَّانُ: حَدَّثَنَا صَحْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرَانِي أَتَسَوَّكُ بِسِوَاكٍ فَجَاءَنِي رَجُلَانِ: أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَاوَلْتُ السَّوَاكَ الْأَصْغَرَ مِنْهُمَا، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ مِنْهُمَا»، قَالَ أَبُو عَبْدِ اللَّهِ: اخْتَصَرَهُ نَعِيمٌ عَنِ ابْنِ الْمُبَارَكِ، عَنْ أُسَامَةَ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ.

(75) CHAPTER. The superiority of a person who sleeps with ablution.

(٧٥) بَابُ فَضْلِ مَنْ بَاتَ عَلَى الْوُضُوءِ

247. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to me, "Whenever you go to bed perform ablution like that for *Ṣalāt* (prayer), lie on your right side and say, *Allāhumma inni aslamtu wajhī ilaika, wa fauwaḍtu, amrī ilaika, wa aljā'tu zahri ilaika ragħbatan wa rahbatan ilaika. Lā maljā' wa lā manjā minka illā ilaika. Allāhumma āmantu bikitābikal-ladhī anzalta wa bina-bīyikal-ladhī arsalta*, [O Allāh! I surrender to You and entrust all my affairs to You and depend

٢٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، ثُمَّ

upon You for Your Blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allāh! I believe in Your Book (the Qur'ān) which You have revealed and in Your Prophet (Muḥammad ﷺ) whom You have sent]. Then if you die on that very night, you will die with faith (i.e., on the religion of Islām). Let the aforesaid words be your last utterance (before sleep)."

I repeated it before the Prophet ﷺ and when I reached "*Allāhumma āmantu bikitābikal-ladhī anzalta* (O Allāh I believe in Your Book which You have revealed)." I said, "*Wa Rasūlika* (and Your Messenger)." The Prophet ﷺ said, "No, (but say): '*Wa Nabiyikal-ladhī arsalta* (Your Prophet whom You have sent), instead."

قُلْ: اللَّهُمَّ أَسَلَمْتُ وَجْهِي إِلَيْكَ،
وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ
ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا
مَلْجَأَ وَلَا مَنجَا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ
آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ
الَّذِي أَرْسَلْتَ، فَإِنْ مِتُّ مِنْ لَيْلَتِكَ،
فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا
تَتَكَلَّمُ بِهِ، قَالَ: فَردَدْتُهَا عَلَى النَّبِيِّ
ﷺ، فَلَمَّا بَلَغْتُ: «اللَّهُمَّ آمَنْتُ
بِكِتَابِكَ الَّذِي أَنْزَلْتَ»، قُلْتُ:
وَرَسُولِكَ، قَالَ: «لا، وَنَبِيِّكَ الَّذِي
أَرْسَلْتَ». [انظر: ٦٣١١، ٦٣١٣،

[٧٤٨٨، ٦٣١٥

5 - THE BOOK OF GHUSL (Washing of the whole body)

٥ - كتاب الغسل

The Statement of Allāh جل جلاله "...If you are in a state of *Janāba* (i.e., after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have had been in contact with women (i.e. sexual intercourse) and you find no water then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you and to complete His Favour to you, that you may be thankful." (V.5:6) And also the Statement of Allāh تعالى: "O you who believe! Approach not *Aṣ-Ṣalāt* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janāba* (i.e., in a state of sexual impurity and not have yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill or on a journey or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water then perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly Allāh is Ever Oft-Pardoning, Oft-Forgiving." (V.4 43).

(1) CHAPTER. The performance of ablution before taking a bath.

248. Narrated 'Aishah رضي الله عنها: Whenever the Prophet ﷺ took a bath after *Janāba*, he started by washing his hands and then performed ablution like that for *Ṣalāt* (prayer). After that he would put his fingers

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ [المائدة: ٦] وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿يَتَأْتِيَنَّ الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا﴾ [النساء: ٤٣].

(١) بَابُ الْوُضُوءِ قَبْلَ الْغُسْلِ

٢٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ

in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body.

النَّبِيِّ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ
بَدَأَ فَغَسَلَ يَدَيْهِ، ثُمَّ تَوَضَّأَ كَمَا يَتَوَضَّأُ
لِلصَّلَاةِ، ثُمَّ يُدْخِلُ أَصَابِعَهُ فِي الْمَاءِ
فِيخْلُلُ بِهَا أَصُولَ الشَّعْرِ ثُمَّ يَصُبُّ
عَلَى رَأْسِهِ ثَلَاثَ غُرْفٍ بِيَدَيْهِ، ثُمَّ
يُفِيضُ الْمَاءَ عَلَى جِلْدِهِ كُلِّهِ. [انظر:

[٢٧٢، ٢٦٢]

249. Narrated Maimūna رَضِيَ اللهُ عَنْهَا the wife of the Prophet ﷺ: Allāh's Messenger ﷺ performed ablution like that for *Ṣalāt* (prayer) but did not wash his feet.

He washed off the discharge from his private parts and then poured water over (his body). He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of *Janāba*.

٢٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ

قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ،
عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ
كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ
زَوْجِ النَّبِيِّ ﷺ قَالَتْ: تَوَضَّأَ رَسُولُ
اللَّهِ ﷺ وَضُوءَهُ لِلصَّلَاةِ غَيْرَ رِجْلَيْهِ
وَعَسَلَ فَرْجَهُ وَمَا أَصَابَهُ مِنَ الْأَذَى،
ثُمَّ أَفَاضَ عَلَيْهِ الْمَاءَ ثُمَّ نَحَى رِجْلَيْهِ
فَعَسَلَهُمَا، هَذِهِ غُسْلُهُ مِنَ الْجَنَابَةِ.
[انظر: ٢٥٧، ٢٥٩، ٢٦٠، ٢٦٦، ٢٧٤،

[٢٨١، ٢٧٦]

(2) CHAPTER. Taking a bath by a man along with his wife.

250. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ and I used to take a bath from a single pot called *Faraq*.

(٢) بَابُ غُسْلِ الرَّجُلِ مَعَ امْرَأَتِهِ

٢٥٠ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ

قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنِ
الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ
قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ
مِنْ إِنَاءٍ وَاحِدٍ، مِنْ قَدَحٍ يُقَالُ لَهُ:
الْفَرْقُ. [انظر: ٢٦١، ٢٦٣، ٢٧٣،

[٢٩٩، ٥٩٥٦، ٧٣٣٩]

(3) CHAPTER. Taking a bath with a *Ṣā'* of water or so. (One *Ṣā'* = 3 kilograms approx.)

(٣) بَابُ الْمَسْلِ بِالصَّاعِ وَنَحْوِهِ

251. Narrated Abū Salama رَضِيَ اللهُ عَنْهُ: 'Āishah's brother and I went to 'Āishah رَضِيَ اللهُ عَنْهَا and he asked her about the bath of the Prophet ﷺ. She brought a pot containing about a Ṣā' of water and took a bath and poured it over her head and at that time there was a screen between her and us.

٢٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ حَفْصٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: دَخَلْتُ أَنَا وَأَخُو عَائِشَةَ عَلَى عَائِشَةَ فَسَأَلَهَا أَحْوَاهَا عَنْ غُسْلِ النَّبِيِّ ﷺ؟ فَدَعَّتْ بِنَاءً نَحْوِ مِنْ صَاعٍ فَاغْتَسَلَتْ وَأَفَاضَتْ عَلَى رَأْسِهَا وَبَيْنَنَا وَبَيْنَهَا حِجَابٌ.

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ يَزِيدُ بْنُ هَارُونَ، وَبِهَؤُلاءِ، وَالْجَدِّيُّ عَنْ شُعْبَةَ: فَدَرَّ صَاعٌ.

252. Narrated Abū Ja'far: While I and my father were with Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما, some people were with him and they asked him about taking a bath. He replied, "A Ṣā' of water is sufficient for you." A man said, "A Ṣā' is not sufficient for me." Jābir said, "A Ṣā' was sufficient for one who had more hair than you and was better than you (meaning the Prophet ﷺ)." And then Jābir (put on) his garment and led *Aṣ-Ṣalāt* (prayer).

٢٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ أَنَّهُ كَانَ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ هُوَ وَأَبُوهُ، وَعِنْدَهُ قَوْمٌ، فَسَأَلُوهُ عَنِ الْغُسْلِ؟ فَقَالَ: يَكْفِيكَ صَاعٌ، فَقَالَ رَجُلٌ: مَا يَكْفِينِي، فَقَالَ جَابِرٌ: كَانَ يَكْفِي مَنْ هُوَ أَوْفَى مِنْكَ شَعْرًا، وَخَيْرٌ مِنْكَ، ثُمَّ أَمْنَا فِي ثَوْبٍ. [انظر: ٢٥٥، ٢٥٦]

253. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ and Maimūna رَضِيَ اللهُ عَنْهَا used to take a bath from a single pot.

٢٥٣ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ وَمَيْمُونَةَ كَانَا يَغْتَسِلَانِ مِنْ إِنَاءٍ وَاحِدٍ قَالَ أَبُو عَبْدِ اللَّهِ: كَانَ ابْنُ عُيَيْنَةَ يَقُولُ أَحْيَرًا: عَنْ ابْنِ عَبَّاسٍ