

Forty Hadith on
Ahkam
(Fiqh Legal Rulings)

الأربعون في الأحكام

تَصْنِيفُ الْإِمَامِ الْكَافِظِ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الْقَوِيِّ الْمُنْذَرِيِّ
الْمُتَوَفَّى سَنَةَ (٦٥٦) بِرَمَّةِ الْأَنْدَلُسِ

Hafidh Abdul-Adhim ibn Abdul-Qawi
al-Mundhiri



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Translated by Abu Muhammad Walid Ashor

Website: www.MuSunnah.com
Email: Publications@MuSunnah.com
Twitter: [@_MuSunnah](https://twitter.com/_MuSunnah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Author's Biography

He is the Imam, the scholar, the preserver of knowledge, the meticulous verifier, Shaykh al-Islām Zakī al-Dīn Abū Muḥammad ‘Abdul-‘Adhīm ibn ‘Abdul-Qawī ibn ‘Abdullāh ibn Salamah ibn Sa‘d al-Mundhirī, al-Shāmī by origin, Egyptian by birth and upbringing, Shafi‘ī in madhhab.

He was born in Fuṣṭāṭ, Egypt in the year 581^{AH}.

He sought knowledge from a young age under the guidance of scholars in Egypt, Makkah, Madinah, Sham and beyond. His teachers were so numerous that he documented and wrote biographical notes about them in an 18-volume work.

Among his teachers were: ‘Alī ibn al-Mufaḍḍal al-Ḥāfidh, Imam Muwaffaq al-Dīn ibn Qudāmah, Abū ‘Abdullāh ibn al-Bannā’ al-Ṣūfī, and many others.

He advanced in various fields of knowledge and held scholarly positions at the educational institutions of his time, such as the Ṣāḥibīyyah School, al-Dhāfirī Mosque, and Dār al-Ḥadīth al-Kāmiliyyah.

Among his students were: Ibn Daqīq al-‘Īd, Abu al-Ḥasan al-Yūnīnī, and Sharaf al-Dīn al-Dimyāṭī, and many others.

He authored numerous beneficial works in hadith, fiqh, and history, numbering over 25 works, ranging from concise, useful texts to comprehensive, substantial ones. Among his most famous works are ‘Al-Targhīb wa al-Tarhīb’, the ‘Abridgment of Ṣaḥīḥ Muslim’, and the ‘Abridgment of Sunan Abī Dāwūd’.

He passed away in the year 656^{AH} in Egypt and was buried at the foot of al-Muqattam. May Allāh have mercy on him, accept his good deeds, make Paradise his abode, and reward him with the best recompense.

Author's Introduction

The Shaykh, Imām, Scholar, and Hāfidh Zakī al-Dīn Abū Muḥammad ‘Abdul-‘Adhīm ibn ‘Abdul-Qawī ibn ‘Abdullāh al-Mundhirī, may Allāh have mercy upon him, said:

All praise is due to Allāh who guides to traversing the paths of righteousness, and who bestows His encompassing mercy and abundant generosity. I praise Him with the praise that is due to Him, and I bear witness that there is no deity worthy of worship except Allāh, alone without partners — a testimony of one who has sought refuge in Him in his heart and on his tongue. And I bear witness that Muḥammad is His servant and Messenger, the one who fulfilled his covenant faithfully. May Allāh send blessings upon him, his family, his companions, and those who followed, with continuous and everlasting blessings for as long as the one who seeks his direction turns towards his path.

To proceed: You have asked me to compile for you forty hadiths from the hadiths pertaining to rulings, to memorise and consistently study over time, and that they be without the chains of narration (isnād) so that this objective may be easier for you. So I sought Allāh's guidance and responded to your request and hastened to fulfil your wish, and I selected them from what al-Bukhārī and Muslim, may Allāh have mercy on them, recorded in their Ṣaḥīḥs, and from what one of them alone reported. I desire by that from Allāh, the Exalted, that He benefits me and you and all the Muslims by it — indeed, He is the Most Merciful of the merciful.

Hadith 1

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ وَلَا
صَدَقَةٌ مِنْ غُلُولٍ».

أخرجه مسلم

‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) narrated that he heard Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: **“Prayer is not accepted without purification, nor charity from ghulūl (ḥarām wealth).”**

Reported by Muslim.¹

¹ The original manuscript reads (لا يقبل الله) “Allāh does not accept prayer...”, but this wording is not found in the narration of Muslim; hence, the wording reported by Muslim has been used here.

Hadith 2

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
- قَالَ: « إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى
يَغْسِلَهَا ثَلَاثًا، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ » .

أخرجه مسلم

Abū Hurayrah (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said: **“When one of you wakes up from his sleep, let him not dip his hand into the vessel until he washes it three times, for he does not know where his hand was while he slept.”**

Reported by Muslim.

Hadith 3

عَنْ سَلْمَانَ الْفَارِسِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قِيلَ لَهُ: قَدْ عَلَّمَكُمُ
نَبِيُّكُمْ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةَ قَالَ: فَقَالَ: أَجَلٌ لَقَدْ نَهَاَنَا أَنْ نَسْتَقْبِلَ
الْقِبْلَةَ بِغَائِطٍ، أَوْ بَوْلٍ، أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ، أَوْ أَنْ نَسْتَنْجِيَ بِأَقْلٍ
مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ، أَوْ بِعَظْمٍ.
أخرجه مسلم

Salmān al-Fārisī (رَضِيَ اللَّهُ عَنْهُ) narrated that it was said to him: “Your Prophet taught you about everything, even about how to relieve yourselves”. He replied: “Yes, he has forbidden us to face the Qiblah at the time of excretion or urination, and cleaning the private parts with the right hand or with less than three stones, or with dung or a bone.”

Reported by Muslim.

Hadith 4

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمِ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ عَنْهُ - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ: قِيلَ لَهُ: تَوْضِأُ لَنَا وَضُوءَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، فَدَعَا بِإِنَاءٍ فَأَكْفَأَ مِنْهُ عَلَى يَدَيْهِ فغَسَلَهُمَا ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ، فَاسْتَخْرَجَهَا، فَتَمَضَّمَصَّ وَاسْتَنْشَقَ مِنْ كَفِّ وَاحِدٍ، فَفَعَلَ ذَلِكَ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ، فَاسْتَخْرَجَهَا، فَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ، فَاسْتَخْرَجَهَا، فَغَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ، فَاسْتَخْرَجَهَا، فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِيَدَيْهِ وَأَدْبَرَ، [ثُمَّ غَمَسَ بِسَبَابَتَيْهِ وَإِبْهَامَيْهِ فِي الْإِنَاءِ، فَمَسَحَ أُذُنَيْهِ ظَاهِرَهُمَا وَبَاطِنَهُمَا]، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: هَكَذَا كَانَ وَضُوءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

أخرجه البخاري ومسلم

‘Abdullāh ibn Zayd ibn ‘Āṣim al-Anṣārī (رَضِيَ اللهُ عَنْهُ) — and he was a companion of the Prophet — was requested: “Perform for us the wuḍū’ of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).” So he called for a vessel, poured from it over his hands and washed them three times, then inserted his hand into the vessel, took it out, rinsed his mouth and inhaled water into his nose from a single handful, and he did that three times. Then he inserted his hand into the vessel, took it out, and washed his face three times. Then he inserted his hand into the vessel, took it out, and washed his hands up to the elbows twice each. Then he inserted his hand into the vessel, took it out, wiped his head, moving his hands forward and backward. [Then he dipped his index fingers and thumbs into the vessel and wiped his ears—both their outer and inner parts.]² Then he washed his feet up to the ankles, and then

² The sentence in square brackets does not appear in the wording of the narrations recorded by al-Bukhārī and Muslim.

said: “This is how the wuḍū’ of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was.”

Reported by al-Bukhārī and Muslim.

Hadith 5

عَنْ شُرَيْحِ بْنِ هَانِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: أَتَيْتُ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَسْأَلُهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَتْ: عَلَيْكَ يَا ابْنَ أَبِي طَالِبٍ، فَسَلُهُ فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَسَأَلْنَاهُ فَقَالَ: جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ.

أخرجه مسلم

Shurayḥ ibn Hāni' (رَضِيَ اللَّهُ عَنْهُ) narrated: "I went to 'Ā'ishah to ask her about wiping over the leather socks and she said: 'Go to [Alī] ibn Abī Ṭālib and ask him, for he used to travel with Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).' So we asked him and he said: 'Allāh's Messenger made it three days and three nights for the traveller and one day and one night for the resident.'"

Reported by Muslim.

Hadith 6

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
- قَالَ: «إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ، ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ عَلَيْهِ
الْغُسْلُ».

أخرجه البخاري ومسلم

Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“If he sits between her four limbs and has intercourse with her, ghusl (ritual bath) becomes obligatory upon him.”**

Reported by al-Bukhārī and Muslim.

Hadith 7

عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَضِيَ اللَّهُ عَنْهَا -
قَالَتْ: أَدْنَيْتُ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - غُسْلَهُ مِنَ
الْجَنَابَةِ، فَعَسَلَ كَفَّيْهِ مَرَّتَيْنِ، أَوْ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ، ثُمَّ
أَفْرَغَ بِهِ عَلَى فَرْجِهِ، وَغَسَلَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِشِمَالِهِ الْأَرْضَ،
فَدَلَّكَهَا دَلْكًَا شَدِيدًا، ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ أَفْرَغَ عَلَى رَأْسِهِ
ثَلَاثَ حَفَنَاتٍ مِلءَ كَفَّيْهِ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، ثُمَّ تَنَحَّى عَنْ
مَقَامِهِ، فَعَسَلَ رِجْلَيْهِ، ثُمَّ أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهُ.

أخرجه البخاري ومسلم

Maymūnah, the Prophet's wife (رَضِيَ اللَّهُ عَنْهَا), narrated: "I placed water near Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) for him to make ghusl due to janābah. He washed the palms of his hands twice or three times and then put his hand in the vessel and poured water over his private part and washed it with his left hand.

He then struck his left hand against the earth, rubbed it with force and then performed the wuḍū as it is for the prayer. Then poured three handfuls of water on his head and then washed the rest of his body after which he moved aside from that place and washed his feet, and then I brought him a towel, but he refused it.”

Reported by al-Bukhārī and Muslim.

Hadith 8

عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ.
أخرجه البخاري ومسلم

Anas ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) narrated:

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to perform wuḍū’ with one mudd and would perform ghusl with one ṣā’ up to five amdād³.”

Reported by al-Bukhārī and Muslim.

³ Mudd (pl. amdād) and ṣā’ are classical measures of volume; a Mudd is about the size of two handfuls, and one ṣā’ equals four amdād.”

Hadith 9

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: « إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا، فَأَشْكَلَ عَلَيْهِ أَخْرَجَ مِنْهُ شَيْءٌ أَمْ لَا، فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا، أَوْ يَجِدَ رِيحًا ».

أخرجه البخاري ومسلم

Abū Hurayrah (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said: **“If one of you feels something in his stomach and doubts whether he has released some wind or not, then he should not leave the mosque unless he hears its sound or smells its odour.”**

Reported by al-Bukhārī and Muslim.

Hadith 10

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِدَاتِ الْجَيْشِ انْقَطَعَ عِقْدُ لِي، فَأَقَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى التِّمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَاتَى النَّاسُ إِلَى أَبِي بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَبِالنَّاسِ، وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ. فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَاضِعُ رَأْسِهِ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ: حَبَسَتْ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَالنَّاسُ لَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ. قَالَتْ: فَعَاتَبَنِي أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي، فَلَا يَمْنَعُنِي مِنَ التَّحْرُكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى فَخِذِي، فَنَامَ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ. فَانزَلَ اللَّهُ تَعَالَى آيَةَ

التَّيْمَمِ، فَتَيَمَّمُوا وَصَلُّوا. فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ - رَضِيَ اللَّهُ عَنْهُ -
 وَهُوَ أَحَدُ التُّقْبَاءِ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ. قَالَتْ عَائِشَةُ
 - رَضِيَ اللَّهُ عَنْهَا -: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَوَجَدْنَا الْعِقْدَ
 تَحْتَهُ.

أخرجه البخاري ومسلم

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) narrated:

“We went out with the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on one of his journeys. When we reached al-Bayḍā’ or Dhāt al-Jaysh, a necklace of mine broke. So the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stopped to search for it, and the people stopped with him, while they were not upon any water, and they had no water with them. The people went to Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) and said, ‘Do you not see what ‘Ā’ishah has done? She has held up the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the people, while they are not

upon any water and they have no water with them!’

Then Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) came while the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had placed his head upon my thigh and had fallen asleep. He said, ‘You have held up the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the people, while they are not upon any water and they have no water with them!’

She said: Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) reproached me and said whatever Allāh willed that he should say, and he began to poke me with his hand in my side. Nothing prevented me from moving except the position of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) upon my thigh. Then he slept until morning came upon him while there was no water, and Allāh, the Exalted, revealed the verse of tayammum, so they performed tayammum and prayed.

Then Usayd ibn al-Ḥuḍayr⁴ (رَضِيَ اللَّهُ عَنْهُ), and he was one of the Nuqabā'⁵, said, 'This is not the first blessings of yours, O family of Abū Bakr.'

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) said: Then we made the camel that I had been upon stand, and we found the necklace underneath it.”

Reported by al-Bukhārī and Muslim.

⁴ The manuscript reads “Ḥuṣayn”; however, the correct name is “al-Ḥuḍayr,” as found in the wordings of al-Bukhārī and Muslim.

⁵ The Nuqābā’ were the twelve chiefs of the Ansār appointed at the second pledge of al-‘Aqabah to lead and represent their people.

Hadith 11

عَنْ مُعَاذَةَ - رَضِيَ اللهُ عَنْهَا - قَالَتْ : سَأَلْتُ عَائِشَةَ - رَضِيَ اللهُ عَنْهَا - فَقُلْتُ : مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ ؟ فَقَالَتْ : أَحْرُورِيَّةٌ أَنْتِ ؟ فَقُلْتُ : لَسْتُ بِحَرُورِيَّةٍ وَلَكِنِّي أَسْأَلُ . قَالَتْ : كَانَ يُصِيبُنَا ذَلِكَ ، فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ ، وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلَاةِ .

أخرجه البخاري ومسلم

Mu'ādhah (رَضِيَ اللهُ عَنْهَا) said: "I asked 'Ā'ishah (رَضِيَ اللهُ عَنْهَا) and said: 'Why is it that the menstruating woman makes up the fast but does not make up the prayer?' She said: 'Are you a Ḥarūriyyah?'"⁶ I said: 'I am not a Ḥarūriyyah, but I am simply asking.' She said: 'That used to happen to us, so we were

⁶ The Ḥarūriyyah are a sect from the Khawārij, named after Ḥarūrā', a place near Kūfah where they gathered when they rebelled against 'Alī (رَضِيَ اللهُ عَنْهُ).

commanded to make up the fast, and we were not commanded to make up the prayer.”

Reported by al-Bukhārī and Muslim.

Hadith 12

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ ، فَيَتَحَيَّنُونَ الصَّلَاةَ ، وَلَيْسَ يُنَادِي بِهَا أَحَدٌ ، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ ، فَقَالَ بَعْضُهُمْ : اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى ، وَقَالَ بَعْضُهُمْ : اتَّخِذُوا قَرْنًا مِثْلَ قَرْنِ الْيَهُودِ ، فَقَالَ عُمَرُ - رَضِيَ اللَّهُ عَنْهُ - أَوْلَا تَبْعُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « يَا بِلَالُ قُمْ فَنَادِ بِالصَّلَاةِ ».

أخرجه البخاري ومسلم

‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) said: “When the Muslims came to Madīnah, they used to gather and wait for the prayer, and no one would make a call for it. One day they spoke about that, so some of them said: ‘Use a bell like the bell of the Christians,’ and some of them said: ‘Use a horn like the horn of the Jews.’ Then ‘Umar (رَضِيَ اللَّهُ عَنْهُ) said: ‘Why do you

not appoint a man to call for the prayer?’ The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: ‘**O Bilāl, stand and call to the prayer.**’”

Reported by al-Bukhārī and Muslim.

Hadith 13

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : سَمِعْتُ رَسُولَ اللَّهِ
- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ : « إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشُّرْكِ
وَالْكُفْرِ تَرَكَ الصَّلَاةِ ».

أخرجه مسلم

Jābir ibn ‘Abdullāh (رضي الله عنهما) narrated that he heard the Messenger of Allāh (صلى الله عليه وسلم) say: **“Indeed, between a man and shirk (polytheism) and kufr (disbelief) is abandoning the prayer.”**

Reported by Muslim.

Hadith 14

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلَاةِ ، فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا ، قَالَ : فَأَمَرَ بِإِلَّا فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ ، وَالنَّاسُ لَا يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضًا ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ حِينَ زَالَتِ الشَّمْسُ وَالْقَائِلُ يَقُولُ : قَدْ انْتَصَفَ النَّهَارُ ، وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ وَقَعَتِ الشَّمْسُ ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ، ثُمَّ أَخَّرَ الصُّبْحَ مِنَ الْغَدِ حَتَّى انْصَرَفَ مِنْهَا وَالْقَائِلُ يَقُولُ : قَدْ طَلَعَتِ الشَّمْسُ أَوْ كَادَتْ ، ثُمَّ أَخَّرَ الظُّهْرَ حَتَّى كَانَ قَرِيبًا مِنْ وَقْتِ الْعَصْرِ بِالْأَمْسِ ، ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى انْصَرَفَ مِنْهَا وَالْقَائِلُ يَقُولُ : قَدْ احْمَرَّتِ الشَّمْسُ ، ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ ، ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّى كَانَ ثُلُثُ اللَّيْلِ الْأَوَّلِ ، ثُمَّ أَصْبَحَ فَدَعَا السَّائِلَ فَقَالَ : « الْوَقْتُ بَيْنَ هَذَيْنِ الْوَقْتَيْنِ » .

Abū Mūsā al-Ash‘arī (رَضِيَ اللهُ عَنْهُ) narrated that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was approached by a man asking him about the prayer times. He did not give him any reply. He said: Then he commanded Bilāl, and he called the iqamah of Fajr when the dawn broke while the people could hardly recognise one another. Then he commanded him and he called the iqamah of Dhuhr when the sun had passed its zenith, and one would say: “Midday has passed”, while he had more knowledge than them. Then he commanded him and he called the iqamah of Asr while the sun was still high. Then he commanded him and he called the iqamah of Maghrib when the sun had set. Then he commanded him and he called the iqamah of Isha when the twilight had disappeared.

Then he delayed the morning prayer the next day [so much so] that when he finished from it, one would say that the sun has risen or nearly has risen. Then he delayed Dhuhhr until it was close to the time of Asr the previous day. Then he delayed Asr [so much so] that when he finished from it, one would say: “The sun has reddened.” Then he delayed Maghrib until it was near the disappearance of the twilight. Then he delayed Isha until it was the first third of the night. Then in the morning he called the questioner and said: **“The prayer time is between these two times.”**

Reported by Muslim.

Hadith 15

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ - قَالَ : « مَنْ أَذْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَذْرَكَ الصَّلَاةَ » .
أخرجه البخاري ومسلم

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“Whoever catches a rak‘ah of the prayer has indeed caught the prayer.”**

Reported by al-Bukhārī and Muslim.

Hadith 16

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ ، وَالْقِرَاءَةَ بِ (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) ، وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا ، وَكَانَ يَقُولُ فِي كُلِّ رَكَعَتَيْنِ التَّحِيَّاتِ ، وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيُنْصِبُ رِجْلَهُ الْيُمْنَى ، وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ ، وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعِيَهُ افْتِرَاشَ السَّبْعِ ، وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ .

أخرجه مسلم

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) said: “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would begin the prayer with the takbīr, and the recitation with ‘al-ḥamdu

lillāhi rabb al-‘ālamīn.’ When he bowed, he would not raise his head up nor lower it down, but between that. When he raised his head from bowing, he would not prostrate until he stood upright. When he raised his head from prostration, he would not prostrate until he sat upright. He would say in every two rak‘ahs the ‘Tahīyyāt’. He would lay out his left leg and erect his right. He forbade ‘Uqbah al-Shayṭān’ (the sitting posture of Shayṭān), and he forbade that a man should spread his arms like a beast. And he would conclude the prayer with the taslīm.”

Reported by Muslim.

Hadith 17

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَأَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ عَلَى أَعْوَادِ مَنبَرِهِ : «لَيَسْتَهَيِّنَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتَمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ».

أخرجه مسلم

‘Abdullāh ibn ‘Umar and Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُمَا) narrated that they both heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say upon the steps of his minbar: **“Let people cease abandoning the Jumu‘ah prayers, or Allāh will surely place a seal upon their hearts, then they will surely be from the heedless.”**

Reported by Muslim.

Hadith 18

عَنْ جَابِرِ بْنِ سَمُرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : صَلَّىتُ مَعَ رَسُولِ اللَّهِ
- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْعِيدَيْنِ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ بِغَيْرِ أَذَانٍ وَلَا
إِقَامَةٍ.

أخرجه مسلم

Jābir ibn Samurah (رَضِيَ اللَّهُ عَنْهُمَا) said: “I prayed the two Eid prayers with the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) more than once or twice, without an adhān or an iqāmah.”

Reported by Muslim.

Hadith 19

عَنْ يَعْلَى بْنِ أُمَيَّةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قُلْتُ : لِعُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - ﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ﴾ فَقَدْ أَمِنَ النَّاسُ . فَقَالَ : عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ ، فَسَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ ذَلِكَ فَقَالَ : « صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ » .

أخرجه مسلم

Ya'lā ibn Umayyah (رَضِيَ اللَّهُ عَنْهُ) said: "I said to Umar ibn al-Khattab (رَضِيَ اللَّهُ عَنْهُ) [regarding the verse]: 'There is no blame upon you for shortening the prayer if you fear that those who disbelieve may disrupt [or attack] you' [al-Nisā' 4:101]. But now the people are safe. He (Umar) said: 'I wondered about it in the same way as you wonder about it, so I asked the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about that,

and he said: **‘It is a charity which Allāh has given you, so accept His charity.’**”

Reported by Muslim.

Hadith 20

عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ كَانَ إِذَا عَجَلَ عَلَيْهِ السَّيْرُ يُؤَخِّرُ الظُّهْرَ إِلَى أَوَّلِ وَقْتِ الْعَصْرِ ، فَيَجْمَعُ بَيْنَهُمَا ، وَيؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَيَبْنِي الْعِشَاءَ حِينَ يَغِيبُ الشَّفَقُ .

أخرجه البخاري ومسلم

Anas ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) narrated regarding the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that when he was hastening on his journey, he would delay Dhuhr until the beginning of the time of Asr, and combine them both, and he would delay Maghrib until he combined it with Isha when the twilight had disappeared.

Reported by al-Bukhārī and Muslim.

Hadith 21

عَنْ أُمِّ عَطِيَّةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: لَمَّا مَاتَتْ زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَضِيَ اللَّهُ عَنْهَا - قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « اغْسِلْنَهَا وَتَرًا ثَلَاثًا أَوْ خَمْسًا، وَاجْعَلْنَ فِي الْخَامِسَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا غَسَلْتِنَهَا فَأَعْلِمْنِي » قَالَتْ: فَأَعْلَمْنَاهُ، فَأَعْطَانَا حِقْوَهُ، فَقَالَ: « أَشْعِرْنَهَا إِيَّاهُ ».

أخرجه البخاري ومسلم

Umm ‘Atiyyah (رَضِيَ اللَّهُ عَنْهَا) said: “When Zaynab, the daughter of the Messenger of Allāh (رَضِيَ اللَّهُ عَنْهَا) died, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to us:

‘Wash her an odd number of times, three or five, and put camphor or something from camphor in the fifth time. When you finish washing her, inform me.’

She said: So we informed him, and he gave us his waistcloth and said: **‘Cover her skin with this.’**”

Reported by al-Bukhārī and Muslim.

Hadith 22

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى
لِلنَّاسِ النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، فَخَرَجَ إِلَى الْمُصَلَّى،
فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

أخرجه البخاري ومسلم

Abū Hurayrah (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) informed the people of the death of al-Najāshī on the day he died, then went out to the place of prayer and pronounced four takbīrs (in the funeral prayer).

Reported by al-Bukhārī and Muslim.

Hadith 23

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ مُعَاذًا - رَضِيَ اللَّهُ عَنْهُ - قَالَ: بَعَثَنِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى الْيَمَنِ، فَقَالَ: « إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَآنِي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيَانِهِمْ فُتْرُدُّ فِي فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ ».

أخرجه البخاري ومسلم

Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) narrated that Mu‘ādh (رَضِيَ اللَّهُ عَنْهُ) said: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent me to Yemen and said:

“You are going to a people from among the People of the Book, so call them to testify that there is no deity worthy of worship except Allāh and that I am the Messenger of Allāh. If they obey you in that, then inform them that Allāh, the Exalted, has made obligatory upon them five prayers every day and night. If they obey you in that, then inform them that Allāh, the Exalted, has made obligatory upon them charity to be taken from their rich and given back to their poor. If they obey you in that, then beware of taking the best of their wealth, and fear the supplication of the oppressed, for there is no barrier between it and Allāh.”

Reported by al-Bukhārī and Muslim.

Hadith 24

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَيْسَ فِي حَبِّ وَتَمْرٍ صَدَقَةٌ حَتَّى يَبْلُغَ خَمْسَةَ أَوْسُقٍ، وَلَا فِيمَا دُونَ خَمْسِ دُونَ مِنَ الْإِبِلِ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسِ أَوْاقٍ مِنَ الْفِضَّةِ صَدَقَةٌ».

أخرجه البخاري ومسلم

Abū Sa'īd al-Khudrī (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said:

“There is no charity due on grain or dates until it reaches five awsuq, nor is there any charity due on fewer than five camels, nor on less than five awāq of silver.”⁷

⁷ ‘Awsuq’ (plural of wasq) is a classical measure of volume; five awsuq are equivalent to 300 sā'. ‘Awāq’ (plural of ūqiyyah) is a measure of weight; five awāq are equivalent to approximately 595 grams. (See. al-Sharh al-Mumti' of Ibn Uthaymīn 6/97)

Reported by al-Bukhārī and Muslim.

Hadith 25

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: ذَكَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْهِلَالَ، فَقَالَ: « إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ أُغْمِيَ عَلَيْكُمْ، فَعُدُّوا ثَلَاثِينَ ».

أخرجه مسلم

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) said: “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned the crescent moon and said:

‘When you see it (the new moon of Ramadan), then fast; and when you see it (the new moon of Shawwal), then break your fast. But if it is obscured from you [due to cloud cover, dust etc.], then count thirty days.’”

Reported by Muslim.

Hadith 26

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
- قَالَ: « مَنْ نَسِيَ وَهُوَ صَائِمٌ، فَأَكَلَ أَوْ شَرِبَ، فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا
أَطْعَمَهُ اللَّهُ وَسَقَاهُ » .

أخرجه البخاري ومسلم

Abū Hurayrah (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said:

“Whoever forgets while he is fasting and eats or drinks, then let him complete his fast, for it is Allāh Who has fed him and given him drink.”

Reported by al-Bukhārī and Muslim.

Hadith 27

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: خَطَبَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: « أَيُّهَا النَّاسُ، قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا ». فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: « لَوْ قُلْتُ نَعَمْ لَوَجَبْتُ، وَلَمَا اسْتَطَعْتُمْ، ثُمَّ قَالَ: ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ ».

أخرجه مسلم

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrated: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) addressed us in a sermon and said:

“O people, Allāh has made Hajj obligatory upon you, so perform Hajj.” A man said: “Every year, Messenger of Allāh?” He remained silent until the man repeated it three times. Then the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“If I were to say yes, it would have become obligatory, and you would not have been able to do it. So leave me as long as I leave you, for those who came before you were destroyed only due to their excessive questioning and their disagreement with their prophets. So when I command you with something, do from it as much as you are able; and when I forbid you from something, then leave it.”

Reported by Muslim.

Hadith 28

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: وَقَّتَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنًا، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، [وَلِأَهْلِ الْعِرَاقِ ذَاتَ عَرِيقٍ] قَالَ: «فَهُنَّ لَهُنَّ وَلِمَنَ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ، وَكَذَا فَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ يُيْهَلُونَ مِنْهَا».

أخرجه البخاري ومسلم

Ibn ‘Abbās (رضي الله عنهما) narrated:

“The Messenger of Allāh (صلى الله عليه وسلم) specified Dhul-Hūlayfah as the miqāt for the people of Madīnah, al-Juhfah for the people of Shām, Qarn for the people of Najd, and Yalamlam for

the people of Yemen, [and Dhāt ‘Irq for the people of Iraq]⁸.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“These (miqāts) are for them and for whoever passes through them who is not from their people, intending to perform Hajj or Umrah. Whoever is living inside these boundaries assumes Ihram from his own dwelling place; and likewise, even the people of Makkah assume Ihram from it.”**

Reported by al-Bukhārī and Muslim.

⁸ The wording in square brackets does not appear in the version recorded by al-Bukhārī; however, it is found in Muslim’s narration from Jābir.

Hadith 29

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ بَيْعِ الْحَصَاةِ، وَعَنْ بَيْعِ الْغَرَرِ.
أخرجه البخاري ومسلم

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrated:

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade the sale of ḥaṣāh (sale determined by throwing stones) and the sale involving uncertainty (gharar).”

Reported by al-Bukhārī and Muslim.⁹

⁹ This hadith is reported only by Muslim and not by al-Bukhārī, contrary to what the author stated.

Hadith 30

عَنْ عِبَادَةَ بْنِ الصَّامِتِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: - «الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلًا بِمِثْلٍ، سَوَاءٌ بِسَوَاءٍ، يَدًا بِيَدٍ، فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ فَبِيعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ.»

أخرجه مسلم

‘Ubādah ibn al-Ṣāmit (رضي الله عنه) narrated that the Messenger of Allāh (صلى الله عليه وسلم) said:

“Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt — equal for equal, like for like, hand to hand. But if these types differ, then sell as you wish, so long as it is hand to hand.”

Reported by Muslim.

Hadith 31

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : - « مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي عَبْدٍ ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ ، قَوْمَ عَلَيْهِ قِيَمَةُ الْعَدْلِ ، وَأَعْطَى شِرْكَاءَهُ حِصَصَهُمْ ، وَعَتَقَ عَلَيْهِ الْعَبْدُ ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ . »

أخرجه البخاري ومسلم

‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Whoever frees his share in a slave, and he possesses sufficient wealth to cover the value of the slave, then the slave is to be valued fairly, and he shall pay his partners their shares, and the slave becomes completely free. Otherwise (if he does not have sufficient wealth), then only the portion he has freed is freed.”

Reported by al-Bukhārī and Muslim.

Hadith 32

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : كَانَ فِي بَرِيرَةَ ثَلَاثُ سُنَنِ،
خَيْرَتْ عَلَى زَوْجِهَا حِينَ عْتَقْتُ، وَأُهِدِيَ لَهَا لَحْمٌ، فَدَخَلَ عَلَيَّ
رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَالْبُرْمَةُ عَلَى النَّارِ، فَدَعَا
بِطَعَامٍ، فَأَتَيْتُ بِخُبْزٍ وَأُذْمٍ مِنْ أُذْمِ الْبَيْتِ، فَقَالَ: « أَلَمْ أَرِ بُرْمَةً عَلَى
النَّارِ فِيهَا لَحْمٌ؟ » قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، ذَلِكَ لَحْمٌ تُصَدَّقُ بِهِ عَلَى
بَرِيرَةَ، فَكْرِهْنَا أَنْ نُطْعِمَكَ مِنْهُ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ -: « هُوَ عَلَيْهَا صَدَقَةٌ، وَهُوَ مِنْهَا لَنَا هَدِيَّةٌ ».

أخرجه البخاري ومسلم

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) said:

“There were three rulings established in the case of Barīrah: she was given the choice regarding her husband when she was freed. And meat was gifted to her. Then the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) entered upon

me while a pot was on the fire. He asked for food, and some bread and condiments from the household were brought to him. He said: **‘Did I not see a pot on the fire with meat in it?’** They said: ‘Yes, O Messenger of Allāh, that is meat that was given as charity to Barīrah, and we disliked feeding you from it.’ The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **‘It is charity for her, but for us it is a gift from her.’**”

Reported by al-Bukhārī and Muslim.

Hadith 33

عَنْ هُزَيْلِ بْنِ شَرْحِبِيلَ قَالَ سُئِلَ أَبُو مُوسَى - رَضِيَ اللَّهُ عَنْهُ - عَنِ ابْنَةِ وَابْنَةِ ابْنِ وَأُخْتٍ، فَقَالَ: لِلْإِبْنَةِ النَّصْفُ، وَلِلْأُخْتِ النَّصْفُ، وَأَتِ ابْنَ مَسْعُودٍ فَسَيِّئًا بَعْنِي. فَسُئِلَ ابْنُ مَسْعُودٍ، وَأُخْبِرَ بِقَوْلِ أَبِي مُوسَى - رَضِيَ اللَّهُ عَنْهُمَا -، فَقَالَ: لَقَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، أَقْضِي فِيهَا بِمَا قَضَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، لِلْإِبْنَةِ النَّصْفُ، وَلِابْنَةِ الْأَبْنِ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ، وَمَا بَقِيَ فَلِلْأُخْتِ. فَاتَيْنَا أَبَا مُوسَى، وَأُخْبِرْنَا بِقَوْلِ ابْنِ مَسْعُودٍ، فَقَالَ: لَا تَسْأَلُونِي مَا دَامَ هَذَا الْحَبْرُ فِيكُمْ.

أخرجه البخاري

Huzayl¹⁰ ibn Shurahbil (رَحِمَهُ اللَّهُ) said: “Abū Mūsā (رَضِيَ اللَّهُ عَنْهُ) was asked regarding a man who died

¹⁰ The original manuscript reads “Hudhayl,” but al-Bukhārī records “Huzayl.” Ibn Ḥajr comments: “‘Huzayl’ with a ‘z.’ It appears in the books of many

leaving behind a daughter, a daughter of a son, and a sister. He said: ‘The daughter gets half, and the sister gets half. Go to Ibn Mas‘ūd and he will agree with me.’ So Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) was asked and informed about Abū Mūsā’s statement. He said: ‘If I were to say that, then I would surely be astray and not among the guided. I will give judgment in it according to what the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) judged: the daughter gets half, the daughter of the son gets one-sixth to complete two-thirds, and whatever remains is for the sister.’ We then went to Abū Mūsā (رَضِيَ اللَّهُ عَنْهُ) and informed him of Ibn Mas‘ūd’s statement, and he said: ‘Do not ask me as long as this learned man is among you.’”

Reported by al-Bukhārī.

jurists as ‘Hudhayl,’ and that is an error.” (Fatḥ al-Bārī, Explanation of Ṣaḥīḥ al-Bukhārī, hadith no. 6736)

Hadith 34

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
- قَالَ: « لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحُ الْبِكْرُ حَتَّى
تُسْتَأْذَنَ ». قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ إِذْنُهَا؟ قَالَ: « أَنْ تَسْكُتَ » .

أخرجه البخاري ومسلم

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“A previously married woman is not to be given in marriage until she is consulted, and a virgin is not to be given in marriage until her permission is sought. They said: “O Messenger of Allāh, how can we know her permission?” He said: “By her silence.”

Reported by al-Bukhārī and Muslim.

Hadith 35

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: - « يُحَرَّمُ مِنَ الرَّضَاعَةِ مَا يُحَرَّمُ مِنَ الْوِلَادَةِ ».
أخرجه البخاري ومسلم

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“What is unlawful due to breastfeeding is the same as what is unlawful due to birth.”

Reported by al-Bukhārī and Muslim.

Hadith 36

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: « دَخَلْتُ هِنْدُ بِنْتُ عُتْبَةَ امْرَأَةً أَبِي سُفْيَانَ - رَضِيَ اللَّهُ عَنْهُمَا - عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، لَا يُعْطِينِي مِنَ النَّفَقَةِ مَا يَكْفِينِي وَيَكْفِي بَنِيَّ إِلَّا مَا أَخَذْتُ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذَلِكَ مِنْ جُنَاحٍ؟ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: - « خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ مَا يَكْفِيكَ وَيَكْفِي بَنِيكَ ».

أخرجه البخاري ومسلم

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) narrated:

“Hind bint ‘Utbah, the wife of Abū Sufyān (رَضِيَ اللَّهُ عَنْهَا) entered upon the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said:

‘O Messenger of Allāh, Abū Sufyān is a miserly man. He does not give me enough provision for myself and my children except that which I take from his wealth without his knowledge. Is there any sin upon me in doing so?’

The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

‘Take from his wealth in a reasonable manner what suffices for you and your children.’

Reported by al-Bukhārī and Muslim.

وَقَالَتْ أَيُّضًا: إِنَّ رَسُولَ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - حَرَّمَ مِنَ الرِّضَاعِ كَمَا يُحَرَّمُ مِنَ النَّسَبِ.

And she (Ā’ishah) also said:

‘The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) declared unlawful through breastfeeding the same as what is unlawful through lineage.’”¹¹

¹¹ This hadith is only in Muslim. It appears here in the Dār al-Ḥaramayn edition, following their original manuscript, while the Maktabah al-Ushrah al-‘Arabiyyah edition omits it. Perhaps it would have been better to place it with the preceding hadith, no. 35, as both deal with the same topic.

Hadith 37

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ يَوْمَ الْفَتْحِ: « لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا ».

أخرجه البخاري ومسلم

Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said on the day of the Conquest of Makkah:

“There is no migration after the Conquest, but jihād and intention [remains]. And when you are called to go forth then go forth.”

Reported by al-Bukhārī and Muslim.

Hadith 38

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: - « لَا يَحِلُّ دَمُ امْرِيٍّ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا بِأَحَدٍ ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيْبُ الزَّانِي، وَالْمَارِقُ مِنَ الدِّينِ التَّارِكُ لِلْجَمَاعَةِ ».

أخرجه البخاري ومسلم

‘Abdullāh ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“The blood of a Muslim who testifies none has the right to be worshipped but Allāh and that I am the Messenger of Allāh is not taken lawfully except in one of three: a ‘thayyib’ who commits zina, a life for life and the one who abandons his religion and separates from the Muslim community.”

Reported by al-Bukhārī and Muslim.

Hadith 39

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَجُلًا مِنْ
أَسْلَمَ أَتَى رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَحَدَّثَهُ أَنَّهُ زَنَا، فَشَهِدَ
عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
- فَرَجِمَ، وَكَانَ قَدْ أَحْصِنَ.

أخرجه البخاري ومسلم

Jābir ibn ‘Abdullāh al-Anṣārī (رَضِيَ اللَّهُ عَنْهُمَا) narrated that a man from [the tribe of] Aslam came to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and informed him that he had committed fornication. He testified against himself four times, so the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered that he be stoned, and he was stoned accordingly, for he had been previously married.

Reported by al-Bukhārī and Muslim.

Hadith 40

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: « لَا تُقَطَّعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا ».
أخرجه البخاري ومسلم

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“The hand of the thief is not to be cut off except for a quarter of a dīnār or more.”

Reported by al-Bukhārī and Muslim.

Author's Conclusion

This is the last of the forty hadiths on rulings – and every narration in it is reported by al-Bukhārī and Muslim, may Allāh have mercy on them both, and the wording of the narrations is what Muslim recorded.¹²

I conclude with what al-Bukhārī concluded his book with, which is the hadith of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), who narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

« كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ. »

“Two phrases are light upon the tongue, heavy in the scale, and beloved to the Most Merciful: ‘Subhān Allāh wa biḥamdih, Subhān

¹² In some narrations, the author did not consistently follow his stated practice of using Muslim's wording.

Allāh al-‘Adhīm (Exalted is Allāh and all praise is due to Him, Exalted is Allāh, the Most Great).”

May peace and blessings be upon our master Muḥammad and upon his family and companions, and all praise is due to Allāh, Lord of the worlds.

