

silver ring and placed its stone towards the palm of his hand and had the name 'Muḥammad, the Messenger of Allāh' engraved on it. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he threw it away (his ring) and said, "I will never wear it," and then wore a silver ring, whereupon the people too started wearing silver rings. Ibn 'Umar added: After the Prophet ﷺ, Abū Bakr wore that ring, and then 'Umar and then 'Uthmān wore it till it fell in the Aris well from 'Uthmān.

مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ - أَوْ فِضَّةٍ - وَجَعَلَ فِيهِ مِمَّا يَلِي كَفَّهُ، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ، فَاتَّخَذَ النَّاسُ مِثْلَهُ، فَلَمَّا رَأَوْهُمْ قَدِ اتَّخَذُوهَا رَمَى بِهِ وَقَالَ: «لَا أَلْبَسُهُ أَبَدًا»، ثُمَّ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الْفِضَّةِ. قَالَ ابْنُ عُمَرَ: فَلَيْسَ الْخَاتَمَ بَعْدَ النَّبِيِّ ﷺ أَبُو بَكْرٍ ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ حَتَّى وَقَعَ مِنْ عُثْمَانَ فِي بَيْتِ أَرِيْسَ. [راجع: ٥٨٦٥]

(47) CHAPTER.

5867. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ wore a gold ring, then he threw it and said, "I will never wear it." The people also threw their (gold) rings.

٥٨٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَلْبَسُ خَاتَمًا مِنْ ذَهَبٍ فَنَبَذَهُ فَقَالَ: «لَا أَلْبَسُهُ أَبَدًا»، فَتَبَذَ النَّاسُ خَوَاتِيمَهُمْ. [راجع: ٥٨٦٥]

5868. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ that he saw a silver ring on the hand of Allāh's Messenger ﷺ for one day only. Then the people had silver rings made for themselves and wore it. On that Allāh's Messenger ﷺ threw his ring away and the people threw their rings as well. (For the details of this *Ḥadīth*, see *Fath-Al-Bārī*).

٥٨٦٨ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ رَأَى فِي يَدِ رَسُولِ اللَّهِ ﷺ خَاتَمًا مِنْ وَرَقٍ يَوْمًا وَاحِدًا، ثُمَّ إِنَّ النَّاسَ اضْطَنَعُوا الْخَوَاتِيمَ مِنْ وَرَقٍ وَلَبَسُوهَا، فَطَرَحَ رَسُولُ اللَّهِ ﷺ

خَاتَمَهُ، فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ.
 تَابَعَهُ إِبْرَاهِيمُ بْنُ سَعْدٍ، وَزِيَادٌ،
 وَشُعَيْبٌ عَنِ الزُّهْرِيِّ. وَقَالَ ابْنُ
 مُسَافِرٍ، عَنِ الزُّهْرِيِّ أَرَى: خَاتَمًا مِنْ
 وَرَقٍ.

(48) CHAPTER. The stone of the ring.

5869. Narrated Ḥumaid : Anas was asked, "Did the Prophet ﷺ wear a ring?" Anas said, "Once he delayed the 'Ishā' prayer till midnight. Then he came, facing us... as if I am now looking at the glitter of his ring... and said, "The people have offered their Ṣalāt (prayers) and slept but you have been in Ṣalāt (prayer) as you have been waiting for it."

5870. Narrated Anas رَضِيَ اللهُ عَنْهُ: The ring of the Prophet ﷺ was of silver, and its stone was of silver too.

(٤٨) بَابُ فَصِّ الخَاتَمِ
 ٥٨٦٩ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
 يَزِيدُ بْنُ زُرَيْعٍ: أَخْبَرَنَا حُمَيْدٌ قَالَ:
 سُئِلَ أَنَسٌ: هَلْ اتَّخَذَ النَّبِيُّ ﷺ
 خَاتَمًا؟ قَالَ: أَخَّرَ لَيْلَةَ صَلَاةِ العِشَاءِ
 إِلَى شَطْرِ اللَّيْلِ، ثُمَّ أَقْبَلَ عَلَيْنَا
 بَوَّجِهِ، فَكَأَنِّي أَنْظُرُ إِلَى وَبَيْصِ
 خَاتَمِهِ، قَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا
 وَنَامُوا وَإِنَّكُمْ لَنْ تَرَالُوا فِي صَلَاةٍ مَا
 انْتَهَرْتُمُوهَا». [راجع: ٥٧٢]

٥٨٧٠ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا
 مُعْتَمِرٌ قَالَ: سَمِعْتُ حُمَيْدًا يُحَدِّثُ
 عَنِ أَنَسِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ
 ﷺ كَانَ خَاتَمُهُ مِنْ فِصَّةٍ، وَكَانَ فَصُّهُ
 مِنْهُ.

وَقَالَ يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنِي
 حُمَيْدٌ: سَمِعَ أَنَسًا، عَنِ النَّبِيِّ ﷺ.
 [راجع: ٦٥]

(49) CHAPTER. An iron ring.

5871. Narrated Sahl : A woman came to the Prophet ﷺ and said, "I have come to present myself to you (for marriage)." She kept standing for a long period during which period the Prophet ﷺ looked at her carefully. When she stayed for a long

(٤٩) بَابُ خَاتَمِ الحَدِيدِ
 ٥٨٧١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
 مُسْلِمَةَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي
 حَازِمٍ، عَنِ أَبِيهِ أَنَّهُ سَمِعَ سَهْلًا
 يَقُولُ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ

period, a man said to the Prophet ﷺ, "If you are not in need of her, then marry her to me." The Prophet ﷺ said, "Have you got anything to give her (as *Mahr*)?" The man said, "No." The Prophet ﷺ said, "Go (to your house) and search for something." The man went and came back to say, "By Allāh, I could not find anything." The Prophet ﷺ said, "Go again and search for something, even if it be an iron ring." He went again and came back saying, "No, by Allāh, I could not get even an iron ring." The man had only an *Izār* and had no *Ridā'* (upper garment). He said, "I will give her my *Izār* as *Mahr*." On that the Prophet ﷺ said, "Your *Izār*? If she wears it, nothing of it will remain on you, and if you wear it nothing of it will be on her." The man went aside and sat down. When the Prophet ﷺ saw him leaving (after a while), he called back and asked, "How much Qur'ān do you know (by heart)?" He said, "I know such and such *Sūrah*," naming some *Sūrah*. The Prophet ﷺ said, "I marry her to you for the amount of Qur'ān you know (by heart)."

(50) CHAPTER. To engrave a ring.

5872. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ wanted to write a letter to a group of people or some non-Arabs. It was said to him, "They do not accept any letter unless it is stamped." So the Prophet ﷺ had a silver ring made for himself, and on it was engraved: 'Muḥammad, the Messenger of Allāh'... as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet ﷺ.

فَقَالَتْ: جِئْتُ أَهْبَ نَفْسِي، فَقَامَتْ طَوِيلًا، فَنظَرَ وَصَوَّبَ، فَلَمَّا طَالَ مُقَامُهَا، فَقَالَ رَجُلٌ: زَوَّجْنِيهَا إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ، قَالَ: «عِنْدَكَ شَيْءٌ تُصَدِّقُهَا؟» قَالَ: لَا، قَالَ: «انظُرْ»، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: وَاللَّهِ إِنْ وَجَدْتُ شَيْئًا، قَالَ: «اذْهَبْ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ»، فَذَهَبَ ثُمَّ رَجَعَ قَالَ: لَا وَاللَّهِ، وَلَا خَاتَمًا مِنْ حَدِيدٍ. وَعَلَيْهِ إِزَارٌ مَا عَلَيْهِ رِذَاءٌ، فَقَالَ: أَصَدِّقُهَا إِزَارِي؟ فَقَالَ النَّبِيُّ ﷺ: «إِزَارُكَ إِنْ لَيْسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ، وَإِنْ لَيْسَتْهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ»، فَتَنَحَّى الرَّجُلُ فَجَلَسَ فَرَأَى النَّبِيَّ ﷺ مُوَلِّيًا، فَأَمَرَ بِهِ فَدَعِيَ فَقَالَ: «مَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: سُورَةٌ كَذَا وَكَذَا، لِسُورٍ عَدَدِهَا. قَالَ: «قَدْ مَلَكَتْكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ». [راجع: ٢٣١٠]

(٥٠) بَابُ نَقْشِ الْخَاتَمِ

٥٨٧٢ - حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ نَبِيَّ اللهِ ﷺ أَرَادَ أَنْ يَكْتُبَ إِلَى رَهْطٍ - أَوْ أَنَاسٍ - مِنْ الْأَعَاجِمِ، فَقِيلَ لَهُ: إِنَّهُمْ لَا يَقْبَلُونَ كِتَابًا إِلَّا عَلَيْهِ خَاتَمٌ، فَاتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا مِنْ فِضَّةٍ نَقَشَهُ: مُحَمَّدٌ رَسُولُ

الله، فَكَأْتِي بَوَيْبِصٍ - أَوْ بَبِصِصٍ -
الْخَاتَمَ فِي إِصْبَعِ النَّبِيِّ ﷺ، أَوْ فِي
كَفِّهِ. [راجع: ٦٥]

5873. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ took a ring made of silver for himself and it was worn by him on his hand. Afterwards it was worn by Abū Bakr, and then by 'Umar, and then by 'Uthmān till it fell in the Aris well. (On that ring) was engraved: 'Muḥammad, the Messenger of Allāh.'

٥٨٧٣ - حَدَّثَنِي مُحَمَّدُ بْنُ
سَلَامٍ: أَخْبَرَنَا عَبْدُ اللَّهِ، بْنُ نُمَيْرٍ،
عَنْ عُبَيْدِ اللَّهِ عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ
رَضِيَ اللهُ عَنْهُمَا قَالَ: اتَّخَذَ رَسُولُ
اللهِ ﷺ خَاتَمًا مِنْ وَرَقٍ، وَكَانَ فِي
يَدِهِ، ثُمَّ كَانَ بَعْدُ فِي يَدِ أَبِي بَكْرٍ، ثُمَّ
كَانَ بَعْدُ فِي يَدِ عُمَرَ، ثُمَّ كَانَ بَعْدُ فِي
يَدِ عُثْمَانَ، حَتَّى وَقَعَ بَعْدُ فِي بئرِ
أَرِيْسٍ، نَقَشَهُ: مُحَمَّدٌ رَسُولُ اللهِ.
[راجع: ٥٨٦٥]

(51) CHAPTER. To wear the ring on the little finger.

5874. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ got a ring made for himself and said, "I have got a ring made (for myself) and engraved a certain engraving on it so none of you should get such an engraving on his ring." I saw the glitter of the ring on his little finger.

٥٨٧٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
صُهَيْبٍ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ
قَالَ: صَنَعَ النَّبِيُّ ﷺ خَاتَمًا، قَالَ:
«إِنَّا اتَّخَذْنَا خَاتَمًا وَنَقَشْنَا فِيهِ نَقْشًا
فَلَا يَنْقُشُ عَلَيْهِ أَحَدٌ»، قَالَ: فَاتَى
لَأَرَى بَرِيْقَهُ فِي خِنْصَرِهِ. [راجع: ٦٥]

(52) CHAPTER. Taking a ring for stamping certain things or (for stamping) letters written to the people of the Scripture (Jews and Christians) and other people.

5875. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ intended to write to the Byzantines, it was said to him, "Those people do not read your letter unless it is stamped." So the Prophet ﷺ took a silver

(٥٢) بَابُ اتِّخَاذِ الْخَاتَمِ لِيُخْتَمَ بِهِ
الشَّيْءُ أَوْ لِيُكْتَبَ بِهِ إِلَى أَهْلِ الْكِتَابِ
وَعَيْرِهِمْ

٥٨٧٥ - حَدَّثَنَا آدَمُ بْنُ أَبِي
إِيَّاسٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ
أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ:

ring and got 'Muḥammad, the Messenger of Allāh' engraved on it... as if I am now looking at its glitter in his hand.

(53) CHAPTER. Keeping the stone of the ring towards the palm of the hand.

5876. Narrated 'Abdullāh عنه رضي الله عنه: The Prophet ﷺ got a ring made of gold for himself, and when he wore it, he used to turn its stone toward the palm of his hand. So the people too got gold rings made for themselves. The Prophet ﷺ then ascended the pulpit, and after glorifying and praising Allāh, he said, "I had it made for me, but now I will never wear it again." He threw it away, and then the people threw away their rings too. (Juwairiya, a subnarrator, said: I think Anas said that the Prophet ﷺ was wearing the ring in his right hand).

(54) CHAPTER. The statement of the Prophet ﷺ: "None should have the same engraving made on his ring as the engraving on my ring."

5877. Narrated Anas bin Mālik عنه رضي الله عنه: Allāh's Messenger ﷺ took a silver ring and had 'Muḥammad, the Messenger of Allāh', engraved on it. The Prophet ﷺ then said (to us), "I have a silver ring with 'Muḥammad, the Messenger of Allāh' engraved on it, so none of you should have the same engraving on his ring."

لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ قِيلَ لَهُ: إِنَّهُمْ لَنْ يَفْرُقُوا كِتَابَكَ إِذَا لَمْ يَكُنْ مَحْتُمًا، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَنَفَسَهُ: مُحَمَّدٌ رَسُولُ اللَّهِ، فَكَأَنَّمَا أَنْظَرُ إِلَى بِيَاضِهِ فِي يَدِهِ.

[راجع: ٦٥]

(٥٣) بَابٌ مِنْ جَعَلَ فَصَّ الْخَاتَمِ فِي بَطْنِ كَفِّهِ

٥٨٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ اصْطَنَعَ خَاتَمًا مِنْ ذَهَبٍ، وَجَعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ إِذَا لَبَسَهُ، فَاصْطَنَعَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَرَفِيَ الْجَنَبَرُ فَحَمِدَ اللَّهُ وَأَثَى عَلَيْهِ، فَقَالَ: «إِنِّي كُنْتُ اصْطَنَعْتُهُ وَإِنِّي لَا أَلْبَسُهُ» فَبَدَّه، فَبَدَّدَ النَّاسُ. [راجع: ٥٨٦٥]

قَالَ جُوَيْرِيَةُ: وَلَا أَحْسِبُهُ إِلَّا قَالَ: فِي يَدِهِ الْيُمْنَى.

(٥٤) بَابٌ قَوْلِ النَّبِيِّ ﷺ: لَا يُنْقَشُ عَلَى نَقْشِ خَاتَمِهِ

٥٨٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَنَفَسَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، وَقَالَ: «إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ وَرَقٍ وَنَقَشْتُ

فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، فَلَا يُنْقَشَنَّ

أَحَدٌ عَلَى نَفْسِهِ». [راجع: ٦٥]

(55) CHAPTER. Should one get the engraving of the ring done in three lines?

(٥٥) بَابُ: هَلْ يُجْعَلُ نَقْشُ الْخَاتَمِ
ثَلَاثَةَ أُسْطُرٍ؟

5878. Narrated Anas that when Abū Bakr became the caliph, he wrote a letter to him (and stamped it with the Prophet's ring) and the engraving of the ring was in three lines: Muḥammad in one line, 'Messenger' in another line, and 'Allāh' in the third line.

٥٨٧٨ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي، عَنْ
ثُمَّامَةَ، عَنْ أَنَسٍ: أَنَّ أَبَا بَكْرٍ رَضِيَ
اللَّهُ عَنْهُ لَمَّا اسْتُخْلِفَ كَتَبَ لَهُ، وَكَانَ
نَقْشُ الْخَاتَمِ ثَلَاثَةَ أُسْطُرٍ: مُحَمَّدٌ
سَطْرٌ، وَرَسُولٌ سَطْرٌ، وَاللَّهُ سَطْرٌ.

[راجع: ١٤٤٨]

5879. Narrated Anas: The ring of the Prophet ﷺ was in his hand, and after him, in Abū Bakr's hand, and then in 'Umar's hand after Abū Bakr. When 'Uthmān was the caliph, once he was sitting at the well of Arīs. He removed the ring from his hand and while he was trifling with it, it dropped into the well. We kept on going to the well with 'Uthmān for three days looking for the ring, and finally the well was drained, but the ring was not found.

٥٨٧٩ - قَالَ أَبُو عَبْدِ اللَّهِ:
وَرَأَيْتَنِي أَحْمَدُ: حَدَّثَنَا الْأَنْصَارِيُّ
قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَّامَةَ، عَنْ
أَنَسٍ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ فِي
يَدِهِ، وَفِي يَدِ أَبِي بَكْرٍ بَعْدَهُ، وَفِي يَدِ
عُمَرَ بَعْدَ أَبِي بَكْرٍ، فَلَمَّا كَانَ عُثْمَانُ
جَلَسَ عَلَى بَيْتِ أَرِيَسَ، قَالَ: فَأَخْرَجَ
الْخَاتَمَ فَجَعَلَ يَعْبَثُ بِهِ، فَسَقَطَ،
قَالَ: فَأَخْتَلَفْنَا ثَلَاثَةَ أَيَّامٍ مَعَ عُثْمَانَ
فَنَتَزَّحُ الْبَيْتَ فَلَمْ نَجِدْهُ.

(56) CHAPTER. Rings for women.

'Āishah had gold rings.

(٥٦) بَابُ الْخَاتَمِ لِلنِّسَاءِ،
وَكَانَ عَلَى عَائِشَةَ خَوَاتِيمُ
الذَّهَبِ.

5880. Narrated Ibn 'Abbās رضي الله عنهما: I offered the 'Eid prayer with the Prophet ﷺ and he offered Ṣalāt (prayer) before the *Khuṭba* (religious talk). Ibn 'Abbās added: Then the Prophet ﷺ came towards (the rows of) the women and ordered them to give

٥٨٨٠ - حَدَّثَنَا أَبُو عَاصِمٍ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا الْحَسَنُ بْنُ
مُسْلِمٍ، عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا: شَهِدْتُ الْعِيدَ مَعَ

alms, and the women started putting their big and small rings in the garment of Bilāl.

(57) CHAPTER. The wearing of necklaces and *Sikhāb* by the women. (*Sikhāb* means a necklace made of the wood of certain plants).

5881. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ came out on the day of 'Eid and offered two-Rak'āt *Ṣalāt* (prayer), and he did not pray any *Rak'a* before it, nor after it. Then he went towards the women and ordered them to give alms. The women started donating their ear-rings and necklaces.

(58) CHAPTER. To borrow a necklace.

5882. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: A necklace belonging to Asmā' was lost, and the Prophet ﷺ sent men in its search. The time for the *Ṣalāt* (prayer) became due and they were without ablution and they could not find water; therefore they offered *Ṣalāt* (prayer) without ablution. They mentioned that to the Prophet ﷺ. Then Allāh revealed the Verse of *Tayammum*. ('Āishah added that she had borrowed (the necklace) from Asmā').

النَّبِيِّ ﷺ فَصَلَّى قَبْلَ الْخُطْبَةِ .

قَالَ أَبُو عَبْدِ اللَّهِ: وَزَادَ ابْنُ وَهْبٍ
عَنِ ابْنِ جُرَيْجٍ: فَأَتَى النِّسَاءَ فَجَعَلْنَ
يُلْقِينَ الْفَتْحَ وَالْخَوَاتِيمَ فِي نُوْبِ
بِلَالٍ. [راجع: ٩٨]

(٥٧) بَابُ الْقَلَانِدِ وَالسِّخَابِ
لِلنِّسَاءِ،

يَعْنِي قِلَادَةً، مِنْ طَيْبٍ وَسُكِّ .
٥٨٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ
عَرَزَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ
ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ
عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: خَرَجَ
النَّبِيُّ ﷺ يَوْمَ عِيدٍ فَصَلَّى رَكَعَتَيْنِ، لَمْ
يُصَلِّ قَبْلَ وَلَا بَعْدَ، ثُمَّ أَتَى النِّسَاءَ
فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ
تَصَدَّقُ بِخُرُصِهَا وَسِخَابِهَا. [راجع:

[٩٨]

(٥٨) بَابُ اسْتِعَارَةِ الْقَلَانِدِ

٥٨٨٢ - حَدَّثَنِي إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ: حَدَّثَنَا هِشَامُ
بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ
اللهُ عَنْهَا قَالَتْ: هَلَكْتُ قِلَادَةً
لِأَسْمَاءَ، فَبَعَثَ النَّبِيُّ ﷺ فِي طَلِبِهَا
رِجَالًا فَحَضَرَتِ الصَّلَاةَ وَلَيْسُوا عَلَى
وُضُوءٍ، وَلَمْ يَجِئُوا مَاءً فَصَلُّوا، وَهُمْ
عَلَى غَيْرِ وُضُوءٍ، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ
ﷺ فَأَنْزَلَ اللهُ آيَةَ التَّيْمُمِ. [راجع:

[٣٣٤]

زَادَ ابْنُ نُمَيْرٍ، عَنِ هِشَامٍ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ: اسْتَعَارَتْ مِنْ أَسْمَاءَ.

(59) CHAPTER. Ear-rings for women.

Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ ordered the women to give alms, and I saw them stretching their hands towards their ears and necks (to give their necklaces and ear-rings).

5883. Narrated Ibn 'Abbās رضي الله عنهما: "The Prophet ﷺ offered two-Rak'at *Ṣalāt* (prayer) on 'Eid day and he did not offer any [*Nawāfil Ṣalāt* (prayer)] before or after it. He then went towards the women, and Bilāl was accompanying him, and ordered them to give alms. And so the women started giving their ear-rings, (etc.)."

(60) CHAPTER. *As-Sikhāb* (necklace formed of a string carrying beads) for boys.

5884. Narrated Abū Hurairah رضي الله عنه: I was with Allāh's Messenger ﷺ in one of the markets of Al-Madina. He left (the market) and so did I. Then he asked thrice, "Where is the small (child)?" Then he said, "Call Al-Ḥasan bin 'Alī." So Al-Ḥasan bin 'Alī got up and started walking with a necklace (of beads) around his neck. The Prophet ﷺ stretched his hand out like this, and Al-Ḥasan did the same. The Prophet ﷺ embraced him and said, "O Allāh! I love him, so please love him and love those who love him." Since Allāh's Messenger ﷺ said that, nothing has been dearer to me than Al-Ḥasan.

(٥٩) بَابُ الْقُرْطِ لِلنِّسَاءِ،

وَقَالَ ابْنُ عَبَّاسٍ: أَمَرَهُنَّ النَّبِيُّ ﷺ بِالصَّدَقَةِ فَرَأَيْتُهُنَّ يَهْوِينَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ.

٥٨٨٣ - حَدَّثَنَا حَجَّاجُ بْنُ مِهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيُّ قَالَ: سَمِعْتُ سَعِيداً، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ صَلَّى يَوْمَ الْعِيدِ رُكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا وَلَا بَعْدَهُمَا، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي قُرْطَهَا.

[راجع: ٩٨]

(٦٠) بَابُ السِّخَابِ لِلصِّبْيَانِ

٥٨٨٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا وَرْقَاءُ ابْنُ عُمَرَ، عَنِ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنِ نَافِعِ بْنِ جُبَيْرٍ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سُوقٍ مِنْ أَسْوَاقِ الْمَدِينَةِ، فَانْصَرَفَ فَانْصَرَفْتُ فَقَالَ: «إِنِّي لَكُفْعٌ؟» - ثَلَاثًا - اذْعُ الْحَسَنَ بْنَ عَلِيٍّ، فَاقَامَ الْحَسَنُ

بُنْ عَلِيٍّ يَمْشِي، وَفِي عُنُقِهِ السَّخَابُ،
فَقَالَ النَّبِيُّ ﷺ بِيَدِهِ هَكَذَا، فَقَالَ
الْحَسَنُ بِيَدِهِ هَكَذَا، فَالْتَزَمَهُ فَقَالَ:
«اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَجِبْهُ وَأَحِبَّ مَنْ
يُحِبُّهُ». قَالَ أَبُو هُرَيْرَةَ: فَمَا كَانَ أَحَدٌ
أَحَبَّ إِلَيَّ مِنَ الْحَسَنِ بْنِ عَلِيٍّ بَعْدَمَا
قَالَ رَسُولُ اللَّهِ ﷺ مَا قَالَ. [راجع:
٢١٢٢]

(61) CHAPTER. About those men who are in the similitude (assume the manners) of women, and those women who are in the similitude (assume the manners) of men.

5885. Narrated Ibn 'Abbās رضي الله عنهما: رضي الله عنهما رسول الله ﷺ cursed effeminate men [those men who are in the similitude (assume the manners) of women] and those women who are in the similitude (assume the manners) of men.

(٦١) بَابُ: الْمُتَشَبِّهِينَ بِالنِّسَاءِ
وَالْمُتَشَبِّهَاتِ بِالرِّجَالِ

٥٨٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ،
عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَعَنَ
رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ
بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ
بِالرِّجَالِ.
تَابَعَهُ عَمْرُو: أَخْبَرَنَا شُعْبَةُ.

[انظر: ٥٨٨٦، ٦٨٣٤]

(62) CHAPTER. The dismissal of such men as are in the similitude (assume the manners) of women, from the houses.

5886. Narrated Ibn 'Abbās رضي الله عنهما: رضي الله عنهما رسول الله ﷺ cursed effeminate men [those men who are in the similitude (assume the manners) of women] and those women who assume the manners of men, and he said, "Turn them out of your houses." The Prophet ﷺ turned out such and such man, and 'Umar turned out such and such woman.

(٦٢) بَابُ إِخْرَاجِ الْمُتَشَبِّهِينَ بِالنِّسَاءِ
مِنَ الْبُيُوتِ

٥٨٨٦ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ:
حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ
عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ
النَّبِيُّ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ
وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ وَقَالَ:
«أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ»، قَالَ:

فَأَخْرَجَ النَّبِيُّ ﷺ فَلَانًا، وَأَخْرَجَ عُمَرَ
فُلَانَةً،

5887. Narrated Umm Salama that once the Prophet ﷺ was in her house, and an effeminate man was there too. The effeminate man said to 'Abdullah, (Umm Salama's brother) "O 'Abdullah! If Ṭā'if should be conquered tomorrow, I recommend you the daughter of Ghailān, for she is so fat that she has four curves in the front (of her belly) and eight at the back." So the Prophet ﷺ said (to his wives), "These effeminate (men) should not enter upon you (your houses)."

٥٨٨٧ - حَدَّثَنَا مَالِكُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ
بْنُ عُرْوَةَ: أَنَّ عُرْوَةَ أَخْبَرَهُ: أَنَّ زَيْنَبَ
بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سَلَمَةَ
أَخْبَرَتْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَهَا
وَفِي الْبَيْتِ مُخَنَّتٌ، فَقَالَ لِعَبْدِ اللَّهِ
أَخِي أُمَّ سَلَمَةَ: يَا عَبْدَ اللَّهِ، إِنْ فُتِحَ
لَكُمْ عَدَا الطَّائِفُ، فَتَانِي أَدُلُّكَ عَلَى
بِنْتِ غَيْلَانَ، فَإِنهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ
بِثَمَانٍ، فَقَالَ النَّبِيُّ ﷺ: «لَا يَدْخُلَنَّ
هَؤُلَاءِ عَلَيْكُنَّ».

قَالَ أَبُو عَبْدِ اللَّهِ: تُقْبَلُ بِأَرْبَعٍ
وَتُدْبِرُ، يَعْنِي أَرْبَعَ عُنْكَنَ بَطْنِهَا، فَهِيَ
تُقْبَلُ بِهِنَّ. وَقَوْلُهُ: وَتُدْبِرُ بِثَمَانٍ:
يَعْنِي أَطْرَافَ هَذِهِ الْعُنْكَنِ الْأَرْبَعِ لِأَنَّهَا
مُحِيطَةٌ بِالْجَنْبَيْنِ حَتَّى لَحِقَتْ، وَإِنَّمَا
قَالَ: بِثَمَانٍ، وَلَمْ يَقُلْ: بِثَمَانِيَّةٍ،
وَوَاحِدُ الْأَطْرَافِ وَهُوَ ذَكَرٌ؛ لِأَنَّهُ لَمْ
يَقُلْ: بِثَمَانِيَّةِ أَطْرَافٍ. [راجع: ٤٣٢٤]

(63) CHAPTER. To cut short the moustaches.

Ibn 'Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard.

5888. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "To get the moustaches cut short is characteristic of *Al-Fitrah*."⁽¹⁾

(٦٣) بَابُ قَصِّ الشَّارِبِ،

وكان ابن عمر يُخْفِي شاربَهُ حَتَّى
يُنْظَرَ إِلَى بَيَاضِ الْجِلْدِ، وَيَأْخُذُ
هَذَيْنِ، يَعْنِي بَيْنَ الشَّارِبِ وَاللَّحْيَةِ.

٥٨٨٨ - حَدَّثَنَا الْمَكِّيُّ بْنُ
إِبْرَاهِيمَ، عَنْ حَنْظَلَةَ، عَنْ نَافِعٍ: قَالَ

(1) (H. 5888) '*Al-Fitrah*' to the majority of Muslim scholars, means Allāh's Islāmic=