

Hadith Muwatha Imam Malik



English

Hadith Imam Malik

LEARNING PRAYER TIMES FROM JIBRIL TO THE PROPHET

Hadith Imam Malik Number 1

قَالَ حَدَّثَنِي اللَّيْثِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ ابْنِ شِهَابٍ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْرَجَ الصَّلَاةَ يَوْمًا فَدَخَلَ عَلَيْهِ
عُرْوَةُ بْنُ الزُّبَيْرِ فَأَخْبَرَهُ أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخْرَجَ الصَّلَاةَ يَوْمًا وَهُوَ بِالْكُوفَةِ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ
الْأَنْصَارِيُّ فَقَالَ مَا هَذَا يَا مُغِيرَةُ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ جِبْرِيلَ نَزَلَ فَصَلَّى فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَلَّى فَصَلَّى
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ بِهِذَا أُمِرْتُ فَقَالَ عُمَرُ
بُنَّ عَبْدِ الْعَزِيزِ ااعلم ما تُحدث به يا عروة أو إنَّ جبريل هو الذي أقام لرسول الله صلى الله عليه وسلم وقت
الصلاة قال عروة كذلك كان بشير بن أبي مسعود الأنصاري يحدث عن أبيه قال عروة ولقد حدثتني عائشة
زوج النبي صلى الله عليه وسلم أنَّ رسول الله صلى الله عليه وسلم كان يصلي العصر والشمس في حجرتها
قبل أن تظهر

The narrator said: It was narrated to me by Al-Laithi, from Malik ibn Anas, from Ibn Shihab. 'Umar ibn 'Abdul-'Aziz once delayed the prayer. 'Urwah ibn Az-Zubair came to him and informed him that Al-Mughirah ibn Shu'bah had delayed the prayer one day while he was in Kufa. Abu Mas'ud Al-Ansari then came to him and said: "What is this, O Mughirah? Have you not known that Jibril (Gabriel) descended and prayed, so the Messenger of Allah (peace be upon him) prayed? Then he prayed, so the Messenger of Allah (peace be upon him) prayed. Then he prayed, so the Messenger of Allah (peace be upon him) prayed. Then he prayed, so the Messenger of Allah (peace be upon him) prayed. Then he said: 'This is what I was commanded.' 'Umar ibn 'Abdul-'Aziz said: 'Consider carefully what you narrate, O 'Urwah! Was it indeed Jibril who established the prayer times for the Messenger of Allah (peace be upon him)?' 'Urwah said: 'This is how Bishr ibn Abu Mas'ud Al-Ansari used to narrate from his father.' Then 'Urwah affirmed: 'And 'Aishah, the wife of the Prophet (peace be upon him), indeed narrated to me that the Messenger of Allah (peace be upon him) used to pray 'Asr while the sun was still in its place before it became apparent (declined).'

Hadith Corroboration
 Imam Ahmad : 16469, 21321
 Imam Bukhari : 491, 3706
 Imam Muslim : 960
 Imam Darimi : 1162

DAWN PRAYER TIME IS BETWEEN THE TWO SPECIFIED TIMES

Hadith Imam Malik Number 2

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْ وَقْتِ صَلَاةِ الصُّبْحِ قَالَ فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانَ مِنَ الْغَدِ صَلَّى الصُّبْحَ حِينَ طَلَعَ الْفَجْرُ ثُمَّ صَلَّى الصُّبْحَ مِنَ الْغَدِ بَعْدَ أَنْ أَصْفَرَتْ ثُمَّ قَالَ أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ قَالَ هَآنُذَا يَا رَسُولَ اللَّهِ فَقَالَ مَا بَيْنَ هَذَيْنِ وَقْتُ

It was narrated to me by Yahya, from Malik, from Zayd ibn Aslam, from 'Atha' ibn Yasar, that he said: 'A man came to the Messenger of Allah (peace be upon him) and asked him about the time of the Subh (Fajr) prayer.' ('Atha' ibn Yasar) said: 'So the Messenger of Allah (peace be upon him) remained silent about it until the next morning, when he prayed Subh when dawn broke. The next morning, he prayed Subh after it had become light. Then (the Messenger of Allah (peace be upon him)) said: "Where is the one who asked about the prayer time?" The man replied: "Here I am, O Messenger of Allah." So he said: "The time for Subh prayer is between these two times.

Hadith Corroboration
Imam Ahmad : 11676, 12410, 14263

WOMEN COVER THEIR CLOTH WHEN GOING OUT AFTER THE FAR MORNING PRAYER

Hadith Imam Malik Number 3

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتِ إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّيَ الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفَعَاتٍ بِمُرُوطِهِنَّ مَا يُعَرَفْنَ مِنَ الْغَلَسِ

It was narrated to me by Yahya, from Malik, from Yahya ibn Sa'id, from 'Amrah bint 'Abdur-Rahman, from 'Aishah, the wife of the Prophet (peace be upon him), that she said: "Indeed, the Messenger of Allah (peace be upon him) would pray Subh, and the women would disperse wrapped in their cloaks, not recognizable because of the darkness.

Hadith Corroboration
Imam Ahmad : 24282, 25025
Imam Bukhari : 820
Imam Muslim : 1022
Imam Abu Dawud : 359
Imam Tirmidzi : 141
Imam Nasa'i : 542

GETTING ONE RAKAAT OF PRAYER BEFORE THE TIME ENDS

Hadith Imam Malik Number 4

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ وَعَنْ بُسْرِ بْنِ سَعِيدٍ وَعَنْ الْأَعْرَجِ كُلُّهُمْ يُحَدِّثُونَهُ

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ

It was narrated to me by (someone) from Malik, from Zayd ibn Aslam, from 'Atha' ibn Yasar, and from Busr ibn Sa'id, and from Al-A'raj; all of them narrated it from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: "Whoever catches one rak'ah of the Subh prayer before the sun rises has caught the Subh prayer. Whoever catches one rak'ah of the 'Asr prayer before the sun sets has caught the 'Asr prayer.

Hadith Corroboration

Imam Ahmad : 6918, 6983, 7146, 7148, 7224, 7277, 7341, 7438, 7466, 8230, 8528, 8817, 9538, 9575, 9745, 9946, 23349

Imam Bukhari : 523, 545, 546

Imam Muslim : 954, 955, 956, 957, 958

Imam Abu Dawud : 349, 946

Imam Tirmidzi : 171, 482

Imam Nasa'i : 511, 512, 513, 514, 547, 548, 550, 551, 552, 553, 554, 555, 658, 1408, 2990

Imam Ibnu Majah : 691, 692, 1111, 1112, 1113

Imam Malik : 4, 14, 219

Imam Darimi : 1193, 1194

UMAR BIN KHATTHAB DEMANDED TO KEEP PRAYERS TO MAINTAIN RELIGION

Hadith Imam Malik Number 5

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَتَبَ إِلَى عُمَّالِهِ إِنَّ أَهَمَّ أَمْرِكُمْ عِنْدِي الصَّلَاةُ فَمَنْ حَفِظَهَا وَحَافَظَ عَلَيْهَا حَفِظَ دِينَهُ وَمَنْ ضَيَّعَهَا فَهُوَ لِمَا سِوَاهَا أَضْيَعُ ثُمَّ كَتَبَ أَنْ صَلُّوا الظُّهْرَ إِذَا كَانَ الْفَيْءُ ذِرَاعًا إِلَى أَنْ يَكُونَ ظِلُّ أَحَدِكُمْ مِثْلَهُ وَالْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةً بَيَضَاءَ نَقِيَّةٍ قَدَرَمَا يَسِيرُ الرَّائِبُ فَرَسَخَيْنِ أَوْ ثَلَاثَةً قَبْلَ غُرُوبِ الشَّمْسِ وَالْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَالْعِشَاءَ إِذَا غَابَ الشَّفَقُ إِلَى ثُلْثِ اللَّيْلِ فَمَنْ نَامَ فَلَا نَامَتْ عَيْنُهُ فَمَنْ نَامَ فَلَا نَامَتْ عَيْنُهُ وَالصُّبْحَ وَالشُّجُومَ بِأَدْيَةٍ مُشْتَبِكَةٍ

It was narrated to me by (someone) from Malik, from Nafi', the freed slave of 'Abdullah ibn 'Umar, that 'Umar ibn Al-Khattab wrote to his governors: "Indeed, the most important matter for you in my view is prayer. Whoever preserves it and guards it, has preserved his religion. Whoever neglects it, is even more neglectful of other matters." Then he wrote: "Pray Zuhr when your shadow is a forearm's length until your shadow is equal to your height. Pray 'Asr while the sun is elevated, white, and clear, for about the distance a rider travels two or three farsakhs before sunset. Pray Maghrib when the sun sets. Pray 'Isha' when the twilight disappears until one-third of the night. Whoever sleeps, let him not sleep deeply. Whoever sleeps, let him not sleep deeply. Pray Subh while the stars are visible and intertwined.

UMAR'S EXPLANATION OF PRAYER TIMES

Hadith Imam Malik Number 6

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَمِّهِ أَبِي سُهَيْلٍ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَتَبَ إِلَى أَبِي مُوسَى أَنْ صَلِّ الظُّهْرَ إِذَا زَاغَتِ الشَّمْسُ وَالْعَصْرَ وَالشَّمْسُ بَيَضَاءُ نَقِيَّةً قَبْلَ أَنْ يَدْخُلَهَا صُفْرَةٌ وَالْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَآخِرَ الْعِشَاءِ مَا لَمْ تَنَمْ وَصَلِّ الصُّبْحَ وَالتَّجُومَ بِأَدْيَةٍ مُشْتَبِكَةٍ وَاقْرَأْ فِيهَا بِسُورَتَيْنِ طَوِيلَتَيْنِ مِنَ الْمُفَصَّلِ

It was narrated to me by (someone) from Malik, from his uncle Abu Suhail, from his father, that 'Umar ibn Al-Khattab wrote to Abu Musa: "Pray Zuhrah when the sun has passed its zenith. Pray 'Asr while the sun is white and clear before it enters a yellowish state. Pray Maghrib when the sun sets. Delay 'Isha' as long as you have not slept. Pray Subh while the stars are visible and intertwined, and recite in it two long Surahs from Al-Mufasssal.

Hadith Corroboration

Imam Ahmad : 6671, 6780, 11862, 12262, 14441, 18931, 18959, 18972

Imam Bukhari : 527, 532, 564, 729, 1647

Imam Muslim : 1023

Imam Abu Dawud : 336, 337

Imam Nasa'i : 498, 500, 510, 521, 522, 523, 524, 527, 549

Imam Malik : 6

Imam Darimi : 1161, 1267

UMAR BIN KHATTHAB WROTE ABOUT PRAYER TIMES TO ABU MUSA Hadith Imam Malik Number 7

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَتَبَ إِلَى أَبِي مُوسَى الْأَشْعَرِيِّ أَنْ صَلِّ الْعَصْرَ وَالشَّمْسُ بَيَضَاءُ نَقِيَّةً قَدَرِ مَا يَسِيرُ الرَّكِبُ ثَلَاثَةَ فَرَاسِخَ وَأَنْ صَلِّ الْعِشَاءَ مَا بَيْنَكَ وَبَيْنَ ثُلُثِ اللَّيْلِ فَإِنْ أَخَّرْتَ فَإِلَى شَطْرِ اللَّيْلِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

It was narrated to me by (someone) from Malik, from Hisyam ibn 'Urwah, from his father, that 'Umar ibn Al-Khattab wrote to Abu Musa Al-Ash'ari: "Pray 'Asr while the sun is white and clear, for about the distance a rider travels three farsakhs. Pray 'Isha' between you and one-third of the night. If you delay it, then until half the night. And do not be among the heedless.

Hadith Corroboration

Imam Ahmad : 11881, 12183, 12265, 12446, 12758, 12795, 12852, 12905, 12953

Imam Bukhari : 517, 518, 6784

Imam Muslim : 984, 985

Imam Abu Dawud : 343, 345

Imam Nasa'i : 502, 503, 504

Imam Ibnu Majah : 674

Imam Malik : 7, 10

Imam Darimi : 1182

PRAYER TIMES GUIDE FROM ABU HURAIRAH

Hadith Imam Malik Number 8

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ أَبُو هُرَيْرَةَ أَنَا أَخْبِرُكَ صَلِّ الظُّهْرَ إِذَا كَانَ ظِلُّكَ مِثْلَكَ وَالْعَصْرَ إِذَا كَانَ ظِلُّكَ مِثْلَيْكَ وَالْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَالْعِشَاءَ مَا بَيْنَكَ وَبَيْنَ ثُلُثِ اللَّيْلِ وَصَلِّ الصُّبْحَ بَغَبَشٍ يَعْنِي الْغَلَسَ

It was narrated to me by (someone) from Malik, from Yazid ibn Ziyad, from 'Abdullah ibn Rafi', the freed slave of Umm Salamah, the wife of the Prophet (peace be upon him), that he asked Abu Hurairah about the prayer time. So Abu Hurairah said: "I will inform you. Pray Zuhr when your shadow is equal to you. Pray 'Asr when your shadow is twice your length. Pray Maghrib when the sun sets. Pray 'Isha' between you and one-third of the night. Pray Subh in darkness, meaning the pre-dawn gloom.

ASR PRAYER IS PERFORMED AFTER RETURNING FROM BANI AMRU Hadith Imam Malik Number 9

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَخْرُجُ الْإِنْسَانُ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ

It was narrated to me by (someone) from Malik, from Ishaq ibn 'Abdullah ibn Abu Talhah, from Anas ibn Malik, that he said: "We used to pray 'Asr, then a man would go out to Bani 'Amr ibn 'Auf and find them praying 'Asr.

Hadith Corroboration
Imam Bukhari : 515
Imam Muslim : 986
Imam Malik : 9

ASR PRAYER IN THE AGE OF THE PROPHET BEFORE THE SUN SINCES Hadith Imam Malik Number 10

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَذْهَبُ الدَّاهِبُ إِلَى قُبَاءٍ فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةً

It was narrated to me by (someone) from Malik, from Ibn Shihab, from Anas ibn Malik, that he said: "We used to pray 'Asr, then the one who went to Quba' would arrive while the sun was still elevated.

Hadith Corroboration
Imam Ahmad : 11881, 12183, 12265, 12446, 12758, 12795, 12852, 12905, 12953
Imam Bukhari : 517, 518, 6784

DHUHUR PRAYER AT THE TIME OF 'ASYIY IN THE TIME OF THE COMPANIONS

Hadith Imam Malik Number 11

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ مَا أَدْرَكْتُ النَّاسَ إِلَّا وَهُمْ يُصَلُّونَ الظُّهْرَ بَعَثِي

It was narrated to me by (someone) from Malik, from Rabi'ah ibn Abu 'Abdur-Rahman, from Al-Qasim ibn Muhammad, that he said: "I did not find the people except praying Zuhr in the 'ashiy (late afternoon).

THE SHADOW OF THE RUG AS A SIGN OF THE TIME FOR FRIDAY PRAYERS

Hadith Imam Malik Number 12

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ قَالَ كُنْتُ أَرَى طِنْفِسَةً لِعَقِيلِ بْنِ أَبِي طَالِبٍ يَوْمَ الْجُمُعَةِ تُطْرَحُ إِلَى جِدَارِ الْمَسْجِدِ الْغُرْبِيِّ فَإِذَا غَشِيَ الطَّنْفِسَةَ كُلُّهَا ظِلُّ الْجِدَارِ خَرَجَ عُمَرُ بْنُ الْخَطَّابِ وَصَلَّى الْجُمُعَةَ قَالَ مَالِكٌ ثُمَّ نَزَجُ بَعْدَ صَلَاةِ الْجُمُعَةِ فَتَقِيلُ قَائِلَةَ الصَّحَاءِ

It was narrated to me by Yahya, from Malik, from his uncle Abu Suhail ibn Malik, from his father, that he said: "I used to see a leather sheet belonging to 'Uqail ibn Abu Talib on Friday, placed against the western wall of the mosque. When the shadow of the sheet covered it entirely, 'Umar ibn Al-Khattab would come out and pray Jumu'ah." Malik said: "Then we would return after the Jumu'ah prayer and take a midday nap (qailulah).

THE IMPORTANCE OF PERFORMING FRIDAY PRAYERS AND ASR PRAYERS ON TIME

Hadith Imam Malik Number 13

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ ابْنِ أَبِي سَلِيطٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ صَلَّى الْجُمُعَةَ بِالْمَدِينَةِ وَصَلَّى الْعَصْرَ بِمَلِكٍ قَالَ مَالِكٌ وَذَلِكَ لِلتَّهْجِيرِ وَسُرْعَةِ السَّيْرِ

It was narrated to me by (someone) from Malik, from 'Amru ibn Yahya Al-Mazini, from Ibn Abu Salit, that 'Uthman ibn 'Affan prayed Jumu'ah in Al-Madinah and prayed 'Asr at Mala (a

place), and that was due to hurrying for Jumu'ah and quickening the pace of travel.

ONE RAKAAT DETERMINES GETTING PRAYER

Hadith Imam Malik Number 14

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ

It was narrated to me by Yahya, from Malik, from Ibn Shihab, from Abu Salamah ibn 'Abdur-Rahman, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: "Whoever catches one rak'ah of the prayer has caught the prayer.

Hadith Corroboration

Imam Ahmad : 6918, 6983, 7146, 7148, 7224, 7277, 7341, 7438, 7466, 8230, 8528, 8817, 9538, 9575, 9745, 9946, 23349

Imam Bukhari : 523, 545, 546

Imam Muslim : 954, 955, 956, 957, 958

Imam Abu Dawud : 349, 946

Imam Tirmidzi : 171, 482

Imam Nasa'i : 511, 512, 513, 514, 547, 548, 550, 551, 552, 553, 554, 555, 658, 1408, 2990

Imam Ibnu Majah : 691, 692, 1111, 1112, 1113

Imam Malik : 4, 14, 219

Imam Darimi : 1193, 1194

MISSING RUKU' MEANS MISSING ONE RAKA'AT

Hadith Imam Malik Number 15

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَقُولُ إِذَا فَاتَتْكَ الرَّكْعَةُ فَقَدْ فَاتَتْكَ السَّجْدَةُ

It was narrated to me by (someone) from Malik, from Nafi', that 'Abdullah ibn 'Umar ibn Al-Khattab used to say: "If you miss the ruku', you have missed the sujud (prostration).

Hadith Corroboration

Imam Ahmad : 12192

DULUKUS SYAMSI IS THE TIME OF THE SUN'S SLIP

Hadith Imam Malik Number 16

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لَوْ أَنَّ الشَّمْسَ مَيْلُهَا

It was narrated to me by Yahya, from Malik, from Nafi', that 'Abdullah ibn 'Umar said: "'Duluk ash-Shams' (the sun's passage/decline) means its tilting (declining from the zenith).

Hadith Corroboration

Imam Malik : 17

DULUKUS SYAMSI AND GHASAQULLAIL ACCORDING TO IBNU ABBAS

Hadith Imam Malik Number 17

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ كَانَ يَقُولُ لَوْ كُنْتُ الشَّمْسِ إِذَا فَاءَ الْفَيْءِ وَعَسَقُ اللَّيْلِ اجْتِمَاعُ اللَّيْلِ وَظُلُمَتُهُ

It was narrated to me by (someone) from Malik, from Dawud ibn Al-Husain, that he said: A narrator informed me that 'Abdullah ibn 'Abbas used to say: "'Duluk ash-Shams' (the sun's passage/decline) is when the shadow appears. 'Ghasaq al-Layl' (the darkness of night) is the night when it becomes still and dark.

Hadith Corroboration
Imam Malik : 16

THREAT FOR THOSE WHO MISS THE ASHAR PRAYER

Hadith Imam Malik Number 18

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ

It was narrated to me by Yahya, from Malik, from Nafi', from 'Abdullah ibn 'Umar, that the Messenger of Allah (peace be upon him) said: "Whoever misses the 'Asr prayer, it is as if he has lost his family and his wealth.

Hadith Corroboration
Imam Ahmad : 4317, 4393, 4574, 4840, 4914, 5061, 5198, 5210, 5519, 5792, 5901, 6038, 6042, 6073, 19270, 19296, 19381, 22534
Imam Bukhari : 519
Imam Muslim : 991, 992
Imam Abu Dawud : 351
Imam Tirmidzi : 160
Imam Nasa'i : 474, 475, 476, 508, 509
Imam Ibnu Majah : 677
Imam Malik : 18
Imam Darimi : 1202, 1203

REDUCING REWARDS FOR MISSING CONGREGATIONAL PRAYERS

Hadith Imam Malik Number 19

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْصَرَفَ مِنْ صَلَاةِ الْعَصْرِ فَلَقِيَ رَجُلًا لَمْ يَشْهَدْ الْعَصَرَ فَقَالَ عُمَرُ مَا حَبَسَكَ عَنْ صَلَاةِ الْعَصْرِ فَذَكَرَ لَهُ الرَّجُلُ عُذْرًا فَقَالَ عُمَرُ طَفَفْتَ قَالَ يَحْيَى قَالَ مَالِكٌ وَيُقَالُ لِكُلِّ شَيْءٍ وَفَاءٌ وَتَطْفِيفٌ

It was narrated to me by (someone) from Malik, from Yahya ibn Sa'id, that 'Umar ibn Al-Khattab returned from the 'Asr prayer and met a man who had not attended 'Asr. 'Umar said: "What prevented you from the 'Asr prayer?" The man mentioned an excuse to him.

'Umar said: "You have been deficient (in reward)." Yahya said: Malik said: "And it is said for every matter there is a completion and a deficiency.

THE PRINCIPITY OF KEEPING YOURSELF BUSY WITH PRAYER

Hadith Imam Malik Number 20

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ كَانَ يَقُولُ إِنَّ الْمُصَلِّيَ لَيُصَلِّيَ الصَّلَاةَ وَمَا فَاتَهُ وَقْتُهَا وَلَمَا فَاتَهُ مِنْ وَقْتُهَا أَغْظَمُ أَوْ أَفْضَلُ مِنْ أَهْلِهِ وَمَالِهِ

It was narrated to me by (someone) from Malik, from Yahya ibn Sa'id, that he used to say: "Indeed, the one who prays catches the prayer even if its time has not passed. And whoever misses some of its time, what he misses is greater or better for him than his family and wealth.

THE LAW ON QADHA OF PRAYERS FOR PEOPLE WHO FAINT

Hadith Imam Malik Number 21

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَعْمِيَ عَلَيْهِ فَذَهَبَ عَقْلُهُ فَلَمْ يَقْضِ الصَّلَاةَ قَالَ مَالِكٌ وَذَلِكَ فِيمَا نَرَى وَاللَّهُ أَعْلَمُ أَنَّ الْوَقْتَ قَدْ ذَهَبَ فَأَمَّا مَنْ أَفَاقَ فِي الْوَقْتِ فَإِنَّهُ يُصَلِّي

It was narrated to me by (someone) from Malik, from Nafi', that 'Abdullah ibn 'Umar lost consciousness and his mind wandered, so he did not make up the prayer. Malik said: "This is regarding what we see, and Allah knows best, that the time had passed. As for whoever regains consciousness within the time, he should pray.

HOW TO MAKE QADHA FOR MISSED PRAYERS BECAUSE YOU ARE ASLEEP

Hadith Imam Malik Number 22

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَفَلَ مِنْ خَيْبَرَ أُسْرَى حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ عَرَسَ وَقَالَ لِبِلَالٍ اكْلَأْ لَنَا الصُّبْحَ وَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ وَكُلُّهُمْ بِلَالٌ مَا قُدِّرَ لَهُ ثُمَّ اسْتَنَدَ إِلَى رَاحِلَتِهِ وَهُوَ مُقَابِلُ الْفَجْرِ فَعَلَبَتْهُ عَيْنَاهُ فَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا بِلَالٌ وَلَا أَحَدٌ مِنَ الرُّكْبِ حَتَّى ضَرَبَتْهُمْ الشَّمْسُ فَفَزِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بِلَالُ يَا رَسُولَ اللَّهِ أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتَادُوا فَبَعَثُوا رَوَاحِلَهُمْ وَاقْتَادُوا شَيْئًا ثُمَّ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَالًا فَأَقَامَ الصَّلَاةَ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ ثُمَّ قَالَ حِينَ قَضَى الصَّلَاةَ مَنْ نَبِيَ الصَّلَاةَ فَلْيُصَلِّهَا إِذَا

ذَكَرَهَا فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ { أَقِمِ الصَّلَاةَ لِذِكْرِي }

It was narrated to me by Yahya, from Malik, from Ibn Shihab, from Sa'id ibn Al-Musayyab, that when the Messenger of Allah (peace be upon him) returned from Khaybar, he traveled until late at night, then stopped to rest (camped). He said to Bilal: "Guard the dawn for us (wake us up)." The Messenger of Allah (peace be upon him) and his companions slept, and Bilal kept watch as long as he could. Then he leaned against his mount facing the dawn, and his eyes overcame him (he fell asleep). The Messenger of Allah (peace be upon him), Bilal, and none of the riders woke up until the sun struck them (they woke up late). The Messenger of Allah (peace be upon him) was startled and said: "Bilal!" Bilal said: "O Messenger of Allah! The same thing that happened to you happened to me." The Messenger of Allah (peace be upon him) said: "Move the mounts!" So they urged their mounts and moved a little. Then the Messenger of Allah (peace be upon him) ordered Bilal and he called the Iqamah (call to commence prayer). The Messenger of Allah (peace be upon him) prayed Subh with them. When he finished the prayer, he said: "Whoever forgets the prayer, let him pray it when he remembers it. Indeed, Allah, Blessed and Exalted is He, says in His Book: 'Establish prayer for My remembrance.'

Hadith Corroboration
Imam Muslim : 1097

A PLACE WHERE THERE ARE DEVIL AND QADHA PRAYERS

Hadith Imam Malik Number 23

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّهُ قَالَ عَرَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً بِطَرِيقِ مَكَّةَ وَوَكَّلَ بِلَالًا أَنْ يُوقِظَهُمْ لِلصَّلَاةِ فَرَقَدَ بِلَالٌ وَرَقَدُوا حَتَّى اسْتَيْقَظُوا وَقَدْ طَلَعَتِ عَلَيْهِمُ الشَّمْسُ فَاسْتَيْقَظَ الْقَوْمُ وَقَدْ فَزِعُوا فَأَمَرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْكَبُوا حَتَّى يَخْرُجُوا مِنْ ذَلِكَ الْوَادِي وَقَالَ إِنَّ هَذَا وَادٍ بِهِ شَيْطَانٌ فَرَكَبُوا حَتَّى خَرَجُوا مِنْ ذَلِكَ الْوَادِي ثُمَّ أَمَرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْزِلُوا وَأَنْ يَتَوَضَّعُوا وَأَمَرَ بِلَالًا أَنْ يُنَادِيَ بِالصَّلَاةِ أَوْ يُقِيمَ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ ثُمَّ انْصَرَفَ إِلَيْهِمْ وَقَدْ رَأَى مِنْ فَزَعِهِمْ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَبَضَ أَرْوَاحَنَا وَلَوْ شَاءَ لَرَدَّهَا إِلَيْنَا فِي حِينٍ غَيْرِ هَذَا فَإِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ نَسِيَهَا ثُمَّ فَرَعَ إِلَيْهَا فَلْيُصَلِّهَا كَمَا كَانَ يُصَلِّيهَا فِي وَقْتِهَا ثُمَّ التَفَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَبِي بَكْرٍ فَقَالَ إِنَّ الشَّيْطَانَ أَتَى بِلَالًا وَهُوَ قَائِمٌ يُصَلِّي فَأَضْجَعَهُ فَلَمْ يَزَلْ يُهْدِئُهُ كَمَا يُهْدِئُ الصَّبِيَّ حَتَّى نَامَ ثُمَّ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَالًا فَأَخْبَرَ بِلَالٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ الَّذِي أَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ فَقَالَ أَبُو بَكْرٍ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ

It was narrated to me by (someone) from Malik, from Zayd ibn Aslam, that he said: "The Messenger of Allah (peace be upon him) once camped at night on the road to Makkah and appointed Bilal to wake them up for prayer. Bilal dozed off and they all slept until they woke up and the sun had risen upon them. The people woke up startled. The Messenger of Allah

(peace be upon him) commanded them to mount (their animals) until they left that valley. He said: 'Indeed, this valley has a devil in it.' So they rode until they exited that valley. Then the Messenger of Allah (peace be upon him) commanded them to dismount, perform ablution, and ordered Bilal to call the Adhan (call to prayer) or Iqamah. The Messenger of Allah (peace be upon him) prayed with the people. Then he turned to them, seeing their fear, and said: 'O people! Indeed, Allah took our souls (we slept deeply). Had He willed, He would have returned them to us at a time other than this. So if any of you sleeps through the prayer or forgets it, then becomes alert for it, let him pray it as he used to pray it in its time.' Then the Messenger of Allah (peace be upon him) turned to Abu Bakr and said: 'Indeed, the devil came to Bilal while he was standing praying and laid him down. He kept soothing him as a baby is soothed until he slept.' Then the Messenger of Allah (peace be upon him) called Bilal, and Bilal informed the Messenger of Allah (peace be upon him) of the same thing the Messenger of Allah (peace be upon him) had told Abu Bakr. Abu Bakr said: 'I bear witness that you are the Messenger of Allah.'

Hadith Corroboration
 Imam Bukhari : 6917
 Imam Nasa'i : 837

THE STINGING HEAT COMES FROM THE HELL OF JAHANNAM

Hadith Imam Malik Number 24

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ الصَّلَاةِ وَقَالَ اشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ يَا رَبِّ أَكَلْتُ بَعْضِي بَعْضًا فَأَذِنَ لَهَا بِنَفْسَيْنِ فِي كُلِّ عَامٍ نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ

It was narrated to me by Yahya, from Malik, from Zayd ibn Aslam, from 'Atha' ibn Yasar, that the Messenger of Allah (peace be upon him) said: "Indeed, the intense heat is from the exhalation of Hellfire. So when the heat intensifies, cool down from the prayer (delay it until it's cooler)." He also said: "Fire complained to its Lord, saying: 'O my Lord! Some of me is consuming some of me.' So He permitted it two breaths every year: one breath in winter and one breath in summer.

Hadith Corroboration
 Imam Ahmad : 6833, 6948, 6949, 7161, 7295, 7397, 7495, 7874, 8229, 8545, 8742, 8763, 8825, 8967, 9576, 9577, 10102, 10134, 10187, 10640, 11066
 Imam Bukhari : 502, 503, 504, 505, 506, 593, 3019, 3020
 Imam Muslim : 972, 973, 974, 975, 976, 977, 978, 979, 4094
 Imam Abu Dawud : 340, 341
 Imam Tirmidzi : 145, 146, 2517
 Imam Nasa'i : 496, 497
 Imam Ibnu Majah : 669, 670, 671, 672, 673, 3410, 3463
 Imam Malik : 24, 25, 26, 1486, 1487
 Imam Darimi : 1181, 2650, 2722

DELAYING PRAYER DURING SCORCHING HEAT

Hadith Imam Malik Number 25

وَحَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ الصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ وَذَكَرَ أَنَّ النَّارَ اشْتَكَتْ إِلَى رَبِّهَا فَأُذِنَ لَهَا فِي كُلِّ عَامٍ بِنَفْسَيْنِ نَفْسٍ فِي الشَّتَاءِ وَنَفْسٍ فِي الصَّيْفِ

It was narrated to us by Malik, from 'Abdullah ibn Yazid, the freed slave of Al-Aswad ibn Sufyan, from Abu Salamah ibn 'Abdur-Rahman, and from Muhammad ibn 'Abdur-Rahman ibn Thawban, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: "When the heat intensifies, cool down from the prayer (delay it), for indeed, the intense heat is from the exhalation of Hellfire." He mentioned that Fire had complained to its Lord, so He permitted it two breaths every year: one breath in winter and one breath in summer.

Hadith Corroboration

Imam Ahmad : 6833, 6948, 6949, 7161, 7295, 7397, 7495, 7874, 8229, 8545, 8742, 8763, 8825, 8967, 9576, 9577, 10102, 10134, 10187, 10640, 11066
Imam Bukhari : 502, 503, 504, 505, 506, 593, 3019, 3020
Imam Muslim : 972, 973, 974, 975, 976, 977, 978, 979, 4094
Imam Abu Dawud : 340, 341
Imam Tirmidzi : 145, 146, 2517
Imam Nasa'i : 496, 497
Imam Ibnu Majah : 669, 670, 671, 672, 673, 3410, 3463
Imam Malik : 24, 25, 26, 1486, 1487
Imam Darimi : 1181, 2650, 2722

PROHIBITION OF PRAYING DURING SCORING HEAT

Hadith Imam Malik Number 26

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ الصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ

It was narrated to me by (someone) from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: "When the heat intensifies, cool down from the prayer (delay it until it's cooler), for indeed, the intensity of the heat is from the exhalation of Hellfire.

Hadith Corroboration

Imam Ahmad : 6833, 6948, 6949, 7161, 7295, 7397, 7495, 7874, 8229, 8545, 8742, 8763, 8825, 8967, 9576, 9577, 10102, 10134, 10187, 10640, 11066
Imam Bukhari : 502, 503, 504, 505, 506, 593, 3019, 3020
Imam Muslim : 972, 973, 974, 975, 976, 977, 978, 979, 4094
Imam Abu Dawud : 340, 341
Imam Tirmidzi : 145, 146, 2517
Imam Nasa'i : 496, 497
Imam Ibnu Majah : 669, 670, 671, 672, 673, 3410, 3463
Imam Malik : 24, 25, 26, 1486, 1487
Imam Darimi : 1181, 2650, 2722

PROHIBITION OF APPROACHING THE MOSQUE AFTER EATING ONIONS

Hadith Imam Malik Number 27

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرُبُ مَسَاجِدَنَا يُؤْذِنَا بِرِيحِ الثُّومِ

It was narrated to me by Yahya, from Malik, from Ibn Shihab, from Sa'id ibn Al-Musayyab, that the Messenger of Allah (peace be upon him) said: "Whoever eats from this tree (garlic), let him not approach our mosques, lest he harm us with the smell of garlic.

Hadith Corroboration

Imam Ahmad : 4391, 4485, 7267, 7292, 9178, 12469, 14538, 19417

Imam Bukhari : 806, 807, 809, 5031

Imam Muslim : 870, 871, 872, 873, 874, 877

Imam Abu Dawud : 3329, 3330

Imam Ibnu Majah : 1005, 1006

Imam Darimi : 1964

PULLING THE CLOTHES OF PEOPLE WHO COVER THEIR MOUTH DURING PRAYER

Hadith Imam Malik Number 28

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُجَبَّرِ أَنَّهُ كَانَ يَرَى سَالِمَ بْنَ عَبْدِ اللَّهِ إِذَا رَأَى الْإِنْسَانَ يُغْطِي فَاهُ وَهُوَ يُصَلِّي جَبَدَ الثُّوبِ عَنْ فِيهِ جَبْدًا شَدِيدًا حَتَّى يَنْزِعَهُ عَنْ فِيهِ

It was narrated to me by (someone) from Malik, from 'Abdur-Rahman ibn Al-Mujabbar, that he used to see Salim ibn 'Abdullah, whenever he saw a man covering his mouth while praying, he would snatch the cloth from his mouth forcefully until he pulled it away.

PROCEDURES FOR THE PROPHET'S ABOMINATION

Hadith Imam Malik Number 29

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِيهِ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْتَطِيعُ أَنْ تُرِينِي كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَاصِمٍ نَعَمْ فَدَعَا بِوُضُوءٍ فَأَفْرَغَ عَلَى يَدِهِ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ تَمَضَّمْ وَاسْتَنْثَرُ ثَلَاثًا ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَذْبَرَ بَدَأَ بِمُقَدِّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ

It was narrated to me by Yahya, from Malik, from 'Amru ibn Yahya Al-Mazini, from his father, that he said to 'Abdullah ibn Zayd ibn 'Asim - who was the grandfather of 'Amru ibn Yahya Al-Mazini and one of the Companions of the Messenger of Allah (peace be upon him) - 'Can you show me how the Messenger of Allah (peace be upon him) performed ablution?' 'Abdullah ibn Zayd ibn 'Asim said: 'Yes.' So he called for water for ablution, poured it onto his hand, washed his hands twice, twice. Then he rinsed his mouth and sniffed water into his nose three times. Then he washed his face three times. Then he washed his hands twice, twice, up to the elbows. Then he wiped his head with his hands, passing them forward and backward, starting from the front of his head, then moving them to the back of his head, and then returning them to the place where he started. Then he washed his feet.

Hadith Corroboration
 Imam Ahmad : 15836
 Imam Bukhari : 179
 Imam Abu Dawud : 103
 Imam Nasa'i : 96, 97
 Imam Ibnu Majah : 428

HOW TO MAKE ISINTSAR AND ISTIJMAR

Hadith Imam Malik Number 30

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَنْثُرْ وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ

It was narrated to me by (someone) from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: "When any of you performs ablution, let him sniff water into his nose, then blow it out. Whoever performs Istinja' (cleaning with stones after relieving oneself) should use an odd number (of stones).

Hadith Corroboration
 Imam Ahmad : 393, 395, 402, 550, 995, 1137, 1255, 1279, 2291, 3770, 4203, 6923, 6923, 6999, 7042, 7102, 7140, 7405, 7405, 7419, 7419, 7731, 7731, 7818, 7847, 8223, 8257, 8323, 8368, 8483, 8668, 8843, 8843, 9590, 9862, 10300, 10300, 13614, 14757, 15785, 15836, 15850, 15864, 15872, 15876, 16558, 16786, 16787, 17469, 17469, 18063, 18063, 18064, 18064, 18217, 18217, 18218, 18218, 18221, 18221, 20853, 20858, 20867, 20874, 22590, 22592, 22595, 22599, 22604, 23627, 23863, 23956, 24239, 25774
 Imam Bukhari : 137, 151, 152, 155, 156, 156, 157, 157, 159, 179, 180, 184, 185, 192, 3052, 3571
 Imam Muslim : 331, 332, 346, 347, 348, 348, 349, 350, 350, 351, 352, 385, 386, 387
 Imam Abu Dawud : 6, 7, 32, 36, 37, 121, 122, 2019
 Imam Tirmidzi : 16, 17, 18, 26, 26, 45, 718
 Imam Nasa'i : 39, 40, 41, 42, 43, 44, 49, 83, 84, 85, 86, 87, 87, 88, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 114
 Imam Ibnu Majah : 309, 310, 311, 312, 332, 397, 398, 399, 400, 400, 401, 402, 403, 403, 428
 Imam Malik : 30, 30, 31, 31, 52
 Imam Darimi : 660, 668, 669, 672, 690, 693, 696, 697, 703, 740

ORDER TO INTESTINATE AND ISTIJMAR

Hadith Imam Malik Number 31

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ

It was narrated to me by (someone) from Malik, from Ibn Shihab, from Abu Idris Al-Khauilani, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: "Whoever performs ablution should sniff water into his nose and blow it out. Whoever performs Istinja' (cleaning with stones) should use an odd number (of stones).

Hadith Corroboration

Imam Ahmad : 393, 395, 402, 550, 995, 1137, 1255, 1279, 2291, 3770, 4203, 6923, 6923, 6999, 7042, 7102, 7140, 7405, 7405, 7419, 7419, 7731, 7731, 7818, 7847, 8223, 8257, 8323, 8368, 8483, 8668, 8843, 8843, 9590, 9862, 10300, 10300, 13614, 14757, 15785, 15836, 15850, 15864, 15872, 15876, 16558, 16786, 16787, 17469, 17469, 18063, 18063, 18064, 18064, 18217, 18217, 18218, 18218, 18221, 18221, 20853, 20858, 20867, 20874, 22590, 22592, 22595, 22599, 22604, 23627, 23863, 23956, 24239, 25774
 Imam Bukhari : 137, 151, 152, 155, 156, 156, 157, 157, 159, 179, 180, 184, 185, 192, 3052, 3571
 Imam Muslim : 331, 332, 346, 347, 348, 348, 349, 350, 350, 351, 352, 385, 386, 387
 Imam Abu Dawud : 6, 7, 32, 36, 37, 121, 122, 2019
 Imam Tirmidzi : 16, 17, 18, 26, 26, 45, 718
 Imam Nasa'i : 39, 40, 41, 42, 43, 44, 49, 83, 84, 85, 86, 87, 87, 88, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 114
 Imam Ibnu Majah : 309, 310, 311, 312, 332, 397, 398, 399, 400, 400, 401, 402, 403, 403, 428
 Imam Malik : 30, 30, 31, 31, 52
 Imam Darimi : 660, 668, 669, 672, 690, 693, 696, 697, 703, 740

UMAR BIN KHATTHAB DID WUDHU FROM THE WATER USED BY THE ISTINJA

Hadith Imam Malik Number 32

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ مُحَمَّدٍ بْنِ طَحْلَاءَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ تَوَضَّأَ بِالْمَاءِ لِمَا تَحْتَ إِزَارِهِ

It was narrated to me by (someone) from Malik, from Yahya ibn Muhammad ibn Tahlâ', from 'Uthman ibn 'Abdur-Rahman, that his father narrated to him that he heard 'Umar ibn Al-Khattab performing ablution with water that had been used for Istinja' (cleaning after relieving oneself).

WASHING HANDS AFTER WAKING UP

Hadith Imam Malik Number 33

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يَدْخُلَهَا فِي وَضُوئِهِ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ

It was narrated to me by Yahya, from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: "When any of you wakes up from sleep, let him wash his hands before putting them into his ablution water, for indeed, one of you does not know where his hand spent the night.

Hadith Corroboration

Imam Ahmad : 6981, 7129, 7204, 7283, 7481, 7835, 8231, 8607, 8776, 8870, 9491, 9615, 9710, 10092, 10184
 Imam Muslim : 416, 417
 Imam Abu Dawud : 94, 95
 Imam Tirmidzi : 24
 Imam Nasa'i : 1, 161, 437
 Imam Ibnu Majah : 387, 388, 389
 Imam Malik : 33

ABBREVIATION AFTER SLEEPING LYING DOWN AS A REQUIREMENT FOR PRAYER

Hadith Imam Malik Number 34

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ إِذَا نَامَ أَحَدُكُمْ مُضْطَجِعًا فَلْيَتَوَضَّأْ

It was narrated to me by (someone) from Malik, from Zayd ibn Aslam, that 'Umar ibn Al-Khattab said: "If any of you sleeps lying down, let him perform ablution.

Hadith Corroboration

Imam Ahmad : 845, 16274

Imam Abu Dawud : 175, 177, 190

Imam Tirmidzi : 72

Imam Ibnu Majah : 470

Imam Malik : 34

Imam Darimi : 716

INTERPRETATION OF THE WUDHU VERSES ACCORDING TO UMAR BIN KHATTHAB

Hadith Imam Malik Number 35

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ تَفْسِيرَ هَذِهِ الْآيَةِ { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ } أَنَّ ذَلِكَ إِذَا قُمْتُمْ مِنَ الْمَضَاجِعِ يَعْنِي النَّوْمِ

It was narrated to me by (someone) from Malik, from Zayd ibn Aslam, regarding the interpretation of this verse: {O you who believe! When you intend to pray, wash your faces and your hands up to the elbows, and wipe your heads and your feet up to the ankles} that 'when you rise' means when you get up from your beds, i.e., from sleep.

SLEEPING SIT DOWN DOES NOT VOID WUDHU ACCORDING TO IBNU UMAR

Hadith Imam Malik Number 36

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ يَنَامُ جَالِسًا ثُمَّ يُصَلِّي وَلَا يَتَوَضَّأُ

It was narrated to me by (someone) from Malik, from Nafi', that Ibn 'Umar used to sleep sitting, then he would pray and not perform ablution.

Hadith Corroboration

Imam Ahmad : 3846, 23193

Imam Ibnu Majah : 467

THE SANCTION OF SEA WATER AND ITS HALALITY

Hadith Imam Malik Number 37

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ سَعِيدِ بْنِ سَلَمَةَ مِنْ آلِ بَنِي الْأَزْرَقِ عَنْ الْمُغِيرَةِ بْنِ أَبِي بُرْدَةَ وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا أَفَتَتَوَضَّأُ بِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الطَّهُورُ مَاؤُهُ الْحَلْلُ مَيْتَتُهُ

It was narrated to me by Yahya, from Malik, from Safwan ibn Sulaym, from Sa'id ibn Salamah, from among the family of Bani Al-Azraq, from Al-Mughirah ibn Abu Burdah, who was from Bani 'Abd Ad-Dar, that he heard Abu Hurairah say: "A man came to the Messenger of Allah (peace be upon him) and said: 'O Messenger of Allah! We travel by sea and carry little water with us. If we perform ablution with it, we will become thirsty. Should we perform ablution with it?' The Messenger of Allah (peace be upon him) said: 'Its water is pure (Tahur), its dead meat is halal (permissible to eat)."

Hadith Corroboration

Imam Ahmad : 6935, 8557, 14481, 22017

Imam Abu Dawud : 76

Imam Tirmidzi : 64

Imam Nasa'i : 59, 330, 4275

Imam Ibnu Majah : 380, 381, 382, 3237

Imam Darimi : 723, 1926

THE SANCTION OF WATER USED BY CAT LICKS

Hadith Imam Malik Number 38

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ خَالَتِهَا كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ وَكَانَتْ تَحْتَ ابْنِ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّهَا أَخْبَرَتْهُ أَنَّ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا فَسَكَبَتْ لَهُ وَضُوءًا فَجَاءَتْ هِرَّةٌ لَتَشْرَبَ مِنْهُ فَأَضْغَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ قَالَتْ كَبْشَةُ فَرَأَنِي أَنْظَرُ إِلَيْهِ فَقَالَ أَتَعْجَبِينَ يَا ابْنَةَ أَخِي قَالَتْ فَقُلْتُ نَعَمْ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّمَا هِيَ مِنَ الطَّوَافِينَ عَلَيْكُمْ أَوْ الطَّوَافَاتِ

It was narrated to me by (someone) from Malik, from Ishaq ibn 'Abdullah ibn Abu Talhah, from Humaidah bint 'Ubaid ibn Rifa'ah, from her aunt Kabsah bint Ka'ab ibn Malik - who was married to the son of Abu Qatadah Al-Ansari - that she informed him that Abu Qatadah came to her. She poured ablution water for him. A cat came to drink from it, so he tilted the vessel towards it until it drank. Kabsah said: 'I saw him looking at me, so he said: "Do you find it strange, O daughter of my brother?" She said: 'So I said: "Yes." He said: "Indeed, the Messenger of Allah (peace be upon him) said: 'She (the cat) is not impure (najis). Indeed, she is one of those who go around you (a household pet)."

Hadith Corroboration

Imam Ahmad : 21490, 21535, 21586, 21587
Imam Abu Dawud : 68, 69
Imam Tirmidzi : 85
Imam Nasa'i : 67, 338
Imam Ibnu Majah : 361, 362, 363
Imam Malik : 38
Imam Darimi : 729

UMAR BIN KHATTHAB DRINK THE WATER DRUNK BY WILD BEASTS

Hadith Imam Malik Number 39

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ فِي رَكْبٍ فِيهِمْ عَمْرُو بْنُ الْعَاصِ حَتَّى وَرَدُوا حَوْضًا فَقَالَ عَمْرُو بْنُ الْعَاصِ لِصَاحِبِ الْحَوْضِ يَا صَاحِبَ الْحَوْضِ هَلْ تَرُدُّ حَوْضَكَ السَّبَاعُ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ يَا صَاحِبَ الْحَوْضِ لَا تُخْبِرْنَا فَإِنَّا نَرُدُّ عَلَى السَّبَاعِ وَتَرُدُّ عَلَيْنَا

It was narrated to me by (someone) from Malik, from Yahya ibn Sa'id, from Muhammad ibn Ibrahim ibn Al-Harith Al-Taimi, from Yahya ibn 'Abdur-Rahman ibn Hathib, that 'Umar ibn Al-Khattab went out with a group of people, among whom was 'Amru ibn Al-'As, until they reached a watering place (pond). 'Amru ibn Al-'As said to the owner of the watering place: "O owner of the watering place! Do wild animals drink from your watering place?" 'Umar ibn Al-Khattab said: "O owner of the watering place! Do not inform us, for we drink from where the wild animals drink, and they drink from where we drink."

MEN AND WOMEN Performing Wudu TOGETHER DURING THE TIME OF THE RASULULLAH SALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 40

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لَنْ كَانَ الرَّجَالُ وَالنِّسَاءُ فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَتَوَضَّؤْنَ جَمِيعًا

It was narrated to me by (someone) from Malik, from Nafi', that 'Abdullah ibn 'Umar used to say: "In the time of the Messenger of Allah (peace be upon him), men and women used to perform ablution together."

Hadith Corroboration
Imam Ahmad : 4251, 5537, 6001
Imam Bukhari : 186
Imam Abu Dawud : 72, 73
Imam Nasa'i : 70, 340
Imam Ibnu Majah : 375
Imam Malik : 40

WOMEN'S LONG CLOTHES BECOME PURE BY THE GROUND THAT THEY CROSS

Hadith Imam Malik Number 41

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أُمِّ وَلَدٍ لِبِرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي امْرَأَةٌ أُطِيلُ ذَيْلِي وَأَمْشِي فِي الْمَكَانِ الْقَذِرِ قَالَتْ أُمُّ سَلَمَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُطَهِّرُهُ مَا بَعْدَهُ

It was narrated to me by Yahya, from Malik, from Muhammad ibn 'Umarah, from Muhammad ibn Ibrahim, from the mother of Ibrahim ibn 'Abdur-Rahman ibn 'Auf, that she asked Umm Salamah, the wife of the Prophet (peace be upon him), saying: "Indeed, I am a woman who drags my long garment and walk in dirty places." Umm Salamah said: "The Messenger of Allah (peace be upon him) said: 'What comes after it (the dirt) purifies it.'"

Hadith Corroboration
Imam Ahmad : 25283
Imam Abu Dawud : 326
Imam Tirmidzi : 133
Imam Ibnu Majah : 524
Imam Darimi : 735

RABI'AH VOMITED IN THE MOSQUE WITHOUT WUDU AND STILL PRAYING

Hadith Imam Malik Number 42

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ رَأَى رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَنِ يَقْلِسُ مِرَارًا وَهُوَ فِي الْمَسْجِدِ فَلَا يَنْصَرِفُ وَلَا يَتَوَضَّأُ حَتَّى يُصَلِّيَ

It was narrated to me by (someone) from Malik, that he saw Rabi'ah ibn Abu 'Abdur-Rahman vomiting repeatedly while he was in the mosque, yet he did not leave or perform ablution until he prayed.

ABDULLAH BIN UMAR PRAYED AFTER TREATING THE BODY WITHOUT WUDUDU

Hadith Imam Malik Number 43

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَنَظَ ابْنًا لِسَعِيدِ بْنِ زَيْدٍ وَحَمَلَهُ ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى وَلَمْ يَتَوَضَّأْ

It was narrated to me by (someone) from Malik, from Nafi', that 'Abdullah ibn 'Umar perfumed the son of Sa'id ibn Zayd and carried him, then entered the mosque and prayed without performing ablution.

RASULULLAH SALALLAHU ALAIHI WASALLAM PRAYED WITHOUT WUDU AFTER EATING A GOAT'S Thigh

Hadith Imam Malik Number 44

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

It was narrated to me by Yahya, from Malik, from Zayd ibn Aslam, from 'Atha' ibn Yasar, from 'Abdullah ibn 'Abbas, that the Messenger of Allah (peace be upon him) ate the shoulder of a sheep, then prayed without performing ablution.

Hadith Corroboration

Imam Ahmad : 414, 1884, 1890, 1898, 2079, 2172, 2223, 2225, 2282, 2338, 2393, 2414, 2942, 3142, 3181, 3229, 3274, 3285, 3604, 13780, 13931, 14549, 16611, 16612, 16613, 16951, 16952, 16956, 18273, 21446, 21447, 22747, 25214, 25294, 25396, 25405, 25585, 25843, 25850, 26088, 26089, 26090, 26091

Imam Bukhari : 200, 201, 203, 634, 2706, 4985, 4988, 5002, 5041

Imam Muslim : 531, 532, 533, 534, 535, 536

Imam Abu Dawud : 159, 160, 161, 162, 163, 164

Imam Tirmidzi : 75, 1759

Imam Nasa'i : 182, 183, 184, 185

Imam Ibnu Majah : 481, 483

Imam Malik : 44, 46, 48, 49

Imam Darimi : 721

THE RASULULLAH SALALLAHU ALAIHI WASALLAM AND THE FRIENDS GARDENED THEN THEN PRAYED WITHOUT WUDU

Hadith Imam Malik Number 45

وَحَدَّثَنِي عَنْ مَالِك عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ مَوْلَى بَنِي حَارِثَةَ عَنْ سُؤَيْدِ بْنِ التُّعْمَانِ أَنَّهُ أَخْبَرَهُ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ خَيْبَرَ حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ وَهِيَ مِنْ أَدْنَى خَيْبَرَ نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى الْعَصْرَ ثُمَّ دَعَا بِالْأَزْوَاجِ فَلَمْ يَأْتِ إِلَّا بِالسَّوِيقِ فَأَمَرَ بِهِ فَتُرِّي فَأَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَكَلْنَا ثُمَّ قَامَ إِلَى الْمَغْرِبِ فَمَضْمَضَ وَمَضْمَضْنَا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

It was narrated to me by (someone) from Malik, from Yahya ibn Sa'id, from Bushayr ibn Yasar, the freed slave of Bani Harithah, from Suwaid ibn An-Nu'man, that he informed him that he went out with the Messenger of Allah (peace be upon him) in the year of Khaybar, until when they were at As-Sahba', which is near Khaybar, the Messenger of Allah (peace be upon him) stopped and prayed 'Asr. Then he called for provisions, but nothing was brought except Sawiq (a kind of porridge). He ordered it to be crumbled (mixed with water), so the Messenger of Allah (peace be upon him) ate it, and we ate it. Then he stood for Maghrib, rinsed his mouth, and we rinsed our mouths, then he prayed without performing ablution.

Hadith Corroboration

Imam Bukhari : 202, 3874

Imam Nasa'i : 186

Imam Ibnu Majah : 485

UMAR BIN KHATHAB EAT THEN PRAYED WITHOUT WUDU

Hadith Imam Malik Number 46

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَعَنْ صَفْوَانَ بْنِ سُلَيْمٍ أَنَّهُمَا أَخْبَرَاهُ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَدَيْرِ أَنَّهُ تَعَشَّى مَعَ عُمَرَ بْنِ الْخَطَّابِ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

It was narrated to me by (someone) from Malik, from Muhammad ibn Al-Munkadir and from Safwan ibn Sulaym - both informed him - from Muhammad ibn Ibrahim ibn Al-Harith Al-Taimi, from Rabi'ah ibn 'Abdullah ibn Al-Hudair, that he had dinner with 'Umar ibn Al-Khattab, then prayed without performing ablution.

Hadith Corroboration

Imam Ahmad : 414, 1884, 1890, 1898, 2079, 2172, 2223, 2225, 2282, 2338, 2393, 2414, 2942, 3142, 3181, 3229, 3274, 3285, 3604, 13780, 13931, 14549, 16611, 16612, 16613, 16951, 16952, 16956, 18273, 21446, 21447, 22747, 25214, 25294, 25396, 25405, 25585, 25843, 25850, 26088, 26089, 26090, 26091

Imam Bukhari : 200, 201, 203, 634, 2706, 4985, 5002, 5041

Imam Muslim : 531, 532, 533, 534, 535, 536

Imam Abu Dawud : 159, 160, 161, 162, 163, 164

Imam Tirmidzi : 75, 1759

Imam Nasa'i : 182, 183, 184, 185

Imam Ibnu Majah : 481, 483

Imam Malik : 44, 46, 48, 49

Imam Darimi : 721

UTSMAN BIN 'AFFAN GARDENED AFTER EATING THEN PRAYED WITHOUT WUDU

Hadith Imam Malik Number 47

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عُثْمَانَ بْنِ عَفَّانَ أَكَلَ خُبْزًا وَلَحْمًا ثُمَّ مَضْمَضَ وَغَسَلَ يَدَيْهِ وَمَسَحَ بِهِمَا وَجْهَهُ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

It was narrated to me by (someone) from Malik, from Dhamrah ibn Sa'id Al-Mazini, from Aban ibn 'Uthman, that 'Uthman ibn 'Affan ate bread and meat, then rinsed his mouth, washed his hands, wiped his face with them, then prayed without performing ablution.

ABDULLAH BIN 'AMIR DIDN'T MAKE WUDU AFTER EATING BURNED FOOD

Hadith Imam Malik Number 48

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ غَامِرٍ بْنِ رَبِيعَةَ عَنْ الرَّجُلِ يَتَوَضَّأُ لِلصَّلَاةِ ثُمَّ يُصِيبُ طَعَامًا قَدْ مَسَّهُ النَّارُ أَتَيَتَوَضَّأُ قَالَ رَأَيْتُ أَبِي يَفْعَلُ ذَلِكَ وَلَا يَتَوَضَّأُ

It was narrated to me by (someone) from Malik, from Yahya ibn Sa'id, that he asked 'Abdullah ibn 'Amir ibn Rabi'ah about a man who performs ablution for prayer, then eats food that has been touched by fire, does he perform ablution again? He said: "I saw my

father do that and he did not perform ablution.

Hadith Corroboration

Imam Ahmad : 414, 1884, 1890, 1898, 2079, 2172, 2223, 2225, 2282, 2338, 2393, 2414, 2942, 3142, 3181, 3229, 3274, 3285, 3604, 13780, 13931, 14549, 16611, 16612, 16613, 16951, 16952, 16956, 18273, 21446, 21447, 22747, 25214, 25294, 25396, 25405, 25585, 25843, 25850, 26088, 26089, 26090, 26091
Imam Bukhari : 200, 201, 203, 634, 2706, 4985, 4988, 5002, 5041
Imam Muslim : 531, 532, 533, 534, 535, 536
Imam Abu Dawud : 159, 160, 161, 162, 163, 164
Imam Tirmidzi : 75, 1759
Imam Nasa'i : 182, 183, 184, 185
Imam Ibnu Majah : 481, 483
Imam Malik : 44, 46, 48, 49
Imam Darimi : 721

ABU BAKAR EAT MEAT THEN PRAYED WITHOUT WUDU

Hadith Imam Malik Number 49

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي نُعَيْمٍ وَهْبِ بْنِ كَيْسَانَ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ يَقُولُ رَأَيْتُ
أَبَا بَكْرٍ الصَّدِيقَ أَكَلَ لَحْمًا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

It was narrated to me by Yahya, from Malik, from Abu Nu'aim Wahb ibn Kaysan, that he heard Jabir ibn 'Abdullah Al-Ansari say: "I saw Abu Bakr As-Siddiq eat meat, then pray without performing ablution.

Hadith Corroboration

Imam Ahmad : 414, 1884, 1890, 1898, 2079, 2172, 2223, 2225, 2282, 2338, 2393, 2414, 2942, 3142, 3181, 3229, 3274, 3285, 3604, 13780, 13931, 14549, 16611, 16612, 16613, 16951, 16952, 16956, 18273, 21446, 21447, 22747, 25214, 25294, 25396, 25405, 25585, 25843, 25850, 26088, 26089, 26090, 26091
Imam Bukhari : 200, 201, 203, 634, 2706, 4985, 4988, 5002, 5041
Imam Muslim : 531, 532, 533, 534, 535, 536
Imam Abu Dawud : 159, 160, 161, 162, 163, 164
Imam Tirmidzi : 75, 1759
Imam Nasa'i : 182, 183, 184, 185
Imam Ibnu Majah : 481, 483
Imam Malik : 44, 46, 48, 49
Imam Darimi : 721

THE RASULULLAH SALALLAHU ALAIHI WASALLAM MADE WUDU AND THEN PRAYED AND EAT AGAIN WITHOUT WUDU

Hadith Imam Malik Number 50

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دُعِيَ لِطَعَامٍ فَقَرَّبَ إِلَيْهِ خُبْزٌ
وَلَحْمٌ فَأَكَلَ مِنْهُ ثُمَّ تَوَضَّأَ وَصَلَّى ثُمَّ أُتِيَ بِفَضْلِ ذَلِكَ الطَّعَامِ فَأَكَلَ مِنْهُ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

It was narrated to me by (someone) from Malik, from Muhammad ibn Al-Munkadir, that the Messenger of Allah (peace be upon him) was invited to a meal. Bread and meat were brought to him, so he ate from it, then performed ablution and prayed. Then he was brought the remainder of that food, so he ate from it, then prayed without performing ablution.

Hadith Corroboration

ANAS BIN MALIK MADE WUDU AFTER EATING, BUT ABU THALHAH AND UBAI DID NOT

Hadith Imam Malik Number 51

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ الْأَنْصَارِيِّ أَنَّ أَنَسَ بْنَ مَالِكٍ قَدِمَ مِنَ الْعِرَاقِ فَدَخَلَ عَلَيْهِ أَبُو طَلْحَةَ وَأُبَيُّ بْنُ كَعْبٍ فَقَرَّبَ لَهُمَا طَعَامًا قَدْ مَسَّتْهُ النَّارُ فَأَكَلُوا مِنْهُ فَقَامَ أَنَسٌ فَتَوَضَّأَ فَقَالَ أَبُو طَلْحَةَ وَأُبَيُّ بْنُ كَعْبٍ مَا هَذَا يَا أَنَسُ أَعِرَاقِيَّةٌ فَقَالَ أَنَسٌ لَيْتَنِي لَمْ أَفْعَلْ وَقَامَ أَبُو طَلْحَةَ وَأُبَيُّ بْنُ كَعْبٍ فَصَلَّيَا وَلَمْ يَتَوَضَّعَا

The narrator reported: It was narrated to me from Malik from [Musa bin Uqbah] from [Abdurrahman bin Yazid Al-Ansari], that [Anas bin Malik] came from Iraq. Abu Talhah and Ubayy bin Ka'b visited him, and Anas served them food cooked over a fire. They ate from it. Then Anas stood and performed ablution. Abu Talhah and Ubayy bin Ka'b asked him, 'What is this, O Anas, an Iraqi custom?' Anas said, 'I wish I had not done it.' Then Abu Talhah and Ubayy bin Ka'b stood and prayed without performing ablution.

THE RASULULLAH SHALALLAHU ALAIHI WASALLAM COMMANDED TO PURIFY WITH THREE STONES

Hadith Imam Malik Number 52

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الاسْتِطَابَةِ فَقَالَ أَوْ لَا يَجِدُ أَحَدُكُمْ ثَلَاثَةَ أَحْجَارٍ

It was narrated to me by Yahya from Malik from [Hisham bin Urwah] from [his father], that the Messenger of Allah, peace and blessings be upon him, was asked about istithabah (cleansing after relieving oneself). He said, 'Can't one of you find three stones?'

Hadith Corroboration

Imam Ahmad : 3770, 4203, 6923, 7042, 7102, 7140, 7405, 7419, 7731, 7818, 8257, 8323, 8368, 8483, 8668, 8843, 9590, 9862, 10300, 13614, 14757, 16786, 16787, 18063, 18064, 18217, 18218, 18221, 20853, 20858, 20867, 20874, 22590, 22592, 22595, 22599, 22604, 23627, 23863

Imam Bukhari : 151, 152, 156, 157, 3571

Imam Muslim : 348, 350, 352, 385, 386, 387

Imam Abu Dawud : 6, 7, 32, 36, 37

Imam Tirmidzi : 16, 17, 18, 26

Imam Nasa'i : 39, 40, 41, 42, 43, 44, 49, 87, 88

Imam Ibnu Majah : 309, 310, 311, 312, 332, 400, 403

Imam Malik : 30, 31, 52

Imam Darimi : 660, 668, 669, 672, 697

THE PROPHET SHALALLAHU ALAIHI WASALLAM REMINDED HIS

COMPANIONS ABOUT PEOPLE WHO TURNED WHITE DUE TO ABOMINATION

Hadith Imam Malik Number 53

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى الْمَقْبَرَةِ فَقَالَ السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَا حِقُونَ وَدِدْتُ أَنِّي قَدْ رَأَيْتُ إِخْوَانَنَا فَقَالُوا يَا رَسُولَ اللَّهِ أَلَسْنَا بِإِخْوَانِكَ قَالَ بَلْ أَنْتُمْ أَصْحَابِي وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ فَقَالُوا يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ يَأْتِي بَعْدَكَ مِنْ أُمَّتِكَ قَالَ أَرَأَيْتَ لَوْ كَانَ لِرَجُلٍ خَيْلٌ غُرٌّ مُحَجَّلَةٌ فِي خَيْلٍ دُهُمٍ بُوْهُمُ أَلَا يَعْرِفُ خَيْلَهُ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ فَلَا يُدَادِنُ رَجُلٌ عَنْ حَوْضِي كَمَا يُدَادُّ الْبَعِيرُ الضَّالُّ أُنَادِيهِمْ أَلَا هَلُمَّ أَلَا هَلُمَّ أَلَا هَلُمَّ فَيَقَالُ إِنَّهُمْ قَدْ بَدَلُوا بَعْدَكَ فَأَقُولُ فَسُحْقًا فَسُحْقًا فَسُحْقًا

The narrator reported: It was narrated to me from Malik from [Al-Ala' bin Abdurrahman] from [his father] from [Abu Hurairah], that the Messenger of Allah, peace and blessings be upon him, went to the cemetery and said, 'Peace be upon you, O abode of believing people. If Allah wills, we shall join you.' He added, 'I wish I could see our brothers.' They said, 'Are we not your brothers, O Messenger of Allah?' He replied, 'You are my companions, but our brothers are those who have not yet come, and I will precede them at the Basin.' They asked, 'O Messenger of Allah, how will you recognize those from your nation who come after you?' He said, 'If a man has bright white horses among dark black ones, would he not recognize his horses?' They said, 'Yes, O Messenger of Allah.' He said, 'They will come on the Day of Resurrection with radiant white faces from ablution, and I will precede them at the Basin. Let no one be driven away from my Basin as a stray camel is driven away. I will call them, "Come here, come here, come here!" But it will be said, "They changed after you." So I will say, "Be gone, be gone, be gone."'

Hadith Corroboration

Imam Ahmad : 3629, 4090, 4101, 7652, 8061, 8386, 8485, 8523, 8828, 8924, 10360, 23288, 23335, 23657, 24297

Imam Bukhari : 133

Imam Muslim : 362, 363, 364, 365, 366, 367, 368, 1618

Imam Abu Dawud : 2818

Imam Tirmidzi : 552

Imam Nasa'i : 149, 150, 2012

Imam Ibnu Majah : 280, 1535, 4292, 4296

Imam Malik : 53

THE IMPORTANCE OF ABOMINATION AND PRAYER

Hadith Imam Malik Number 54

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّ عُثْمَانَ بْنَ عَفَّانَ جَلَسَ عَلَى الْمَقَاعِدِ فَجَاءَ الْمُؤَذِّنُ فَأَذَنَهُ بِصَلَاةِ الْعَصْرِ فَدَعَا بِمَاءٍ فَتَوَضَّأَ ثُمَّ قَالَ وَاللَّهِ لَا أُحَدِّثُكُمْ حَدِيثًا لَوْلَا أَنَّهُ فِي

كِتَابِ اللَّهِ مَا حَدَّثْتُكُمْوَهُ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ أَمْرٍ يَتَوَضَّأُ فِيْهِ حَسَنٌ وَضُوءُهُ ثُمَّ يُصَلِّي الصَّلَاةَ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الْأُخْرَى حَتَّى يُصَلِّيَهَا قَالَ يُحْيِي قَالَ مَا لِكَ أَرَاهُ يُرِيدُ هَذِهِ الْآيَةَ { أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ }

It was narrated to me from Malik from [Hisham bin Urwah] from [his father] from [Humran], the freed slave of Uthman bin Affan, that [Uthman bin Affan] sat on a bench. The muezzin came to call him for the Asr prayer. He called for water and performed ablution, then said, 'By Allah, I will tell you something I would not have told you if it were not in the Book of Allah.' He said, 'I heard the Messenger of Allah, peace and blessings be upon him, say, "No man performs ablution well and then prays, except that his sins between that prayer and the next are forgiven until he performs it."' Yahya said, Malik said, 'I think he meant this verse: "Establish prayer at the two ends of the day and in some hours of the night. Indeed, good deeds remove evil deeds. That is a reminder for those who remember."'

Hadith Corroboration

Imam Ahmad : 2, 46, 53, 116, 377, 383, 393, 395, 429, 443, 448, 452, 453, 458, 472, 485, 3440, 7720, 7720, 8131, 8131, 9120, 13291, 16439, 16723, 16806, 16807, 17408, 21208, 22010, 22490, 22594, 25556, 26225, 26266

Imam Bukhari : 155, 159, 1798, 5953

Imam Muslim : 331, 332, 333, 334, 334, 335, 336, 337, 338, 339, 340, 341, 1419

Imam Abu Dawud : 96, 97, 770, 771, 886, 1300

Imam Tirmidzi : 50, 371, 458, 2932

Imam Nasa'i : 144, 145, 146, 146, 147, 148, 149, 150, 151, 846, 4868

Imam Ibnu Majah : 277, 281, 386, 462, 766, 1080, 1385, 1386

Imam Malik : 54, 54, 58

Imam Darimi : 690, 710, 711

THE SINS ARE SCARED OUT WHEN A BELIEVER MAKES WUDU

Hadith Imam Malik Number 55

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ الصُّنَابِيَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَوَضَّأَ الْعَبْدُ الْمُؤْمِنُ فَتَمَضَّمَصَّ خَرَجَتْ الْخَطَايَا مِنْ فِيهِ وَإِذَا اسْتَنْثَرَ خَرَجَتْ الْخَطَايَا مِنْ أَنْفِهِ فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتْ الْخَطَايَا مِنْ وَجْهِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ الْخَطَايَا مِنْ يَدَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ يَدَيْهِ فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتْ الْخَطَايَا مِنْ رَأْسِهِ حَتَّى تَخْرُجَ مِنْ أُذُنَيْهِ فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ الْخَطَايَا مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ قَالَ ثُمَّ كَانَ مَشْيُهُ إِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً لَهُ

It was narrated to me from Malik from [Zaid bin Aslam] from [Ata' bin Yasar] from [Abdullah As-Sunabihi], that the Messenger of Allah, peace and blessings be upon him, said, 'When a believing servant performs ablution and rinses his mouth, the sins exit his mouth. When he cleans his nose, the sins exit his nose. When he washes his face, the sins exit his face, even from under his eyelids. When he washes his hands, the sins exit his hands, even from under his fingernails. When he wipes his head, the sins exit his head, even from his ears. When he washes his feet, the sins exit his feet, even from under his toenails.' He said, 'Then his walking to the mosque and his prayer are additional rewards for him.'

SINS COME OUT OF THE MEMBERS OF THE BODY WHEN A BELIEVER MAKES WUDU

Hadith Imam Malik Number 56

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَتْ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ

It was narrated to me from Malik from [Suhail bin Abu Salih] from [his father] from [Abu Hurairah], that the Messenger of Allah, peace and blessings be upon him, said, 'When a Muslim or believing servant performs ablution and washes his face, every sin he looked at with his eyes exits with the water or the last drop of water. When he washes his hands, every sin his hands committed exits with the water or the last drop of water. When he washes his feet, every sin his feet walked toward exits with the water or the last drop of water, until he emerges free of sins.'

WATER GAME FROM THE FINGERS OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM WHEN PEOPLE WUDUDU

Hadith Imam Malik Number 57

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَانَتْ صَلَاةُ الْعَصْرِ فَالْتَمَسَ النَّاسُ وَضُوءًا فَلَمْ يَجِدُوهُ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوَضُوءٍ فِي إِنَاءٍ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ الْإِنَاءِ يَدَهُ ثُمَّ أَمَرَ النَّاسَ يَتَوَضَّؤْنَ مِنْهُ قَالَ أَنَسٌ فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ

It was narrated to me from Malik from [Ishaq bin Abdullah bin Abu Talhah] from [Anas bin Malik], who said, 'I saw the Messenger of Allah, peace and blessings be upon him, when the time for Asr prayer came. The people searched for water for ablution but could not find it. Water was brought to the Messenger of Allah, peace and blessings be upon him, in a vessel. He placed his hand in that vessel and ordered the people to perform ablution from it.' Anas said, 'I saw water gushing from beneath his fingers, and the people performed ablution, even the last of them.'

Hadith Corroboration

Imam Ahmad : 12040, 12281, 12767, 13601, 13793, 13997, 14278, 14405, 16878, 17829

Imam Bukhari : 164, 3307, 3308, 3309, 3310, 3311, 3312, 3835, 3836, 3837, 3838, 3839, 3840, 3841

Imam Muslim : 4224, 4225, 4226

Imam Tirmidzi : 3564, 3566

Imam Malik : 57

Imam Darimi : 25, 26, 27, 28, 29, 30

THE ADVANTAGE OF WALKING TO THE MOSQUE

Hadith Imam Malik Number 58

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمَدَنِيِّ الْمُجْمِرِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ ثُمَّ خَرَجَ عَامِدًا إِلَى الصَّلَاةِ فَإِنَّهُ فِي صَلَاةٍ مَا دَامَ يَعْمِدُ إِلَى الصَّلَاةِ وَإِنَّهُ يُكْتَبُ لَهُ بِإِحْدَى خُطَوَاتِهِ حَسَنَةٌ وَيُمْحَى عَنْهُ بِالْأُخْرَى سَيِّئَةٌ فَإِذَا سَمِعَ أَحَدَكُمْ الْإِقَامَةَ فَلَا يَسْعَ فَإِنَّ أَعْظَمَكُمْ أَجْرًا أْبْعَدَكُمْ دَارًا قَالُوا لِمَ يَا أَبَا هُرَيْرَةَ قَالَ مِنْ أَجْلِ كَثْرَةِ الْخُطَا

It was narrated to me from Malik from [Nu'aim bin Abdullah Al-Madani Al-Mujmir], that he heard [Abu Hurairah] say, 'Whoever performs ablution perfectly and then sets out intentionally for prayer is considered in prayer as long as he is heading to it. For each step he takes, a good deed is recorded, and a sin is erased with the other step. If one of you hears the iqamah, do not rush, for the one with the greatest reward is the one whose house is farthest.' They asked, 'Why, O Abu Hurairah?' He said, 'Because of the many steps.'

Hadith Corroboration

Imam Ahmad : 377, 429, 448, 453, 9120, 16806, 16807, 17408, 17417

Imam Muslim : 340, 1419

Imam Abu Dawud : 475, 476, 886

Imam Tirmidzi : 50, 352, 458, 548

Imam Nasa'i : 846

Imam Ibnu Majah : 277, 766, 1080

Imam Malik : 58

Imam Darimi : 1368

SAID BIN MUSAYYAB CALLS WUDU AFTER DEFEATING IS A WOMAN'S wudu

Hadith Imam Malik Number 59

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُسْأَلُ عَنْ الْوُضُوءِ مِنَ الْغَائِطِ بِالْمَاءِ فَقَالَ

سَعِيدٌ إِنَّمَا ذَلِكَ وَضُوءُ النِّسَاءِ

It was narrated to me from Malik from [Yahya bin Sa'id], that he heard [Sa'id bin Musayyab] asked about performing ablution with water after relieving oneself. Sa'id replied, 'That is the ablution of women.'

HOW TO CLEAN DOG LICK MARKS

Hadith Imam Malik Number 60

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ

It was narrated to me from Malik from [Abu Az-Zinad] from [Al-A'raj] from [Abu Hurairah], that the Messenger of Allah, peace and blessings be upon him, said, 'If a dog licks the vessel of one of you, wash it seven times.'

Hadith Corroboration

Imam Ahmad : 7043, 7135, 7286, 7348, 7801, 8369, 8804, 9119, 9146, 9549, 9831, 9862, 9948, 10190, 16190, 19657

Imam Bukhari : 167

Imam Muslim : 418, 419, 420, 421, 422

Imam Abu Dawud : 65, 66, 67

Imam Tirmidzi : 84

Imam Nasa'i : 63, 64, 65, 66, 333, 334, 335, 336, 337

Imam Ibnu Majah : 357, 358, 359, 360

Imam Malik : 60

Imam Darimi : 730

HOW TO WIPE YOUR EARS DURING ABUNDANCE

Hadith Imam Malik Number 61

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَأْخُذُ الْمَاءَ بِأَصْبُعَيْهِ لِأُذُنَيْهِ

It was narrated to me by Yahya from Malik from [Nafi'], that [Abdullah bin Umar] took water with two fingers for his ears.

URWAH BIN AZ ZUBAIR WIPE HEAD WITH WATER WITHOUT WEARING A TURBAN

Hadith Imam Malik Number 62

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ أَبَاهُ عُرْوَةَ بْنَ الزُّبَيْرِ كَانَ يَنْزِعُ الْعِمَامَةَ وَيَمْسَحُ رَأْسَهُ بِالْمَاءِ

It was narrated to me from Malik from [Hisham bin Urwah], that his father, [Urwah bin Az-Zubair], removed his turban and wiped his head with water.

Hadith Corroboration

Imam Ahmad : 22778

SHAFIYYAH REMOVES THE VEIL TO WASH THE HEAD DURING WUDU

Hadith Imam Malik Number 63

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّهُ رَأَى صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ امْرَأَةَ عَبْدِ اللَّهِ بْنِ عُمَرَ تَنْزِعُ خِمَارَهَا وَتَمْسَحُ عَلَى رَأْسِهَا بِالْمَاءِ وَنَافِعٌ يَوْمَئِذٍ صَغِيرٌ

It was narrated to me from Malik from [Nafi'], that he saw [Safiyyah bint Abu Ubaid], the wife of Abdullah bin Umar, remove her headscarf and wipe her head with water, and Nafi' was a child at that time.

PERFECTING WUDHU IN DIFFICULT CIRCUMSTANCES

Hadith Imam Malik Number 64

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبَّادِ بْنِ زِيَادٍ مِنْ وَلَدِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِيهِ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ لِحَاجَتِهِ فِي غَزْوَةِ تَبُوكَ قَالَ الْمُغِيرَةُ فَذَهَبْتُ مَعَهُ بِمَاءٍ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَكَبْتُ عَلَيْهِ الْمَاءَ فَغَسَلَ وَجْهَهُ ثُمَّ ذَهَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمِّي جُبَّتِهِ فَلَمْ يَسْتَطِعْ مِنْ ضَيْقِ كُمِّي الْجُبَّةِ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ فَغَسَلَ يَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى الْخُفَّيْنِ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يَوْمُئِذٍ وَقَدْ صَلَّى بِهِمْ رُكْعَةً فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّكْعَةَ الَّتِي بَقِيَتْ عَلَيْهِمْ فَفَرَعَ النَّاسُ فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَحْسَنْتُمْ

It was narrated to me by Yahya from Malik from [Ibnu Shihab] from ['Abbad bin Ziyad], a descendant of Mughirah bin Shu'bah, from his father, from [Mughirah bin Shu'bah], that the Messenger of Allah, peace and blessings be upon him, went to relieve himself during the Tabuk expedition. Mughirah said, 'I went with him carrying water. When the Messenger of Allah, peace and blessings be upon him, returned, I poured water for him. He washed his face, then tried to pull his hands out of his jubba's sleeves but could not due to their tightness. So he pulled them out from under the jubba, washed his hands, wiped his head, and wiped over his khuffs. Then the Messenger of Allah, peace and blessings be upon him, returned, and Abdurrahman bin Auf was leading the people in prayer, having completed one rak'ah. The Messenger of Allah, peace and blessings be upon him, prayed the remaining rak'ah with them. The people were alarmed, but when he finished, he said, "You did well."'

Hadith Corroboration

:

Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597

Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375

Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415

Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139

Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129

UMAR ALLOWED TO WIPE THE KHUF AFTER WUDU EVEN THOUGH IT HAS BEEN FINISHED

Hadith Imam Malik Number 65

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُمَا أَخْبَرَاهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَدِمَ الْكُوفَةَ عَلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ وَهُوَ أَمِيرُهَا فَرَأَاهُ عَبْدُ اللَّهِ بْنُ عُمَرَ يَمْسَحُ عَلَى الْخُفَّيْنِ فَأَنْكَرَ ذَلِكَ عَلَيْهِ فَقَالَ لَهُ سَعْدٌ سَلْ أَبَاكَ إِذَا قَدِمْتَ عَلَيْهِ فَقَدِمَ عَبْدُ اللَّهِ فَتَسَيَّ أَنْ يَسْأَلَ عُمَرَ عَنْ ذَلِكَ حَتَّى قَدِمَ سَعْدٌ فَقَالَ أَسَأَلْتَ أَبَاكَ فَقَالَ لَا فَسَأَلَهُ عَبْدُ اللَّهِ فَقَالَ عُمَرُ إِذَا أَدَخَلْتَ رِجْلَيْكَ فِي الْخُفَّيْنِ وَهُمَا ظَاهِرَتَانِ فَاْمَسَحْ عَلَيْهِمَا قَالَ عَبْدُ اللَّهِ وَإِنْ جَاءَ أَحَدَنَا مِنَ الْغَائِطِ فَقَالَ عُمَرُ نَعَمْ وَإِنْ جَاءَ أَحَدُكُمْ مِنَ الْغَائِطِ

It was narrated to me from Malik from [Nafi'] and [Abdullah bin Dinar], that they informed him that [Abdullah bin Umar] came to Kufah to meet [Sa'd bin Abu Waqqas], its governor. Abdullah bin Umar saw him wiping over his khuffs and disapproved of it. Sa'd said, 'Ask your father when you reach him.' When Abdullah arrived, he forgot to ask Umar about it until Sa'd came and asked, 'Did you ask your father?' He said, 'No.' Abdullah asked him, and [Umar bin Khattab] replied, 'If you put your feet in the khuffs while they are pure, wipe over them.' Abdullah said, 'Even if one of us comes from relieving himself?' Umar said, 'Yes, even if one of you comes from relieving himself.'

Hadith Corroboration

:

Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597

Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375

Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415

Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139

Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129

Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554

Imam Malik : 64, 65, 66, 67, 68

Imam Darimi : 704, 707, 708, 709

WIPE THE KHUF AFTER ABOLITION

Hadith Imam Malik Number 66

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ بَالَ فِي السُّوقِ ثُمَّ تَوَضَّأَ فَعَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ رَأْسَهُ ثُمَّ دُعِيَ لِحَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا حِينَ دَخَلَ الْمَسْجِدَ فَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى عَلَيْهَا

It was narrated to me from Malik from [Nafi'], that [Abdullah bin Umar] urinated in the

market, then performed ablution, washing his face and hands and wiping his head. He was then called to pray over a funeral when he entered the mosque. He wiped over his khuffs and prayed over it.

Hadith Corroboration

:

Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597

Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375

Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415

Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139

Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129

Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554

Imam Malik : 64, 65, 66, 67, 68

Imam Darimi : 704, 707, 708, 709

ANAS BIN MALIK MADE WUDU BY WIPEING THE KHUF AND IMMEDIATELY PRAYING

Hadith Imam Malik Number 67

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ رُقَيْشٍ أَنَّهُ قَالَ رَأَيْتُ أَنَسَ بْنَ مَالِكٍ أَتَى قُبَاً فَبَالَ ثُمَّ أَتَى
بَوْضُوءٍ فَتَوَضَّأَ فَعَسَلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى الْخُفَّيْنِ ثُمَّ جَاءَ الْمَسْجِدَ فَصَلَّى

It was narrated to me from Malik from [Sa'id bin Abdurrahman bin Ruqaysh], who said, 'I saw [Anas bin Malik] come to Quba' and urinate. Water was brought to him for ablution. He performed ablution, washing his face and hands up to the elbows, wiping his head and khuffs, then went to the mosque and prayed.'

Hadith Corroboration

:

Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597

Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375

Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415

Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139

Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129

Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554

Imam Malik : 64, 65, 66, 67, 68

Imam Darimi : 704, 707, 708, 709

HOW TO SWIPE THE KHUF

Hadith Imam Malik Number 68

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّهُ رَأَى أَبَاهُ يَمْسَحُ عَلَى الْخُفَّيْنِ قَالَ وَكَانَ لَا يَزِيدُ إِذَا مَسَحَ عَلَى
الْخُفَّيْنِ عَلَى أَنْ يَمْسَحَ ظُهُورَهُمَا وَلَا يَمْسَحَ بُطُونَهُمَا

It was narrated to me by Yahya from Malik from [Hisham bin Urwah], that he saw [his father] wipe over his khuffs. Hisham said, 'He did not exceed wiping their tops and left their bottoms.'

Hadith Corroboration

:

Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597

Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375

Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415

Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139

Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129

Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554

Imam Malik : 64, 65, 66, 67, 68

Imam Darimi : 704, 707, 708, 709

IBNU SHIHAB SHOWS HOW TO WIPE TWO KHUF

Hadith Imam Malik Number 69

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهٗ سَأَلَ ابْنَ شِهَابٍ عَنِ الْمَسْحِ عَلَى الْحَقِّينِ كَيْفَ هُوَ فَأَدْخَلَ ابْنُ شِهَابٍ إِحْدَى يَدَيْهِ تَحْتَ
الْخُفِّ وَالْأُخْرَى فَوْقَهُ ثُمَّ أَمَرَهُمَا

It was narrated to me from Malik, that he asked [Ibnu Shihab] about wiping over khuffs, how is it done? Ibnu Shihab placed one hand under and the other over, then wiped them.

ABDULLAH BIN UMAR PERFORMED ABBREVIATION AFTER NOSEBLEED AND CONTINUED PRAYER

Hadith Imam Malik Number 70

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا رَعَفَ انْصَرَفَ فَتَوَضَّأَ ثُمَّ رَجَعَ فَبَنَى وَلَمْ يَتَكَلَّمْ

It was narrated to me by Yahya from Malik from [Nafi'], that when [Abdullah bin Umar] had a nosebleed, he left, performed ablution, then returned and continued his prayer without speaking.

SAID BIN MUSAYYAB HAD A NOSEBLEED AND RETURNED TO PRAYER AFTER PERFORMING ABBREVIATION

Hadith Imam Malik Number 71

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ اللَّيْثِيِّ أَنَّهُ رَأَى سَعِيدَ بْنَ الْمُسَيَّبِ رَعَفَ وَهُوَ يُصَلِّي فَأَتَى
حُجْرَةَ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَى بِوُضُوءٍ فَتَوَضَّأَ ثُمَّ رَجَعَ فَبَنَى عَلَى مَا قَدْ صَلَّى

It was narrated to me from Malik from [Yazid bin Abdullah bin Qusaith Al-Laythi], that he

saw [Sa'id bin Musayyab] have a nosebleed while praying. He went to the room of Umm Salamah, the wife of the Prophet, peace and blessings be upon him. Water was brought to him for ablution, he performed ablution, then returned and continued his prayer.

SAID BIN MUSAYYAB STILL PRAYED WITH NOSEBLEMS WITHOUT WUDU

Hadith Imam Malik Number 72

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ الْأَسْلَمِيِّ أَنَّهُ قَالَ رَأَيْتُ سَعِيدَ بْنَ الْمُسَيَّبِ عُرِفَ فَيَخْرُجُ مِنْهُ الدَّمُ حَتَّى تَخْتَضِبَ أَصَابِعُهُ مِنَ الدَّمِ الَّذِي يَخْرُجُ مِنْ أَنْفِهِ ثُمَّ يُصَلِّي وَلَا يَتَوَضَّأُ

It was narrated to me from Malik from [Abdurrahman bin Harmalah Al-Aslami], who said, 'I saw [Sa'id bin Musayyab] have a nosebleed, with blood flowing from his nose until his fingers were stained with it, yet he prayed without performing ablution.'

Hadith Corroboration
Imam Malik : 73

SALIM BIN ABDULLAH PLUGS HIS NOSE AND PRAYES WITHOUT WUDU

Hadith Imam Malik Number 73

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُجَبَّرِ أَنَّهُ رَأَى سَالِمَ بْنَ عَبْدِ اللَّهِ يَخْرُجُ مِنْ أَنْفِهِ الدَّمُ حَتَّى تَخْتَضِبَ أَصَابِعُهُ ثُمَّ يَفْتِلُهُ ثُمَّ يُصَلِّي وَلَا يَتَوَضَّأُ

It was narrated to me from Malik from [Abdurrahman bin Al-Mujabbar], who saw [Salim bin Abdullah] have a nosebleed until his fingers were stained with blood. He plugged it, then prayed without performing ablution.

UMAR PERFORMED THE DAWN PRAYER EVEN THOUGH BLOOD WAS STILL COMING OUT OF HIS WOUND

Hadith Imam Malik Number 74

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّهُ دَخَلَ عَلَى عُمَرَ بْنِ الْخَطَّابِ مِنَ اللَّيْلَةِ الَّتِي طُعِنَ فِيهَا فَأَيَّقَظَ عُمَرَ لِصَلَاةِ الصُّبْحِ فَقَالَ عُمَرُ نَعَمْ وَلَا حَظَّ فِي الْإِسْلَامِ لِمَنْ تَرَكَ الصَّلَاةَ فَصَلَّى عُمَرُ وَجَرَحُهُ يَثْعَبُ دَمًا

It was narrated to me by Yahya from Malik from [Hisham bin Urwah] from [his father], that [Al-Miswar bin Makhramah] informed him that he visited [Umar bin Khattab] on the night he was stabbed and woke him for the dawn prayer. Umar said, 'Yes, there is no share in

Islam for one who abandons prayer.’ Umar prayed while his wound was bleeding.

SAID BIN MUSAYYAB PROPOSES PRAYING WITH A HEAD SIGN IF YOU CONTINUE TO HAVE A NOSEBLEED

Hadith Imam Malik Number 75

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَمَا تَرَوْنَ فَيَمْنُ غَلَبَهُ الدَّمُ مِنْ رُعَافٍ فَلَمْ يَنْقَطِعْ عَنْهُ قَالَ مَالِكٌ قَالَ يَحْيَى بْنُ سَعِيدٍ ثُمَّ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ أَرَى أَنْ يُؤْمِيَ بِرَأْسِهِ إِيْمَاءً قَالَ يَحْيَى قَالَ مَالِكٌ وَذَلِكَ أَحَبُّ مَا سَمِعْتُ إِلَيَّ فِي ذَلِكَ

It was narrated to me from Malik from [Yahya bin Sa'id], that [Sa'id bin Musayyab] asked, 'What do you think of someone overwhelmed by blood from a nosebleed that does not stop?' Malik said, Yahya bin Sa'id said, Sa'id bin Musayyab said, 'I think he should gesture with his head.' Yahya said, Malik said, 'That is the best opinion I have heard on this matter.'

THE PROPHET SHALALLAHU ALAIHI WASALLAM ANSWERS QUESTIONS ABOUT MADZI WATER

Hadith Imam Malik Number 76

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي التَّضَرِّ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ الْمُقْدَادِ بْنِ الْأَسْوَدِ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمَرَهُ أَنْ يَسْأَلَ لَهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ إِذَا دَنَا مِنْ أَهْلِهِ فَخَرَجَ مِنْهُ الْمَذْيُ مَاذَا عَلَيْهِ قَالَ عَلِيٌّ فَإِنَّ عِنْدِي ابْنَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَسْتَحْيِ أَنْ أَسْأَلَهُ قَالَ الْمُقْدَادُ فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ إِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَنْضَحْ فَرْجَهُ بِالْمَاءِ وَلْيَتَوَضَّأْ وَضُوءَهُ لِلصَّلَاةِ

It was narrated to me by Yahya from Malik from [Abu An-Nadr], the freed slave of Umar bin 'Ubaidullah, from [Sulaiman bin Yasar] from [Al-Miqdad bin Al-Aswad], that Ali bin Abu Talib ordered him to ask the Messenger of Allah, peace and blessings be upon him, about a man who approaches his wife and madhi comes out. What should he do? Ali said, 'I have the daughter of the Messenger of Allah, peace and blessings be upon him, and I am shy to ask him.' Miqdad said, 'I asked the Messenger of Allah, peace and blessings be upon him, about it, and he said, "If one of you finds it, sprinkle water on his private part and perform ablution as for prayer."'

Hadith Corroboration
Imam Ahmad : 22702, 22712
Imam Abu Dawud : 179
Imam Nasa'i : 156, 436

UMAR BIN KHATTAB ORDERED THE WASHING OF MADZI AND PERFORMING WUDU FOR PRAYER

Hadith Imam Malik Number 77

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لِي لِأَجْدِهِ يَنْحَدِرُ مِنِّي مِثْلَ الْحُرْبِزَةِ فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَغْسِلْ ذَكَرَهُ وَلْيَتَوَضَّأْ وَضُوءَهُ لِلصَّلَاةِ يَعْنِي الْمَذْيَ

It was narrated to me from Malik from [Zaid bin Aslam] from [his father], that [Umar bin Al-Khattab] said, 'I find it dripping from me like small beads. If one of you finds it, wash his private part and perform ablution as for prayer,' meaning madhi.

HOW TO PURIFY FROM MADZI

Hadith Imam Malik Number 78

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ جُنْدُبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عِيَّاشٍ أَنَّهُ قَالَسَأَلْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنِ الْمَذْيِ فَقَالَ إِذَا وَجَدْتَهُ فَاغْسِلْ فَرْجَكَ وَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ

It was narrated to me from Malik from [Zaid bin Aslam] from [Jundub], the freed slave of Abdullah bin 'Ayyash, who said, 'I asked [Abdullah bin Umar] about madhi, and he said, "If you find it, wash your private part and perform ablution as for prayer."'

Hadith Corroboration
Imam Ahmad : 826
Imam Abu Dawud : 178
Imam Nasa'i : 193

SAID BIN MUSAYYAB DOES NOT CANCEL PRAYERS EVEN IF SOMETHING IS WET

Hadith Imam Malik Number 79

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ سَمِعَهُ وَرَجُلٌ يَسْأَلُهُ فَقَالَ إِنِّي لَأَجِدُ الْبَلَلَ وَأَنَا أُصَلِّي أَفَأَنْصَرِفُ فَقَالَ لَهُ سَعِيدٌ لَوْ سَأَلَ عَلَى فَخِذِي مَا انْصَرَفْتُ حَتَّى أَقْضِيَ صَلَاتِي

It was narrated to me by Yahya from Malik from [Yahya bin Sa'id] from [Sa'id bin Musayyab], that he heard a man ask him, saying, 'I find wetness while praying; should I stop?' Sa'id said, 'Even if it flows over my thigh, I would not stop until I complete my prayer.'

SPLASH WITH WATER TO REMOVE DOUBT ABOUT SOMETHING WET

Hadith Imam Malik Number 80

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ الصَّلْتِ بْنِ زُبَيْدٍ أَنَّهُ قَالَ سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ عَنِ الْبَلَلِ أَجِدُهُ فَقَالَ انْصَحْ مَا تَحْتَ ثَوْبِكَ بِالْمَاءِ وَاللَّهُ عَنْهُ

It was narrated to me from Malik from [As-Salt bin Zubaid], who said, 'I asked [Sulaiman bin Yasar] about wetness I find. He said, "Sprinkle water on what is under your garment and ignore it."

ABSOLUTE DUE TO TOUCHING THE GENITALS

Hadith Imam Malik Number 81

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ خَلْتُ عَلَى مَرْوَانَ بْنِ الْحَكَمِ فَتَذَاكَرْنَا مَا يَكُونُ مِنْهُ الْوُضُوءُ فَقَالَ مَرْوَانُ وَمِنْ مَسِّ الذَّكَرِ الْوُضُوءُ فَقَالَ عُرْوَةُ مَا عَلِمْتُ هَذَا فَقَالَ مَرْوَانُ بْنُ الْحَكَمِ أَخْبَرْتَنِي بُسْرَةُ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ فَلْيَتَوَضَّأْ

It was narrated to me by Yahya from Malik from [Abdullah bin Abu Bakr bin Muhammad bin 'Amr bin Hazm], that he heard [Urwah bin Az-Zubair] say, 'I visited Marwan bin Al-Hakam, and we discussed what requires ablution. Marwan said, "Touching the private part requires ablution." Urwah said, "I did not know that." Marwan bin Al-Hakam said, 'Busrah bint Safwan informed me that she heard the Messenger of Allah, peace and blessings be upon him, say, "If one of you touches his private part, let him perform ablution."

Hadith Corroboration

Imam Ahmad : 6779, 8053, 20700, 26030, 26031, 26032, 26033

Imam Abu Dawud : 154

Imam Tirmidzi : 77

Imam Nasa'i : 163, 164, 440, 441, 442, 443

Imam Ibnu Majah : 472, 473, 474, 475

Imam Malik : 81, 82, 83, 84, 85, 86

Imam Darimi : 718, 719

ABUNDANCE AFTER TOUCHING THE GENITALIA

Hadith Imam Malik Number 82

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ قَالَ كُنْتُ أُمْسِكُ الْمُصْحَفَ عَلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ فَاحْتَكَكْتُ فَقَالَ سَعْدٌ لَعَلَّكَ مَسِسْتَ ذَكَرَكَ قَالَ فَقُلْتُ نَعَمْ فَقَالَ ثُمَّ فَتَوَضَّأْ فَقُمْتُ فَتَوَضَّأْتُ ثُمَّ رَجَعْتُ

It was narrated to me from Malik from [Isma'il bin Muhammad bin Sa'd bin Abu Waqqas] from [Mus'ab bin Sa'd bin Abu Waqqas], who said, 'I was holding the mushaf for Sa'd bin Abu Waqqas, and I scratched myself. Sa'd said, "Perhaps you touched your private part?" I said, "Yes." He said, "Stand and perform ablution." So I stood, performed ablution, and

returned.'

Hadith Corroboration

Imam Ahmad : 6779, 8053, 20700, 26030, 26031, 26032, 26033

Imam Abu Dawud : 154

Imam Tirmidzi : 77

Imam Nasa'i : 163, 164, 440, 441, 442, 443

Imam Ibnu Majah : 472, 473, 474, 475

Imam Malik : 81, 82, 83, 84, 85, 86

Imam Darimi : 718, 719

OBLIGATION OF ABLUTION AFTER TOUCHING THE GENITALIA

Hadith Imam Malik Number 83

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ فَقَدْ وَجَبَ عَلَيْهِ
الْوُضُوءُ

It was narrated to me from Malik from [Nafi'], that [Abdullah bin Umar] said, 'If one of you touches his private part, ablution is obligatory for him.'

Hadith Corroboration

Imam Ahmad : 6779, 8053, 20700, 26030, 26031, 26032, 26033

Imam Abu Dawud : 154

Imam Tirmidzi : 77

Imam Nasa'i : 163, 164, 440, 441, 442, 443

Imam Ibnu Majah : 472, 473, 474, 475

Imam Malik : 81, 82, 83, 84, 85, 86

Imam Darimi : 718, 719

ABSOLUTE DUE TO TOUCHING THE GENITALS

Hadith Imam Malik Number 84

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ كَانَ يَقُولُ مَنْ مَسَّ ذَكَرَهُ فَقَدْ وَجَبَ عَلَيْهِ الْوُضُوءُ

It was narrated to me from Malik from [Hisham bin Urwah] from [his father], who said, 'Whoever touches his private part, ablution is obligatory for him.'

Hadith Corroboration

Imam Ahmad : 6779, 8053, 20700, 26030, 26031, 26032, 26033

Imam Abu Dawud : 154

Imam Tirmidzi : 77

Imam Nasa'i : 163, 164, 440, 441, 442, 443

Imam Ibnu Majah : 472, 473, 474, 475

Imam Malik : 81, 82, 83, 84, 85, 86

Imam Darimi : 718, 719

PERFORMING ABBREVIATION AFTER BATHING

Hadith Imam Malik Number 85

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ رَأَيْتُ أَبِي عَبْدَ اللَّهِ بْنِ عُمَرَ يَغْتَسِلُ ثُمَّ يَتَوَضَّأُ فَقُلْتُ لَهُ يَا أَبَتِ أَمَا يَجْزِيكَ الْغُسْلُ مِنَ الْوُضُوءِ قَالَ بَلَى وَلَكِنِّي أَحْيَانًا أَمَسُّ ذَكَرِي فَأَتَوَضَّأُ

It was narrated to me from Malik from [Ibnu Shihab] from [Salim bin Abdullah], who said, 'I saw my father, [Abdullah bin Umar], perform ghusl and then ablution. I said to him, "O father, isn't ghusl sufficient without ablution?" He said, "Yes, but sometimes I touch my private part, so I perform ablution."'

Hadith Corroboration

Imam Ahmad : 6779, 8053, 20700, 26030, 26031, 26032, 26033

Imam Abu Dawud : 154

Imam Tirmidzi : 77

Imam Nasa'i : 163, 164, 440, 441, 442, 443

Imam Ibnu Majah : 472, 473, 474, 475

Imam Malik : 81, 82, 83, 84, 85, 86

Imam Darimi : 718, 719

REPEATING PRAYERS BECAUSE OF TOUCHING THE GENITALS

Hadith Imam Malik Number 86

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي سَفَرٍ فَرَأَيْتُهُ بَعْدَ أَنْ طَلَعَتِ الشَّمْسُ تَوَضَّأَ ثُمَّ صَلَّى قَالَ فَقُلْتُ لَهُ إِنَّ هَذِهِ لَصَلَاةٌ مَا كُنْتُ تُصَلِّيهَا قَالَ إِنِّي بَعْدَ أَنْ تَوَضَّأْتُ لِصَلَاةِ الصُّبْحِ مَسِسْتُ فَرْجِي ثُمَّ نَسِيتُ أَنْ أَتَوَضَّأَ فَتَوَضَّأْتُ وَعُدْتُ لِصَلَاتِي

It was narrated to me from Malik from [Nafi'] from [Salim bin Abdullah], who said, 'I was with [Abdullah bin Umar] on a journey. I saw him perform ablution after sunrise and then pray. I said, "This is a prayer you do not usually perform." He said, "After I performed ablution for the dawn prayer, I touched my private part and forgot to perform ablution again, so I performed ablution and repeated my prayer."'

Hadith Corroboration

Imam Ahmad : 6779, 8053, 20700, 26030, 26031, 26032, 26033

Imam Abu Dawud : 154

Imam Tirmidzi : 77

Imam Nasa'i : 163, 164, 440, 441, 442, 443

Imam Ibnu Majah : 472, 473, 474, 475

Imam Malik : 81, 82, 83, 84, 85, 86

Imam Darimi : 718, 719

KISSING AND TOUCHING ARE INCLUDED IN MULAMAMASAH WHICH REQUIRES WUDU

Hadith Imam Malik Number 87

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ قَبْلَهُ الرَّجُلُ امْرَأَتَهُ وَجَسَّهَا بِيَدِهِ مِنَ الْمُلَامَسَةِ فَمَنْ قَبَّلَ امْرَأَتَهُ أَوْ جَسَّهَا بِيَدِهِ فَعَلَيْهِ الْوُضُوءُ

It was narrated to me by Yahya from Malik from [Ibnu Shihab] from [Salim bin Abdullah] from his father, [Abdullah bin Umar], who said, 'Kissing one's wife and touching her with his hand is mulamasah. Whoever kisses his wife or touches her must perform ablution.'

Hadith Corroboration
Imam Malik : 87, 88

IBNU SHIHAB MAKES WUDU REQUIRED FOR MEN WHO KISS THEIR WIVES

Hadith Imam Malik Number 88

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ كَانَ يَقُولُ مِنَ قُبَلَةِ الرَّجُلِ امْرَأَتَهُ الْوُضُوءُ

It was narrated to me from Malik from [Ibnu Shihab], who said, 'Ablution is required for a man who kisses his wife.'

Hadith Corroboration
Imam Malik : 87, 88

PROCEDURES FOR THE PROPHET'S JUNUB BATH

Hadith Imam Malik Number 89

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ بِغَسْلِ يَدَيْهِ ثُمَّ تَوَضَّأَ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ ثُمَّ يَدْخُلُ أَصَابِعُهُ فِي الْمَاءِ فَيَخْلَلُ بِهَا أُصُولَ شَعْرِهِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ غَرَفَاتٍ بِيَدَيْهِ ثُمَّ يُفِيضُ الْمَاءَ عَلَى جُلْدِهِ كُلِّهِ

It was narrated to me by Yahya from Malik from [Hisham bin Urwah] from [his father] from [Aishah, Ummul Mukminin], that when the Messenger of Allah, peace and blessings be upon him, performed ghusl from janabah, he began by washing his hands, then performed ablution as for prayer. He inserted his fingers into the water and ran them through the roots of his hair, then poured three handfuls of water over his head, then spread water over his entire body.

Hadith Corroboration
Imam Ahmad : 2663, 7111, 13599, 13673, 13740, 13908, 14225, 14447, 14448, 14490, 14522, 16149, 16177, 16183, 23293, 23507, 23559, 23697, 23956, 24210, 24239, 24376, 24802, 24944, 24961, 25016, 25571, 25611, 25612, 25625
Imam Bukhari : 240, 241, 246, 247, 248, 249, 250, 251, 252, 254, 257, 258, 264, 265, 267, 272
Imam Muslim : 474, 475, 476, 477, 478, 493, 494, 495, 496
Imam Abu Dawud : 207, 208, 209, 210, 211, 213, 214
Imam Tirmidzi : 96, 97
Imam Nasa'i : 243, 244, 245, 246, 247, 248, 249, 250, 252, 253, 254, 415, 416, 417, 418, 419, 420, 421, 422, 423, 425, 427
Imam Ibnu Majah : 263, 264, 265, 266, 566, 567, 568, 569, 570, 571, 572
Imam Malik : 89, 91
Imam Darimi : 706, 740, 741, 744, 1128

BATHING JUNUB RASULULLAH SHALALLAHU ALAIHI WASALLAM

FROM BEJANA AL FARAQ

Hadith Imam Malik Number 90

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ هُوَ الْفَرَقُ مِنَ الْجَنَابَةِ

It was narrated to me from Malik from [Ibnu Shihab] from [Urwah bin Az-Zubair] from [Aishah, Ummul Mukminin], that the Messenger of Allah, peace and blessings be upon him, performed ghusl from janabah using a vessel called Al-Faraq.

Hadith Corroboration
Imam Ahmad : 11866
Imam Muslim : 479
Imam Abu Dawud : 206

HOW TO TAKE A JUNUB BATH ACCORDING TO IBNU UMAR

Hadith Imam Malik Number 91

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَأَفْرَغَ عَلَى يَدِهِ الْيُمْنَى فَغَسَلَهَا ثُمَّ غَسَلَ فَرْجَهُ ثُمَّ مَضَمَ وَاسْتَنْثَرَهُ ثُمَّ غَسَلَ وَجْهَهُ وَنَضَحَ فِي عَيْنَيْهِ ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى ثُمَّ الْيُسْرَى ثُمَّ غَسَلَ رَأْسَهُ ثُمَّ اغْتَسَلَ وَأَفَاضَ عَلَيْهِ الْمَاءَ

It was narrated to me from Malik from [Nafi'], that when [Abdullah bin Umar] performed ghusl from janabah, he began by pouring water over his right hand, washing it, then washing his private part. He rinsed his mouth and sniffed water into his nose, washed his face, sprinkled water on his eyes, washed his right hand then his left, washed his head, and then bathed, spreading water over his body.

Hadith Corroboration
Imam Ahmad : 2663, 7111, 13599, 13673, 13740, 13908, 14225, 14447, 14448, 14490, 14522, 16149, 16177, 16183, 23293, 23507, 23559, 23697, 23956, 24210, 24239, 24376, 24802, 24944, 24961, 25016, 25571, 25611, 25612, 25625
Imam Bukhari : 240, 241, 246, 247, 248, 249, 250, 251, 252, 254, 257, 258, 264, 265, 267, 272
Imam Muslim : 474, 475, 476, 477, 478, 493, 494, 495, 496
Imam Abu Dawud : 207, 208, 209, 210, 211, 213, 214
Imam Tirmidzi : 96, 97
Imam Nasa'i : 243, 244, 245, 246, 247, 248, 249, 250, 252, 253, 254, 415, 416, 417, 418, 419, 420, 421, 422, 423, 425, 427
Imam Ibnu Majah : 263, 264, 265, 266, 566, 567, 568, 569, 570, 571, 572
Imam Malik : 89, 91
Imam Darimi : 706, 740, 741, 744, 1128

THINGS THAT MAKE BATHING REQUIRED

Hadith Imam Malik Number 92

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَعُثْمَانَ بْنِ عَفَانَ وَعَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَقُولُونَ إِذَا مَسَّ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ

It was narrated to me by Yahya from Malik from [Ibnu Shihab] from [Sa'id bin Musayyab], that [Umar bin Khattab], [Uthman bin Affan], and [Aishah], the wife of the Prophet, peace and blessings be upon him, said, 'When two private parts touch, ghusl is obligatory.'

Hadith Corroboration

Imam Ahmad : 6383, 6900, 8220, 8744, 9702, 10326, 10329, 21035, 23075, 23514, 23673, 23767, 23886, 24120, 24714, 24832, 25086

Imam Bukhari : 282

Imam Muslim : 522, 526, 526, 527

Imam Abu Dawud : 186

Imam Tirmidzi : 101, 102

Imam Nasa'i : 191, 192

Imam Ibnu Majah : 600, 602, 603

Imam Malik : 92, 93, 94, 95, 96

Imam Darimi : 754

THINGS THAT REQUIRE BATHING

Hadith Imam Malik Number 93

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ قَالَ سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يُوجِبُ الْغُسْلَ فَقَالَتْ هَلْ تَدْرِي مَا مِثْلُكَ يَا أَبَا سَلَمَةَ مِثْلُ الْفُرُوجِ يَسْمَعُ الدِّيَكَةَ تَصْرُخُ فَيَصْرُخُ مَعَهَا إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ

It was narrated to me from Malik from [Abu An-Nadr], the freed slave of Umar bin Ubaidullah, from [Abu Salamah bin Abdurrahman bin Auf], who said, 'I asked [Aishah], the wife of the Prophet, peace and blessings be upon him, what requires ghusl. She said, "Do you know what you are like, O Abu Salamah? Like a rooster that hears hens clucking and clucks with them. When a private part passes another private part, ghusl is obligatory."'

Hadith Corroboration

Imam Ahmad : 6383, 6900, 8220, 8744, 9702, 10326, 10329, 21035, 23075, 23514, 23673, 23767, 23886, 24120, 24714, 24832, 25086

Imam Bukhari : 282

Imam Muslim : 522, 526, 526, 527

Imam Abu Dawud : 186

Imam Tirmidzi : 101, 102

Imam Nasa'i : 191, 192

Imam Ibnu Majah : 600, 602, 603

Imam Malik : 92, 93, 94, 95, 96

Imam Darimi : 754

OBLIGATION TO BATHE AFTER SEX

Hadith Imam Malik Number 94

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ أَمْرًا لِعَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهَا لَقَدْ شَقَّ عَلَيَّ اخْتِلَافُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَمْرِ إِيَّيْ لَا أُعْظِمُ أَنْ أَسْتَفِيلَ بِهِ فَقَالَتْ مَا هُوَ مَا كُنْتُ سَائِلًا عَنْهُ أُمِّكَ فَسَلْنِي عَنْهُ فَقَالَ الرَّجُلُ يُصِيبُ أَهْلَهُ ثُمَّ يَكْسِلُ وَلَا يُنْزِلُ فَقَالَتْ إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ فَقَالَ أَبُو مُوسَى الْأَشْعَرِيُّ لَا أَسْأَلُ عَنْ هَذَا أَحَدًا

It was narrated to me from Malik from [Yahya bin Sa'id] from [Sa'id bin Musayyab], that Abu Musa Al-Ash'ari came to Aishah, the wife of the Prophet, peace and blessings be upon him, and said, 'The disagreement among the Prophet's companions about a matter troubles me, and I feel hesitant to ask you.' She said, 'What is it? Whatever you would ask your mother, ask me.' He said, 'A man approaches his wife, then withdraws without ejaculating.' She said, 'When a private part passes another private part, ghusl is obligatory.' Abu Musa Al-Ash'ari said, 'I will never ask anyone about this again.'

Hadith Corroboration

Imam Ahmad : 6383, 6900, 8220, 8744, 9702, 10326, 10329, 21035, 23075, 23514, 23673, 23767, 23886, 24120, 24714, 24832, 25086

Imam Bukhari : 282

Imam Muslim : 522, 526, 526, 527

Imam Abu Dawud : 186

Imam Tirmidzi : 101, 102

Imam Nasa'i : 191, 192

Imam Ibnu Majah : 600, 602, 603

Imam Malik : 92, 93, 94, 95, 96

Imam Darimi : 754

THE RULING ON BATHING AFTER SEX WITHOUT EMITTING SEMINAR

Hadith Imam Malik Number 95

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّ مُحَمَّدَ بْنَ لَبِيدٍ الْأَنْصَارِيَّ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الرَّجُلِ يُصِيبُ أَهْلَهُ ثُمَّ يُكْسِلُ وَلَا يُنْزِلُ فَقَالَ زَيْدٌ يَغْتَسِلُ فَقَالَ لَهُ مُحَمَّدٌ إِنَّ أَبِي بْنَ كَعْبٍ كَانَ لَا يَرَى الْغُسْلَ فَقَالَ لَهُ زَيْدُ بْنُ ثَابِتٍ إِنَّ أَبِي بْنَ كَعْبٍ نَزَعَ عَنْ ذَلِكَ قَبْلَ أَنْ يَمُوتَ

It was narrated to me from Malik from [Yahya bin Sa'id] from [Abdullah bin Ka'ab], the freed slave of Uthman bin Affan, that Mahmud bin Labid Al-Ansari asked [Zaid bin Thabit] about a man who approaches his wife and withdraws without ejaculating. Zaid said, 'He must perform ghusl.' Mahmud said, 'Ubayy bin Ka'b did not hold that view.' Zaid bin Thabit replied, 'Ubayy bin Ka'b retracted that before he died.'

Hadith Corroboration

Imam Ahmad : 6383, 6900, 8220, 8744, 9702, 10326, 10329, 21035, 23075, 23514, 23673, 23767, 23886, 24120, 24714, 24832, 25086

Imam Bukhari : 282

Imam Muslim : 522, 526, 526, 527

Imam Abu Dawud : 186

Imam Tirmidzi : 101, 102

Imam Nasa'i : 191, 192

Imam Ibnu Majah : 600, 602, 603

Imam Malik : 92, 93, 94, 95, 96

Imam Darimi : 754

OBLIGATION TO BATHE AFTER SEX Hadith Imam Malik Number 96

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ إِذَا جَاوَزَ الْحِثَانُ الْحِثَانَ فَقَدْ وَجَبَ الْغُسْلُ

It was narrated to me from Malik from [Nafi'], that [Abdullah bin Umar] said, 'When a private part passes another private part, ghusl is obligatory.'

Hadith Corroboration

Imam Ahmad : 6383, 6900, 8220, 8744, 9702, 10326, 10329, 21035, 23075, 23514, 23673, 23767, 23886, 24120, 24714, 24832, 25086

Imam Bukhari : 282

Imam Muslim : 522, 526, 526, 527

Imam Abu Dawud : 186

Imam Tirmidzi : 101, 102

Imam Nasa'i : 191, 192

Imam Ibnu Majah : 600, 602, 603

Imam Malik : 92, 93, 94, 95, 96

Imam Darimi : 754

ADVICE OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO UMAR TO MAKE WUDU BEFORE SLEEPING

Hadith Imam Malik Number 97

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يُصِيبُهُ جَنَابَةٌ مِنَ اللَّيْلِ فَقَالَ لَهُ رَسُولُ اللَّهِ تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ

It was narrated to me by Yahya from Malik from [Abdullah bin Dinar] from [Abdullah bin Umar], who said, 'Umar bin Khattab mentioned to the Messenger of Allah, peace and blessings be upon him, that he became junub at night. The Messenger of Allah said, "Perform ablution, wash your private part, and then sleep."'

Hadith Corroboration

Imam Ahmad : 90, 100, 160, 224, 229, 289, 4433, 4693, 4812, 5062, 5240, 5521, 5882, 11097, 22954, 23416, 23467, 23572, 23575, 23727, 23728, 23736, 23801, 23821, 24407, 24419, 24420, 24466, 24487, 24630, 24692, 24810, 25036, 25137, 25179

Imam Bukhari : 277, 278, 279, 280, 281

Imam Muslim : 460, 461, 462, 463, 464

Imam Abu Dawud : 191, 192, 193, 194, 1846

Imam Tirmidzi : 111, 131, 557

Imam Nasa'i : 255, 256, 257, 258, 259, 260, 262

Imam Ibnu Majah : 577, 578, 584, 585, 586

Imam Malik : 97, 98, 99

Imam Darimi : 750, 1988

AI SIYAH'S ADVICE TO DO WUDU IF YOU SLEEP BEFORE BATHING JUNUB

Hadith Imam Malik Number 98

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَانَتْ تَقُولُ إِذَا أَصَابَ أَحَدُكُمْ الْمَرْأَةَ ثُمَّ أَرَادَ أَنْ يَنَامَ قَبْلَ أَنْ يَغْتَسِلَ فَلَا يَنْمُ حَتَّى يَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ

It was narrated to me from Malik from [Hisham bin Urwah] from [his father] from [Aishah], the wife of the Prophet, peace and blessings be upon him, who said, 'If one of you has

intercourse with his wife and wishes to sleep before ghusl, he should not sleep until he performs ablution as for prayer.'

Hadith Corroboration

Imam Ahmad : 90, 100, 160, 224, 229, 289, 4433, 4693, 4812, 5062, 5240, 5521, 5882, 11097, 22954, 23416, 23467, 23572, 23575, 23727, 23728, 23736, 23801, 23821, 24407, 24419, 24420, 24466, 24487, 24630, 24692, 24810, 25036, 25137, 25179

Imam Bukhari : 277, 278, 279, 280, 281

Imam Muslim : 460, 461, 462, 463, 464

Imam Abu Dawud : 191, 192, 193, 194, 1846

Imam Tirmidzi : 111, 131, 557

Imam Nasa'i : 255, 256, 257, 258, 259, 260, 262

Imam Ibnu Majah : 577, 578, 584, 585, 586

Imam Malik : 97, 98, 99

Imam Darimi : 750, 1988

ABDULLAH BIN UMAR WASHES YOUR FACE AND HANDS WHEN JUNUB BEFORE EATING OR SLEEPING

Hadith Imam Malik Number 99

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ أَوْ يَطْعَمَ وَهُوَ جُنُبٌ غَسَلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَمَسَحَ بِرَأْسِهِ ثُمَّ طَعِمَ أَوْ نَامَ

It was narrated to me from Malik from [Nafi'], that when [Abdullah bin Umar] wanted to sleep or eat while junub, he washed his face and hands up to the elbows, wiped his head, and then ate or slept.

Hadith Corroboration

Imam Ahmad : 90, 100, 160, 224, 229, 289, 4433, 4693, 4812, 5062, 5240, 5521, 5882, 11097, 22954, 23416, 23467, 23572, 23575, 23727, 23728, 23736, 23801, 23821, 24407, 24419, 24420, 24466, 24487, 24630, 24692, 24810, 25036, 25137, 25179

Imam Bukhari : 277, 278, 279, 280, 281

Imam Muslim : 460, 461, 462, 463, 464

Imam Abu Dawud : 191, 192, 193, 194, 1846

Imam Tirmidzi : 111, 131, 557

Imam Nasa'i : 255, 256, 257, 258, 259, 260, 262

Imam Ibnu Majah : 577, 578, 584, 585, 586

Imam Malik : 97, 98, 99

Imam Darimi : 750, 1988

THE RASULULLAH SALALLAHU ALAIHI WASALLAM LEFT PRAYER FOR A MINUTE TO PERFORM WUDU

Hadith Imam Malik Number 100

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ فِي صَلَاةٍ مِنَ الصَّلَوَاتِ ثُمَّ أَشَارَ إِلَيْهِمْ بِيَدِهِ أَنْ امْكُثُوا فَذَهَبَ ثُمَّ رَجَعَ وَعَلَى جِلْدِهِ أَثَرُ الْمَاءِ

It was narrated to me by Yahya from Malik from [Isma'il bin Abu Hakim], that [Ata' bin Yasar] informed him that the Messenger of Allah, peace and blessings be upon him, said takbir in a prayer, then signaled to them with his hand to stay in place. He left, then returned with traces of water on his skin.

THE LAW OF TAKING A JUNUB BATH AFTER WAKING UP

Hadith Imam Malik Number 101

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ زَيْدِ بْنِ الصَّلْتِ أَنَّهُ قَالَ خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ إِلَى الْجُرْفِ فَنَظَرْتُ فَإِذَا هُوَ قَدْ احْتَلَمَ وَصَلَّى وَلَمْ يَغْتَسِلْ فَقَالَ وَاللَّهِ مَا أَرَانِي إِلَّا احْتَلَمْتُ وَمَا شَعَرْتُ وَصَلَّيْتُ وَمَا اغْتَسَلْتُ قَالَ فَاغْتَسَلَ وَغَسَلَ مَا رَأَى فِي ثَوْبِهِ وَنَضَحَ مَا لَمْ يَرَ وَأَذَّنَ أَوْ أَقَامَ ثُمَّ صَلَّى بَعْدَ ارْتِفَاعِ الضُّحَى مُتَمَكِّنًا

It was narrated to me from Malik from [Hisham bin Urwah] from [his father] from [Zubaid bin As-Shalt], who said, 'I went with [Umar bin Khattab] to Jurf.' He realized he had a wet dream and prayed without performing ghusl. He said, 'By Allah, I did not know I had a wet dream, nor was I aware, so I prayed without ghusl.' The narrator said, 'Then he performed ghusl, washed what was visible on his clothes, sprinkled water on what was not visible, called the adhan or iqamah, and prayed during the forenoon.'

Hadith Corroboration

Imam Ahmad : 12582, 22431, 23469, 24999, 25295, 25367, 25397, 25869

Imam Bukhari : 127, 273, 3081, 5626, 5656

Imam Muslim : 468, 469, 470, 471, 472

Imam Abu Dawud : 204, 205

Imam Tirmidzi : 104, 105, 113

Imam Nasa'i : 195, 196, 197, 198

Imam Ibnu Majah : 592, 593, 594

Imam Malik : 101, 102, 103, 104, 105, 106

Imam Darimi : 751, 755, 756, 757, 758

UMAR BIN KHATTAB SHOWERS AND WASHES WET DREAMS AFTER PRAYER

Hadith Imam Malik Number 102

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ غَدَا إِلَى أَرْضِهِ بِالْجُرْفِ فَوَجَدَ فِي ثَوْبِهِ احْتِلَامًا فَقَالَ لَقَدْ ابْتُلِيتُ بِالْاِحْتِلَامِ مُنْذُ وُلِّيتُ أَمْرَ النَّاسِ فَاغْتَسَلَ وَغَسَلَ مَا رَأَى فِي ثَوْبِهِ مِنَ الْاِحْتِلَامِ ثُمَّ صَلَّى بَعْدَ أَنْ طَلَعَتِ الشَّمْسُ

It was narrated to me from Malik from [Isma'il bin Abu Hakim] from [Sulaiman bin Yasar], that [Umar bin Khattab] went to his land in Jurf in the morning. He found traces of a wet dream on his clothes and said, 'I have been afflicted with wet dreams since I assumed leadership.' Then he performed ghusl, washed the visible traces of the wet dream from his clothes, and prayed after the sun had risen.

Hadith Corroboration

Imam Ahmad : 12582, 22431, 23469, 24999, 25295, 25367, 25397, 25869

Imam Bukhari : 127, 273, 3081, 5626, 5656

Imam Muslim : 468, 469, 470, 471, 472

Imam Abu Dawud : 204, 205

Imam Tirmidzi : 104, 105, 113

Imam Nasa'i : 195, 196, 197, 198

UMAR BIN KHATTAB TOOK A BATH AFTER PRAYING BECAUSE OF A WET DREAM

Hadith Imam Malik Number 103

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ صَلَّى بِالنَّاسِ الصُّبْحَ ثُمَّ غَدَا إِلَى أَرْضِهِ بِالْجُرْفِ فَوَجَدَ فِي ثَوْبِهِ احْتِلَامًا فَقَالَ إِنَّا لَمَّا أَصَبْنَا الْوَدَكَ لَأَنْتَ الْعُرُوقُ فَاغْتَسَلَ وَغَسَلَ الْاِحْتِلَامَ مِنْ ثَوْبِهِ وَغَادَ لِصَلَاتِهِ

It was narrated to me from Malik from [Yahya bin Sa'id] from [Sulaiman bin Yasar], that [Umar bin Khattab] led the people in the dawn prayer, then went to his land in Jurf in the morning. He found traces of a wet dream on his clothes and said, 'When we have plenty of fat, our veins soften.' He performed ghusl, washed the traces of the wet dream from his clothes, and repeated his prayer.

Hadith Corroboration

Imam Ahmad : 12582, 22431, 23469, 24999, 25295, 25367, 25397, 25869

Imam Bukhari : 127, 273, 3081, 5626, 5656

Imam Muslim : 468, 469, 470, 471, 472

Imam Abu Dawud : 204, 205

Imam Tirmidzi : 104, 105, 113

Imam Nasa'i : 195, 196, 197, 198

Imam Ibnu Majah : 592, 593, 594

Imam Malik : 101, 102, 103, 104, 105, 106

Imam Darimi : 751, 755, 756, 757, 758

UMAR REMOVES WET DREAM TRACES BY SPRAYING THE INVISIBLE PARTS

Hadith Imam Malik Number 104

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ أَنَّهُ اعْتَمَرَ مَعَ عُمَرَ بْنِ الْخَطَّابِ فِي رَكْبٍ فِيهِمْ عَمْرُو بْنُ الْعَاصِ وَأَنَّ عُمَرَ بْنَ الْخَطَّابِ عَرَسَ بِبَعْضِ الطَّرِيقِ قَرِيبًا مِنْ بَعْضِ الْمِيَاهِ فَاحْتَلَمَ عُمَرُ وَقَدْ كَادَ أَنْ يُصْبِحَ فَلَمْ يَجِدْ مَعَ الرَّكْبِ مَاءً فَرَكِبَ حَتَّى جَاءَ الْمَاءَ فَجَعَلَ يَغْسِلُ مَا رَأَى مِنْ ذَلِكَ الْاِحْتِلَامَ حَتَّى أَسْفَرَ فَقَالَ لَهُ عَمْرُو بْنُ الْعَاصِ أَصَبَحْتَ وَمَعَنَا ثِيَابٌ فَدَعُ ثَوْبَكَ يُغْسَلُ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ وَاعْجَبًا لَكَ يَا عَمْرُو بْنُ الْعَاصِ لَئِنْ كُنْتُ تَجِدُ ثِيَابًا أَفْكُلُ النَّاسَ يَجِدُ ثِيَابًا وَاللَّهِ لَوْ فَعَلْتُهَا لَكَانَتْ سُنَّةً بَلْ أَغْسِلُ مَا رَأَيْتُ وَأَنْضِحُ مَا لَمْ أَرِ

It was narrated to me from Malik from [Hisham bin Urwah] from [his father] from [Yahya bin Abdurrahman bin Hathib], that he performed umrah with [Umar bin Khattab] in a

caravan that included Amr bin Al-'As. Umar stopped to rest near a water source. He had a wet dream when it was nearly dawn and found no water with the caravan. He rode until he reached water, then washed the visible traces of the wet dream until they were gone. Amr bin Al-'As said, 'You set out this early, and we have spare clothes. Let us wash your clothes.' Umar bin Khattab said, 'How surprising, O Amr bin Al-'As. If you have spare clothes, does everyone else? By Allah, if I did this, it would become a sunnah. Rather, I wash what is visible and sprinkle what is not.'

Hadith Corroboration

Imam Ahmad : 12582, 22431, 23469, 24999, 25295, 25367, 25397, 25869

Imam Bukhari : 127, 273, 3081, 5626, 5656

Imam Muslim : 468, 469, 470, 471, 472

Imam Abu Dawud : 204, 205

Imam Tirmidzi : 104, 105, 113

Imam Nasa'i : 195, 196, 197, 198

Imam Ibnu Majah : 592, 593, 594

Imam Malik : 101, 102, 103, 104, 105, 106

Imam Darimi : 751, 755, 756, 757, 758

WOMEN DREAM LIKE MEN

Hadith Imam Malik Number 105

حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ أُمَّ سُلَيْمٍ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْأَةُ تَرَى فِي الْمَنَامِ مِثْلَ مَا يَرَى الرَّجُلُ أَتَغْتَسِلُ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ فَلَتَغْتَسِلُ فَقَالَتْ لَهَا عَائِشَةُ أَفَّ لَكَ وَهَلْ تَرَى ذَلِكَ الْمَرْأَةُ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَبَّتْ يَمِينُكَ وَمِنْ أَيْنَ يَكُونُ الشَّبَهُ

It was narrated to me from Malik from [Ibnu Shihab] from [Urwah bin Az-Zubair], that [Umm Sulaim] said to the Messenger of Allah, peace and blessings be upon him, 'Does a woman who sees in her dream what a man sees have to perform ghusl?' The Messenger of Allah, peace and blessings be upon him, said to her, 'Yes, she must perform ghusl.' Aishah said to her, 'Fie on you! Does a woman see that?' The Messenger of Allah, peace and blessings be upon him, said to her, 'May your right hand be blessed. How else does resemblance come about?'

Hadith Corroboration

Imam Ahmad : 12582, 12582, 22431, 23469, 23469, 24999, 24999, 25295, 25295, 25367, 25367, 25397, 25397, 25869, 25869

Imam Bukhari : 127, 127, 273, 273, 3081, 3081, 5626, 5626, 5656, 5656

Imam Muslim : 468, 468, 469, 470, 471, 471, 472

Imam Abu Dawud : 204, 205, 205

Imam Tirmidzi : 104, 105, 105, 113, 113

Imam Nasa'i : 195, 195, 196, 196, 197, 197, 198, 198

Imam Ibnu Majah : 592, 592, 593, 593, 594

Imam Malik : 101, 102, 103, 104, 105, 105, 106, 106

Imam Darimi : 751, 755, 756, 757, 758

WOMEN MUST TAKE A BATH IF THEY HAVE A WET DREAM

Hadith Imam Malik Number 106

حَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ جَاءَتْ أُمُّ سُلَيْمٍ امْرَأَةً أَبِي طَلْحَةَ الْأَنْصَارِيِّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ هَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلِ إِذَا هِيَ احْتَلَمَتْ فَقَالَ نَعَمْ إِذَا رَأَتْ الْمَاءَ

It was narrated to me from Malik from [Hisham bin Urwah] from [his father] from [Zainab bint Abu Salamah] from [Umm Salamah], the wife of the Prophet, peace and blessings be upon him, who said, 'Umm Sulaim, the wife of Abu Talhah Al-Ansari, came to the Messenger of Allah, peace and blessings be upon him, and said, "O Messenger of Allah, Allah is not shy of the truth. Does a woman have to perform ghusl if she has a wet dream?" He replied, "Yes, if she sees water."'

Hadith Corroboration

Imam Ahmad : 12582, 12582, 22431, 23469, 23469, 24999, 24999, 25295, 25295, 25367, 25367, 25397, 25397, 25869, 25869

Imam Bukhari : 127, 127, 273, 273, 3081, 3081, 5626, 5626, 5656, 5656

Imam Muslim : 468, 468, 469, 470, 471, 471, 472

Imam Abu Dawud : 204, 205, 205

Imam Tirmidzi : 104, 105, 105, 113, 113

Imam Nasa'i : 195, 195, 196, 196, 197, 197, 198, 198

Imam Ibnu Majah : 592, 592, 593, 593, 594

Imam Malik : 101, 102, 103, 104, 105, 105, 106, 106

Imam Darimi : 751, 755, 756, 757, 758

LAW ON WOMEN'S USED BATHING WATER

Hadith Imam Malik Number 107

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لَا بَأْسَ أَنْ يُغْتَسَلَ بِفَضْلِ الْمَرْأَةِ مَا لَمْ تَكُنْ حَائِضًا أَوْ جُنُبًا

It was narrated to me by Yahya from Malik from [Nafi'], that [Abdullah bin Umar] said, 'There is no harm in performing ghusl with water left over from a woman's bath, as long as she is not menstruating or in a state of janabah.'

Hadith Corroboration

Imam Ahmad : 3286, 23805, 23842, 24789, 24981

Imam Muslim : 487

Imam Abu Dawud : 74

Imam Ibnu Majah : 368

Imam Malik : 107

Imam Darimi : 1037

SWEAT OF A JUNUB PERSON

Hadith Imam Malik Number 108

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَعْرِقُ فِي الثَّوْبِ وَهُوَ جُنُبٌ ثُمَّ يُصَلِّي فِيهِ

It was narrated to me from Malik from [Nafi'], that [Abdullah bin Umar] would sweat in his clothes while in a state of janabah and then pray in them.

Hadith Corroboration
Imam Darimi : 1012

FEMALE SLAVES OF ABDULLAH BIN UMAR TOOK CARE OF THEIR FEET WHEN THEY MENSTRUATED

Hadith Imam Malik Number 109

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَغْسِلُ جَوَارِيَهُ رِجْلَيْهِ وَيُعْطِيْنَهُ الْخُمْرَةَ وَهُنَّ حِيضٌ

It was narrated to me from Malik from [Nafi'], that the female slaves of [Abdullah bin Umar] would wash his feet and give him perfume while they were menstruating.

Hadith Corroboration
Imam Ahmad : 5126, 18237, 21467, 22913, 23145, 23261, 23298, 23554, 23650, 23998, 24205, 24397, 24501, 24502, 24553, 24738, 24782, 24890, 25060
Imam Bukhari : 286, 287, 288, 290, 1888, 1889, 1890, 1905, 5470, 6994
Imam Muslim : 445, 446, 447, 448, 449, 450, 451, 452, 453, 454
Imam Abu Dawud : 226, 227, 228, 2112
Imam Tirmidzi : 124
Imam Nasa'i : 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 374, 375, 376, 377, 380, 381, 382, 383, 384, 385, 386
Imam Ibnu Majah : 624, 625, 626, 643, 1768
Imam Malik : 109, 120
Imam Darimi : 1040, 1041, 1042, 1044, 1047, 1048, 1049, 1050, 1051, 1053, 1055, 1056, 1057, 1058

BEGINNING TAYAMUM WAS REQUIRED

Hadith Imam Malik Number 110

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَيْشِ انْقَطَعَ عَقْدِي لِئَافَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى التِّمَاسِهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيَسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقَالُوا أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِالنَّاسِ وَلَيَسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ قَالَتْ عَائِشَةُ فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاضِعَ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ فَقَالَ حَبَسَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ وَلَيَسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ قَالَتْ عَائِشَةُ فَعَاتَبَنِي أَبُو بَكْرٍ فَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى فَخِذِي فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى آيَةَ التِّيمِّمِ فَتَيَمَّمُوا فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ قَالَتْ فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهُ

It was narrated to me by Yahya from Malik from [Abdurrahman bin Al-Qasim] from [his father] from [Aishah], Ummul Mukminin, who said, 'We went out with the Messenger of Allah, peace and blessings be upon him, on a journey. When we were at Baida or Dhatul Jaish, my necklace broke and fell. The Messenger of Allah, peace and blessings be upon him, stopped to look for it, and the people stayed with him. They were not at a water source and had no water with them. The people went to Abu Bakr As-Siddiq and said, "Don't you see what Aishah has done? She has detained the Messenger of Allah, peace and blessings be upon him, and the people, and they are not at a water source and have no water." Aishah said, "Abu Bakr came while the Messenger of Allah, peace and blessings be upon him, was sleeping with his head on my thigh. He said, 'You have detained the Messenger of Allah, peace and blessings be upon him, and the people, and they are not at a water source and have no water.' Aishah said, 'Abu Bakr rebuked me and said whatever Allah willed him to say, poking my waist with his hand. Nothing stopped me from moving except the position of the Messenger of Allah, peace and blessings be upon him, on my thigh. The Messenger of Allah, peace and blessings be upon him, slept until morning without water. Then Allah, Blessed and Exalted, revealed the verse of tayammum, and they performed tayammum. Usaid bin Hudair said, "This is not the first of your blessings, O family of Abu Bakr." Aishah said, "We roused the camel I was riding, and we found the necklace beneath it."'

Hadith Corroboration
Imam Bukhari : 4217, 4241

ABDULLAH BIN UMAR REFERS TO THE HOLY LAND AND CONTINUES PRAYERS

Hadith Imam Malik Number 111

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّهُ أَقْبَلَ هُوَ وَعَبْدُ اللَّهِ بْنُ عُمَرَ مِنَ الْجُرُفِ حَتَّى إِذَا كَانَا بِالْمِرْبَدِ نَزَلَ عَبْدُ اللَّهِ فَتَيَمَّمَّ صَعِيدًا طَيِّبًا فَمَسَحَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثُمَّ صَلَّى

It was narrated to me by Yahya from Malik from [Nafi'], that he and [Abdullah bin Umar] were returning from Jurf. When they reached Mirbad, Abdullah stopped, performed tayammum with clean earth, wiped his face and hands up to the elbows, and then prayed.

Hadith Corroboration
Imam Abu Dawud : 277
Imam Malik : 112

ABDULLAH BIN UMAR WAS TAYAMUM UP TO THE ELBOWS

Hadith Imam Malik Number 112

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَتَيَمَّمُ إِلَى الْمِرْفَقَيْنِ

It was narrated to me from Malik from [Nafi'], that [Abdullah bin Umar] would perform tayammum up to his elbows.

Hadith Corroboration

SAID BIN MUSAYYAB REQUIRES BATHING FOR JUNUB PEOPLE WHO GET WATER

Hadith Imam Malik Number 113

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ أَنَّ رَجُلًا سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ عَنِ الرَّجُلِ الْجُنُبِ يَتَيَمَّمُ ثُمَّ يُدْرِكُ الْمَاءَ فَقَالَ سَعِيدٌ إِذَا أَدْرَكَ الْمَاءَ فَعَلَيْهِ الْغُسْلُ لِمَا يُسْتَقْبَلُ

It was narrated to me by Yahya from Malik from [Abdurrahman bin Harmalah], that a man asked [Sa'id bin Musayyab] about someone in a state of janabah who performed tayammum and then found water. Sa'id said, 'If he finds water, he must perform ghusl for the next prayer.'

LIMITATIONS ON SEXUAL INTERACTION WITH A WIFE WHO IS MENSTRUATION

Hadith Imam Malik Number 114

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَانَ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا يَحِلُّ لِي مِنْ امْرَأَتِي وَهِيَ حَائِضٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَتَشُدَّ عَلَيْهَا إِزَارَهَا ثُمَّ شَأْنُكَ بِأَعْلَاهَا

It was narrated to me by Yahya from Malik from [Zaid bin Aslam], that a man asked Rasulullah (peace be upon him), 'What is permissible for me with my wife during her menstruation?' Rasulullah (peace be upon him) said, 'Let her tie her sarong tightly, then you may do as you wish with her upper part.'

Hadith Corroboration

Imam Ahmad : 11904, 13087, 22918, 23299, 23872, 23952, 24206, 24246, 24318, 24366, 24532, 24568, 24657, 24788, 25615, 25619, 25622, 25623, 25624

Imam Bukhari : 289, 290, 291, 292, 311, 312, 1794, 1890

Imam Muslim : 440, 441, 442, 443, 444

Imam Abu Dawud : 182, 183, 233, 234, 1852

Imam Nasa'i : 281, 283, 284, 285, 286, 370, 371, 372, 373

Imam Ibnu Majah : 627, 628, 629, 630

Imam Malik : 114, 115, 116

Imam Darimi : 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1038, 1039, 1043

AISIYAH SPEEDED UP MOVEMENTS DUE TO MENSTRUATION, THE PROPHET SHALALLAHU ALAIHI WASALLAM ORDERED TO TIGHTEN HER SARNAM

Hadith Imam Malik Number 115

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ مُضْطَجِعَةً
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَوْبٍ وَاحِدٍ وَأَنَّهَا قَدْ وَثَبَتْ وَثَبَةً شَدِيدَةً فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مَا لَكَ لَعَلَّكَ نَفْسَتْ يَغْنِي الْحَيْضَةَ فَقَالَتْ نَعَمْ قَالَ شَدَّيْ عَلَى نَفْسِكَ إِزَارِكَ ثُمَّ عُوْدِي إِلَى
مَضْجَعِكَ

It was narrated to me from Malik from [Rabi'ah bin Abdurrahman], that Aisyah, wife of Nabi (peace be upon him), was lying with Rasulullah (peace be upon him) in one cloth. Suddenly, she jumped up quickly. Rasulullah (peace be upon him) asked, 'What is wrong? Are you menstruating?' She said, 'Yes.' He said, 'Tighten your sarong, then return to your bed.'

Hadith Corroboration

Imam Ahmad : 11904, 13087, 22918, 23299, 23872, 23952, 24206, 24246, 24318, 24366, 24532, 24568, 24657, 24788, 25615, 25619, 25622, 25623, 25624
Imam Bukhari : 289, 290, 291, 292, 311, 312, 1794, 1890
Imam Muslim : 440, 441, 442, 443, 444
Imam Abu Dawud : 182, 183, 233, 234, 1852
Imam Nasa'i : 281, 283, 284, 285, 286, 370, 371, 372, 373
Imam Ibnu Majah : 627, 628, 629, 630
Imam Malik : 114, 115, 116
Imam Darimi : 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1038, 1039, 1043

THINGS THAT CAN BE DONE TO A MENSTRUATING WIFE

Hadith Imam Malik Number 116

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنَ عُمَرَ أَرْسَلَ إِلَى عَائِشَةَ يَسْأَلُهَا هَلْ يُبَاشِرُ الرَّجُلُ
امْرَأَتَهُ وَهِيَ حَائِضٌ فَقَالَتْ لِيَتَشَدَّ إِزَارَهَا عَلَى أَسْفَلِهَا ثُمَّ يُبَاشِرُهَا إِنْ شَاءَ

It was narrated to me from Malik from [Nafi'], that [Ubaidullah bin Abdullah bin Umar] sent someone to Aisyah asking, 'Can a man be intimate with his wife during her menstruation?' Aisyah replied, 'Let her fasten her sarong at the lower part, then he may be intimate as he wishes.'

Hadith Corroboration

Imam Ahmad : 11904, 13087, 22918, 23299, 23872, 23952, 24206, 24246, 24318, 24366, 24532, 24568, 24657, 24788, 25615, 25619, 25622, 25623, 25624
Imam Bukhari : 289, 290, 291, 292, 311, 312, 1794, 1890
Imam Muslim : 440, 441, 442, 443, 444
Imam Abu Dawud : 182, 183, 233, 234, 1852
Imam Nasa'i : 281, 283, 284, 285, 286, 370, 371, 372, 373
Imam Ibnu Majah : 627, 628, 629, 630
Imam Malik : 114, 115, 116
Imam Darimi : 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1038, 1039, 1043

AI SIYAH ADVISES WOMEN TO WAIT UNTIL THEY ARE PURE FROM MENSTRUATION

Hadith Imam Malik Number 117

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عُلْقَمَةَ بْنِ أَبِي عُلْقَمَةَ عَنْ أُمِّهِ مَوْلَاةٍ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ كَانَ النِّسَاءُ يَبْعَثْنَ إِلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ بِالْدَّرَجَةِ فِيهَا الْكُرْسُفُ فِيهِ الصُّفْرَةُ مِنْ دَمِ الْحَيْضَةِ يَسْأَلْنَهَا عَنْ الصَّلَاةِ فَتَقُولُ لَهِنَّ لَا تَعْجَلْنَ حَتَّى تَرِينَ الْقَصَّةَ الْبَيْضَاءَ تُرِيدُ بِذَلِكَ الطُّهْرَ مِنَ الْحَيْضَةِ

It was narrated to me by Yahya from Malik from [Alqamah bin Abu Alqamah] from his mother, a freed slave of Aisyah Ummul Mukminin, that women sent a box to Aisyah Ummul Mukminin containing cotton with yellowish menstrual blood, asking about prayer. Aisyah said, 'Do not rush until you see white discharge,' meaning purity from menstruation.

ZAIN BIN TSABIT'S SON REMOVES THE WOMAN WHO ASKED FOR A LIGHT TO SEE THE HOLY TIMES

Hadith Imam Malik Number 118

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَمَّتِهِ عَنْ ابْنَةِ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ بَلَغَهَا أَنَّ نِسَاءً كُنَّ يَدْعُونَ بِالْمَصَابِيحِ مِنْ جَوْفِ اللَّيْلِ يَنْظُرْنَ إِلَى الطُّهْرِ فَكَانَتْ تَعِيبُ ذَلِكَ عَلَيْهِنَّ وَتَقُولُ مَا كَانَ النِّسَاءُ يَصْنَعْنَ هَذَا

It was narrated to me from Malik from [Abdullah bin Abu Bakar] from his aunt, from [the daughter of Zaid bin Tsabit], that she heard women used lamps at night to check for purity. She criticized them, saying, 'Women did not do this before.'

PREGNANT WOMEN WHO SEE MENSTRUATION BLOOD MUST ABANDON PRAYERS

Hadith Imam Malik Number 119

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شَهَابٍ عَنِ الْمَرْأَةِ الْحَامِلِ تَرَى الدَّمَ قَالَ تَكُفُّ عَنِ الصَّلَاةِ قَالَ يَحْيَى قَالَ مَالِكٌ وَذَلِكَ الْأَمْرُ عِنْدَنَا

It was narrated to me from Malik, that he asked [Ibnu Syihab] about a pregnant woman seeing menstrual blood. Ibnu Syihab said, 'She should stop praying.' Yahya said, Malik said, 'That is our opinion.'

AISIYAH TRIMMING THE HAIR OF THE PROPHET SAW WHEN MENSTRUATION

Hadith Imam Malik Number 120

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ كُنْتُ
أُرْجِلُ رَأْسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا حَائِضٌ

It was narrated to me from Malik from [Hisyam bin Urwah] from his father from [Aisyah], wife of Nabi (peace be upon him), that she said, 'I combed the hair of Rasulullah (peace be upon him) while I was menstruating.'

Hadith Corroboration

Imam Ahmad : 5126, 18237, 21467, 22913, 23145, 23261, 23298, 23554, 23650, 23998, 24205, 24397, 24501, 24502, 24553, 24738, 24782, 24890, 25060

Imam Bukhari : 286, 287, 288, 290, 1888, 1889, 1890, 1905, 5470, 6994

Imam Muslim : 445, 446, 447, 448, 449, 450, 451, 452, 453, 454

Imam Abu Dawud : 226, 227, 228, 2112

Imam Tirmidzi : 124

Imam Nasa'i : 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 374, 375, 376, 377, 380, 381, 382, 383, 384, 385, 386

Imam Ibnu Majah : 624, 625, 626, 643, 1768

Imam Malik : 109, 120

Imam Darimi : 1040, 1041, 1042, 1044, 1047, 1048, 1049, 1050, 1051, 1053, 1055, 1056, 1057, 1058

HOW TO CLEAN CLOTHES CONTAINED WITH MENSUAL BLOOD ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Malik Number 121

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ بْنِ الرَّبِيعِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ
الصَّدِيقِ أَنَّهَا قَالَتْ سَأَلْتُ امْرَأَةً رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ أَرَأَيْتَ إِحْدَانَا إِذَا أَصَابَ ثَوْبَهَا الدَّمُ مِنَ
الْحَيْضَةِ كَيْفَ تَصْنَعُ فِيهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصَابَ ثَوْبَ إِحْدَاكُنَّ الدَّمُ مِنَ الْحَيْضَةِ
فَلْتَقْرِضْهُ ثُمَّ لَتَنْضِجْهُ بِالْمَاءِ ثُمَّ لَتُصَلِّ فِيهِ

It was narrated to me from Malik from [Hisyam bin Urwah] from his father from [Fathimah binti Al Mundzir bin Az Zubair] from [Asma binti Abu Bakar As Shiddiq], that a woman asked Rasulullah (peace be upon him), 'If our clothes get menstrual blood, what should we do?' Rasulullah (peace be upon him) said, 'If your clothes get menstrual blood, scrape it, sprinkle it with water, then pray in it.'

Hadith Corroboration

Imam Ahmad : 8582, 23044, 25536, 25695, 25742, 25758, 25762

Imam Bukhari : 220, 296, 297, 301, 319

Imam Muslim : 438

Imam Abu Dawud : 235, 303, 304, 305, 306, 307, 308, 309, 310, 1851

Imam Tirmidzi : 128

Imam Nasa'i : 282, 290, 291, 391, 392

Imam Ibnu Majah : 620, 621, 622

Imam Malik : 121

Imam Darimi : 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000, 1001, 1002, 1003

RASULULLAH SHALALLAHU ALAIHI WASALLAM EXPLAINED REGULAR BLOOD AND MENstruation TO FATHIMAH BINTI HUBAISY

Hadith Imam Malik Number 122

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ يَا رَسُولَ اللَّهِ إِنِّي لَا أَطْهَرُ أَفَادَعُ الصَّلَاةَ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتْ الْحَيْضَةُ فَاتْرُكِي الصَّلَاةَ فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي الدَّمَ عَنْكَ وَصَلِّي

It was narrated to me by Yahya from Malik from [Hisyam bin Urwah] from his father from [Aisyah], wife of Nabi (peace be upon him), that Fathimah binti Hubaisy said, 'O Rasulallah, I am not pure, should I stop praying?' Rasulallah (peace be upon him) said, 'That is just a vein, not menstruation. When menstruation comes, stop praying. When it ends, wash the blood and pray.'

Hadith Corroboration

Imam Ahmad : 23382, 23397, 23849, 23943, 24222, 24368, 24500, 24675, 24812, 26094, 26175, 26346

Imam Bukhari : 221, 295, 298, 299, 300, 309, 314, 316, 319, 1896

Imam Muslim : 501, 502, 503, 504, 505

Imam Abu Dawud : 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264

Imam Tirmidzi : 116, 117, 118, 119

Imam Nasa'i : 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 3497

Imam Ibnu Majah : 612, 613, 614, 615, 616, 617, 618, 619, 1770

Imam Malik : 122, 123, 124, 125, 126

Imam Darimi : 761, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894

RASULULLAH SHALALLAHU ALAIHI WASALLAM GIVES A FATWA REGARDING THE CALCULATION OF MENstruation Days for Women Who Continuously Bleed

Hadith Imam Malik Number 123

وَحَدَّثَنِي عَنْ مَالِك عَنْ نَافِعٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَاءَ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَفْتَتْ لَهَا أُمُّ سَلَمَةَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَتَنْظُرَ إِلَى عَدَدِ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُ مِنْ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا فَلَتَتْرُكِ الصَّلَاةَ قَدَرِ ذَلِكَ مِنَ الشَّهْرِ فَإِذَا خَلَفَتْ ذَلِكَ فَلَتَغْتَسِلَ ثُمَّ لَتَسْتَغْفِرَ بِثَوْبٍ ثُمَّ لَتَصَلِّيَ

It was narrated to me from Malik from [Nafi'] from [Sulaiman bin Yasar] from [Ummu Salamah], wife of Nabi (peace be upon him), that a woman had continuous bleeding during the time of Rasulallah (peace be upon him). Ummu Salamah asked Rasulallah (peace be upon him) for a ruling. He said, 'She should count the days and nights she usually menstruates each month before this condition, stop praying for that period, then bathe, change her cloth, and pray.'

Hadith Corroboration

Imam Ahmad : 23382, 23397, 23849, 23943, 24222, 24368, 24500, 24675, 24812, 26094, 26175, 26346

Imam Bukhari : 221, 295, 298, 299, 300, 309, 314, 316, 319, 1896

Imam Muslim : 501, 502, 503, 504, 505

Imam Abu Dawud : 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264

Imam Tirmidzi : 116, 117, 118, 119

Imam Nasa'i : 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 3497

Imam Ibnu Majah : 612, 613, 614, 615, 616, 617, 618, 619, 1770

Imam Malik : 122, 123, 124, 125, 126

Imam Darimi : 761, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894

ZAINAB BINTI JAHSY STILL PRAYS EVEN THOUGH IT IS EXPERIENCED ISTIHADAH

Hadith Imam Malik Number 124

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا رَأَتْ زَيْنَبَ بِنْتَ جَحْشٍ
الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ كَانَتْ تُسْتَحَاضُ فَكَانَتْ تَغْتَسِلُ وَتُصَلِّي

It was narrated to me from Malik from [Hisyam bin Urwah] from his father from [Zainab binti Abu Salamah], that she saw [Zainab binti Jahsy], wife of Abdurrahman bin Auf, who had istihadah (non-menstrual bleeding) still praying after bathing.

Hadith Corroboration

Imam Ahmad : 23382, 23397, 23849, 23943, 24222, 24368, 24500, 24675, 24812, 26094, 26175, 26346

Imam Bukhari : 221, 295, 298, 299, 300, 309, 314, 316, 319, 1896

Imam Muslim : 501, 502, 503, 504, 505

Imam Abu Dawud : 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264

Imam Tirmidzi : 116, 117, 118, 119

Imam Nasa'i : 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 3497

Imam Ibnu Majah : 612, 613, 614, 615, 616, 617, 618, 619, 1770

Imam Malik : 122, 123, 124, 125, 126

Imam Darimi : 761, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894

HOW WOMEN ARE STAFFING AND DOING WUDU FOR EVERY PRAYER

Hadith Imam Malik Number 125

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ الْقُعْقَاعَ بْنَ حَكِيمٍ وَزَيْدَ بْنَ أَسْلَمَ أَرْسَلَاهُ
إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ سَأَلَهُ كَيْفَ تَغْتَسِلُ الْمُسْتَحَاضَةُ فَقَالَ تَغْتَسِلُ مِنْ طَهْرٍ إِلَى طَهْرٍ وَتَتَوَضَّأُ لِكُلِّ صَلَاةٍ فَإِنْ
غَلَبَهَا الدَّمُ اسْتَفْرَرَتْ

It was narrated to me from Malik from [Sumayya], freed slave of Abu Bakar bin Abdurrahman, that Al Qa'qa' bin Hakim and Zaid bin Aslam sent her to [Sa'id bin Musayyab] to ask, 'How does a woman with istihadah bathe?' He said, 'She bathes from one purity to another, performs wudu for each prayer, and if the blood is heavy, she should block it.'

Hadith Corroboration

Imam Ahmad : 23382, 23397, 23849, 23943, 24222, 24368, 24500, 24675, 24812, 26094, 26175, 26346
 Imam Bukhari : 221, 295, 298, 299, 300, 309, 314, 316, 319, 1896
 Imam Muslim : 501, 502, 503, 504, 505
 Imam Abu Dawud : 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264
 Imam Tirmidzi : 116, 117, 118, 119
 Imam Nasa'i : 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 3497
 Imam Ibnu Majah : 612, 613, 614, 615, 616, 617, 618, 619, 1770
 Imam Malik : 122, 123, 124, 125, 126
 Imam Darimi : 761, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894

MALIK'S EXPLANATION ABOUT WOMEN'S ISTIHADAH AND NIFAS AFTER THE BLOOD STOP Hadith Imam Malik Number 126

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ لَيْسَ عَلَى الْمُسْتَحَاضَةِ إِلَّا أَنْ تَغْتَسِلَ غُسْلًا وَاحِدًا ثُمَّ تَتَوَضَّأَ بَعْدَ ذَلِكَ لِكُلِّ صَلَاةٍ قَالَ يَحْيَى قَالَ مَالِكُ الْأَمْرُ عِنْدَنَا أَنَّ الْمُسْتَحَاضَةَ إِذَا صَلَّتْ أَنْ لِرَوْجِهَا أَنْ يُصِيبَهَا وَكَذَلِكَ التُّفْسَاءُ إِذَا بَلَغَتْ أَقْصَى مَا يُمَسِّكُ النِّسَاءَ الدَّمَ فَإِنْ رَأَتْ الدَّمَ بَعْدَ ذَلِكَ فَإِنَّهُ يُصِيبُهَا زَوْجُهَا وَإِنَّمَا هِيَ بِمَنْزِلَةِ الْمُسْتَحَاضَةِ قَالَ يَحْيَى قَالَ مَالِكُ الْأَمْرُ عِنْدَنَا فِي الْمُسْتَحَاضَةِ عَلَى حَدِيثِ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ وَهُوَ أَحَبُّ مَا سَمِعْتُ إِلَيَّ فِي ذَلِكَ

It was narrated to me from Malik from [Hisyam bin Urwah] from his father, that he said, 'A woman with istihadah only needs to bathe once, then perform wudu for each prayer.' Yahya said, Malik said, 'Our opinion is that if a woman with istihadah has prayed, her husband may be intimate with her. Similarly, for a woman in nifas (postpartum bleeding), if the maximum period of nifas ends and she sees blood afterward, her husband may be intimate with her, as her status is like that of a woman with istihadah.' Yahya said, Malik said, 'Our opinion on istihadah follows the hadith of Hisyam bin Urwah from his father, which is the best I have heard.'

Hadith Corroboration

Imam Ahmad : 23382, 23397, 23849, 23943, 24222, 24368, 24500, 24675, 24812, 26094, 26175, 26346
 Imam Bukhari : 221, 295, 298, 299, 300, 309, 314, 316, 319, 1896
 Imam Muslim : 501, 502, 503, 504, 505
 Imam Abu Dawud : 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264
 Imam Tirmidzi : 116, 117, 118, 119
 Imam Nasa'i : 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 3497
 Imam Ibnu Majah : 612, 613, 614, 615, 616, 617, 618, 619, 1770
 Imam Malik : 122, 123, 124, 125, 126
 Imam Darimi : 761, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894

RASULULLAH SHALALLAHU ALAIHI WASALLAM WROPPED THE BABY'S PEE ON HIS CLOTHING

Hadith Imam Malik Number 127

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَبِيٍّ فَبَالَ عَلَى ثَوْبِهِ فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ

It was narrated to me by Yahya from Malik from [Hisyam bin Urwah] from his father from [Aisyah], wife of Nabi (peace be upon him), that a baby was brought to Rasulullah (peace be upon him) and urinated on his clothes. Rasulullah (peace be upon him) called for water and wiped it with it.

Hadith Corroboration

Imam Ahmad : 25756

Imam Bukhari : 215, 5878

Imam Abu Dawud : 319

Imam Nasa'i : 301

Imam Malik : 128

RASULULLAH SALALLAHU ALAIHI WASALLAM SPREADED ON HIS CLOTHING WHICH WAS CONTAINED WITH BABY PEE

Hadith Imam Malik Number 128

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ أُمِّ قَيْسٍ بِنْتِ مُحْصِنٍ أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَجْلَسَهُ فِي حَجْرِهِ فَبَالَ عَلَى ثَوْبِهِ فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَاءٍ فَتَضَحَّهُ وَلَمْ يَغْسِلْهُ

It was narrated to me from Malik from [Ibnu Syihab] from [Ubaidullah bin Abdullah bin Utbah bin Mas'ud] from [Ummu Qais binti Mihshan], that she brought her infant, who had not yet eaten solid food, to Rasulullah (peace be upon him). He placed the baby on his lap, and the baby urinated on his clothes. Rasulullah (peace be upon him) called for water, sprinkled it, and did not wash it.

Hadith Corroboration

Imam Ahmad : 25756

Imam Bukhari : 215, 5878

Imam Muslim : 433

Imam Abu Dawud : 319

Imam Nasa'i : 300

HOW TO CLEAN USED URINE

Hadith Imam Malik Number 129

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ دَخَلَ أُعْرَابِيٌّ الْمَسْجِدَ فَكَشَفَ عَنْ فَرْجِهِ لِيُؤَلَّ فَصَاحَ النَّاسُ بِهِ حَتَّى عَلَا الصَّوْتُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْزُكُوهُ فَتَرْكُوهُ فَبَالَ ثُمَّ أَمَرَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْنُوبُ مِنْ مَاءٍ فَصَبَّ عَلَى ذَلِكَ الْمَكَانِ

It was narrated to me by Yahya from Malik from [Yahya bin Sa'id], that a Bedouin entered the mosque and uncovered himself to urinate. People shouted at him until it became noisy. Rasulullah (peace be upon him) said, 'Leave him alone.' They let him be. After he urinated, Rasulullah (peace be upon him) ordered a bucket of water to be poured over the spot.

Hadith Corroboration

Imam Ahmad : 7467, 10129, 11639, 12248, 12515, 12889

Imam Bukhari : 212, 213, 214, 5566, 5663

Imam Muslim : 427, 428, 429

Imam Abu Dawud : 324

Imam Nasa'i : 53, 54, 55, 56, 327, 328

Imam Ibnu Majah : 521, 522, 523

Imam Malik : 129

Imam Darimi : 733

ABDULLAH BIN UMAR Urinates STANDING UP

Hadith Imam Malik Number 130

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَبُولُ قَائِمًا

It was narrated to me from Malik from [Abdullah bin Dinar], that he said, 'I saw [Abdullah bin Umar] urinating while standing.'

Hadith Corroboration

Imam Tirmidzi : 12

THE PROPHET SHALALLAHU ALAIHI WASALLAM ORDERED TO TAKE A BATH AND PREPARE FOR FRIDAY PRAYERS

Hadith Imam Malik Number 131

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ السَّبَّاقِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي جُمُعَةٍ مِنَ الْجُمُعِ يَا مَعْشَرَ الْمُسْلِمِينَ إِنَّ هَذَا يَوْمٌ جَعَلَهُ اللَّهُ عِيدًا فَأَغْتَسِلُوا وَمَنْ كَانَ عِنْدَهُ طِيبٌ فَلَا يَضُرُّهُ أَنْ يَمَسَّ مِنْهُ وَعَلَيْكُمْ بِالسَّوَاكِ

It was narrated to me by Yahya from Malik from [Ibnu Syihab] from [Ibnu As Sabaq], that Rasulullah (peace be upon him) said on a Friday, 'O Muslims, Allah has made this day a festival, so bathe. If anyone has perfume, it does no harm to use it, and use the siwak.'

Hadith Corroboration

Imam Ahmad : 7, 59, 573, 921, 1738, 1784, 3106, 7037, 7040, 7105, 7200, 7516, 8814, 8827, 9181, 9548, 10209, 10278, 10448, 12004, 13108, 15101, 16418, 16433, 18835, 18903, 18903, 20695, 20695, 20954, 20954, 22158, 22158, 22224, 22224, 22277, 22277, 22325, 22325, 22361, 22361, 22364, 22388, 23015, 23072, 23196, 23651, 23753, 23778, 23909, 23980, 24112, 24312, 24377, 24414, 24821, 25538, 26147

Imam Bukhari : 237, 238, 838, 839, 840, 841, 1068, 2869, 4094, 4095, 4096, 4203, 6699, 6898

Imam Muslim : 370, 371, 372, 373, 374, 375, 376, 384, 4216, 5324

Imam Abu Dawud : 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53

Imam Tirmidzi : 22, 23, 152, 2413, 2681

Imam Nasa'i : 2, 3, 4, 5, 6, 7, 8, 1603, 1604, 1605, 1606

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO BE CHARGED AS IF IT IS NOT BURNING

Hadith Imam Malik Number 132

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَا أَنْ
أَشَقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَاكِ

It was narrated to me from Malik from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah], that Rasulullah (peace be upon him) said, 'If it were not burdensome for my ummah, I would have ordered them to use the siwak.'

Hadith Corroboration

Imam Ahmad : 7, 59, 573, 921, 1738, 1784, 3106, 7037, 7040, 7105, 7200, 7516, 8814, 8827, 9181, 9548, 10209, 10278, 10448, 12004, 13108, 15101, 16418, 16433, 18835, 18903, 18903, 20695, 20695, 20954, 20954, 22158, 22158, 22224, 22224, 22277, 22277, 22325, 22325, 22361, 22361, 22364, 22388, 23015, 23072, 23196, 23651, 23753, 23778, 23909, 23980, 24112, 24312, 24377, 24414, 24821, 25538, 26147

Imam Bukhari : 237, 238, 838, 839, 840, 841, 1068, 2869, 4094, 4095, 4096, 4203, 6699, 6898

Imam Muslim : 370, 371, 372, 373, 374, 375, 376, 384, 4216, 5324

Imam Abu Dawud : 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53

Imam Tirmidzi : 22, 23, 152, 2413, 2681

Imam Nasa'i : 2, 3, 4, 5, 6, 7, 8, 1603, 1604, 1605, 1606

Imam Ibnu Majah : 282, 283, 284, 285, 286, 287, 288, 289, 290

Imam Malik : 131, 132, 133

Imam Darimi : 656, 678, 679, 680, 681, 682

RASULULLAH SHALALLAHU ALAIHI WASALLAM EXPECTED HIS PEOPLE TO PERFORM EVERY WUDU

Hadith Imam Malik Number 133

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ لَوْلَا أَنْ يَشَقَّ
عَلَى أُمَّتِهِ لَأَمَرَهُمْ بِالسَّوَاكِ مَعَ كُلِّ وُضُوءٍ

It was narrated to me from Malik from [Ibnu Syihab] from [Humaid bin Abdurrahman bin Auf] from [Abu Hurairah], that he said, 'If it were not burdensome for his ummah, he would have ordered them to use the siwak with every wudu.'

Hadith Corroboration

Imam Ahmad : 7, 59, 573, 921, 1738, 1784, 3106, 7037, 7040, 7105, 7200, 7516, 8814, 8827, 9181, 9548, 10209, 10278, 10448, 12004, 13108, 15101, 16418, 16433, 18835, 18903, 18903, 20695, 20695, 20954, 20954, 22158, 22158, 22224, 22224, 22277, 22277, 22325, 22325, 22361, 22361, 22364, 22388, 23015, 23072, 23196, 23651, 23753, 23778, 23909, 23980, 24112, 24312, 24377, 24414, 24821, 25538, 26147

Imam Bukhari : 237, 238, 838, 839, 840, 841, 1068, 2869, 4094, 4095, 4096, 4203, 6699, 6898

Imam Muslim : 370, 371, 372, 373, 374, 375, 376, 384, 4216, 5324

Imam Abu Dawud : 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53

Imam Tirmidzi : 22, 23, 152, 2413, 2681

Imam Nasa'i : 2, 3, 4, 5, 6, 7, 8, 1603, 1604, 1605, 1606

Imam Ibnu Majah : 282, 283, 284, 285, 286, 287, 288, 289, 290

Imam Malik : 131, 132, 133

ABDULLAH BIN ZAID HAD A DREAM ABOUT THE ADZAN THEN TOLD THEM TO THE RASULULLAH ShalALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 134

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَرَادَ أَنْ يَتَّخِذَ خَشَبَتَيْنِ يُضْرَبُ بِهِمَا لِيَجْتَمَعَ النَّاسُ لِلصَّلَاةِ فَأَرَى عَبْدُ اللَّهِ بْنُ زَيْدٍ الْأَنْصَارِيُّ ثُمَّ مِنْ بَنِي الْحَارِثِ بْنِ الْحَزْرَجِ خَشَبَتَيْنِ فِي النَّوْمِ فَقَالَ إِنَّ هَاتَيْنِ لَنَحْوُ مِمَّا يُرِيدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقِيلَ أَلَا تُؤَدُّونَ لِلصَّلَاةِ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ اسْتَيْقَظَ فَذَكَرَ لَهُ ذَلِكَ فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْأَذَانِ

It was narrated to me by Yahya from Malik from [Yahya bin Sa'id], that Rasulallah (peace be upon him) intended to use two pieces of wood to call people to prayer. Abdullah bin Zaid Al Anshari from Bani Al Harits Al Khazraj dreamt of two pieces of wood and said, 'These are like what Rasulallah (peace be upon him) intended.' It was said, 'Why not call the adhan for prayer?' After waking, he went to Rasulallah (peace be upon him), told him the dream, and Rasulallah (peace be upon him) ordered the adhan.

ANSWERING THE ADZAN

Hadith Imam Malik Number 135

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَمِعْتُمُ التَّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَدِّنُ

It was narrated to me from Malik from [Ibnu Syihab] from [Atha bin Yazid Al Laitsi] from [Abu Sa'id Al Khudri], that Rasulallah (peace be upon him) said, 'When you hear the adhan, say as the muadhhdhin says.'

Hadith Corroboration

Imam Ahmad : 6280, 10597, 11078, 11318, 11428, 16314, 22746, 25936

Imam Bukhari : 576

Imam Muslim : 576, 577

Imam Abu Dawud : 438, 439

Imam Tirmidzi : 192, 3547

Imam Nasa'i : 667, 671

Imam Ibnu Majah : 710, 712

Imam Darimi : 1175

RASULULLAH SHALALLAHU ALAIHI WASALLAM EXPLAINED THE GREAT REWARDS OF THE ADZAN AND THE FIRST SHAF

Hadith Imam Malik Number 136

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهْمُوا وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَأَسْتَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا

It was narrated to me from Malik from [Sumayya], freed slave of Abu Bakar bin Abdurrahman, from [Abu Shalih As Samman] from [Abu Hurairah], that Rasulullah (peace be upon him) said, 'If people knew the reward of the adhan and the first row, and could only get it by drawing lots, they would draw lots. If they knew the reward of hastening to prayer, they would race to it. If they knew the reward of Isha and Subh prayers, they would attend even crawling.'

Hadith Corroboration

Imam Ahmad : 6928, 7412, 7679, 8517, 10478

Imam Bukhari : 580, 2492

Imam Muslim : 661

Imam Tirmidzi : 209

Imam Nasa'i : 537, 665

THE COMMANDS OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO BE CALM WHEN GOING TO PRAYER

Hadith Imam Malik Number 137

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ أَبِيهِ وَإِسْحَقَ بْنِ عَبْدِ اللَّهِ أَنَّهِمَا أَخْبَرَاهُ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَّابَ بِالصَّلَاةِ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ وَأَتُوهَا وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا فَإِنَّ أَحَدَكُمْ فِي صَلَاةٍ مَا كَانَ يَعِيدُ إِلَى الصَّلَاةِ

It was narrated to me from Malik from [Al Ala bin Abdurrahman bin Ya'qub] from his father and [Ishaq bin Abdullah], that they heard [Abu Hurairah] say, Rasulullah (peace be upon him) said, 'When prayer is called, do not come running. Come calmly. Pray what you catch, and complete what you miss. One is in prayer as long as he intends to pray.'

Hadith Corroboration

Imam Ahmad : 6952, 7339, 9459, 9550, 10427

Imam Bukhari : 857

Imam Muslim : 944, 945

Imam Abu Dawud : 485

Imam Tirmidzi : 301

Imam Nasa'i : 852

Imam Ibnu Majah : 767

Imam Darimi : 1251

THE REWARD OF PEOPLE WHO PROCLAIM THE ADZAN IN THE FIELDS AND GOATS

Hadith Imam Malik Number 138

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعَصَعَةَ الْأَنْصَارِيِّ ثُمَّ الْمَازِنِيِّ عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهَايِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ بَادِيَتِكَ فَأَذَنْتَ بِالصَّلَاةِ فَارْفَعْ صَوْتَكَ بِالتَّدَاءِ فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنَّ وَلَا إِنْسٍ وَلَا شَيْءٍ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ قَالَ أَبُو سَعِيدٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It was narrated to me from Malik from [Abdurrahman bin Abdullah bin Abdurrahman bin Abu Sha'sha'ah Al Anshari Al Mazini] from his father, that [Abu Sa'id Al Khudri] said to him, 'I see you love goats and the desert. When you are with your goats or in the desert and call the adhan, raise your voice, for nothing hears the muadhdhin's voice—jinn, human, or anything—except it will testify for him on the Day of Judgment.' Abu Sa'id said, 'I heard this from Rasulullah (peace be upon him).'

Hadith Corroboration
Imam Bukhari : 3053
Imam Nasa'i : 640

SATAN RUNS AWAY WHEN HEARD THE CALL TO PRAYER

Hadith Imam Malik Number 139

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا نُودِيَ لِلصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّدَاءَ فَإِذَا قُضِيَ التَّدَاءُ أَقْبَلَ حَتَّى إِذَا ثُوبَ بِالصَّلَاةِ أَذْبَرَ حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ أَذْكَرُ كَذَا أَذْكَرُ كَذَا لِمَا لَمْ يَكُنْ يَذْكَرُ حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَذْهَبُ كَمْ صَلَّى

It was narrated to me from Malik from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah], that Rasulullah (peace be upon him) said, 'When the adhan is called, Satan flees, passing gas, so he does not hear it. When the adhan ends, he returns. When the iqamah is called, he flees again, and when it ends, he returns, whispering to a person, "Remember this, remember that," things not thought of before, until the person forgets how many rak'ahs he prayed.'

Hadith Corroboration
Imam Ahmad : 7792, 8968, 9551, 10351, 21494
Imam Bukhari : 573, 1146, 1155
Imam Muslim : 585, 884
Imam Abu Dawud : 433
Imam Nasa'i : 664, 1236
Imam Darimi : 1178, 1456

TWO TIMES WHEN PRAYERS ARE ANSWERED

Hadith Imam Malik Number 140

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّهُ قَالَ سَاعَتَانِ يُفْتَحُ لَهُمَا أَبْوَابُ السَّمَاءِ وَقَلَّ دَاعٍ تُرَدُّ عَلَيْهِ دَعْوَتُهُ حَضْرَةُ النَّدَاءِ لِلصَّلَاةِ وَالصَّفِّ فِي سَبِيلِ اللَّهِ

It was narrated to me from Malik from [Abu Hazm bin Dinar] from [Sahal bin Sa'ad As Sa'idi], that he said, 'There are two times when the gates of heaven are opened, and few prayers are rejected: during the adhan and in battle for Allah's cause.'

ADZAN IS THE ONLY PRACTICE THAT EVERYONE DOES

Hadith Imam Malik Number 141

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ قَالَ مَا أَعْرِفُ شَيْئًا مِمَّا أَدْرَكْتُ عَلَيْهِ النَّاسَ إِلَّا النَّدَاءَ بِالصَّلَاةِ

It was narrated to me by Yahya from Malik from his uncle [Abu Suhail bin Malik] from his father, that he said, 'I know of nothing the people practiced except the adhan for prayer.'

ABDULLAH BIN UMAR HURRED TO THE MOSQUE WHEN HEARD IQAMAT

Hadith Imam Malik Number 142

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ سَمِعَ الْإِقَامَةَ وَهُوَ بِالْبَقِيعِ فَأَسْرَعَ الْمَشْيَ إِلَى الْمَسْجِدِ

It was narrated to me from Malik from [Nafi'], that [Abdullah bin Umar] heard the iqamah at Baqi' and hurriedly walked to the mosque.

ABDULLAH BIN UMAR SAYS "SHALLUU FIRRIHAAL" ON A COLD NIGHT

Hadith Imam Malik Number 143

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَدَّنَ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ فَقَالَ أَلَا صَلُّوا فِي الرَّحَالِ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ الْمُؤَدِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ ذَاتُ مَطَرٍ يَقُولُ أَلَا صَلُّوا فِي الرَّحَالِ

It was narrated to me by Yahya from Malik from [Nafi'], that [Abdullah bin Umar] called the adhan for prayer on a cold, windy night, saying, 'Pray in your dwellings.' He then said, 'Rasulullah (peace be upon him) ordered the muadhdhin, on a cold, rainy night, to say, Pray in your dwellings.'"

ABDULLAH BIN UMAR ONLY SAYS THE IQAMAT WHEN ON THE WAY EXCEPT FOR THE MORNING PRAYER

Hadith Imam Malik Number 144

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ لَا يَزِيدُ عَلَى الْإِقَامَةِ فِي السَّفَرِ إِلَّا فِي الصُّبْحِ فَإِنَّهُ كَانَ يُنَادِي فِيهَا وَيُقِيمُ وَكَانَ يَقُولُ إِنَّمَا الْأَذَانُ لِلْإِمَامِ الَّذِي يَجْتَمِعُ النَّاسُ إِلَيْهِ

It was narrated to me from Malik from [Nafi'], that [Abdullah bin Umar], when traveling, only used the iqamah except for Subh prayer, where he called both adhan and iqamah. He said, 'The adhan is for the imam where people gather for congregational prayer.'

RECOMMENDATIONS TO DO ADZAN AND IQAMAT ON THE WAY OR ONLY IQAMAT

Hadith Imam Malik Number 145

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ أَبَاهُ قَالَ لَهَذَا كُنْتُ فِي سَفَرٍ فَإِنْ شِئْتَ أَنْ تُؤَدِّنَ وَتُقِيمَ فَعَلْتُ وَإِنْ شِئْتَ فَأَقِمْ وَلَا تُؤَدِّنْ قَالَ يَحْيَى سَمِعْتُ قَوْلَهُ تَعَالَى يَقُولُ لَا بَأْسَ أَنْ يُؤَدِّنَ الرَّجُلُ وَهُوَ رَاكِبٌ

It was narrated to me by Yahya from Malik from [Hisyam bin Urwah], that his father said, 'When traveling, if you wish, call adhan and iqamah, or only iqamah without adhan.' Yahya said, 'I heard Malik say, It is permissible for a man to call adhan while mounted.'

THE REWARDS OF ANGELS WHO PRAY NEXT TO PEOPLE WHO PROCEED THE ADZAN AND IQAMAT

Hadith Imam Malik Number 146

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُ مَنْ صَلَّى بِأَرْضٍ فَلَاةٍ صَلَّى عَنْ يَمِينِهِ مَلَكٌ وَعَنْ شِمَالِهِ مَلَكٌ فَإِذَا أَدَّنَ وَأَقَامَ الصَّلَاةَ أَوْ أَقَامَ صَلَّى وَرَاءَهُ مِنَ الْمَلَائِكَةِ أَمْثَالُ الْجِبَالِ

It was narrated to me from Malik from [Yahya bin Sa'id] from [Sa'id bin Musayyab], that he said, 'Whoever prays in a barren land, an angel prays on his right and left. If he calls adhan and iqamah, or only iqamah, angels pray behind him like mountains.'

BILAL SAYS ADZAN AT NIGHT, WHILE IBNU UMMI MAKTUM FOR

DAWN

Hadith Imam Malik Number 147

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّ بِلَالًا يُنَادِي بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ

It was narrated to me by Yahya from Malik from [Abdullah bin Dinar] from [Abdullah bin Umar], that Rasulullah (peace be upon him) said, 'Bilal calls adhan at night, so eat and drink until Ibn Umm Maktum calls adhan.'

Hadith Corroboration

Imam Ahmad : 4323, 4948, 5033, 5064, 5167, 5241, 5588, 5777, 5778, 23039, 23138, 26168, 26170

Imam Bukhari : 582, 585, 587, 2462, 6707

Imam Muslim : 1827, 1828, 1829

Imam Tirmidzi : 187

Imam Nasa'i : 633, 634, 635

Imam Malik : 148

Imam Darimi : 1164, 1165

IBNU UMMI MAKTUM ONLY CALLED THE ADZAN AFTER BEING TOLD THAT DAWN HAD ARRIVED

Hadith Imam Malik Number 148

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ بِلَالًا
يُنَادِي بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ قَالَ وَكَانَ ابْنُ أُمِّ مَكْتُومٍ رَجُلًا أَعْمَى لَا يُنَادِي حَتَّى
يُقَالَ لَهُ أَصْبَحْتَ أَصْبَحْتَ

It has been related to me from Malik from [Ibnu Shihab] from [Salim bin Abdullah] that Rasulullah sallallaahu 'alaihi wasallam said: "Indeed, Bilal gives the call to prayer at night, eat and drink until Ibn Ummi Maktum gives the call to prayer." Salim bin Abdullah said, "Abdullah bin Ummi Maktum was a blind man, he did not make the call to prayer until it was said to him, 'dawn has come, dawn has come'."

Hadith Corroboration

Imam Ahmad : 4323, 4948, 5033, 5064, 5167, 5241, 5588, 5777, 5778, 23039, 23138, 26168, 26170

Imam Bukhari : 582, 585, 587, 2462, 6707

Imam Muslim : 1827, 1828, 1829

Imam Tirmidzi : 187

Imam Nasa'i : 633, 634, 635

Imam Darimi : 1164, 1165

RAISING HANDS IN PRAYER

Hadith Imam Malik Number 149

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا
وَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ

It was narrated to me by Yahya from Malik from [Ibnu Syihab] from [Salim bin Abdullah] from [Abdullah bin Umar], that when Rasulullah (peace be upon him) began prayer, he raised his hands to his shoulders. When rising from ruku, he raised them similarly, saying, 'Allah hears whoever praises Him; our Lord, praise be to You.' He did not do so in sujud.

Hadith Corroboration

Imam Ahmad : 679, 4312, 4445, 5502, 5579, 5899, 18095

Imam Bukhari : 693, 694, 696, 785

Imam Muslim : 586, 587

Imam Abu Dawud : 619, 620, 627, 629, 633, 635

Imam Tirmidzi : 237, 280, 3345

Imam Nasa'i : 866, 867, 868, 1015, 1047, 1049, 1147, 1168, 1169

Imam Ibnu Majah : 848, 852, 854, 1051

Imam Malik : 149, 154

Imam Darimi : 1222, 1322

THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TAKBIR EVERY TIME YOU RISE AND FALL IN PRAYER

Hadith Imam Malik Number 150

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنٍ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ فِي الصَّلَاةِ كُلَّمَا خَفَضَ وَرَفَعَ فَلَمْ تَزَلْ تِلْكَ صَلَاتُهُ حَتَّى لَقِيَ اللَّهَ

It was narrated to me from Malik from [Ibnu Syihab] from [Ali bin Husain bin Ali bin Abu Thalib], that Rasulullah (peace be upon him) said takbir each time he lowered or raised in prayer, continuing this until he met Allah.

Hadith Corroboration

Imam Ahmad : 4005, 11958

Imam Malik : 153

RASULULLAH SHALALLAHU ALAIHI WASALLAM RAISED HIS HANDS DURING PRAYER

Hadith Imam Malik Number 151

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ فِي الصَّلَاةِ

It was narrated to me from Malik from [Yahya bin Sa'id] from [Sulaiman bin Yasar], that Rasulullah (peace be upon him) raised both hands during prayer.

Hadith Corroboration

Imam Ahmad : 4810, 4837, 5027, 5502, 9235, 10086, 13811, 15051, 17756, 18100, 19626, 19629

Imam Bukhari : 693, 694, 695, 696, 697

Imam Muslim : 588

Imam Abu Dawud : 632
Imam Tirmidzi : 237
Imam Nasa'i : 870, 1169, 1246
Imam Ibnu Majah : 856
Imam Malik : 151
Imam Darimi : 1223

ABU HURAIRAH IMMITTED THE PRAYERS OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM BY TAKBIR IN EVERY MOVEMENT Hadith Imam Malik Number 152

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ كَانَ يُصَلِّي لَهُمْ
فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ فَإِذَا انْصَرَفَ قَالَ وَاللَّهِ إِنِّي لَأَشْبَهُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It was narrated to me from Malik from [Ibnu Syihab] from [Abu Salamah bin Abdurrahman bin Auf], that [Abu Hurairah] led them in prayer, saying takbir each time he lowered or raised. After finishing, he said, 'By Allah, my prayer most resembles that of Rasulullah (peace be upon him).'

Hadith Corroboration
Imam Nasa'i : 1143

ABDULLAH BIN UMAR TAKES TAKBIR EVERY TIME YOU RISE AND FALL IN PRAYER Hadith Imam Malik Number 153

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُكَبِّرُ فِي الصَّلَاةِ كُلَّمَا
خَفَضَ وَرَفَعَ

It was narrated to me from Malik from [Ibnu Syihab] from [Salim bin Abdullah], that [Abdullah bin Umar] said takbir in prayer each time he lowered or raised.

Hadith Corroboration
Imam Ahmad : 3478, 4005, 9033, 11958
Imam Muslim : 592, 593
Imam Tirmidzi : 235
Imam Nasa'i : 1073, 1130, 1167, 1302

HOW TO RAISE HANDS DURING PRAYER Hadith Imam Malik Number 154

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَإِذَا
رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا دُونَ ذَلِكَ

It was narrated to me by Yahya from Malik from [Nafi'], that [Abdullah bin Umar], when starting prayer, raised his hands to his shoulders. When rising from ruku, he raised them slightly lower.

Hadith Corroboration

Imam Ahmad : 679, 4312, 4445, 5502, 5579, 5899, 18095

Imam Bukhari : 693, 694, 696, 785

Imam Muslim : 586, 587

Imam Abu Dawud : 619, 620, 627, 629, 633, 635

Imam Tirmidzi : 237, 280, 3345

Imam Nasa'i : 866, 867, 868, 1015, 1047, 1049, 1147, 1168, 1169

Imam Ibnu Majah : 848, 852, 854, 1051

Imam Malik : 149, 154

Imam Darimi : 1222, 1322

RASULULLAH SHALALLAHU ALAIHI WASALLAM TOLD TO TAKBIR EVERY TIME YOU RISE AND FALL

Hadith Imam Malik Number 155

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي نُعَيْمٍ وَهَبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ كَانَ يُعَلِّمُهُمُ التَّكْبِيرَ فِي الصَّلَاةِ
قَالَ فَكَانَ يَأْمُرُنَا أَنْ نُكَبِّرَ كُلَّمَا خَفَضْنَا وَرَفَعْنَا

It was narrated to me from Malik from [Abu Nu'aim Wahab bin Kaisan] from [Jabir bin Abdullah], that he taught them takbir in prayer, saying, 'He (Rasulullah) instructed us to say takbir each time we lowered or raised.'

Hadith Corroboration

Imam Ahmad : 11958

TAKBIR ONCE IS ENOUGH TO START PRAYER IF IT IS INTENDED FOR THAT

Hadith Imam Malik Number 156

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ كَانَ يَقُولُ إِذَا أَدْرَكَ الرَّجُلُ الرَّكْعَةَ فَكَبَّرَ تَكْبِيرَةً وَاحِدَةً أَجْزَأَتْ عَنْهُ
تِلْكَ التَّكْبِيرَةُ قَالَ مَالِكٌ وَذَلِكَ إِذَا نَوَى بِتِلْكَ التَّكْبِيرَةِ افْتِتَاحَ الصَّلَاةِ

It was narrated to me from Malik from [Ibnu Syihab], that he said, 'If a man joins a rak'ah and says one takbir, it suffices.' Malik said, 'This applies if he intends the takbir to open the prayer.'

RASULULLAH SALALLAHU ALAIHI WASALLAM READS LETTER ATH-THUR IN MAGHRIB PRAYER

Hadith Imam Malik Number 157

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ أَنَّهُ قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ بِالطُّورِ فِي الْمَغْرِبِ

It was narrated to me by Yahya from Malik from [Ibnu Syihab] from [Muhammad bin Jubair bin Muth'im] from his father, that he said, 'I heard Rasulullah (peace be upon him) recite Surah At-Tur in Maghrib prayer.'

Hadith Corroboration

Imam Ahmad : 16172, 16180, 16182

Imam Bukhari : 723, 2822, 3719, 4476

Imam Muslim : 705

Imam Abu Dawud : 688

Imam Nasa'i : 977

Imam Ibnu Majah : 824

Imam Malik : 157

Imam Darimi : 1262

UMUL AL-FADHL REMEMBERS THE LETTER THAT THE RASULULLAH SHALALLAHU ALAIHI WASALLAM READ BEFORE HIS DEATH Hadith Imam Malik Number 158

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ وَالْمُرْسَلَاتِ عُرْفًا فَقَالَتْ لَهُ يَا بُنَيَّ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةِ إِنَّهَا لَأَخِرُ مَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهَا فِي الْمَغْرِبِ

It was narrated to me from Malik from [Ibnu Syihab] from [Ubaidullah bin Abdullah bin Utbah bin Mas'ud] from [Abdullah bin Abbas], that [Ummul Fadl binti Al Harits] heard him recite, 'By the emissaries sent forth.' She said, 'My son, your recitation of this surah reminds me it was the last I heard Rasulullah (peace be upon him) recite in Maghrib prayer.'

Hadith Corroboration

Imam Muslim : 704

Imam Abu Dawud : 687

ABU BAKAR ASH-SHIDDIQ READS AL-FATIHAH AND AL-MUFASHSHAL IN MAGHRIB PRAYER Hadith Imam Malik Number 159

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي عُبَيْدٍ مَوْلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ عُبَادَةَ بْنِ نُسَيْبٍ عَنْ قَيْسِ بْنِ الْحَارِثِ عَنْ أَبِي عَبْدِ اللَّهِ الصَّنَابِجِيِّ قَالَ قَدِمْتُ الْمَدِينَةَ فِي خِلَافَةِ أَبِي بَكْرٍ الصَّدِيقِ فَصَلَّيْتُ وَرَاءَهُ الْمَغْرِبَ فَقَرَأَ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ بِأَمِّ الْقُرْآنِ وَسُورَةَ مِنْ قِصَارِ الْمَفْصَلِ ثُمَّ قَامَ فِي الثَّالِثَةِ فَدَنَوْتُ مِنْهُ حَتَّى إِنَّ ثِيَابِي لَتَكَادُ أَنْ تَمَسَّ ثِيَابَهُ فَسَمِعْتُهُ قَرَأَ بِأَمِّ الْقُرْآنِ وَبِهَذِهِ الْآيَةِ { رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ

لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ {

Has told me from Malik from [Abu 'Ubaid] former slave Sulaiman bin Abdul Malik, from [Ubadah bin Nusai] from [Qais bin Al Harith] from [Abu Abdullah Ash Shunabihi] he said; "I came to Madinah during the caliphate of [Abu Bakar As Siddiq]. Then I prayed maghrib prayer behind him, he read the Ummul Qur'an in the first two rak'ahs and the short Al Mufashshal letters. Then he stood up for the third rak'ah, then I approached him until my cloth almost touched his clothes. I heard him read the Ummul Qur'an and this verse; '(O our Lord, do not make our hearts inclined towards going astray after You have guided us, and grant us Grace from You; For You are the Giver (of gifts)'. " (Qs. Ali Imran: 8) .

Hadith Corroboration

Imam Ahmad : 16134, 16148, 16169, 16170, 18704, 18795, 18821, 22346, 22348

Imam Bukhari : 3268, 3269, 4517

Imam Muslim : 4342, 4343, 4344

Imam Tirmidzi : 2766

Imam Malik : 1594

Imam Darimi : 2656

ABDULLAH BIN UMAR READS UMMUL QUR'AN AND LETTER IN EVERY RAKAAT OF FARDU PRAYER

Hadith Imam Malik Number 160

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا صَلَّى وَحْدَهُ يَقْرَأُ فِي الْأَرْبَعِ جَمِيعًا فِي كُلِّ رَكْعَةٍ بِأَمِّ الْقُرْآنِ وَسُورَةٍ مِنَ الْقُرْآنِ وَكَانَ يَقْرَأُ أَحْيَانًا بِالسُّورَتَيْنِ وَالثَّلَاثِ فِي الرُّكْعَةِ الْوَاحِدَةِ مِنْ صَلَاةِ الْفَرِيضَةِ وَيَقْرَأُ فِي الرَّكْعَتَيْنِ مِنَ الْمَغْرِبِ كَذَلِكَ بِأَمِّ الْقُرْآنِ وَسُورَةٍ سُورَةٍ

It was narrated to me from Malik from [Nafi'], that [Abdullah bin Umar], when praying alone, recited Ummul Qur'an and a surah from the Qur'an in all four rak'ahs. Sometimes, he recited two or three surahs in one rak'ah of obligatory prayer. In Maghrib's two rak'ahs, he recited Ummul Qur'an and a surah.

RASULULLAH SHALALLAHU ALAIHI WASALLAM READS LETTER WATT-TIIN WAZZAITUN IN ISHA PRAYER

Hadith Imam Malik Number 161

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ الْأَنْصَارِيِّ عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّهُ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ فَقَرَأَ فِيهَا بِالتِّينِ وَالزَّيْتُونِ

It was narrated to me from Malik from [Yahya bin Sa'id] from [Adi bin Tsabit Al Anshari] from [Al Barra bin Azib], that he said, 'I prayed Isha with Rasulullah (peace be upon him), and he recited, By the fig and the olive.'"

Hadith Corroboration

Imam Ahmad : 17772, 17796, 17797, 17831, 17895, 17933, 17940, 17959

Imam Bukhari : 725, 727, 4571, 6991
Imam Muslim : 706, 707, 708
Imam Abu Dawud : 753, 1032
Imam Tirmidzi : 285, 3270
Imam Nasa'i : 990, 991
Imam Malik : 161

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED WEARING SILK, GOLD, AND READING THE QUR'AN WHEN RUKUKING

Hadith Imam Malik Number 162

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ لُبْسِ الْقَسِيِّ وَعَنْ تَحْتُمِ الدَّهَبِ وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ

It was narrated to me by Yahya from Malik from [Nafi'] from [Ibrahim bin Abdullah bin Hunain] from his father from [Ali bin Abu Thalib], that Rasulullah (peace be upon him) forbade wearing silk, gold rings, and reciting Qur'an in ruku.

Hadith Corroboration
Imam Ahmad : 672, 992, 1058, 9671, 16241, 16268, 16297, 16322, 19130
Imam Muslim : 3874
Imam Abu Dawud : 3525, 3530, 3701
Imam Tirmidzi : 244
Imam Nasa'i : 1034, 1106, 5081, 5085

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED LOUDLY READING DURING PRAYER TO THE point of DISTURBING OTHER PEOPLE

Hadith Imam Malik Number 163

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّمِيمِيِّ عَنْ أَبِي حَازِمٍ التَّمَارِيِّ عَنْ الْبَيَاضِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى النَّاسِ وَهُمْ يُصَلُّونَ وَقَدْ عُلَّتْ أَصْوَاتُهُمْ بِالْقِرَاءَةِ فَقَالَ إِنَّ الْمُصَلِّيَّ يُنَاجِي رَبَّهُ فَلْيَنْظُرْ بِمَا يُنَاجِيهِ بِهِ وَلَا يَجْهَرُ بَعْضُكُمْ عَلَى بَعْضٍ بِالْقُرْآنِ

It was narrated to me from Malik from [Yahya bin Sa'id] from [Muhammad bin Ibrahim bin Al Harits At Taimi] from [Abu Hazm At Tammar] from [Al Bayadli], that Rasulullah (peace be upon him) came upon people praying with loud recitations. He said, 'The one praying is in private with his Lord, so consider what you whisper. Do not raise your voices over one another with the Qur'an.'

Hadith Corroboration
Imam Ahmad : 5096, 18249

DO NOT READ BASMALAH AT THE BEGINNING OF PRAYER

Hadith Imam Malik Number 164

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَقُمْتُ وَرَاءَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَكُلُّهُمْ كَانَ لَا يَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِذَا افْتَتَحَ الصَّلَاةَ

It was narrated to me from Malik from [Humaid At Thawil] from [Anas bin Malik], that he said, 'I prayed behind Abu Bakr, Umar, and Uthman, and none recited Bismillahi Ar-Rahman Ar-Rahim" when starting prayer.'

Hadith Corroboration

Imam Ahmad : 13284, 13406

UMAR BIN KHATTHAB READS THE QUR'AN AT ABU JAHM'S HOUSE

Hadith Imam Malik Number 165

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ قَالَكُنَّا نَسْمَعُ قِرَاءَةَ عُمَرَ بْنِ الْخَطَّابِ عِنْدَ دَارِ أَبِي جَهْمٍ بِالْبَلَاطِ

It was narrated to me from Malik from his uncle [Abu Suhail bin Malik] from his father, that he said, 'We heard Umar bin Al-Khattab's recitation at Abu Jahm's house in Balath.'

ABDULLAH BIN UMAR READS ALOUD THE RAKAAT WHICH WAS MISSED DURING CONGREGATIONAL PRAYERS

Hadith Imam Malik Number 166

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا فَاتَهُ شَيْءٌ مِنَ الصَّلَاةِ مَعَ الْإِمَامِ فِيمَا جَهَرَ فِيهِ الْإِمَامُ بِالْقِرَاءَةِ أَنَّهُ إِذَا سَلَّمَ الْإِمَامُ قَامَ عَبْدَ اللَّهِ بْنُ عُمَرَ فَقَرَأَ لِنَفْسِهِ فِيمَا يَقْضِي وَجْهَهُ

It was narrated to me from Malik from [Nafi'], that when [Abdullah bin Umar] missed rak'ahs with the imam where recitation was loud, after the imam's salam, he stood and recited aloud for himself in the missed rak'ahs.

NAFI' BIN JUBAIR HINTS CORRECTION OF READINGS DURING PRAYER

Hadith Imam Malik Number 167

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ رُومَانَ أَنَّهُ قَالَ كُنْتُ أُؤْصَلُّ إِلَى جَانِبِ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ فَيَغْمِرُنِي فَأَفْتَحُ عَلَيْهِ وَنَحْنُ نُصَلِّي

It was narrated to me from Malik from [Yazid bin Ruman], that he said, 'I prayed beside [Nafi' bin Jubair bin Muth'im]. He nudged me to correct my recitation while we were praying.'

ABU BAKAR READS SURAH AL-BAQARAH IN MORNING PRAYER

Hadith Imam Malik Number 168

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ صَلَّى الصُّبْحَ فَقَرَأَ فِيهَا سُورَةَ الْبَقَرَةِ فِي الرَّكَعَتَيْنِ كِلْتَاهُمَا

It was narrated to me by Yahya from Malik from [Hisyam bin Urwah] from his father, that [Abu Bakr As-Shiddiq] prayed Subh and recited Surah Al-Baqarah in both rak'ahs.

UMAR BIN KHATTHAB READS LETTER YUSUF AND AL-HAJJ IN MORNING PRAYER

Hadith Imam Malik Number 169

وَحَدَّثَنِي عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَامِرٍ بْنِ رَبِيعَةَ يَقُولُ صَلَّيْنَا وَرَاءَ عُمَرَ بْنِ الْخَطَّابِ الصُّبْحَ فَقَرَأَ فِيهَا بِسُورَةِ يُوسُفَ وَسُورَةَ الْحَجِّ قِرَاءَةً بَطِيئَةً فَقُلْتُ وَاللَّهِ إِذَا لَقَدْ كَانَ يَقُومُ حِينَ يَطْلُعُ الْفَجْرُ قَالَ أَجَلٌ

It was narrated to me from Malik from [Hisyam bin Urwah] from his father, that he heard [Abdullah bin Amir bin Rabi'ah] say, 'We prayed Subh behind Umar bin Al-Khattab. He recited Surah Yusuf and Surah Al-Hajj slowly.' I said, 'By Allah, he must have started at dawn's break.' He replied, 'Indeed.'

UTSMAN BIN AFFAN REPEATS YUSUF'S LETTER IN THE MORNING PRAYER

Hadith Imam Malik Number 170

وَحَدَّثَنِي عَنْ مَالِك عَنْ يَحْيَى بْنِ سَعِيدٍ وَرَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّ الْفُرَافِصَةَ بْنَ عُمَيْرٍ الْحَنْفِيَّ قَالَمَا أَخَذْتُ سُورَةَ يُوسُفَ إِلَّا مِنْ قِرَاءَةِ عُثْمَانَ بْنِ عَفَّانٍ إِيَّاهَا فِي الصُّبْحِ مِنْ كَثَرَةِ مَا كَانَ يُرَدِّدُهَا لَنَا

It was narrated to me from Malik from [Yahya bin Sa'id] and [Rabi'ah bin Abu Abdurrahman] from [Al Qasim bin Muhammad], that [Al Furafishah bin Umair Al Hanafi] said, 'I only memorized Surah Yusuf from Uthman bin Affan's recitation in Subh, due to his frequent repetition.'

ABDULLAH BIN UMAR READS 10 SURAT AL-MUFASHSHAL IN THE DAWN PRAYER

Hadith Imam Malik Number 171

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقْرَأُ فِي الصُّبْحِ فِي السَّفَرِ بِالْعَشْرِ السُّورِ الْأَوَّلِ مِنَ الْمُفَصَّلِ فِي كُلِّ رَكْعَةٍ بِأَمِّ الْقُرْآنِ وَسُورَةٍ

It was narrated to me from Malik from [Nafi'], that [Abdullah bin Umar], when traveling for Subh prayer, recited the first ten surahs of the Mufasssal, reading Ummul Qur'an and a surah in each rak'ah.

UBAY BIN KA'AB WAS TEACHED BY RASULULLAH SHALALLAHU ALAIHI WASALLAM ABOUT SURAH AL-FATIHAH

Hadith Imam Malik Number 172

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ أَنَّ أَبَا سَعِيدٍ مَوْلَى عَامِرِ بْنِ كُرَيْزٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَادَى أُبَيَّ بْنَ كَعْبٍ وَهُوَ يُصَلِّي فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ لَحِقَهُ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى يَدِهِ وَهُوَ يُرِيدُ أَنْ يَخْرُجَ مِنْ بَابِ الْمَسْجِدِ فَقَالَ إِنِّي لَا رَجُوءَ أَنْ لَا تَخْرُجَ مِنَ الْمَسْجِدِ حَتَّى تَعْلَمَ سُورَةً مَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الْقُرْآنِ مِثْلَهَا قَالَ أُبَيٌّ فَجَعَلْتُ أُبْطِئُ فِي الْمَشْيِ رَجَاءَ ذَلِكَ ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ السُّورَةُ الَّتِي وَعَدْتَنِي قَالَ كَيْفَ تَقْرَأُ إِذَا افْتَتَحْتَ الصَّلَاةَ قَالَ فَقَرَأْتُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَتَّى أَتَيْتُ عَلَى آخِرِهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هِيَ هَذِهِ السُّورَةُ وَهِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُعْطِيتُ

Yahya told me from Malik from [Al 'Ala` bin Abdurrahman bin Ya'qub] that [Abu Sa'id], a former slave of 'Amir bin Kuraiz, informed him that the Messenger of Allah (peace and blessings of Allaah be upon him) called Ubay bin Ka'ab who was praying. When he had finished, he followed him. He held Ubay bin Ka'ab's hand when he was about to leave the mosque door. He said: "I hope that you will not come out yet, until you hear a letter that Allah has not sent down like it in the Torah, the Bible or the Koran." Ubay bin Ka'ab said; "I slowed down my walk, hoping for that. Then I asked; "O Messenger of Allah, where is the letter that you promised me?" He said: "What do you read when you start the prayer?" Ubay bin Ka'ab answered; "I read; 'ALHAMDU LILLAH RABBIL 'AALAMIIN' until the end." Rasulullah shallallahu 'alaihi wasallam said: "That is the letter As Sab'u Al Matsani and the Great Qur'an that was given to me.

Hadith Corroboration
Imam Ahmad : 22456

READING AL-FATIHAH IN PRAYER

Hadith Imam Malik Number 173

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي نُعَيْمٍ وَهَبِ بْنِ كَيْسَانَ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ مَنْ صَلَّى رَكْعَةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَلَمْ يُصَلِّ إِلَّا وَرَاءَ الْإِمَامِ

It was narrated to me from Malik from [Abu Nu'aim Wahab bin Kaisan], that he heard [Jabir bin Abdullah] say, 'Whoever prays a rak'ah without reciting Ummul Qur'an has not prayed, except behind an imam.'

Hadith Corroboration

Imam Ahmad : 6609, 6720, 6990, 7099, 7502, 7560, 7665, 7730, 9164, 9519, 9552, 9808, 9928, 19814, 21551, 21617, 21621, 21636, 21681, 21683, 21687, 21688, 21844, 22152, 23947, 25152

Imam Bukhari : 714

Imam Muslim : 595, 596, 597, 598, 599

Imam Abu Dawud : 696, 697, 698, 699, 700, 701

Imam Tirmidzi : 230, 286, 287, 288, 2877

Imam Nasa'i : 899, 900, 901, 902

Imam Ibnu Majah : 828, 829, 830, 831, 832, 3774

Imam Malik : 173, 174, 175, 176, 177, 178, 179

Imam Darimi : 1214

THE ADVANTAGES OF READING AL-FATIHAH

Hadith Imam Malik Number 174

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ أَنَّهُ سَمِعَ أَبَا السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ هِيَ خِدَاجٌ غَيْرُ تَمَامٍ قَالَ فَقُلْتُ يَا أَبَا هُرَيْرَةَ إِنِّي أَحْيَانًا أَكُونُ وَرَاءَ الْإِمَامِ قَالَ فَغَمَزَ ذِرَاعِي ثُمَّ قَالَ اقْرَأْ بِهَا فِي نَفْسِكَ يَا فَارِسِيُّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَءُوا يَقُولُ الْعَبْدُ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى حَمْدِي عَبْدِي وَيَقُولُ الْعَبْدُ {الرَّحْمَنِ الرَّحِيمِ} يَقُولُ اللَّهُ أَتْنِي عَبْدِي وَيَقُولُ الْعَبْدُ {مَالِكِ يَوْمَ الدِّينِ} يَقُولُ اللَّهُ حَجَّدَنِي عَبْدِي يَقُولُ الْعَبْدُ {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ يَقُولُ الْعَبْدُ {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} فَهَؤُلَاءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ

Yahya related to me from Malik from [Al 'Ala bin Abdurrahman bin Ya'qub] that he heard [Abu As Sa'ib] the former slave of Hisham bin Zuhrah say; I heard [Abu Hurairah] say, "I heard Rasulullah shallallahu 'alaihi wasallam say: "Whoever prays but does not read the Ummul Qur'an (Al Fatihah) in it, then his prayer is lacking, his prayer is lacking, his prayer is insufficient and imperfect." Abu As Sa'ib said, "Then I said, "O Abu Hurairah, I sometimes pray behind the imam," Abu As Sa'ib said, "Abu Hurairah immediately grabbed my arm and

said, "Read it in your heart, O Persian people," because I had heard the Messenger of Allah sallallaahu 'alaihi wasallam say: "Allah Tabaraka Wa Ta'ala said, 'I divide between myself and my servant in two halves, half for me and the other half for my servant, and for my servant what he asks for.' Rasulullah shallallahu 'alaihi wasallam said: "Read: ALHAMDU LILLAHI RABBIL 'AALAMIIN. Allah Tabaraka Wa Ta'ala said; 'My servant has praised Me'. If a servant reads; AR-RAHMAANIR RAHIIM. Allah Tabaraka Wa Ta'ala said; 'My servant has praised Me.' If a servant reads; MALIKI YAUMIDDIIN. Allah says; 'My servant has glorified Me'. This verse is between Me and My servant, and for him is what he asks for. If a servant says, 'IHDINAS SHIRAATHAL MUSTAQIIM, SHIRAATHAL LADZIINA AN'AMTA 'ALAIHIM GHAIIRIL MAGHDLUUBI 'ALAIHIM WALAD DLAALLIIN', it is for My servant and for him is what he asks for.'

Hadith Corroboration

Imam Ahmad : 6609, 6720, 6990, 7099, 7502, 7560, 7665, 7730, 9164, 9519, 9552, 9808, 9928, 19814, 21551, 21617, 21621, 21636, 21681, 21683, 21687, 21688, 21844, 22152, 23947, 25152

Imam Bukhari : 714

Imam Muslim : 595, 596, 597, 598, 599

Imam Abu Dawud : 696, 697, 698, 699, 700, 701

Imam Tirmidzi : 230, 286, 287, 288, 2877

Imam Nasa'i : 899, 900, 901, 902

Imam Ibnu Majah : 828, 829, 830, 831, 832, 3774

Imam Malik : 173, 174, 175, 176, 177, 178, 179

Imam Darimi : 1214

URWAH BIN AZ-ZUBAIR READS BEHIND THE PRIEST AT PRAYERS WHICH ARE NOT READ ALOUD

Hadith Imam Malik Number 175

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهٗ كَانَ يَقْرَأُ خَلْفَ الْإِمَامِ فِيمَا لَا يَجْهَرُ فِيهِ الْإِمَامُ بِالْقِرَاءَةِ

It was narrated to me from Malik from [Hisyam bin Urwah] from his father, that he recited behind the imam in prayers where the imam does not recite aloud.

Hadith Corroboration

Imam Ahmad : 6609, 6720, 6990, 7099, 7502, 7560, 7665, 7730, 9164, 9519, 9552, 9808, 9928, 19814, 21551, 21617, 21621, 21636, 21681, 21683, 21687, 21688, 21844, 22152, 23947, 25152

Imam Bukhari : 714

Imam Muslim : 595, 596, 597, 598, 599

Imam Abu Dawud : 696, 697, 698, 699, 700, 701

Imam Tirmidzi : 230, 286, 287, 288, 2877

Imam Nasa'i : 899, 900, 901, 902

Imam Ibnu Majah : 828, 829, 830, 831, 832, 3774

Imam Malik : 173, 174, 175, 176, 177, 178, 179

Imam Darimi : 1214

AL-QASIM BIN MUHAMMAD READING BEHIND THE IMAM DURING PRAYERS WHICH THE READING WAS NOT VOICED OUT LOUD

Hadith Imam Malik Number 176

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ كَانَ يَقْرَأُ خَلْفَ

الإمام فيما لا يجهر فيه الإمام بالقراءة

It was narrated to me from Malik from [Yahya bin Sa'id] and [Rabi'ah bin Abu Abdurrahman], that [Al Qasim bin Muhammad] recited behind the imam in prayers where the imam does not recite aloud.

Hadith Corroboration

Imam Ahmad : 6609, 6720, 6990, 7099, 7502, 7560, 7665, 7730, 9164, 9519, 9552, 9808, 9928, 19814, 21551, 21617, 21621, 21636, 21681, 21683, 21687, 21688, 21844, 22152, 23947, 25152

Imam Bukhari : 714

Imam Muslim : 595, 596, 597, 598, 599

Imam Abu Dawud : 696, 697, 698, 699, 700, 701

Imam Tirmidzi : 230, 286, 287, 288, 2877

Imam Nasa'i : 899, 900, 901, 902

Imam Ibnu Majah : 828, 829, 830, 831, 832, 3774

Imam Malik : 173, 174, 175, 176, 177, 178, 179

Imam Darimi : 1214

NAFI' BIN JUBAIR READS BEHIND THE IMAM AT PRAYERS WHICH ARE NOT READ ALOUD

Hadith Imam Malik Number 177

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ رُومَانَ أَنَّ نَافِعَ بْنَ جُبَيْرٍ بْنِ مُطْعِمٍ كَانَ يَقْرَأُ خَلْفَ الْإِمَامِ فِيمَا لَا يَجْهَرُ فِيهِ
بِالْقِرَاءَةِ قَالَ مَالِكٌ وَذَلِكَ أَحَبُّ مَا سَمِعْتُ إِلَيَّ فِي ذَلِكَ

It was narrated to me from Malik from [Yazid bin Ruman], that [Nafi' bin Jubair bin Muth'im] recited behind the imam in prayers where the imam does not recite aloud. Malik said, 'This is the most preferred opinion I have heard.'

Hadith Corroboration

Imam Ahmad : 6609, 6720, 6990, 7099, 7502, 7560, 7665, 7730, 9164, 9519, 9552, 9808, 9928, 19814, 21551, 21617, 21621, 21636, 21681, 21683, 21687, 21688, 21844, 22152, 23947, 25152

Imam Bukhari : 714

Imam Muslim : 595, 596, 597, 598, 599

Imam Abu Dawud : 696, 697, 698, 699, 700, 701

Imam Tirmidzi : 230, 286, 287, 288, 2877

Imam Nasa'i : 899, 900, 901, 902

Imam Ibnu Majah : 828, 829, 830, 831, 832, 3774

Imam Malik : 173, 174, 175, 176, 177, 178, 179

Imam Darimi : 1214

ABDULLAH BIN UMAR ANSWERS QUESTIONS ABOUT READING BEHIND THE IMAM

Hadith Imam Malik Number 178

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا سُئِلَ هَلْ يَقْرَأُ أَحَدٌ خَلْفَ الْإِمَامِ قَالَ إِذَا صَلَّى
أَحَدُكُمْ خَلْفَ الْإِمَامِ فَحَسْبُهُ قِرَاءَةُ الْإِمَامِ وَإِذَا صَلَّى وَحْدَهُ فَلْيَقْرَأْ قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَا يَقْرَأُ خَلْفَ
الْإِمَامِ

It was narrated to me by Yahya from Malik from [Nafi'], that [Abdullah bin Umar], when asked, 'Should one recite behind the imam?' replied, 'If one of you prays behind the imam, the imam's recitation suffices. If praying alone, recite.' Abdullah bin Umar did not recite behind the imam.

Hadith Corroboration

Imam Ahmad : 6609, 6720, 6990, 7099, 7502, 7560, 7665, 7730, 9164, 9519, 9552, 9808, 9928, 19814, 21551, 21617, 21621, 21636, 21681, 21683, 21687, 21688, 21844, 22152, 23947, 25152

Imam Bukhari : 714

Imam Muslim : 595, 596, 597, 598, 599

Imam Abu Dawud : 696, 697, 698, 699, 700, 701

Imam Tirmidzi : 230, 286, 287, 288, 2877

Imam Nasa'i : 899, 900, 901, 902

Imam Ibnu Majah : 828, 829, 830, 831, 832, 3774

Imam Malik : 173, 174, 175, 176, 177, 178, 179

Imam Darimi : 1214

RASULULLAH SALALLAHU ALAIHI WASALLAM RECOMMENDED PEOPLE WHO READ THE QUR'AN DURING CONGREGATIONAL PRAYERS

Hadith Imam Malik Number 179

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ أَكِيْمَةَ اللَّيْثِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَالَ هَلْ قَرَأَ مَعِيَ مِنْكُمْ أَحَدٌ أَنْفًا فَقَالَ رَجُلٌ نَعَمْ أَنَا يَا رَسُولَ اللَّهِ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَقُولُ مَا لِي أُتَارَعُ الْقُرْآنَ فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا جَهَرَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْقِرَاءَةِ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Yahya narrated to me from Malik, from Ibn Shihab, from Ibn Ukaimah Al-Laithi, from Abu Hurairah, that when the Messenger of Allah, peace and blessings be upon him, finished a prayer in which he recited aloud, he said, 'Did any of you recite with me just now?' A man said, 'Yes, I did, O Messenger of Allah.' The Messenger of Allah, peace and blessings be upon him, said, 'I was wondering why I was being contended with in the Qur'an.' So, the people ceased reciting with the Messenger of Allah, peace and blessings be upon him, in prayers where he recited aloud after hearing this from him.

Hadith Corroboration

Imam Ahmad : 6609, 6720, 6990, 7099, 7502, 7560, 7665, 7730, 9164, 9519, 9552, 9808, 9928, 19814, 21551, 21617, 21621, 21636, 21681, 21683, 21687, 21688, 21844, 22152, 23947, 25152

Imam Bukhari : 714

Imam Muslim : 595, 596, 597, 598, 599

Imam Abu Dawud : 696, 697, 698, 699, 700, 701

Imam Tirmidzi : 230, 286, 287, 288, 2877

Imam Nasa'i : 899, 900, 901, 902

Imam Ibnu Majah : 828, 829, 830, 831, 832, 3774

Imam Malik : 173, 174, 175, 176, 177, 178, 179

Imam Darimi : 1214

SAYING AMEN WITH THE PRIEST

Hadith Imam Malik Number 180

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنََّّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا فَإِنَّهُ مَنْ وَاظَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ قَالَ ابْنُ شِهَابٍ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ آمِينَ

Yahya narrated to me from Malik, from Ibn Shihab, from Sa'id ibn Al-Musayyab and Abu Salamah ibn Abdurrahman, both of whom informed him, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, said, 'When the imam says AMEEN, then say AMEEN, for whoever's saying of AMEEN coincides with that of the angels, his past sins will be forgiven.' Ibn Shihab said, 'The Messenger of Allah, peace and blessings be upon him, used to say AMEEN.'

Hadith Corroboration

Imam Ahmad : 6890, 6946, 7337, 7774, 9305, 9428, 9541, 9542, 9544, 10045, 18087, 18088, 18099, 18113

Imam Bukhari : 738, 739, 740, 4115, 5923

Imam Muslim : 618, 619, 620, 621, 626

Imam Abu Dawud : 797, 798, 799, 800, 801

Imam Tirmidzi : 231, 232

Imam Nasa'i : 916, 917, 918, 919, 920, 921, 1181, 1299, 1306

Imam Ibnu Majah : 841, 842, 843, 844, 845

Imam Malik : 180, 181, 182

Imam Darimi : 1217, 1218, 1219

CONFIRMING THE PRIEST'S PRAYER

Hadith Imam Malik Number 181

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَالَ الْإِمَامُ {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} فَقُولُوا آمِينَ فَإِنَّهُ مَنْ وَاظَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

It was narrated to me from Malik, from Sumayy, the freed slave of Abu Bakr, from Abu Salih As-Samman, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, said, 'When the imam says, GHAIIRIL MAGHDLUBI 'ALAIHIM WALAD DLAALLIIN, then say AMEEN, for whoever's saying coincides with that of the angels, his past sins will be forgiven.'

Hadith Corroboration

Imam Ahmad : 6890, 6946, 7337, 7774, 9305, 9428, 9541, 9542, 9544, 10045, 18087, 18088, 18099, 18113

Imam Bukhari : 738, 739, 740, 4115, 5923

Imam Muslim : 618, 619, 620, 621, 626

Imam Abu Dawud : 797, 798, 799, 800, 801

Imam Tirmidzi : 231, 232

Imam Nasa'i : 916, 917, 918, 919, 920, 921, 1181, 1299, 1306

Imam Ibnu Majah : 841, 842, 843, 844, 845

Imam Malik : 180, 181, 182

Imam Darimi : 1217, 1218, 1219

THE IMPORTANCE OF SAYING AMEN

Hadith Imam Malik Number 182

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَالَ أَحَدُكُمْ آمِينَ وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ آمِينَ فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

It was narrated to me from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, said, 'If one of you says AMEEN and the angels in the heavens say AMEEN, and one coincides with the other, his past sins will be forgiven.'

Hadith Corroboration

Imam Ahmad : 6890, 6946, 7337, 7774, 9305, 9428, 9541, 9542, 9544, 10045, 18087, 18088, 18099, 18113

Imam Bukhari : 738, 739, 740, 4115, 5923

Imam Muslim : 618, 619, 620, 621, 626

Imam Abu Dawud : 797, 798, 799, 800, 801

Imam Tirmidzi : 231, 232

Imam Nasa'i : 916, 917, 918, 919, 920, 921, 1181, 1299, 1306

Imam Ibnu Majah : 841, 842, 843, 844, 845

Imam Malik : 180, 181, 182

Imam Darimi : 1217, 1218, 1219

THE PRINCIPITY OF PROCESSING "RABBANAA WALAKAL HAMDU"

WHICH COINCIDES WITH THE ANGEL'S PRAYER

Hadith Imam Malik Number 183

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

It was narrated to me from Malik, from Sumayy, the freed slave of Abu Bakr, from Abu Salih As-Samman, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, said, 'When the imam says, SAMI'A ALLAHU LIMAN HAMIDAH, then say, RABBANAA WALAKAL HAMDU, for whoever's saying coincides with that of the angels, his past sins will be forgiven.'

Hadith Corroboration

Imam Ahmad : 7338, 7905, 9032, 9461, 9543, 12191, 18690

Imam Bukhari : 693, 696, 747, 753, 754, 761, 762, 2989

Imam Muslim : 591, 617

Imam Abu Dawud : 722, 723

Imam Tirmidzi : 247

Imam Nasa'i : 1050, 1051, 1053

Imam Ibnu Majah : 865, 866, 867

Imam Malik : 183

Imam Darimi : 1220, 1275, 1276

ABDULLAH BIN UMAR PROHIBITED PLAYING WITH PEBBLES IN

PRAYERS

Hadith Imam Malik Number 184

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ أَنَّهُ قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَأَنَا أَعْبَثُ بِالْخُصْبَاءِ فِي الصَّلَاةِ فَلَمَّا انْصَرَفْتُ نَهَانِي وَقَالَ اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فَقُلْتُ وَكَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ قَالَ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ كُلَّهَا وَأَشَارَ بِأَصْبُعِهِ الَّتِي تَلِي الْإِبْهَامَ وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَقَالَ هَكَذَا كَانَ يَفْعَلُ

Yahya narrated to me from Malik, from Muslim ibn Abi Maryam, from Ali ibn Abdurrahman Al-Mu'awi, who said, 'Abdullah ibn Umar saw me playing with pebbles during prayer. When I finished, he forbade me and said, Do as the Messenger of Allah

Hadith Corroboration

Imam Ahmad : 5079, 5164, 5878, 6063, 11958, 14828, 15305, 15306, 15518, 21501

Imam Muslim : 910, 911, 912, 913

Imam Abu Dawud : 837

Imam Tirmidzi : 269, 270, 271

Imam Nasa'i : 1149, 1250, 1252, 1254, 1257, 1258

Imam Ibnu Majah : 901, 902, 903

Imam Malik : 184

Imam Darimi : 1305

ABDULLAH BIN UMAR REPREHENS THE WAY OF SITTING THAT IS NOT IN ACCORDANCE WITH THE SUNNAH DUE TO ILLNESS

Hadith Imam Malik Number 185

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ وَصَلَّى إِلَى جَنْبِهِ رَجُلٌ فَلَمَّا جَلَسَ الرَّجُلُ فِي أَرْبَعٍ تَرَبَّعَ وَثَنَى رِجْلَيْهِ فَلَمَّا انْصَرَفَ عَبْدُ اللَّهِ عَابَ ذَلِكَ عَلَيْهِ فَقَالَ الرَّجُلُ فَإِنَّكَ تَفْعَلُ ذَلِكَ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَإِنِّي أَشْتَكِي

It was narrated to me from Malik, from Abdullah ibn Dinar, that he heard that a man prayed beside Abdullah ibn Umar. When the man sat in the fourth rak'ah, he sat cross-legged and bent his legs. When Abdullah finished, he disapproved of this. The man said, 'But you do the same.' Abdullah ibn Umar replied, 'I do it because my legs are in pain.'

ABDULLAH BIN UMAR EXPLAINS WHY WE REST ON THE SOLES OF THE FEET WHILE PRAYING

Hadith Imam Malik Number 186

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ صَدَقَةَ بْنِ يَسَارٍ عَنْ الْمُغِيرَةِ بْنِ حَكِيمٍ أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ عُمَرَ يَرْجِعُ فِي سَجْدَتَيْنِ

فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ فَلَمَّا انْصَرَفَ ذَكَرَ لَهُ ذَلِكَ فَقَالَ إِنَّهَا لَيْسَتْ سُنَّةُ الصَّلَاةِ وَإِنَّمَا أَفْعَلُ هَذَا مِنْ أَجْلِ أَنِّي أَشْتَكِي

It was narrated to me from Malik, from Sadaqah ibn Yasar, from Al-Mughirah ibn Hakim, that he saw Abdullah ibn Umar leaning on the tops of his feet each time he raised his head from prostration. When he finished, someone mentioned it to him, and he said, 'It is not the Sunnah of prayer. I do this because my legs are in pain.'

THE SUNNAH OF SITTING TASYAHUD ACCORDING TO ABDULLAH BIN UMAR

Hadith Imam Malik Number 187

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ أَخْبَرَهُ أَنَّهُ كَانَ يَرَى عَبْدَ اللَّهِ بْنَ عُمَرَ يَتَرَبَّعُ فِي الصَّلَاةِ إِذَا جَلَسَ قَالَ فَفَعَلْتُهُ وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ فَنَهَانِي عَبْدُ اللَّهِ وَقَالَ إِنَّمَا سُنَّةُ الصَّلَاةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى وَتَثْنِي رِجْلَكَ الْيُسْرَى فَقُلْتُ لَهُ فَإِنَّكَ تَفْعَلُ ذَلِكَ فَقَالَ إِنَّ رِجْلِي لَا تَحْمِلَانِي

Had told me from Malik from [Abdurrahman bin Al Qasim] from [Abdullah bin Abdullah bin Umar] he reported to him, that he had seen [Abdullah bin Umar] sitting with his legs crossed under his thighs in prayer, Abdurrahman bin Al Qasim said; "I did it when I was little. Then Abdullah forbade me. Then he said; "The sunnah in prayer is to straighten your right leg and spread your left leg." I asked, "Why do you do it?" He answered, "Because my legs are no longer strong."

Hadith Corroboration
Imam Abu Dawud : 821, 822

HOW TO SIT IN TASYAHUD AS EXAMPLED BY AL QASIM BIN MUHAMMAD

Hadith Imam Malik Number 188

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَرَاهُمُ الْجُلُوسَ فِي التَّشَهُّدِ فَنَصَبَ رِجْلَهُ الْيُمْنَى وَثَنَى رِجْلَهُ الْيُسْرَى وَجَلَسَ عَلَى وَرِكِهِ الْأَيْسَرِ وَلَمْ يَجْلِسْ عَلَى قَدَمِهِ ثُمَّ قَالَ أَرَانِي هَذَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحَدَّثَنِي أَنَّ أَبَاهُ كَانَ يَفْعَلُ ذَلِكَ

Yahya narrated to me from Malik, from Yahya ibn Sa'id, that Al-Qasim ibn Muhammad showed them how to sit in tashahhud. He set up his right foot, laid his left foot flat, and sat on his left hip, not on his foot. Then he said, 'Abdullah ibn Abdullah ibn Umar showed me this and told me that his father used to do it.'

Hadith Corroboration

READING TASYAHUD UMAR BIN KHATTAB

Hadith Imam Malik Number 189

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ هُوَ عَلَى الْمِنْبَرِ يُعَلِّمُ النَّاسَ التَّشَهُدَ يَقُولُ قُولُوا التَّحِيَّاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Yahya narrated to me from Malik, from Ibn Shihab, from Urwah ibn Az-Zubair, from Abdurrahman ibn Abdin Al-Qari, that he heard Umar ibn Al-Khattab on the pulpit teaching people the tashahhud, saying, 'Say: ATTAHIYYAATU LILLAHI AZZAKIYAATU LILLAHI AT THAYYIBAAT ASHSHALAWAATU LILLAHI ASSALAAMU 'ALAIKA AYYUHAN NABIYYU WA RAHMATULLAHI WA BARAKAATUH, ASSALAMU 'ALAINAA WA 'ALAA 'IBAADILLAH ASH-SHAALIHIIN. ASYHADU AN LAA ILAAHA ILLALLAH WA ASYHADU ANNA MUHAMMADAN 'ABDUHU WA RASUULUH (All pure greetings are for Allah, all pure prayers are for Allah, all good deeds and prayers are for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger).'

Hadith Corroboration

Imam Ahmad : 3381, 3683, 3726, 3739, 3804, 3945, 3963, 3974, 4078, 4151

Imam Bukhari : 1127, 5794, 6833

Imam Muslim : 601

Imam Abu Dawud : 826, 828

Imam Tirmidzi : 266, 1023

Imam Nasa'i : 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1160, 1162, 1260, 1262, 1264

Imam Ibnu Majah : 890, 892, 1882

Imam Malik : 189, 190, 191, 192

Imam Darimi : 1307

READING OF THE TASYAHUD OF IBNU UMAR

Hadith Imam Malik Number 190

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَتَشَهُدُ فَيَقُولُ بِسْمِ اللَّهِ التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ يَقُولُ هَذَا فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ وَيَدْعُو إِذَا قَضَى تَشَهُدَهُ بِمَا بَدَأَ لَهُ فَإِذَا جَلَسَ فِي آخِرِ صَلَاتِهِ تَشَهُدَ كَذَلِكَ أَيْضًا إِلَّا أَنَّهُ يُقَدِّمُ التَّشَهُدَ ثُمَّ يَدْعُو بِمَا بَدَأَ لَهُ فَإِذَا قَضَى تَشَهُدَهُ وَأَرَادَ أَنْ يُسَلِّمَ قَالَ السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ عَنْ

يَمِينِهِ ثُمَّ يَرُدُّ عَلَى الْإِمَامِ فَإِنْ سَلَّمَ عَلَيْهِ أَحَدٌ عَنْ يَسَارِهِ رَدَّ عَلَيْهِ

It was narrated to me from Malik, from Nafi', that Abdullah ibn Umar used to say in tashahhud: BISMILLAHIT TAHIYYAATI LILLAH ASHSHALAAWATU LILLAHIZ ZAAKIYAATU LILLAAH. ASSALAAMU 'ALAN NABIYYI WARAHMATULLAHI WABARAKAATUH. ASSALAAMU 'ALAINAA WA 'ALAA 'IBAADILLAHISH SHAALIHIIN. SYAHIDTU AN LAA ILAAHA ILLALLAH, SYAHIDTU ANNA MUHAMMADAR RASULAULLAH (In the name of Allah, all greetings are for Allah, all prayers are for Allah, all pure deeds are for Allah. Peace be upon the Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is His Messenger). He would say this in the first two rak'ahs and pray as he wished after the tashahhud. When he sat at the end of his prayer, he would do the same, except he would say the tashahhud first, then pray as he wished. When he finished his tashahhud and intended to say salam, he would say: ASSALAAMU 'ALA ANNABI WARAHMATULLAHI WA BARAKAATUH. ASSALAAMU 'ALAINAA WA 'ALAA 'IBAADILLAHISH SHAALIHIIN (Peace be upon the Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah), then ASSALAAMU 'ALAIKUM to his right. Then he would respond to the imam's salam. If someone gave salam from his left, he would respond to it.

Hadith Corroboration

Imam Ahmad : 3381, 3683, 3726, 3739, 3804, 3945, 3963, 3974, 4078, 4151

Imam Bukhari : 1127, 5794, 6833

Imam Muslim : 601

Imam Abu Dawud : 826, 828

Imam Tirmidzi : 266, 1023

Imam Nasa'i : 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1160, 1162, 1260, 1262, 1264

Imam Ibnu Majah : 890, 892, 1882

Imam Malik : 189, 190, 191, 192

Imam Darimi : 1307

READING OF THE TASYAHUD OF AISYAH

Hadith Imam Malik Number 191

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَانَتْ تَقُولُ إِذَا تَشَهَّدَتْ الشَّحِيَّاتِ الطَّيِّبَاتِ الصَّلَوَاتِ الزَّكَايَاتِ لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ

It was narrated to me from Malik, from Abdurrahman ibn Al-Qasim, from his father, from Aishah, the wife of the Prophet, peace and blessings be upon him, that when she performed tashahhud, she would say: ATTAHIYYAATUT THAYYIBAATU ASHSHALAWAATU AZZAKIYAATU LILLAH. ASYHADU AN LAA ILAAHA ILLALLAH WAHDAHU LAA SYARIKA LAHU WA ANNA MUHAMMADAN ABDUHU WA RASUULUHU. ASSALAAMU 'ALAIKA AYYUHAN NABIYYU WARAHMATULLAHI WA BARAKAATUH ASSALAAMU 'ALAINA WA 'ALAA 'IBAADILLAHAHISH SHAALIHIIN ASSALAAMU 'ALAIKUM. (All good greetings,

prayers, and pure deeds are for Allah. I bear witness that there is no deity except Allah, alone without partner, and that Muhammad is His servant and Messenger. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. Peace be upon you all.)

Hadith Corroboration

Imam Ahmad : 3381, 3683, 3726, 3739, 3804, 3945, 3963, 3974, 4078, 4151

Imam Bukhari : 1127, 5794, 6833

Imam Muslim : 601

Imam Abu Dawud : 826, 828

Imam Tirmidzi : 266, 1023

Imam Nasa'i : 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1160, 1162, 1260, 1262, 1264

Imam Ibnu Majah : 890, 892, 1882

Imam Malik : 189, 190, 191, 192

Imam Darimi : 1307

READING TASYAHUD AISYAH (OTHER HISTORY)

Hadith Imam Malik Number 192

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّهُ أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ تَقُولُ إِذَا تَشَهَّدَتْ التَّحِيَّاتِ الطَّيِّبَاتِ الصَّلَوَاتِ الزَّكَايَاتِ لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ

It was narrated to me from Malik, from Yahya ibn Sa'id Al-Ansari, from Al-Qasim ibn Muhammad, who informed that Aishah, the wife of the Prophet, peace and blessings be upon him, when performing tashahhud, would say: ATTAHIYYAATUT THAYYIBAATU ASHSHALAWAATU AZZAKIYAATU LILLAHI. ASYHADU AN LAA ILAHA ILLALLAH WAHDHU LAA SYARIKA LAHU WA ASYHADU ANNA MUHAMMADAN ABDULLAHI WA RASUULUH. ASSALAAMU 'ALAIKA AYYUHAN NABIYYU WARAHMATULLAHI WA BARAKAATUH ASSALAAMU 'ALAINA WA'ALAA 'IBAADILLAHAHIS SHAALIHIIN ASSALAAMU 'ALAIKUM. (All good greetings, prayers, and pure deeds are for Allah. I bear witness that there is no deity except Allah, alone without partner, and I bear witness that Muhammad is Allah's servant and Messenger. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. Peace be upon you all.)

Hadith Corroboration

Imam Ahmad : 3381, 3683, 3726, 3739, 3804, 3945, 3963, 3974, 4078, 4151

Imam Bukhari : 1127, 5794, 6833

Imam Muslim : 601

Imam Abu Dawud : 826, 828

Imam Tirmidzi : 266, 1023

Imam Nasa'i : 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1160, 1162, 1260, 1262, 1264

Imam Ibnu Majah : 890, 892, 1882

Imam Malik : 189, 190, 191, 192

Imam Darimi : 1307

MALIK'S EXPLANATION ABOUT PRAYING THE TASYAHHUD WITH THE IMAM EVEN THOUGH THE RAKAAT IS NOT EVEN

Hadith Imam Malik Number 193

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ وَنَافِعًا مَوْلَى ابْنِ عُمَرَ عَنْ رَجُلٍ دَخَلَ مَعَ الْإِمَامِ فِي الصَّلَاةِ وَقَدْ سَبَقَهُ
الْإِمَامُ بِرُكْعَةٍ أَيْتَشَهَّدُ مَعَهُ فِي الرَّكْعَتَيْنِ وَالْأَرْبَعِ وَإِنْ كَانَ ذَلِكَ لَهُ وَتَرَا فَقَالَ لِيَتَشَهَّدَ مَعَهُمَا مَالِكٌ وَهُوَ الْأَمْرُ
عِنْدَنَا

It was narrated to me from Malik that he asked Ibn Shihab and Nafi', the freed slave of Ibn Umar, about a man who joins the imam in prayer after missing one rak'ah. Should he perform tashahhud with the imam in the second and fourth rak'ahs, even if it is an odd rak'ah for him? They both said, 'He should perform tashahhud with the imam.' Malik said, 'That is our opinion.'

THE PERSON WHO LIFTED THE HEAD BEFORE THE PRIEST WAS POSSESSED BY SATAN

Hadith Imam Malik Number 194

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ عَنْ مَلِيحِ بْنِ عَبْدِ اللَّهِ السَّعْدِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ
قَالَ لَئِذَا يَرَفَعُ رَأْسَهُ وَيَخْفِضُهُ قَبْلَ الْإِمَامِ فَإِنَّمَا نَاصِيئَتُهُ بِيَدِ شَيْطَانٍ

Yahya narrated to me from Malik, from Muhammad ibn Amr ibn Alqamah, from Malih ibn Abdullah As-Sa'di, from Abu Hurairah, who said, 'The one who raises or lowers his head before the imam, his forelock is in the hand of Satan.'

Hadith Corroboration
Imam Ahmad : 7344, 9131, 9723
Imam Muslim : 647, 648
Imam Tirmidzi : 531
Imam Nasa'i : 819
Imam Ibnu Majah : 951

THE STORY OF DZUL YADAIN RECOMMENDING THE RASULULLAH SHALALLAHU ALAIHI WASALLAM WHO FORGOT TO PRAY

Hadith Imam Malik Number 195

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنْ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ أَقْصَرْتَ الصَّلَاةَ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَدَقَ ذُو الْيَدَيْنِ فَقَالَ النَّاسُ نَعَمْ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَصَلَّى رَكْعَتَيْنِ أُخْرَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ

Yahya narrated to me from Malik, from Ayyub ibn Abu Tamimah As-Sakhtiyani, from Muhammad ibn Sirin, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, finished a prayer after two rak'ahs. Dhu al-Yadayn said to him, 'Has the prayer been shortened, or did you forget, O Messenger of Allah?' The Messenger of Allah, peace and blessings be upon him, said, 'Is Dhu al-Yadayn correct?' The people said, 'Yes.' So the Messenger of Allah, peace and blessings be upon him, stood and prayed the remaining two rak'ahs, then gave salam, then made takbir and prostrated like his usual prostration or longer, then raised, then made takbir and prostrated like his usual prostration or longer, then raised.

Hadith Corroboration
Imam Bukhari : 673
Imam Tirmidzi : 365

THE STORY OF DZUL YADAIN REMINDS THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO PERFECT PRAYERS Hadith Imam Malik Number 196

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ أَنَّهُ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعَصْرِ فَسَلَّمَ فِي رَكْعَتَيْنِ فَقَامَ ذُو الْيَدَيْنِ فَقَالَ أَقْصَرْتَ الصَّلَاةُ يَا رَسُولَ اللَّهِ أَمْ نَسِيتَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ ذَلِكَ لَمْ يَكُنْ فَقَالَ قَدْ كَانَ بَعْضُ ذَلِكَ يَا رَسُولَ اللَّهِ فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى النَّاسِ فَقَالَ أَصَدَقَ ذُو الْيَدَيْنِ فَقَالُوا نَعَمْ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَمَّ مَا بَقِيَ مِنَ الصَّلَاةِ ثُمَّ سَجَدَ سَجْدَتَيْنِ بَعْدَ التَّسْلِيمِ وَهُوَ جَالِسٌ

It was narrated to me from Malik, from Daud ibn Al-Husayn, from Abu Sufyan, the freed slave of Ibn Abi Ahmad, who said, I heard Abu Hurairah say, 'The Messenger of Allah, peace and blessings be upon him, performed the Asr prayer and gave salam after two rak'ahs. Dhu al-Yadayn stood and said, 'Has the prayer been shortened, O Messenger of Allah, or did you forget?' The Messenger of Allah, peace and blessings be upon him, said, 'Neither of those happened.' Dhu al-Yadayn said, 'One of them did, O Messenger of Allah.' The Messenger of Allah, peace and blessings be upon him, turned to the people and said, 'Is Dhu al-Yadayn correct?' They said, 'Yes.' So the Messenger of Allah, peace and blessings be upon him, stood and completed the remaining prayer, then prostrated twice while sitting after the salam.'

Hadith Corroboration
Imam Muslim : 897
Imam Darimi : 1459

RASULULLAH SHALALLAHU ALAIHI WASALLAM FORGOTTEN TO PRAY AND WAS REMOVED BY DZUS SYIMALAIN

Hadith Imam Malik Number 197

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرٍ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ قَالَ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكَعَ رَكْعَتَيْنِ مِنْ إِحْدَى صَلَاتِي النَّهَارِ الظُّهْرِ أَوْ الْعَصْرِ فَسَلَّمَ مِنْ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الشَّمَالَيْنِ أَقْصَرْتَ الصَّلَاةَ يَا رَسُولَ اللَّهِ أَمْ نَسِيتَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَصُرْتُ الصَّلَاةَ وَمَا نَسِيتُ فَقَالَ ذُو الشَّمَالَيْنِ قَدْ كَانَ بَعْضُ ذَلِكَ يَا رَسُولَ اللَّهِ فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى النَّاسِ فَقَالَ أَصَدَقَ ذُو الْيَدَيْنِ فَقَالُوا نَعَمْ يَا رَسُولَ اللَّهِ فَأَتَمَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَقِيَ مِنَ الصَّلَاةِ ثُمَّ سَلَّمَو حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ مِثْلَ ذَلِكَ

It was narrated to me from Malik, from Ibn Shihab, from Abu Bakr ibn Sulayman ibn Abi Hathmah, who said, it reached me that the Messenger of Allah, peace and blessings be upon him, prayed two rak'ahs of either Dhuhr or Asr and gave salam after two rak'ahs. Dhu ash-Shimalayn said, 'Has the prayer been shortened, O Messenger of Allah, or did you forget?' The Messenger of Allah, peace and blessings be upon him, said, 'The prayer has not been shortened, nor did I forget.' Dhu ash-Shimalayn said, 'One of those happened, O Messenger of Allah.' The Messenger of Allah, peace and blessings be upon him, turned to the people and said, 'Is Dhu al-Yadayn correct?' They said, 'Yes, O Messenger of Allah.' So the Messenger of Allah, peace and blessings be upon him, completed the remaining prayer and then gave salam.' It was narrated to me from Malik, from Ibn Shihab, from Sa'id ibn Al-Musayyab and from Abu Salamah ibn Abdurrahman, the same as that.

INSTRUCTIONS WHEN IN DOUBT ABOUT THE NUMBER OF RAKAAT

Hadith Imam Malik Number 198

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى أَثَلَاثًا أَمْ أَرْبَعًا فَلْيُصَلِّ رَكْعَةً وَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ فَإِنْ كَانَتْ الرَّكْعَةُ الَّتِي صَلَّى خَامِسَةً شَفَعَهَا بِهَاتَيْنِ السَّجْدَتَيْنِ وَإِنْ كَانَتْ رَابِعَةً فَالْسَّجْدَتَانِ تَرْغِيمٌ لِلشَّيْطَانِ

Yahya narrated to me from Malik, from Zaid ibn Aslam, from Ata ibn Yasar, that the Messenger of Allah, peace and blessings be upon him, said, 'If one of you doubts in his prayer and does not know whether he prayed three or four rak'ahs, let him pray one more rak'ah and prostrate twice while sitting before the salam. If the rak'ah he prayed was the fifth, these two prostrations make it even. If it was the fourth, the prostrations are a humiliation for Satan.'

Hadith Corroboration

Imam Ahmad : 1568, 1587, 10660, 11042, 11052, 11075, 11264, 11356, 11367

Imam Muslim : 888

Imam Abu Dawud : 861, 866, 868

Imam Tirmidzi : 364

HOW TO OVERCOME DOUBTS IN PRAYER

Hadith Imam Malik Number 199

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عُمَرَ بْنِ مُحَمَّدٍ بْنِ زَيْدٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَوَخَّ الَّذِي يَظُنُّ أَنَّهُ نَسِيَ مِنْ صَلَاتِهِ فَلْيُصَلِّهِ ثُمَّ لِيَسْجُدْ سَجْدَتَيْ السَّهْوِ وَهُوَ جَالِسٌ

It was narrated to me from Malik, from Umar ibn Muhammad ibn Zaid, from Salim ibn Abdullah, that Abdullah ibn Umar said, 'If one of you doubts in his prayer, let him seek what he believes he forgot in his prayer, perform it, and then prostrate twice for forgetfulness while sitting.'

Hadith Corroboration
Imam Abu Dawud : 861
Imam Malik : 201

PROSTRATE SAHWI WHEN IN DOUBT IN PRAYER

Hadith Imam Malik Number 200

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَفِيفِ بْنِ عَمْرِو السَّهْمِيِّ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ وَكَعْبَ الْأَخْبَارِ عَنِ الَّذِي يَشُكُّ فِي صَلَاتِهِ فَلَا يَدْرِي كَمْ صَلَّى أَثَلَاثًا أَمْ أَرْبَعًا فَكِلَاهُمَا قَالَ لِيُصَلِّ رَكْعَةً أُخْرَى ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ

It was narrated to me from Malik, from Afif ibn Amr As-Sahmi, from Ata ibn Yasar, who said, 'I asked Abdullah ibn Amr ibn Al-As and Ka'b Al-Ahbar about someone who doubts in his prayer and does not know whether he prayed three or four rak'ahs. Both of them said, 'Let him pray one more rak'ah and then prostrate twice while sitting.'

PERFECTING WHAT IS BELIEVED TO BE FORGOTTEN

Hadith Imam Malik Number 201

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا سُئِلَ عَنِ النَّسْيَانِ فِي الصَّلَاةِ قَالَ لِيَتَوَخَّ أَحَدُكُمْ الَّذِي يَظُنُّ أَنَّهُ نَسِيَ مِنْ صَلَاتِهِ فَلْيُصَلِّهِ

It was narrated to me from Malik, from Nafi', that when Abdullah ibn Umar was asked about forgetfulness in prayer, he said, 'Let one of you seek what he believes he forgot in his prayer and complete it.'

SUJUD SAHWI BEFORE GREETINGS

Hadith Imam Malik Number 202

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرُ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ ثُمَّ سَلَّمَ

Yahya narrated to me from Malik, from Ibn Shihab, from Al-A'raj, from Abdullah ibn Buhaynah, who said, 'The Messenger of Allah, peace and blessings be upon him, prayed two rak'ahs with us, then stood without sitting, and the people stood with him. When he finished the prayer and we awaited his salam, he made takbir, prostrated twice while sitting before the salam, and then gave salam.'

Hadith Corroboration
Imam Ahmad : 21851, 21852, 21854
Imam Bukhari : 1148
Imam Muslim : 885
Imam Abu Dawud : 871
Imam Nasa'i : 1207
Imam Darimi : 1461

PROSTRATING SAHWI AFTER FORGETTING THE INITIAL TASYAHUD SITTING

Hadith Imam Malik Number 203

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ فَقَامَ فِي اثْنَتَيْنِ وَلَمْ يَجْلِسْ فِيهِمَا فَلَمَّا قَضَى صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ بَعْدَ ذَلِكَ

It was narrated to me from Malik, from Yahya ibn Sa'id, from Abdurrahman ibn Hurmuz, from Abdullah ibn Buhaynah, who said, 'The Messenger of Allah, peace and blessings be upon him, prayed Dhuhr with us. He stood in the second rak'ah without sitting. When he finished the prayer, he prostrated twice and then gave salam afterward.'

Hadith Corroboration
Imam Bukhari : 786

THE PROPHET SHALALLAHU ALAIHI WASALLAM ASKED FOR THE RETURN OF PATTERNED CLOTHES BECAUSE THEY DIVERSE THE FOCUS FROM PRAYERS

Hadith Imam Malik Number 204

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عُلْقَمَةَ بْنِ أَبِي عُلْقَمَةَ عَنْ أُمِّهِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ أَهْدَى أَبُو جَهْمُ بْنُ حُذَيْفَةَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمِيصَةً شَامِيَّةً لَهَا عِلْمٌ فَشَهِدَ فِيهَا الصَّلَاةَ فَلَمَّا انْصَرَفَ قَالَ رُدِّي هَذِهِ الْخَمِيصَةَ إِلَى أَبِي جَهْمٍ فَإِنِّي نَظَرْتُ إِلَى عِلْمِهَا فِي الصَّلَاةِ فَكَادَ يَفْتِنَنِي

Yahya told me from Malik from [Alqamah bin Abu Alqamah] from [his mother], that [Aisyah] the wife of the Prophet sallallaahu 'alaihi wasallam said, "Abu Jahm bin Hudzaifah presented a shirt from Syria with a picture on it to Rasulullah sallallaahu 'alaihi wasallam. He saw it in prayer. When he finished praying he said: "Return this shirt to Abu Jahm, because I saw the picture. in prayer and almost became a slander for me.

Hadith Corroboration

Imam Ahmad : 24273

Imam Malik : 205

RASULULLAH SALALLAHU ALAIHI WASALLAM EXCHANGED PATTERNED CLOTHES FOR LEATHER JACKETS Hadith Imam Malik Number 205

وَحَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبِسَ خَمِيصَةً لَهَا عِلْمٌ ثُمَّ أَعْطَاهَا أَبَا جَهْمٍ وَأَخَذَ مِنْ أَبِي جَهْمٍ أُنْبَجَانِيَّةً لَهُ فَقَالَ يَا رَسُولَ اللَّهِ وَلِمَ فَقَالَ إِنِّي نَظَرْتُ إِلَى عِلْمِهَا فِي الصَّلَاةِ

Malik narrated to me from Hisham ibn Urwah, from his father, that the Messenger of Allah, peace and blessings be upon him, wore a cloak with a pattern, then gave it to Abu Jahm and took Abu Jahm's leather jacket. Abu Jahm asked, 'Why, O Messenger of Allah?' He replied, 'I looked at its pattern during the prayer.'

ABU TALHAH SIMPLIFIED HIS GARDEN BECAUSE HE REALIZED HIS CONCENTRATION WAS DISTURBED DURING PRAYERS Hadith Imam Malik Number 206

وَحَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّ أَبَا طَلْحَةَ الْأَنْصَارِيَّ كَانَ يُصَلِّي فِي حَائِطِهِ فَطَارَ دُبَيْيٌّ فَطَفِقَ يَتَرَدَّدُ يَلْتَمِسُ مَخْرَجًا فَأَعْجَبَهُ ذَلِكَ فَجَعَلَ يُتْبِعُهُ بَصَرَهُ سَاعَةً ثُمَّ رَجَعَ إِلَى صَلَاتِهِ فَإِذَا هُوَ لَا يَدْرِي كَمْ صَلَّى فَقَالَ لَقَدْ أَصَابْتَنِي فِي مَالِي هَذَا فِتْنَةٌ فَجَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ لَهُ الَّذِي أَصَابَهُ فِي حَائِطِهِ مِنَ الْفِتْنَةِ وَقَالَ يَا رَسُولَ اللَّهِ هُوَ صَدَقَةٌ لِلَّهِ فَضَعُهُ حَيْثُ شِئْتَ

It was narrated to me from Malik, from Abdullah ibn Abi Bakr, that Abu Talhah Al-Ansari was praying in his garden when a locust flew and fluttered, searching for a way out. This amazed him, and he followed it with his gaze for a moment. Then he returned to his prayer, but he did not know how many rak'ahs he had prayed. He said, 'Indeed, I have been distracted by this property of mine; it is a trial.' He came to the Messenger of Allah, peace

and blessings be upon him, and told him about the trial he faced in his garden. He said, 'O Messenger of Allah, this garden is a charity for Allah, so place it where you wish.'

Hadith Corroboration
Imam Malik : 207

AN ANSHAR OFFERED HIS GARDEN TO UTHMAN BECAUSE HE WAS DISTURBED IN PRAYERS

Hadith Imam Malik Number 207

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ كَانَ يُصَلِّي فِي حَائِطٍ لَهُ بِالْقُفِّ وَادٍ مِنْ أَوْدِيَةِ الْمَدِينَةِ فِي زَمَانِ الثَّمَرِ وَالنَّخْلِ قَدْ دُلِّلَتْ فِيهِ مَطْوَقَةٌ بِثَمَرِهَا فَنَظَرَ إِلَيْهَا فَأَعْجَبَهُ مَا رَأَى مِنْ ثَمَرِهَا ثُمَّ رَجَعَ إِلَى صَلَاتِهِ فَإِذَا هُوَ لَا يَدْرِي كَمْ صَلَّى فَقَالَ لَقَدْ أَصَابَتْنِي فِي مَالِي هَذَا فِتْنَةٌ فَجَاءَ عُثْمَانُ بْنُ عَفَّانَ وَهُوَ يَوْمُئِذٍ خَلِيفَةٌ فَذَكَرَ لَهُ ذَلِكَ وَقَالَ هُوَ صَدَقَةٌ فَاجْعَلْهُ فِي سُبُلِ الْخَيْرِ فَبَاعَهُ عُثْمَانُ بْنُ عَفَّانَ بِخَمْسِينَ أَلْفًا فَسُمِّيَ ذَلِكَ الْمَالُ الْخَمْسِينَ

It was narrated to me from Malik, from Abdullah ibn Abi Bakr, that an Ansari man was praying in his garden in Al-Quff, a valley in Medina, during the fruit season when the palm trees were laden with ripe fruit. He looked at them and was amazed by what he saw. Then he returned to his prayer, but he did not know how many rak'ahs he had prayed. He said, 'Indeed, I have been afflicted by this property of mine; it is a trial.' He went to Uthman ibn Affan, who was the Caliph at that time, and told him about it, saying, 'This garden is a charity, so use it in the paths of goodness.' Uthman ibn Affan sold it for fifty thousand, and that wealth was called Al-Khamsin (the fifty thousand).

PROSTITUTION OF SAHWI DUE TO SATAN'S INTERFERENCE

Hadith Imam Malik Number 208

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ

Yahya narrated to me from Malik, from Ibn Shihab, from Abu Salamah ibn Abdurrahman ibn Auf, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, said, 'When one of you stands to pray, Satan comes to him and confuses him until he does not know how many rak'ahs he has prayed. If one of you experiences this, let him prostrate twice while sitting.'

Hadith Corroboration
Imam Bukhari : 1156
Imam Muslim : 883
Imam Abu Dawud : 869

THE IMPORTANCE OF RUSHING TO FRIDAY PRAYERS

Hadith Imam Malik Number 209

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبِشًا أَقْرَنَ وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ

Yahya narrated to me from Malik, from Sumayy, the freed slave of Abu Bakr ibn Abdurrahman, from Abu Salih As-Samman, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever performs the ritual bath for major impurity on Friday and then goes in the first hour, it is as if he offered a camel. Whoever goes in the second hour, it is as if he offered a cow. Whoever goes in the third hour, it is as if he offered a horned ram. Whoever goes in the fourth hour, it is as if he offered a chicken. And whoever goes in the fifth hour, it is as if he offered an egg. When the imam comes out, the angels are present, listening to the remembrance.'

Hadith Corroboration

Imam Ahmad : 9546

Imam Bukhari : 832

Imam Muslim : 1403

Imam Abu Dawud : 297

Imam Tirmidzi : 459

Imam Nasa'i : 1364, 1371, 1381

Imam Malik : 209

OBLIGATION TO TAKE A FRIDAY BATH

Hadith Imam Malik Number 210

وَحَدَّثَنِي عَنْ مَالِك عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ كَغُسْلِ الْجَنَابَةِ

It was narrated to me from Malik, from Sa'id ibn Abi Sa'id Al-Maqburi, from Abu Hurairah, who said, 'The ritual bath on Friday is obligatory for everyone who has reached puberty, like the bath for major impurity.'

Hadith Corroboration

Imam Ahmad : 7009, 7092, 7094, 7381, 7382, 7767, 8147, 9739, 10126, 10144, 10603, 10820, 11149, 11199, 11231, 13747, 15802, 15803, 21998, 23243, 23262

Imam Bukhari : 231, 811, 827, 830, 831, 846, 847, 2471, 2736, 3227, 3228, 6134, 6379, 6515, 6941

Imam Muslim : 1397, 1400, 1402, 1412, 1413, 1414

Imam Abu Dawud : 288, 289, 291

UPHOLDING THE SUNNAH OF FRIDAY BATHING

Hadith Imam Malik Number 211

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ دَخَلَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ وَعُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ فَقَالَ عُمَرُ أَيَّةُ سَاعَةٍ هَذِهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ انْقَلَبْتُ مِنَ السُّوقِ فَسَمِعْتُ النَّدَاءَ فَمَا زِدْتُ عَلَى أَنْ تَوَضَّأْتُ فَقَالَ عُمَرُ وَالْوُضُوءُ أَيْضًا وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ بِالْغُسْلِ

It was narrated to me from Malik, from Ibn Shihab, from Salim ibn Abdullah, who said, 'A man from the companions of the Messenger of Allah, peace and blessings be upon him, entered the mosque on Friday while Umar ibn Al-Khattab was delivering the sermon. Umar said, 'What time is this?' The man replied, 'O Commander of the Faithful, I returned from the market, heard the call to prayer, and did nothing more than perform wudu.' Umar said, 'Only wudu? You know that the Messenger of Allah, peace and blessings be upon him, ordered the ritual bath.'

Hadith Corroboration
Imam Ahmad : 194, 197
Imam Bukhari : 829
Imam Muslim : 1395

THE OBLIGATION TO TAKE A FRIDAY BATH FOR THOSE WHO HAVE REACHED THE BALLY

Hadith Imam Malik Number 212

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ

It was narrated to me from Malik, from Safwan ibn Sulaim, from Ata ibn Yasar, from Abu Sa'id Al-Khudri, that the Messenger of Allah, peace and blessings be upon him, said, 'The ritual bath on Friday is obligatory for everyone who has reached puberty.'

Hadith Corroboration
Imam Ahmad : 7009, 7092, 7094, 7381, 7382, 7767, 8147, 9739, 10126, 10144, 10603, 10820, 11149, 11199, 11231, 13747, 15802, 15803, 21998, 23243, 23262
Imam Bukhari : 231, 811, 827, 830, 831, 846, 847, 2471, 2736, 3227, 3228, 6134, 6379, 6515, 6941
Imam Muslim : 1397, 1400, 1402, 1412, 1413, 1414
Imam Abu Dawud : 288, 289, 291
Imam Nasa'i : 1350, 1354, 1358, 1360, 1361, 1366
Imam Ibnu Majah : 1079
Imam Malik : 210, 212

RECOMMENDATION TO TAKE A BATH BEFORE FRIDAY PRAYERS

Hadith Imam Malik Number 213

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ

It was narrated to me from Malik, from Nafi', from Ibn Umar, that the Messenger of Allah, peace and blessings be upon him, said, 'When one of you comes to the Friday prayer, let him perform the ritual bath.'

Hadith Corroboration

Imam Ahmad : 87, 302, 2293, 2900, 4236, 4325, 4684, 4704, 4763, 4766, 4839, 4895, 4922, 4960, 5059, 5199, 5225, 5231, 5516, 5565, 5690, 5748, 5985, 6045, 6081, 6082, 6960, 10603, 10820, 11149, 11199, 11231, 13747, 15574, 15802, 15803, 21998

Imam Bukhari : 811, 828, 830, 831, 833, 845, 868, 2471, 2972, 3228

Imam Muslim : 1393, 1394, 1395, 1396, 1397, 1400, 1402

Imam Abu Dawud : 287, 288, 291, 901

Imam Tirmidzi : 454

Imam Nasa'i : 1358, 1359, 1360, 1361, 1366, 1369, 1388, 1390

Imam Ibnu Majah : 1078, 1079, 1088

Imam Malik : 210, 212, 213

Imam Darimi : 1493, 1494, 1495

PROHIBITION OF SPEAKING DURING THE SERMON

Hadith Imam Malik Number 214

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَدْ لَعَوْتَ

It has been related to me from Yahya from Malik from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah], that the Messenger of Allah sallallaahu 'alaihi wasallam said: "If you say to your brother, 'Be quiet!' while the imam is giving a sermon, you will have done nothing in vain.

Hadith Corroboration

Imam Ahmad : 1929, 7030, 7361, 7437, 8682, 8738, 8783, 9744, 9910, 10302, 10468

Imam Bukhari : 882

Imam Muslim : 1404, 1405

Imam Abu Dawud : 938

Imam Tirmidzi : 470

Imam Nasa'i : 1384, 1385, 1559

Imam Ibnu Majah : 1100

Imam Malik : 214

Imam Darimi : 1504, 1505

UMAR BIN KHATTHAB'S SERMON STOPPED PRAYER AND SPEAKING

Hadith Imam Malik Number 215

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ الْقُرَظِيِّ أَنَّهُ أَخْبَرَهُ أَنَّهُمْ كَانُوا فِي زَمَانِ عُمَرَ بْنِ الْخَطَّابِ يُصَلُّونَ يَوْمَ الْجُمُعَةِ حَتَّى يَخْرُجَ عُمَرُ فَإِذَا خَرَجَ عُمَرُ وَجَلَسَ عَلَى الْمِنْبَرِ وَأَذَّنَ الْمُؤَدِّثُونَ قَالَ ثَعْلَبَةُ جَلَسْنَا نَتَحَدَّثُ فَإِذَا سَكَتَ الْمُؤَدِّثُونَ وَقَامَ عُمَرُ يُخْطُبُ أَنْصَتْنَا فَلَمْ يَتَكَلَّمْ مِنَّا أَحَدٌ قَالَ ابْنُ شِهَابٍ فَخُرُوجُ الْإِمَامِ يَقْطَعُ الصَّلَاةَ وَكَلَامُهُ يَقْطَعُ الْكَلَامَ

It was narrated to me from Malik, from Ibn Shihab, from Thalabah ibn Abi Malik Al-Qurazhi, who informed him that during the time of Umar ibn Al-Khattab, they would perform the Friday prayer until Umar came out. When Umar came out and sat on the pulpit, and the muezzins gave the call to prayer, Thalabah said, 'We would sit and talk. But when the muezzins fell silent and Umar stood to deliver the sermon, we would listen attentively, and none of us would speak.' Ibn Shihab said, 'The imam's emergence stops the prayer, and his sermon stops the talking.'

UTSMAN BIN AFFAN RECOMMENDED PEOPLE WHO DID NOT LISTEN TO THE SERMON PERFECTLY

Hadith Imam Malik Number 216

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ مَالِكِ بْنِ أَبِي عَامِرٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ كَانَ يَقُولُ فِي خُطْبَتِهِ قَلَّ مَا يَدْعُ ذَلِكَ إِذَا خَطَبًا إِذَا قَامَ الْإِمَامُ يُخْطَبُ يَوْمَ الْجُمُعَةِ فَاسْتَمِعُوا وَأَنْصِتُوا فَإِنَّ لِلْمُنْصِتِ الَّذِي لَا يَسْمَعُ مِنَ الْخُطْبِ مِثْلَ مَا لِلْمُنْصِتِ السَّامِعِ فَإِذَا قَامَتِ الصَّلَاةُ فَأَعْدِلُوا الصُّفُوفَ وَحَادُوا بِالْمَنَاكِبِ فَإِنَّ اعْتِدَالَ الصُّفُوفِ مِنْ تَمَامِ الصَّلَاةِ ثُمَّ لَا يُكَبِّرُ حَتَّى يَأْتِيَهُ رَجَالٌ قَدْ وَكَّلَهُمْ بِتَسْوِيَةِ الصُّفُوفِ فَيُخْبِرُونَهُ أَنْ قَدْ اسْتَوَتْ فَيُكَبِّرُ

It was narrated to me from Malik, from Abu An-Nadr, the freed slave of Umar ibn Ubaidullah, from Malik ibn Abi Amir, that Uthman ibn Affan would say in his sermon, rarely omitting it when preaching, 'When the imam stands to deliver the sermon on Friday, listen and be attentive, for the one who listens attentively but does not hear has a share of reward like the one who listens and hears. When the prayer is established, align the rows and line up shoulder to shoulder, for the alignment of rows is part of the perfection of the prayer.' He would not make takbir until men he had appointed to align the rows informed him that they were straight, and then he would make takbir.

ABDULLAH BIN UMAR THROWING PEBBLES TOWARDS TWO PEOPLE WHO WERE CHATTING DURING THE SERMON

Hadith Imam Malik Number 217

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَأَى رَجُلَيْنِ يَتَحَدَّثَانِ وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ
فَحَصَبَهُمَا أَنْ أَصْمَتَا

It was narrated to me from Malik, from Nafi', that Abdullah ibn Umar saw two men talking while the imam was delivering the sermon on Friday. He threw pebbles at them to make them be quiet.

Hadith Corroboration
Imam Malik : 217

IBNU SYIHAB EXPLAINS WHETHER IT IS OK TO SPEAK AFTER THE SERMON BEFORE THE TAKBIR Hadith Imam Malik Number 218

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنِ الْكَلَامِ يَوْمَ الْجُمُعَةِ إِذَا نَزَلَ الْإِمَامُ عَنِ الْمِنْبَرِ قَبْلَ أَنْ يُكَبِّرَ فَقَالَ
ابْنُ شِهَابٍ لَا بَأْسَ بِذَلِكَ

It was narrated to me from Malik that he asked Ibn Shihab about speaking on Friday when the imam descends from the pulpit before making takbir. Ibn Shihab said, 'There is no harm in that.'

CONDITIONS FOR OBTAINING FRIDAY PRAYERS Hadith Imam Malik Number 219

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ كَانَ يَقُولُ مَنْ أَدْرَكَ مِنْ صَلَاةِ الْجُمُعَةِ رَكْعَةً فَلْيُصَلِّ إِلَيْهَا أَخْبَرَنِي
ابْنُ شِهَابٍ وَهِيَ السُّنَّةُ

Yahya narrated to me from Malik, from Ibn Shihab, who said, 'Whoever catches one rak'ah of the Friday prayer should add another to it.' Ibn Shihab said, 'That is the Sunnah.'

Hadith Corroboration
Imam Ahmad : 6918, 6983, 7146, 7148, 7224, 7277, 7341, 7438, 7466, 8230, 8528, 8817, 9538, 9575, 9745, 9946, 23349
Imam Bukhari : 523, 545, 546
Imam Muslim : 954, 955, 956, 957, 958
Imam Abu Dawud : 349, 946
Imam Tirmidzi : 171, 482
Imam Nasa'i : 511, 512, 513, 514, 547, 548, 550, 551, 552, 553, 554, 555, 658, 1408, 2990
Imam Ibnu Majah : 691, 692, 1111, 1112, 1113
Imam Malik : 4, 14, 219
Imam Darimi : 1193, 1194

UMAR BIN KHATTHAB READS THE WORD OF GOD ABOUT PASSING TOWARDS FRIDAY PRAYERS

Hadith Imam Malik Number 220

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ } فَقَالَ ابْنُ شِهَابٍ كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقْرُؤُهَا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَامْضُوا إِلَى ذِكْرِ اللَّهِ

Yahya narrated to me from Malik that he asked Ibn Shihab about the saying of Allah, the Mighty and Exalted: 'O you who believe, when the call is made for the prayer on Friday, hasten to the remembrance of Allah' (Qur'an, Al-Jumu'ah: 9). Ibn Shihab said, 'Umar ibn Al-Khattab would recite it as: "When the call is made for the prayer on Friday, proceed to the remembrance of Allah."'

THE PRINCIPLE OF THE TIME ON FRIDAY WHERE PRAYERS ARE RESPONDED

Hadith Imam Malik Number 221

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ يُقَلِّلُهَا

Yahya narrated to me from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, mentioned Friday and said, 'There is an hour in it when no Muslim servant encounters it while standing in prayer, asking Allah for something, except that Allah will grant it to him.' The Messenger of Allah, peace and blessings be upon him, indicated with his hand to show the brevity of that time.

Hadith Corroboration

Imam Ahmad : 6854, 7175, 7363, 7441, 7489, 7490, 7771, 8839, 8871, 9512, 9688, 9844, 9911, 9950, 10055, 10060, 11198, 13835, 14017, 14219, 22665, 22675

Imam Bukhari : 883, 4884, 5921

Imam Tirmidzi : 452

Imam Nasa'i : 1414, 1415

Imam Ibnu Majah : 1127, 1128

Imam Malik : 221

Imam Darimi : 1523

THE PRIORITY OF FRIDAY AND THE EVENTS IN IT

Hadith Imam Malik Number 222

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ الثَّمِيمِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ خَرَجْتُ إِلَى الطُّورِ فَلَقِيتُ كَعْبَ الْأَخْبَارِ فَجَلَسْتُ مَعَهُ فَحَدَّثَنِي

عَنْ التَّوْرَةِ وَحَدَّثَهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ فِيمَا حَدَّثْتُهُ أَنْ قُلْتُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أَهِيْطُ مِنَ الْجَنَّةِ وَفِيهِ تِيبَ عَلَيْهِ وَفِيهِ مَاتَ وَفِيهِ تَقُومُ السَّاعَةُ وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ مُصِيْحَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِينَ تُصْبِحُ حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلَّا الْجَنِّ وَالْإِنْسَ وَفِيهِ سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي يَسْأَلُ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ قَالَ كَعْبٌ ذَلِكَ فِي كُلِّ سَنَةٍ يَوْمٌ فَقُلْتُ بَلْ فِي كُلِّ جُمُعَةٍ فَقَرَأَ كَعْبُ التَّوْرَةَ فَقَالَ صَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو هُرَيْرَةَ فَلَقِيتُ بَصْرَةَ بْنَ أَبِي بَصْرَةَ الْغِفَارِيَّ فَقَالَ مِنْ أَيْنَ أَقْبَلْتَ فَقُلْتُ مِنَ الطُّورِ فَقَالَ لَوْ أَدْرَكْتُكَ قَبْلَ أَنْ تَخْرُجَ إِلَيْهِ مَا خَرَجْتَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَعْمَلُ الْمَطْيُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ إِلَى الْمَسْجِدِ الْحَرَامِ وَإِلَى مَسْجِدِي هَذَا وَإِلَى مَسْجِدِ إِبِلْيَاءَ أَوْ بَيْتِ الْمَقْدِسِ يَشْكُ قَالَ أَبُو هُرَيْرَةَ ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ فَحَدَّثْتُهُ بِمَجْلِسِي مَعَ كَعْبِ الْأَحْبَارِ وَمَا حَدَّثْتُهُ بِهِ فِي يَوْمِ الْجُمُعَةِ فَقُلْتُ قَالَ كَعْبٌ ذَلِكَ فِي كُلِّ سَنَةٍ يَوْمٌ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ كَذَبَ كَعْبٌ فَقُلْتُ ثُمَّ قَرَأَ كَعْبُ التَّوْرَةَ فَقَالَ بَلْ هِيَ فِي كُلِّ جُمُعَةٍ فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ صَدَقَ كَعْبٌ ثُمَّ قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ قَدْ عَلِمْتُ آيَةَ سَاعَةٍ هِيَ قَالَ أَبُو هُرَيْرَةَ فَقُلْتُ لَهُ أَخْبِرْنِي بِهَا وَلَا تَضَنَّ عَلَيَّ فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ هِيَ آخِرُ سَاعَةٍ فِي يَوْمِ الْجُمُعَةِ قَالَ أَبُو هُرَيْرَةَ فَقُلْتُ وَكَيْفَ تَكُونُ آخِرُ سَاعَةٍ فِي يَوْمِ الْجُمُعَةِ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي وَتِلْكَ السَّاعَةُ سَاعَةٌ لَا يُصَلِّي فِيهَا فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ أَلَمْ يَقُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ حَتَّى يُصَلِّيَ قَالَ أَبُو هُرَيْرَةَ فَقُلْتُ بَلَى قَالَ فَهُوَ ذَلِكَ

Has told me from Malik from [Yazid bin Abdullah bin Al Had] from [Muhammad bin Ibrahim bin Al Harith At Taim] from [Abu Salamah bin Abdurrahman bin Auf] from [Abu Hurairah] he said; "I went out to the hill of Thur, then I met [Ka'b Al Ahbar] and sat down with him. Ka'b told me about the Torah, while I told him what I had heard from the Messenger of Allah shallallahu 'alaihi wasallam. Among what I told was, that the Rasulallah shallallahu 'alaihi wasallam said: "The best day on which the sun rises is Friday. On that day Adam was created and sent down from heaven. On that day Adam accepted his repentance. On that day Adam died, and on that day the apocalypse will occur. There is no animal that creeps but will hear, from morning until sunrise for fear of the Day of Judgment, except the jinn and humans. In it there is a time, no Muslim servant observes it by standing in prayer, asking Allah for something, but Allah will surely give him what he asks for." Ka'b asked, "Does that happen only once a year?" I replied, "Indeed, it happens every Friday." Then Ka'b read the Torah and said; "The Messenger of Allah shallallahu 'alaihi wasallam is right." Abu Hurairah said, "I then met [Basrah ibn Abu Basrah Al Ghifari], he asked, "Where are you from?" I replied, "From Mount Tur." He said, "If I had found you before you left for Tur, you would not have left. I heard the Messenger of Allah shallallahu 'alaihi wasallam say: 'No mount is used for a long journey except to three mosques; The Grand Mosque, this mosque

of mine and the mosque of Iliya`, or Baitul Maqdis." Abu Hurairah said, "Then I met [Abdullah bin Salam] and I told him about my meeting with Ka'b Al Ahbar and what we talked about on Friday. I said, "Ka'b said, "That happens only once a year." Abdullah bin Salam said, "Ka'b has lied!" I said, "Then Ka'b read the Torah, then said, "Yes, that happens every Friday." Abdullah bin Salam said, "Ka'b is right." Then he said; "Indeed I know when that was?" Abu Hurairah said; "I asked him, "Tell me when it will happen and do not hide it?" Abdullah bin Salam replied; "It will be the last time on Friday." Abu Hurairah said; "Then I asked, "How can it happen at that time, when the Messenger of Allah shallallahu 'alaihi wasallam said: "No Muslim servant fulfills it by standing in prayer," while it is not permissible to pray in it? Abdullah bin Salam replied: "Didn't the Messenger of Allah shallallahu 'alaihi wasallam also say: "Whoever sits waiting for prayer, is in a state of prayer until he performs prayer." Abu Hurairah replied; "I said, "Yes, that's right." Abdullah bin Salam said, "That's what he meant.

Hadith Corroboration

Imam Ahmad : 8840, 9041, 9912, 10141, 10233, 10305, 10547, 15575

Imam Muslim : 1410, 1411

Imam Abu Dawud : 882, 883, 1308

Imam Tirmidzi : 450, 453

Imam Nasa'i : 1356, 1357, 1413

Imam Ibnu Majah : 1075, 1626

Imam Malik : 222

Imam Darimi : 1526

RECOMMENDATION TO WEAR TWO CLOTHES DURING FRIDAY PRAYERS ACCORDING TO THE PROPHET SAW

Hadith Imam Malik Number 223

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا عَلَى أَحَدِكُمْ
لَوْ اتَّخَذَ ثَوْبَيْنِ لْجُمُعَةِ سِوَى ثَوْبَيْ مِهْنَتِهِ

Yahya narrated to me from Malik, from Yahya ibn Sa'id, that it reached him that the Messenger of Allah, peace and blessings be upon him, said, 'What burden is it for one of you to have two garments for Friday apart from the two garments of his daily work?'

Hadith Corroboration

Imam Ibnu Majah : 1085, 1086

ABDULLAH BIN UMAR'S HABIT OF USING PERFUME BEFORE FRIDAY PRAYERS

Hadith Imam Malik Number 224

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ لَا يَرُوحُ إِلَى الْجُمُعَةِ إِلَّا أَدْهَنَ وَتَطَيَّبَ إِلَّا أَنْ يَكُونَ
حَرَامًا

It was narrated to me from Malik, from Nafi', that Abdullah ibn Umar would not go to Friday

prayer without applying oil and perfume, unless it was prohibited (due to ihram).

THE SUNNAH IS TO FACE THE IMAM AND STRAIGHTEN THE SHAFF DURING THE FRIDAY SERMON

Hadith Imam Malik Number 225

حَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ لَأَنْ يُصَلِّيَ أَحَدُكُمْ بِظَهْرِ الْحَرَّةِ خَيْرٌ لَهُ مِنْ أَنْ يَقْعُدَ حَتَّى إِذَا قَامَ الْإِمَامُ يَخْطُبُ جَاءَ يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ قَالَ مَالِكُ السُّنَّةُ عِنْدَنَا أَنْ يَسْتَقْبِلَ النَّاسُ الْإِمَامَ يَوْمَ الْجُمُعَةِ إِذَا أَرَادَ أَنْ يَخْطُبَ مَنْ كَانَ مِنْهُمْ يَلِي الْقِبْلَةَ وَغَيْرَهَا

It was narrated to me from Malik, from Abdullah ibn Abi Bakr ibn Hazm, from someone who narrated to him, from Abu Hurairah, who said, 'For one of you to pray under the scorching heat is better for him than to sit until the imam stands to deliver the sermon and then come, stepping over people's shoulders on Friday.' Malik said, 'The Sunnah with us is that people face the imam on Friday when he intends to deliver the sermon, whether he is facing the qibla or otherwise.'

Hadith Corroboration
Imam Ahmad : 1425

THE LETTER THE RASULULLAH SALALLAHU ALAIHI WASALLAM READ AFTER LETTER AL-JUMU'AH

Hadith Imam Malik Number 226

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ سَأَلَ النُّعْمَانَ بْنَ بَشِيرٍ مَاذَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ عَلَى إِنْشَاءِ سُورَةِ الْجُمُعَةِ قَالَ كَانَ يَقْرَأُ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ

Yahya narrated to me from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever performs the ritual bath for major impurity on Friday and then goes, it is as if he offered a camel. Whoever goes in the second hour, it is as if he offered a cow. Whoever goes in the third hour, it is as if he offered a horned ram. Whoever goes in the fourth hour, it is as if he offered a chicken. And whoever goes in the fifth hour, it is as if he offered an egg. When the imam comes out, the angels are present, listening to the remembrance.'

Hadith Corroboration
Imam Ahmad : 3230, 17655, 17710, 19291, 19305
Imam Muslim : 1453
Imam Abu Dawud : 948, 949, 950
Imam Tirmidzi : 477
Imam Nasa'i : 1405, 1406

THREATS FOR PEOPLE WHO MISS FRIDAY PRAYERS THREE TIMES IN A ROW

Hadith Imam Malik Number 227

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ قَالَ قَالَ مَالِكٌ لَا أَذْرِي أَعَنْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْ لَا أَنَّهُ قَالَ مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَّاتٍ مِنْ غَيْرِ عَذْرِ وَلَا عِلَّةٍ طَبَعَ اللَّهُ عَلَى قَلْبِهِ

It was narrated to me from Malik, from Sa'id ibn Abi Sa'id Al-Maqburi, from Abu Hurairah, who said, 'The ritual bath on Friday is obligatory for everyone who has reached puberty, like the bath for major impurity.'

Hadith Corroboration
Imam Ahmad : 14032, 14951, 21515
Imam Abu Dawud : 888
Imam Tirmidzi : 460
Imam Nasa'i : 1352
Imam Ibnu Majah : 1115, 1116
Imam Malik : 227
Imam Darimi : 1525

RASULULLAH SALALLAHU ALAIHI WASALLAM SERVED WITH TWO SERMONS AND SAT IN BETWEEN THEM

Hadith Imam Malik Number 228

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ خُطْبَتَيْنِ يَوْمَ الْجُمُعَةِ وَجَلَسَ بَيْنَهُمَا

It was narrated to me from Malik, from Ibn Shihab, from Salim ibn Abdullah, who said, 'A man from the companions of the Messenger of Allah, peace and blessings be upon him, entered the mosque on Friday while Umar ibn Al-Khattab was delivering the sermon. Umar said, 'What time is this?' The man replied, 'O Commander of the Faithful, I returned from the market, heard the call to prayer, and did nothing more than perform wudu.' Umar said, 'Only wudu? You know that the Messenger of Allah, peace and blessings be upon him, ordered the ritual bath.'

Hadith Corroboration
Imam Ahmad : 2208, 5468, 14525, 19883, 19888, 19917, 19926, 19935, 19949, 19952, 19965, 19970, 19981, 20014, 20040, 20042, 20049, 20055, 20130, 20143
Imam Bukhari : 869, 876
Imam Muslim : 1425, 1426, 1427
Imam Abu Dawud : 922, 923
Imam Tirmidzi : 464
Imam Nasa'i : 1398, 1400, 1401, 1556, 1565, 1566
Imam Ibnu Majah : 1093, 1095, 1096
Imam Malik : 228

THE BEGINNING OF CONGREGATIONAL TARAWIH PRAYERS

Hadith Imam Malik Number 229

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ فَصَلَّى بِصَلَاتِهِ نَاسٌ ثُمَّ صَلَّى اللَّيْلَةَ الْقَابِلَةَ فَكَثُرَ النَّاسُ ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوْ الرَّابِعَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَصْبَحَ قَالَ قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ وَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ وَذَلِكَ فِي رَمَضَانَ

It was narrated to me from Malik, from Safwan ibn Sulaim, from Ata ibn Yasar, from Abu Sa'id Al-Khudri, that the Messenger of Allah, peace and blessings be upon him, said, 'The ritual bath on Friday is obligatory for everyone who has reached puberty.'

Hadith Corroboration
Imam Bukhari : 1061
Imam Muslim : 1270
Imam Nasa'i : 1586

THE PRINCIPITY OF NIGHT PRAYER IN THE MONTH OF RAMADHAN

Hadith Imam Malik Number 230

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَ بِعَزِيمَةٍ فَيَقُولُ مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ قَالَ ابْنُ شِهَابٍ فَتَوُفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْأَمْرُ عَلَى ذَلِكَ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ

It was narrated to me from Malik, from Ibn Shihab, from Abu Salamah ibn Abdurrahman ibn Auf, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, encouraged performing the night prayer in Ramadan without making it obligatory. He said, 'Whoever performs the night prayer in Ramadan with faith and seeking reward from Allah, his past sins will be forgiven.' Ibn Shihab said, 'The Messenger of Allah, peace and blessings be upon him, passed away, and the matter remained as such. It was the same during the caliphate of Abu Bakr and the early part of the caliphate of Umar ibn Al-Khattab.'

Hadith Corroboration
Imam Ahmad : 6979, 7455, 7542, 8920, 9100, 9913, 10133
Imam Bukhari : 34, 36, 37, 1768, 1869, 1870, 1875
Imam Muslim : 1266, 1267
Imam Abu Dawud : 1164, 1165
Imam Tirmidzi : 736

UMAR BIN KHATTHAB GATHERED PEOPLE FOR CONGREGATIONAL TARAWIH PRAYERS

Hadith Imam Malik Number 231

حَدَّثَنِي مَالِكُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّهُ قَالَ خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَمَضَانَ إِلَى الْمَسْجِدِ فَإِذَا النَّاسُ أَوْزَاعٌ مُتَفَرِّقُونَ يُصَلِّي الرَّجُلُ لِنَفْسِهِ وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلَاتِهِ الرَّهْطُ فَقَالَ عُمَرُ وَاللَّهِ إِنِّي لَأَرَانِي لَوْ جَمَعْتُ هَؤُلَاءِ عَلَى قَارِيٍّ وَاحِدٍ لَكَانَ أَمْثَلُ فَجَمَعَهُمْ عَلَى أَبِي بِنِ كَعْبٍ قَالَ ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِيهِمْ فَقَالَ عُمَرُ نِعْمَتِ الْبِدْعَةُ هَذِهِ وَالَّتِي تَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي تَقُومُونَ يَعْنِي آخِرَ اللَّيْلِ وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ

It was narrated to me from Malik, from Ibn Shihab, from Urwah ibn Az-Zubair, from Abdurrahman ibn Abdul Al-Qari, who said, 'I went out with Umar ibn Al-Khattab to the mosque in Ramadan. The people were scattered in groups; some were praying alone, and others were praying with a group following them. Umar said, 'By Allah, I think if I gathered them under one reciter, it would be better.' So he gathered them under Ubayy ibn Ka'b. I went out with him another night, and the people were praying behind their reciter. Umar said, 'What an excellent innovation this is. The time you sleep through (meaning the latter part of the night) is better than the time you are praying now.' He meant the latter part of the night, while the people were praying at the beginning of the night.'

UTSMAN BIN AFFAN LEADS ELEVEN RAKAAT TARAWIH PRAYERS WITH OLD READINGS

Hadith Imam Malik Number 232

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ السَّائِبِ بْنِ يَزِيدَ أَنَّهُ قَالَ أَمَرَ عُمَرُ بْنُ الْخَطَّابِ أَبِي بِنِ كَعْبٍ وَتَمِيمًا الدَّارِيَّ أَنْ يَقُومَا لِلنَّاسِ بِإِحْدَى عَشْرَةِ رَكْعَةٍ قَالَ وَقَدْ كَانَ الْقَارِئُ يَقْرَأُ بِالْمِثْنِ حَتَّى كُنَّا نَعْتَمِدُ عَلَى الْعِصِيِّ مِنْ طُولِ الْقِيَامِ وَمَا كُنَّا نَنْصَرِفُ إِلَّا فِي فُرُوعِ الْفَجْرِ

It was narrated to me from Malik, from Muhammad ibn Yusuf, from As-Sa'ib ibn Yazid, who said, 'Umar ibn Al-Khattab ordered Ubayy ibn Ka'b and Tamim Ad-Dari to lead the people in eleven rak'ahs. The reciter would recite hundreds of verses, to the point that we would lean on sticks due to the length of standing, and we would not leave until the break of dawn.'

FRIENDS IN THE TIME OF UMAR BIN KHATTHAB PERFORMED 23 RAKAAT TARAWIH PRAYERS

Hadith Imam Malik Number 233

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ رُومَانَ أَنَّهُ قَالَ كَانَ النَّاسُ يَقُومُونَ فِي زَمَانِ عُمَرَ بْنِ الْخَطَّابِ فِي رَمَضَانَ بِثَلَاثٍ وَعِشْرِينَ رُكْعَةً

It was narrated to me from Malik, from Yazid ibn Ruman, who said, 'The people during the time of Umar ibn Al-Khattab performed twenty-three rak'ahs in the night prayer in Ramadan.'

THE TRADITION OF CURSING UNBELIEFS IN THE MONTH OF RAMADAN IN THE PERIOD OF SALAF

Hadith Imam Malik Number 234

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ أَنَّهُ سَمِعَ الْأَعْرَجَ يَقُولُ مَا أَدْرَكْتُ النَّاسَ إِلَّا وَهُمْ يَلْعَنُونَ الْكَفَرَةَ فِي رَمَضَانَ قَالَ وَكَانَ الْقَارِئُ يَقْرَأُ سُورَةَ الْبَقَرَةِ فِي ثَمَانِ رُكْعَاتٍ فَإِذَا قَامَ بِهَا فِي اثْنَتَيْ عَشْرَةَ رُكْعَةً رَأَى النَّاسَ أَنَّهُ قَدْ خَفَّفَ

It was narrated to me from Malik, from Daud ibn Al-Husain, that he heard Al-A'raj say, 'I found the people cursing the disbelievers in Ramadan.' Al-A'raj said, 'The reciter would recite Surah Al-Baqarah in eight rak'ahs. If he recited it in twelve rak'ahs, the people would think he had lightened the recitation.'

FRIENDS' CONCERNS ABOUT THE TIME OF DAWN AFTER NIGHT PRAYERS IN THE MONTH OF RAMADAN

Hadith Imam Malik Number 235

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ قَالَ سَمِعْتُ أَبِي يَقُولُ كُنَّا نَنْصَرِفُ فِي رَمَضَانَ فَتُسْتَعَجَلُ الْحَدَمُ بِالطَّعَامِ مَخَافَةَ الْفَجْرِ

It was narrated to me from Malik that [Abdullah bin Abu Bakr] said, I heard [my father] say; "In the month of Ramadan we go out (after prayer) and immediately prepare food because we are afraid of the coming of dawn.

DZAKWAN ABU 'AMRU READS THE QURAN FOR AISYAH IN THE MONTH OF RAMADAN

Hadith Imam Malik Number 236

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ ذَكْوَانَ أَبَا عَمْرٍو وَكَانَ عَبْدًا لِعَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَأَعْتَقَتْهُ عَنْ دُبُرِ مِنْهَا كَانَ يَقُومُ يَقْرَأُ لَهَا فِي رَمَضَانَ

It was narrated to me from Malik, from Hisham ibn Urwah, from his father, that Dhakwan Abu Amr was a slave of Aishah, the wife of the Prophet, peace and blessings be upon him. She promised to free him upon her death. Dhakwan would recite the Qur'an for her in Ramadan.

THE REWARD OF INTENTION TO PRAY AT NIGHT EVEN ASLEEP

Hadith Imam Malik Number 237

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ رَجُلٍ عِنْدَهُ رِضَا أَنَّهُ أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ أَمْرٍ تَكُونُ لَهُ صَلَاةٌ بَلِيلٌ يَغْلِبُهُ عَلَيْهَا نَوْمٌ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرَ صَلَاتِهِ وَكَانَ نَوْمُهُ عَلَيْهِ صَدَقَةً

Yahya narrated to me from Malik, from Muhammad ibn Al-Munkadir, from Sa'id ibn Jubair, from a man he trusted, who informed him that Aishah, the wife of the Prophet, peace and blessings be upon him, told him that the Messenger of Allah, peace and blessings be upon him, said, 'If a person intends to perform the night prayer but is overcome by sleep, Allah will record for him the reward of his prayer, and his sleep is a charity given to him by Allah.'

Hadith Corroboration
Imam Ahmad : 23303, 24291
Imam Abu Dawud : 1119
Imam Nasa'i : 1763

RASULULLAH SHALALLAHU ALAIHI WASALLAM TOUCHED AISYAH'S FEET DURING NIGHT PRAYER

Hadith Imam Malik Number 238

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ كُنْتُ أَنَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِجْلَايَ فِي قِبْلَتِهِ فَإِذَا سَجَدَ عَمَزَنِي فَقَبَضْتُ رِجْلِي فَإِذَا قَامَ بَسَطْتُهُمَا قَالَتْ وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ

It was narrated to me from Malik, from Abu An-Nadr, the freed slave of Umar ibn Ubaidullah, from Abu Salamah ibn Abdurrahman, from Aishah, the wife of the Prophet, peace and blessings be upon him, who said, 'I would sleep in front of the Messenger of Allah, peace and blessings be upon him, with my feet in the direction of his qibla. When he prostrated, he would touch my feet, and I would draw them back. When he stood, I would extend them again.' She said, 'At that time, the houses had no lamps.'

Hadith Corroboration
Imam Ahmad : 23176, 23193, 23799, 23875, 23993, 24314, 24475, 24550, 24584, 24585, 25034
Imam Bukhari : 369, 483
Imam Muslim : 751, 796

RECOMMENDATION OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO SLEEP WHEN SLEEPING DURING PRAYER Hadith Imam Malik Number 239

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا نَعَسَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَا يَدْرِي لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ

It was narrated to me from Malik, from Hisham ibn Urwah, from his father, from Aishah, the wife of the Prophet, peace and blessings be upon him, that the Messenger of Allah, peace and blessings be upon him, said, 'If one of you feels sleepy during his prayer, let him sleep until the sleepiness leaves him. For if one of you prays while sleepy, he may not know whether he is seeking forgiveness or cursing himself.'

Hadith Corroboration
Imam Ahmad : 11533, 23152, 24481, 25031
Imam Bukhari : 205
Imam Muslim : 1309
Imam Abu Dawud : 1115
Imam Tirmidzi : 323
Imam Nasa'i : 439
Imam Ibnu Majah : 1360

RECOMMENDATIONS TO DO CHARITIES ACCORDING TO YOUR CAPABILITY Hadith Imam Malik Number 240

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ امْرَأَةً مِنَ اللَّيْلِ تُصَلِّي فَقَالَ مَنْ هَذِهِ فَقِيلَ لَهُ هَذِهِ الْحَوْلَاءُ بِنْتُ تُوَيْتٍ لَا تَنَامُ اللَّيْلَ فَكَرِهَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى عُرِفَتْ الْكَرَاهِيَّةُ فِي وَجْهِهِ ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يَمَلُّ حَتَّى تَمَلُّوا اكْلِفُوا مِنَ الْعَمَلِ مَا لَكُمْ بِهِ طَاقَةٌ

It was narrated to me from Malik, from Ismail ibn Abi Hakim, that it reached him that the Messenger of Allah, peace and blessings be upon him, heard a woman praying at night and said, 'Who is this?' It was said to him, 'This is Al-Hawla bint Tuwayt; she does not sleep at night.' The Messenger of Allah, peace and blessings be upon him, disapproved of this until his disapproval was evident on his face. Then he said, 'Allah, Blessed and Exalted, does not tire until you tire. Take on only the deeds you have the strength to perform.'

Hadith Corroboration

Imam Ahmad : 8245, 22915, 22994, 23059, 23111, 23147, 23186, 23399, 23487, 23645, 23675, 23819, 23988, 24153, 24260, 24267, 24299, 24382, 24386, 24451, 24590, 24755, 24772, 24845, 24882, 24901, 24928, 25170, 25186, 25274, 25493
Imam Bukhari : 19, 41, 1064, 1082, 1083, 1834, 1851, 5413, 5980, 5981, 5984, 5985
Imam Muslim : 1225, 1234, 1235, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1958
Imam Abu Dawud : 1161, 1163
Imam Tirmidzi : 2783
Imam Nasa'i : 754, 1598, 1624
Imam Ibnu Majah : 4228, 4230, 4231
Imam Malik : 240, 381

UMAR BIN KHATTHAB WAKES UP HIS FAMILY FOR NIGHT PRAYERS Hadith Imam Malik Number 241

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يُصَلِّي مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ حَتَّى إِذَا كَانَ مِنَ آخِرِ اللَّيْلِ أَيْقَظَ أَهْلَهُ لِلصَّلَاةِ يَقُولُ لَهُمُ الصَّلَاةُ الصَّلَاةُ ثُمَّ يَتْلُو هَذِهِ الْآيَةَ { وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى }

It has been told to me from Malik from [Zaid bin Aslam] from [his father] that [Umar bin Khatthab] prayed in large numbers at night, until when the end of the night approached he woke up his family to pray. He said to them; "ASHSHALAAH ASHSHALAAH (pray you, pray you)." After that he read the verse; '(And order your family to pray and be patient in doing it. We do not ask you for sustenance, we are the ones who give you sustenance. and the (good) consequences are for those who are pious)' (Qs. Thaahaa: 132).

Hadith Corroboration

Imam Ahmad : 4774

NUMBER OF RAKAATS OF THE PROPHET'S NIGHT PRAYER Hadith Imam Malik Number 242

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً يُوتِرُ مِنْهَا بِوَاحِدَةٍ فَإِذَا فَرَغَ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ

It was narrated to me from Malik, from Ibn Shihab, from Urwah ibn Az-Zubair, from Aishah, the wife of the Prophet, peace and blessings be upon him, that she informed him that the Messenger of Allah, peace and blessings be upon him, would pray eleven rak'ahs at night, including one rak'ah of Witr. When he finished, he would lie on his right side.

Hadith Corroboration

Imam Ahmad : 1915, 2830, 2964, 4774, 4880, 22941, 23106, 24125, 24180, 24311, 24599, 24911, 25154
Imam Bukhari : 5835
Imam Muslim : 1215
Imam Abu Dawud : 1138, 1140, 1156
Imam Tirmidzi : 404
Imam Nasa'i : 1671, 1672, 1678, 1707

THE NIGHT PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM ELEVEN RAKAATS IN THE MONTH OF RAMADAN Hadith Imam Malik Number 243

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رُكْعَةٍ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا فَقَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ فَقَالَ يَا عَائِشَةُ إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي

It has been told to me from Malik from [Sa'id bin Abu Sa'id Al Maqburi] from [Abu Salamah bin Abdurrahman bin Auf] he asked [Aisyah] the wife of the Prophet sallallaahu 'alaihi wasallam, 'How is the prayer of the Messenger of Allah sallallaahu 'alaihi wasallam in the month of Ramadhan?' Aisyah then answered, "The Messenger of Allah sallallaahu 'alaihi wasallam did not pray more than eleven rak'ahs, whether in the month of Ramadhan or any other. He prayed four rak'ahs, don't ask how good and long they were. He prayed four rak'ahs, don't ask how long they were. After that he prayed three rak'ahs." Aisyah continued her words, "I then asked, 'O Messenger of Allah, did you sleep before witr?' He answered: 'O Aisyah, indeed my eyes are sleeping but my heart is not.

Hadith Corroboration
Imam Bukhari : 1874
Imam Muslim : 1219
Imam Abu Dawud : 1143
Imam Nasa'i : 1679

NUMBER OF RAKAAT OF NIGHT PRAYER AND DAWN PRAYER Hadith Imam Malik Number 244

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِاللَّيْلِ ثَلَاثَ عَشْرَةَ رُكْعَةً ثُمَّ يُصَلِّي إِذَا سَمِعَ النَّدَاءَ بِالصُّبْحِ رُكْعَتَيْنِ خَفِيفَتَيْنِ

It was narrated to me from Malik, from Hisham ibn Urwah, from his father, from Aishah, the Mother of the Believers, who said, 'The Messenger of Allah, peace and blessings be upon him, would pray thirteen rak'ahs at night, then pray two light rak'ahs after hearing the call to dawn prayer.'

Hadith Corroboration
Imam Ahmad : 2830, 2964, 24275, 24383, 24599, 24674, 24927
Imam Bukhari : 1070, 1094
Imam Muslim : 1218, 1220, 1283
Imam Abu Dawud : 1141, 1153, 1156

RASULULLAH SALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 246

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ أَنَّ عَبْدَ اللَّهِ بْنَ قَيْسٍ بْنِ مَحْرَمَةَ أَخْبَرَهُ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ لَأَرْمُقَنَّ اللَّيْلَةَ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَتَوَسَّدْتُ عَتَبَتَهُ أَوْ فُسْطَاطَهُ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ أَوْتَرَ فِتْلِكَ ثَلَاثَ عَشْرَةَ رَكْعَةً

It was narrated to me from Malik, from Yahya ibn Sa'id, from Sa'id ibn Al-Musayyab, that Umar ibn Al-Khattab said, 'The prayer of the one who stays up at night is better than the prayer at the beginning of the night.'

Hadith Corroboration

Imam Ahmad : 12410, 16439, 20691, 21851, 21852

Imam Bukhari : 911, 1537

Imam Muslim : 1284

Imam Abu Dawud : 375, 1159

Imam Ibnu Majah : 1352

PROCEDURES FOR NIGHT PRAYERS AND WITIR

Hadith Imam Malik Number 247

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ اللَّيْلِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُؤْتِرُ لَهُ مَا قَدْ صَلَّى

Yahya related to me from Malik from [Nafi'] and [Abdullah bin Dinar] from [Abdullah bin Umar], that a man asked the Messenger of Allah (peace and blessings of Allah be upon him) about the night prayer. The Messenger of Allah (peace and blessings of Allah be upon him) replied: "The night prayer is performed in two rak'ahs, two rak'ahs. If one of you fears that dawn will come, he should pray one rak'ah as witr for the previous prayer.

Hadith Corroboration

Imam Ahmad : 4263, 4331, 4343, 4560, 4616, 4646, 4841, 4851, 4912, 5142, 5226, 5246, 5667, 5736, 5900, 5976, 6070, 6150, 16869

Imam Bukhari : 452, 936, 938

Imam Muslim : 1239, 1241, 1252

Imam Abu Dawud : 1103, 1130

Imam Tirmidzi : 401

Imam Nasa'i : 1649, 1650, 1652, 1653, 1654, 1655, 1656, 1675, 1676, 1677

Imam Ibnu Majah : 1165, 1309

Imam Darimi : 1423, 1537

FIVE OBLIGATORY PRAYERS

Hadith Imam Malik Number 248

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ ابْنِ مُحَيْرِيزٍ أَنَّ رَجُلًا مِنْ بَنِي كِنَانَةَ يُدْعَى الْمُخْدَجِيُّ سَمِعَ رَجُلًا بِالشَّامِ يُكَنَّى أَبَا مُحَمَّدٍ يَقُولُ إِنَّ الْوِتْرَ وَاجِبٌ فَقَالَ الْمُخْدَجِيُّ فَرَحْتُ إِلَى عِبَادَةِ بْنِ الصَّامِتِ فَأَعْتَرَضْتُ لَهُ وَهُوَ رَائِحٌ إِلَى الْمَسْجِدِ فَأَخْبَرْتُهُ بِالَّذِي قَالَ أَبُو مُحَمَّدٍ فَقَالَ عِبَادَةُ كَذَبَ أَبُو مُحَمَّدٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَزَّ وَجَلَّ عَلَى الْعِبَادِ فَمَنْ جَاءَ بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ شَيْئًا اسْتَخَفَافًا بِحَقِّهِنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ وَمَنْ لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ

It was related to me from Malik from [Yahya bin Sa'id] from [Muhammad bin Yahya bin Habban] from [Ibn Muhairiz], that a man from Bani Kinanah named [Al-Mukhdaji] heard a man nicknamed Abu Muhammad say in the region of Sham, "Witr is obligatory." Al-Mukhdaji said; "I then met Ubadah bin Shamit, I intercepted him as he was going to the mosque. I then informed him of what Abu Muhammad had said. [Ubadah] said, "Abu Muhammad has lied. I heard Rasulullah shallallahu 'alaihi wasallam say: "The five prayers of Allah Azza Wa Jalla have made it obligatory upon Him. Whoever carries them out and does not abandon any of them because he underestimates the obligation, surely for him Allah's promise will put him into heaven. Whoever does not do them, he will certainly not get Allah's promise (to put him in heaven). If it is Allah's will, he will be punished, and if it is willing, Allah will put him in Paradise.

Hadith Corroboration
Imam Ahmad : 21635, 21662
Imam Abu Dawud : 1210
Imam Nasa'i : 457
Imam Ibnu Majah : 1391
Imam Darimi : 1531

WITIR PRAYER ON A VEHICLE

Hadith Imam Malik Number 249

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي بَكْرٍ بْنِ عُمَرَ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ كُنْتُ أَسِيرُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بِطَرِيقِ مَكَّةَ قَالَ سَعِيدٌ فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فَأَوْتَرْتُ ثُمَّ أَدْرَكْتُهُ فَقَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ أَيْنَ كُنْتَ فَقُلْتُ لَهُ خَشِيتُ الصُّبْحَ فَنَزَلْتُ فَأَوْتَرْتُ فَقَالَ عَبْدُ اللَّهِ هَلْ أَلَيْسَ لَكَ فِي رَسُولِ اللَّهِ أُسْوَةٌ فَقُلْتُ بَلَى وَاللَّهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ عَلَى الْبَعِيرِ

It has been told to me from Malik from [Abu Bakr bin Muhammad bin Umar] from [Sa'id bin Yasar] said, "I walked with Abdullah bin 'Umar on a Makkah street." Sa'id said, "I was worried that dawn would soon come, so I stopped to pray the witr prayer, until I still had time to pray the witr prayer. Abdullah bin Umar asked, "Where are you from?" I answered, "I was worried about dawn, so I stopped to pray the witr prayer." [Abdullah] said; "Isn't

there an example for you from Rasulallah shallallahu 'alaihi wasallam?" I answered; "Yes, by Allah." He said; "Rasulallah shallallahu 'alaihi wasallam prayed the witr prayer on his camel.

Hadith Corroboration

Imam Ahmad : 4240, 4246, 4289, 4290, 4291, 4301, 4392, 4484, 4562, 4716, 4740, 4759, 4797, 4818, 4853, 4942, 4958, 4959, 5082, 5149, 5156, 5190, 5194, 5270, 5298, 5563, 5666, 5798, 5846, 5880, 5946, 6005, 11276, 12635, 13684, 13754, 14006, 14028, 14508, 14633, 15118, 15129, 15131, 15139, 15145, 15403, 15463, 16915

Imam Bukhari : 385, 944, 945, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 3825

Imam Muslim : 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138

Imam Abu Dawud : 1035, 1036, 1037, 1038, 1511

Imam Tirmidzi : 320, 434, 2883

Imam Nasa'i : 486, 487, 488, 732, 733, 735, 736, 1668, 1669, 1670

Imam Ibnu Majah : 1190, 1191

Imam Malik : 249, 319, 320, 321

Imam Darimi : 1474, 1475, 1543

DIFFERENCES IN THE WAY ABU BAKAR AND UMAR PERFORM WITIR PRAYERS

Hadith Imam Malik Number 250

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ كَانَ أَبُو بَكْرٍ الصَّدِيقُ إِذَا أَرَادَ أَنْ يَأْتِيَ فِرَاشَهُ أَوْ تَرَوَكَانَ عُمَرُ بْنُ الْخَطَّابِ يُوتِرُ آخِرَ اللَّيْلِ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فَأَمَّا أَنَا فَإِذَا جِئْتُ فِرَاشِي أَوْ تَرْتُ

It was narrated to me from Malik, from Yahya ibn Sa'id, from Sa'id ibn Al-Musayyab, who said, 'When Abu Bakr As-Siddiq intended to go to his bed, he would perform Witr. Umar ibn Al-Khattab would perform Witr at the end of the night.' Sa'id ibn Al-Musayyab said, 'As for me, when I go to my bed, I perform Witr first.'

THE STORY OF ABDULLAH BIN UMAR FULFILLING HIS WITIR PRAYER

Hadith Imam Malik Number 251

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّهُ قَالَ كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ مَكَّةَ وَالسَّمَاءُ مُغِيْمَةً فَخَشِيَ عَبْدُ اللَّهِ الصُّبْحَ فَأَوْتَرَ بِوَاحِدَةٍ ثُمَّ انْكَشَفَ الْغَيْمُ فَرَأَى أَنَّ عَلَيْهِ لَيْلًا فَشَفَعَ بِوَاحِدَةٍ ثُمَّ صَلَّى بَعْدَ ذَلِكَ رَكْعَتَيْنِ رَكْعَتَيْنِ فَلَمَّا خَشِيَ الصُّبْحَ أَوْتَرَ بِوَاحِدَةٍ

It was narrated to me from Malik, from Nafi', who said, 'I was with Abdullah ibn Umar in Mecca, and the sky was cloudy. Abdullah feared the approach of dawn, so he performed Witr with one rak'ah. Then the clouds cleared, and he saw that it was still night. So he added another rak'ah to make it even, then prayed two rak'ahs at a time. When he feared dawn was near again, he performed Witr with one rak'ah.'

HOW ABDULLAH BIN UMAR PERFORMS TWO RAKAAT AND ONE RAKAAT WITIR PRAYER

Hadith Imam Malik Number 252

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُسَلِّمُ بَيْنَ الرَّكْعَتَيْنِ وَالرَّكْعَةِ فِي الْوُتْرِ حَتَّى يَأْمُرَ بِبَعْضِ حَاجَتِهِ

It was narrated to me from Malik, from Nafi', that Abdullah ibn Umar would give salutations after two rak'ahs and one rak'ah in Witr, then he would order some of his needs to be attended to.

SA'AD BIN ABU WAQQASH PRAYES WITIR ONE RAKAAT AFTER ISHA' Hadith Imam Malik Number 253

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ كَانَ يُوتِرُ بَعْدَ الْعَتَمَةِ بِوَاحِدَةٍ قَالَ مَالِكٌ وَلَيْسَ عَلَيَّ هَذَا الْعَمَلُ عِنْدَنَا وَلَكِنْ أَدْنَى الْوُتْرِ ثَلَاثٌ

It was narrated to me from Malik, from Ibn Shihab, that Sa'd ibn Abi Waqqas would perform Witr with one rak'ah after Isha. Malik said, 'This is not the practice with us. In our view, the minimum for Witr is three rak'ahs.'

MAGHRIB PRAYER AS THE WITIR OF AFTERNOON PRAYER Hadith Imam Malik Number 254

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ صَلَاةُ الْمَغْرِبِ وَتُرْ صَلَاةُ النَّهَارِ

It was narrated to me from Malik, from Abdullah ibn Dinar, that Abdullah ibn Umar said, 'The Maghrib prayer is the Witr of the daytime prayers.'

Hadith Corroboration
Imam Ahmad : 4615, 4750, 5290, 6133, 24849

IBNU ABBAS PRAYED WITIR AFTER THE TIME OF DAWN HAS ARRIVED DUE TO DELAY Hadith Imam Malik Number 255

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ الْبَصْرِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَدْ تَمَّ اسْتَيْقَظَ فَقَالَ لِحَادِمِهِ انْظُرْ مَا صَنَعَ النَّاسُ وَهُوَ يَوْمِئِذٍ قَدْ ذَهَبَ بَصَرُهُ فَذَهَبَ الْحَادِمُ ثُمَّ رَجَعَ فَقَالَ قَدْ انْصَرَفَ النَّاسُ مِنَ الصُّبْحِ فَقَامَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَأَوْتَرَ ثُمَّ صَلَّى الصُّبْحَ

Yahya narrated to me from Malik, from Abdul Karim ibn Abi Al-Mukhariq Al-Basri, from Sa'id ibn Jubair, that Abdullah ibn Abbas slept and then woke up. He said to his servant,

'See what the people have done,' as he had lost his sight by then. The servant went and returned, saying, 'The people have finished the dawn prayer.' Abdullah ibn Abbas stood, performed Witr, and then prayed the dawn prayer.

ABDULLAH BIN MAS'UD STILL PRAYED THE WITIR PRAYER EVEN THOUGH THE FAWN IQAMAT HAD ALREADY BEEN PROclaimed

Hadith Imam Malik Number 256

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَمَا أَبَالِي لَوْ أُقِيمَتْ صَلَاةُ الصُّبْحِ وَأَنَا أُوتِرُ

It was narrated to me from Malik, from Yahya ibn Sa'id, from Amrah bint Abdurrahman, from Aishah, the wife of the Prophet, peace and blessings be upon him, that the Messenger of Allah, peace and blessings be upon him, would pray two rak'ahs before the dawn prayer.

UBADAH BIN SHAMIT PRAYS WITIR BEFORE THE DAWN PRAYER

Hadith Imam Malik Number 257

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ كَانَ عُبَادَةُ بْنُ الصَّامِتِ يُؤْمُ قَوْمًا فَخَرَجَ يَوْمًا إِلَى الصُّبْحِ فَأَقَامَ الْمُؤَذِّنُ صَلَاةَ الصُّبْحِ فَأَسْكَنَتْهُ عُبَادَةُ حَتَّى أَوْتَرْتُمْ صَلَّى بِهِمُ الصُّبْحِ

It was narrated to me from Malik, from Hisham ibn Urwah, from his father, that Aishah, the wife of the Prophet, peace and blessings be upon him, said, 'Between the completion of the Isha prayer and the dawn prayer, the Messenger of Allah, peace and blessings be upon him, would not pray anything except two light rak'ahs.'

ABDULLAH BIN 'AMIR STILL PRAYS WITIR EVEN THOUGH HEARD IQAMAT

Hadith Imam Malik Number 258

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ أَنَّهُ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرٍ بْنِ رَبِيعَةَ يَقُولَانِي لَأُوتِرُ وَأَنَا أَسْمَعُ الْإِقَامَةَ أَوْ بَعْدَ الْفَجْرِ يَشْكُ عَبْدُ الرَّحْمَنِ أَيَّ ذَلِكَ قَالَ

It was narrated to me from Malik, from Zaid ibn Aslam, from Aishah, who said, 'The Messenger of Allah, peace and blessings be upon him, would pray two rak'ahs before the dawn prayer, and they were light.'

Hadith Corroboration
Imam Malik : 259

AL QASIM BIN MUHAMMAD PRAYS WITIR AFTER DAWN RISES

Hadith Imam Malik Number 259

وَحَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ أَنَّهُ سَمِعَ أَبَاهُ الْقَاسِمَ بْنَ مُحَمَّدٍ يَقُولُ لِي لَا وَتِرَ بَعْدَ الْفَجْرِ

It was related to me from Malik that [Abdurrahman bin Al Qasim] heard his father [Al Qasim bin Muhammad] say; "I still pray Witr even after dawn.

RASULULLAH SHALALLAHU ALAIHI WASALLAM PRAYED LIGHTLY TWO RAKAATS BEFORE IQAMAT FEAR

Hadith Imam Malik Number 260

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَكَتَ الْمُؤَذِّنُ عَنِ الْأَذَانِ لِصَلَاةِ الصُّبْحِ صَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تَقَامَ الصَّلَاةُ

It was narrated to me from Malik, from Abu Suhail ibn Malik, from his father, that he heard the sermon of Umar ibn Al-Khattab, who said, 'The Messenger of Allah, peace and blessings be upon him, forbade fasting on these two days: the day of breaking the fast and the day of sacrifice, for it is your Eid.'

Hadith Corroboration
Imam Ahmad : 4364, 22781, 25224
Imam Bukhari : 583
Imam Muslim : 1184
Imam Nasa'i : 1751, 1752
Imam Darimi : 1408

RASULULLAH SHALALLAHU ALAIHI WASALLAM LIGHTENS THE TWO RAKAATS OF FAJAR

Hadith Imam Malik Number 261

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتَانِ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُخَفِّفَ رَكَعَتَيِ الْفَجْرِ حَتَّى إِنِّي لَأَقُولُ أَقْرَأُ بِأَمِّ الْقُرْآنِ أَمْ لَا

Yahya narrated to me from Malik, from Yahya ibn Sa'id, that Aishah, the wife of the Prophet, peace and blessings be upon him, said, 'The Messenger of Allah, peace and blessings be upon him, would lighten the two rak'ahs of Fajr so much that I would wonder, \Did he recite the Mother of the Qur'an (Al-Fatihah) or not?\''

Hadith Corroboration
Imam Ahmad : 24511
Imam Nasa'i : 937

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED PRAYING TWICE AT THE SAME TIME Hadith Imam Malik Number 262

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ سَمِعَ قَوْمٌ
الْإِقَامَةَ فَقَامُوا يُصَلُّونَ فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَصَلَاتَانِ مَعًا أَصَلَاتَانِ مَعًا
وَذَلِكَ فِي صَلَاةِ الصُّبْحِ فِي الرَّكَعَتَيْنِ اللَّتَيْنِ قَبْلَ الصُّبْحِ

It was narrated to me from Malik, from Sharik ibn Abdullah ibn Abi Namir, from Abu Salamah ibn Abdurrahman, who said, 'Some people heard the call to prayer and stood to pray. The Messenger of Allah, peace and blessings be upon him, came out to them and said, 'Two prayers together? Two prayers together?' This was regarding the dawn prayer and the two rak'ahs before it.'

ABDULLAH BIN UMAR QADLA TWO FAJAR RAKAT AFTER SUNRISING Hadith Imam Malik Number 263

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ فَاتَتْهُ رَكْعَتَا الْفَجْرِ فَقَضَاهُمَا بَعْدَ أَنْ طَلَعَتِ الشَّمْسُ
حَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّهُ صَنَعَ مِثْلَ الَّذِي صَنَعَ ابْنُ عُمَرَ

It was narrated to me from Malik that it reached him that Abdullah ibn Umar missed the two rak'ahs of Fajr and made them up after the sun had risen. It was narrated to me from Malik, from Abdurrahman ibn Al-Qasim, from Al-Qasim ibn Muhammad, that he did the same as Ibn Umar did.

Hadith Corroboration
Imam Ibnu Majah : 1145

PRAYER IN CONGREGATION IS 27 DEGREES BETTER THAN PRAYING SOLVEDLY Hadith Imam Malik Number 264

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ الْجَمَاعَةِ
تَفْضُلُ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً

Yahya narrated to me from Malik, from Nafi', from Abdullah ibn Umar, that the Messenger of Allah, peace and blessings be upon him, said, 'The congregational prayer is twenty-seven degrees superior to the prayer performed alone.'

Hadith Corroboration
Imam Ahmad : 5080, 5518, 5651, 6166, 7999, 9483, 10100, 10325, 10379, 11095, 11103, 23088
Imam Bukhari : 609, 610
Imam Muslim : 1038

PRAYER IN CONGREGATION IS 25 PARTS BETTER THAN PRAYING SOLVEDLY

Hadith Imam Malik Number 265

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةٍ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةِ وَعِشْرِينَ جُزْءًا

It was narrated to me from Malik, from Ibn Shihab, from Sa'id ibn Al-Musayyab, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, said, 'The congregational prayer is twenty-five parts superior to the prayer performed alone by one of you.'

Hadith Corroboration
Imam Ahmad : 5518, 7268, 7370, 9914, 10422
Imam Muslim : 1034, 1036, 1037, 1038
Imam Nasa'i : 482, 829

THE RASULULLAH SALALLAHU ALAIHI WASALLAM WANTED TO BURN THE HOUSES OF PEOPLE WHO DID NOT ATTEND PRAYERS

Hadith Imam Malik Number 266

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطَبٍ فَيُحْطَبَ ثُمَّ أَمُرَّ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا ثُمَّ أَمُرَّ رَجُلًا فَيُؤَمِّمَ النَّاسَ ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا أَوْ مِزْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ

It was narrated to me from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, said, 'By the One in Whose Hand is my soul, I had intended to order firewood to be gathered, then order the call to prayer to be given, then order the iqama to be pronounced. Then I would order a man to lead the people in prayer, while I would go to certain men and burn their houses down. By the One in Whose Hand is my soul, if one of them knew he would find a fat bone or two good ribs, he would attend the Isha prayer.'

Hadith Corroboration
Imam Ahmad : 7026, 8535, 8549, 9720, 10383, 10539
Imam Bukhari : 608, 2242, 6683
Imam Muslim : 1040, 1043
Imam Abu Dawud : 461, 462
Imam Tirmidzi : 201
Imam Nasa'i : 839
Imam Ibnu Majah : 783

THE BEST PRAYERS ARE THOSE PERFORMED AT HOME EXCEPT FOR OBLIGATORY PRAYERS

Hadith Imam Malik Number 267

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ أَفْضَلُ الصَّلَاةِ صَلَاتُكُمْ فِي بُيُوتِكُمْ إِلَّا صَلَاةَ الْمَكْتُوبَةِ

It was narrated to me from Malik, from Abu An-Nadr, the freed slave of Umar ibn Ubaidullah, from Busr ibn Sa'id, from Zaid ibn Thabit, who said, 'The best of your prayers is the one you perform in your homes, except for the obligatory prayers.'

Hadith Corroboration
Imam Ahmad : 10454, 20637
Imam Abu Dawud : 1235
Imam Tirmidzi : 412
Imam Malik : 364

THE DIFFERENCE BETWEEN HYPOCRITES AND MUSLIMS IS THE ISHA AND SUBUH PRAYERS

Hadith Imam Malik Number 268

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ الْأَسْلَمِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَنَا وَبَيْنَ الْمُنَافِقِينَ شُهُودُ الْعِشَاءِ وَالصُّبْحِ لَا يَسْتَطِيعُونَهُمَا أَوْ نَحْوَ هَذَا

Yahya narrated to me from Malik, from Abdurrahman ibn Harmalah Al-Aslami, from Sa'id ibn Al-Musayyab, that the Messenger of Allah, peace and blessings be upon him, said, 'What distinguishes us from the hypocrites is attending the Isha and Fajr prayers. They are unable to do so,' or words to that effect.

THE REWARDS OF GETTING RID OF THE DURIMAT OF SYAHID AND THE PRINCIPITY OF THE ADZAN AND THE MORNING PRAYER

Hadith Imam Malik Number 269

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ إِذْ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخْرَهُ فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ وَقَالَ الشُّهَدَاءُ خَمْسَةَ الْمَطْعُونُ وَالْمَبْطُونُ وَالْعَرُوقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ وَقَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا

It was narrated to me from Malik from [Sumayya] the slave of Abu Bakr bin Abdurrahman,

from [Abu Salih] from [Abu Hurairah] that the Messenger of Allah (peace and blessings of Allah be upon him) said: "While a man was walking on a road, he found a thorn, so he took it and put it aside. Allah thanked him for it and forgave his sins." He said again: "Martyrs are of four types: one who dies of plague, one who dies of stomach ache, one who dies of drowning, one who dies under rubble, and one who dies fighting in the cause of Allah." He then continued his words: "If people knew the reward that is in the call to prayer and the first row, then they could not get it except by drawing lots, they would surely fight over the lottery. If they knew the reward for quickly attending congregational prayers, they would surely race towards it. And if they knew the reward for evening and morning prayers, they would come to it even if they crawled.

Hadith Corroboration
 Imam Ahmad : 9899, 10476
 Imam Bukhari : 615, 2292
 Imam Muslim : 3538, 4743
 Imam Tirmidzi : 1881

UMAR BIN KHATTHAB PREFERS MORNING PRAYERS IN CONGREGATIONS RATHER THAN ALL NIGHT PRAYERS

Hadith Imam Malik Number 270

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرٍ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ فَقَدَ سُلَيْمَانَ بْنَ أَبِي حَثْمَةَ فِي صَلَاةِ الصُّبْحِ وَأَنَّ عُمَرَ بْنَ الْخَطَّابِ غَدَا إِلَى السُّوقِ وَمَسَكَنُ سُلَيْمَانَ بَيْنَ السُّوقِ وَالْمَسْجِدِ النَّبَوِيِّ فَمَرَّ عَلَى الشِّفَاءِ أُمِّ سُلَيْمَانَ فَقَالَ لَهَا لَمْ أَرِ سُلَيْمَانَ فِي الصُّبْحِ فَقَالَتْ إِنَّهُ بَاتَ يُصَلِّي فَغَلَبَتْهُ عَيْنَاهُ فَقَالَ عُمَرُ لَأَنْ أَشْهَدَ صَلَاةَ الصُّبْحِ فِي الْجَمَاعَةِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُومَ لَيْلَةً

It was related to me from Malik from [Ibn Shihab] from [Abu Bakr bin Sulaiman bin Abu Hatsmah], that [Umar bin Khatshab] once lost sight of Sulaiman bin Abu Hatsmah during the morning prayer. So in the morning, towards noon, Umar bin Khatshab went to the market, while Sulaiman's residence was located between the market and the Prophet's Mosque. Umar then met Ash-Shifa, Sulaiman's mother. Umar then said, "I did not see Sulaiman during the morning prayer?" The woman replied, "He has been praying all night, until he fell asleep." Umar said; "Attending the morning prayer in congregation is more beloved to me than praying all night.

THE PRINCIPITY OF ISHA AND FEAR PRAYERS IN CONGREGATIONS

Hadith Imam Malik Number 271

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ الْأَنْصَارِيِّ أَنَّهُ قَالَ جَاءَ عُثْمَانُ بْنُ عَفَّانٍ إِلَى صَلَاةِ الْعِشَاءِ فَرَأَى أَهْلَ الْمَسْجِدِ قَلِيلًا فَاضْطَجَعَ فِي مُؤَخَّرِ الْمَسْجِدِ يَنْتَظِرُ النَّاسَ أَنْ يَكْتُمُوا فَأَتَاهُ ابْنُ أَبِي عَمْرَةَ فَجَلَسَ إِلَيْهِ فَسَأَلَهُ مَنْ هُوَ فَأَخْبَرَهُ فَقَالَ مَا مَعَكَ مِنَ الْقُرْآنِ فَأَخْبَرَهُ

فَقَالَ لَهُ عُثْمَانُ مَنْ شَهِدَ الْعِشَاءَ فَكَأَنَّمَا قَامَ نِصْفَ لَيْلَةٍ وَمَنْ شَهِدَ الصُّبْحَ فَكَأَنَّمَا قَامَ لَيْلَةً

Narrated to me from Malik from Yahya bin Sa'id from Muhammad bin Ibrahim from Abdurrahman bin Abu Amrah Al-Ansari, he said: Uthman bin Affan came to the Isha prayer and saw very few people in the mosque, so he lay down at the back of the mosque waiting for more people to arrive. Ibn Abu Amrah approached and sat beside him. He asked Uthman who he was, and Uthman told him. Then he asked, 'What do you know of the Quran?' Uthman informed him. Uthman then said, 'Whoever attends the Isha prayer is as if he prayed half the night, and whoever attends the Subh prayer is as if he prayed the entire night.'

Hadith Corroboration
Imam Ahmad : 386, 460
Imam Muslim : 1049
Imam Abu Dawud : 468
Imam Tirmidzi : 205
Imam Darimi : 1196

RASULULLAH SALALLAHU ALAIHI WASALLAM RECOMMENDED MIHJAN FOR NOT PRAYING IN CONGREGATIONS Hadith Imam Malik Number 272

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ رَجُلٍ مِنْ بَنِي الدَّيْلِ يُقَالُ لَهُ بُسْرُ بْنُ مُحْجَنٍ عَنْ أَبِيهِ مُحْجَنَانَهُ
كَانَ فِي مَجْلِسٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذَّنَ بِالصَّلَاةِ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى
ثُمَّ رَجَعَ وَمُحْجَنٌ فِي مَجْلِسِهِ لَمْ يُصَلِّ مَعَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَ
النَّاسِ أَلَسْتَ بِرَجُلٍ مُسْلِمٍ فَقَالَ بَلَى يَا رَسُولَ اللَّهِ وَلَكِنِّي قَدْ صَلَّيْتُ فِي أَهْلِي فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِذَا جِئْتَ فَصَلِّ مَعَ النَّاسِ وَإِنْ كُنْتَ قَدْ صَلَّيْتَ

Narrated to me from Yahya from Malik from Zaid bin Aslam from a man of Bani Ad-Dil named Busr bin Mihjan from his father Mihjan, that he was in a gathering with the Messenger of Allah, peace be upon him. When the call to prayer was announced, the Messenger, peace be upon him, stood, prayed, and returned. Mihjan remained in his place and did not pray with him. The Messenger, peace be upon him, asked, 'What prevented you from praying with the people? Are you not a Muslim?' Mihjan replied, 'Indeed, O Messenger of Allah, but I had already prayed with my family.' The Messenger, peace be upon him, said, 'When you come to the mosque, pray with the people even if you have already prayed.'

ABDULLAH BIN UMAR ANSWERS QUESTIONS ABOUT CONGREGATIONAL PRAYERS AFTER PRAYING AT HOME Hadith Imam Malik Number 273

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ رَجُلًا سَأَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ فَقَالَ إِنِّي أَصَلِّي فِي بَيْتِي ثُمَّ أَذْرِكُ الصَّلَاةَ مَعَ

الإمام أَفْأَصْلِي مَعَهُ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ نَعَمْ فَقَالَ الرَّجُلُ أَيَّتُهُمَا أَجْعَلُ صَلَاتِي فَقَالَ لَهُ ابْنُ عُمَرَ أَوْ ذَلِكَ إِلَيْكَ إِنَّمَا ذَلِكَ إِلَى اللَّهِ يَجْعَلُ أَيَّتُهُمَا شَاءَ

Narrated to me from Malik from Nafi', that a man asked Abdullah bin Umar, 'I prayed at home, then joined the prayer with the imam. Should I pray with him?' Abdullah bin Umar replied, 'Yes.' The man asked, 'Which of them counts as my prayer?' Ibn Umar said, 'Is that up to you? That is Allah's decision; He determines which one counts.'

Hadith Corroboration
Imam Malik : 274

SA'ID BIN MUSAYYAB EXPLAINS ABOUT CONGREGATIONAL PRAYERS AFTER PRAYING AT HOME

Hadith Imam Malik Number 274

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ رَجُلًا سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ فَقَالَ إِنِّي أَصَلِّي فِي بَيْتِي ثُمَّ آتِ الْمَسْجِدَ فَأَجِدُ الْإِمَامَ يُصَلِّي أَفَأُصَلِّي مَعَهُ فَقَالَ سَعِيدٌ نَعَمْ فَقَالَ الرَّجُلُ فَأَيُّهُمَا صَلَاتِي فَقَالَ سَعِيدٌ أَوْ أَنْتَ تَجْعَلُهُمَا إِنَّمَا ذَلِكَ إِلَى اللَّهِ

Narrated to me from Malik from Yahya bin Sa'id, that a man asked Sa'id bin Al-Musayyab, 'I prayed at home, then came to the mosque and found the imam praying. Should I pray with him?' Sa'id replied, 'Yes.' The man asked, 'Which one is my prayer?' Sa'id said, 'Is that your decision? That is for Allah to decide.'

ABU AYUB AL-ANSHARI RECOMMENDS PRAYING IN CONGREGATION EVEN IF YOU ALREADY PRAY AT HOME

Hadith Imam Malik Number 275

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ عَفِيفِ السَّهْمِيِّ عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ أَنَّهُ سَأَلَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ فَقَالَ إِنِّي أَصَلِّي فِي بَيْتِي ثُمَّ آتِ الْمَسْجِدَ فَأَجِدُ الْإِمَامَ يُصَلِّي أَفَأُصَلِّي مَعَهُ فَقَالَ أَبُو أَيُّوبَ نَعَمْ فَصَلِّ مَعَهُ فَإِنَّ مَنْ صَنَعَ ذَلِكَ فَإِنَّ لَهُ سَهْمَ جَمْعٍ أَوْ مِثْلَ سَهْمِ جَمْعٍ

Narrated to me from Malik from Afif As-Sahmi from a man of Bani Asad who asked Abu Ayyub Al-Ansari, 'I prayed at home, then came to the mosque and found the imam praying. Should I pray with him?' Abu Ayyub replied, 'Yes, pray with him. Whoever does so gains the reward of congregational prayer, or something like it.'

Hadith Corroboration
Imam Abu Dawud : 490

ABDULLAH BIN UMAR PROHIBITED REPEATING MAGHRIB AND FAWN PRAYERS

Hadith Imam Malik Number 276

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ مَنْ صَلَّى الْمَغْرِبَ أَوْ الصُّبْحَ ثُمَّ أَذْرَكَهُمَا مَعَ الْإِمَامِ فَلَا يَعُدُّ لَهُمَا قَالِ مَالِكٌ وَلَا أَرَى بَأْسًا أَنْ يُصَلِّيَ مَعَ الْإِمَامِ مَنْ كَانَ قَدْ صَلَّى فِي بَيْتِهِ إِلَّا صَلَاةَ الْمَغْرِبِ فَإِنَّهُ إِذَا أَعَادَهَا كَانَتْ شَفْعًا

Narrated to me from Malik from Nafi', that Abdullah bin Umar said, 'Whoever has prayed Maghrib or Subh and then joins the imam in those prayers should not repeat them.' Malik said, 'I see no issue with praying with the imam for one who has already prayed at home, except for Maghrib, as repeating it would make it even-numbered.'

RASULULLAH SALALLAHU ALAIHI WASALLAM TOLD THE IMAM TO LESS PRAYERS

Hadith Imam Malik Number 277

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا صَلَّى أَحَدُكُمْ بِالنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ

Narrated to me from Yahya from Malik from Abu Az-Zinad from Al-A'raj from Abu Hurairah, that the Messenger of Allah, peace be upon him, said, 'When one of you leads people in prayer, let him make it light, for among them are the weak, the sick, and the elderly. But when one of you prays alone, he may prolong it as he wishes.'

Hadith Corroboration

Imam Ahmad : 7343, 7871, 9915, 15685, 17225

Imam Bukhari : 662

Imam Muslim : 714, 715, 716

Imam Abu Dawud : 673, 674

Imam Tirmidzi : 219

Imam Nasa'i : 814

Imam Malik : 277

POSITION OF MAKMUM WHICH IS ONLY ONE PERSON

Hadith Imam Malik Number 278

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّهُ قَالَ قُيِّمْتُ وَرَاءَ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي صَلَاةٍ مِنَ الصَّلَوَاتِ وَلَيْسَ مَعَهُ أَحَدٌ غَيْرِي فَخَالَفَ عَبْدُ اللَّهِ بِيَدِهِ فَجَعَلَنِي حِدَاءَهُ

Narrated to me from Malik from Nafi', he said, 'I stood behind Abdullah bin Umar in a

prayer, and no one else was with him. Abdullah pulled me with his hand to stand beside him.'

UMAR BIN ABDUL AZIZ FORBIDDEN AN IMAM BECAUSE HIS FATHER DIDN'T RECOGNIZE HIM

Hadith Imam Malik Number 279

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ رَجُلًا كَانَ يُؤْمِنُ النَّاسَ بِالْعَقِيقِ فَأَرْسَلَ إِلَيْهِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَنَهَاهُ قَالَ مَالِكٌ وَإِنَّمَا نَهَاهُ لِأَنَّهُ كَانَ لَا يُعْرِفُ أَبُوهُ

Narrated to me from Malik from Yahya bin Sa'id, that a man was leading people in prayer at Al-Aqiq. Umar bin Abdul Aziz sent someone to forbid him. Malik said, 'He was forbidden because his father was unknown.'

INSTRUCTIONS FOR FOLLOWING THE IMAM IN PRAYER

Hadith Imam Malik Number 280

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكِبَ فَرَسًا فَضُرِعَ فَجَحِشَ شِقُّهُ الْأَيْمَنُ فَصَلَّى صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ وَصَلَّيْنَا وَرَاءَهُ فُعُودًا فَلَمَّا انْصَرَفَ قَالَ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ

Narrated to me from Yahya from Malik from Ibn Shihab from Anas bin Malik, that the Messenger of Allah, peace be upon him, rode a horse and fell, injuring his right arm. He then prayed one of the prayers sitting, and we prayed behind him sitting. After finishing, he said, 'The imam is appointed to be followed. If he prays standing, pray standing. If he bows, bow. If he rises, rise. If he says, "Sami'a Allahu liman hamidah" (Allah hears those who praise Him), say, "Rabbana wa lakal hamd" (Our Lord, to You be praise). If he prays sitting, all of you pray sitting.'

Hadith Corroboration

Imam Ahmad : 6847, 7809, 8146, 8534, 8961, 9069, 9275, 9765, 10960, 11631, 12195, 12598, 13689, 18770, 18801, 23116, 23168, 23260, 23994, 24439

Imam Bukhari : 365, 647, 648, 680, 690, 691, 692, 763, 1046, 1047, 1160, 5226

Imam Muslim : 622, 623, 625, 628

Imam Abu Dawud : 509, 511, 512

Imam Tirmidzi : 329

Imam Nasa'i : 786, 821, 823, 912, 913, 1051

Imam Ibnu Majah : 837, 1227, 1228, 1229

Imam Malik : 280, 281

Imam Darimi : 1228, 1277

IMAM WHO PRAYS SITTING BECAUSE OF ILLNESS

Hadith Imam Malik Number 281

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ شَاكٍ فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا فَلَمَّا انْصَرَفَ قَالَ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا

Narrated to me from Malik from Hisham bin Urwah from his father from Aishah, the wife of the Prophet, peace be upon him, she said: The Messenger of Allah, peace be upon him, prayed while he was ill, sitting down, while the people behind him prayed standing. He signaled to them to sit. After finishing, he said, The imam is appointed to be followed. When he bows, bow with him. When he rises, rise with him. When he prays sitting, pray sitting.

Hadith Corroboration

Imam Ahmad : 6847, 7809, 8146, 8534, 8961, 9069, 9275, 9765, 10960, 11631, 12195, 12598, 13689, 18770, 18801, 23116, 23168, 23260, 23994, 24439

Imam Bukhari : 365, 647, 648, 680, 690, 691, 692, 763, 1046, 1047, 1160, 5226

Imam Muslim : 622, 623, 625, 628

Imam Abu Dawud : 509, 511, 512

Imam Tirmidzi : 329

Imam Nasa'i : 786, 821, 823, 912, 913, 1051

Imam Ibnu Majah : 837, 1227, 1228, 1229

Imam Malik : 280, 281

Imam Darimi : 1228, 1277

PROPHET PRAYING BEHIND ABU BAKAR

Hadith Imam Malik Number 282

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ فِي مَرَضِهِ فَأَتَى فَوْجَدَ أَبَا بَكْرٍ وَهُوَ قَائِمٌ يُصَلِّي بِالنَّاسِ فَاسْتَأْخَرَ أَبُو بَكْرٍ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ كَمَا أَنْتَ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَنْبِ أَبِي بَكْرٍ فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ وَكَانَ النَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ

Narrated to me from Malik from Hisham bin Urwah from his father, that the Messenger of Allah, peace be upon him, went out during his illness and found Abu Bakr standing, leading the people in prayer. Abu Bakr stepped back, but the Messenger, peace be upon him, signaled to him to stay in place. The Messenger, peace be upon him, sat beside Abu Bakr. Abu Bakr prayed following the prayer of the Messenger, peace be upon him, who was sitting, and the people followed Abu Bakr's prayer.

Hadith Corroboration

Imam Ahmad : 1689, 1951, 3184, 3577, 3649, 12557, 12620, 18869, 21982, 22932, 23506, 24095, 24097, 24483, 24579, 24690, 24728, 24753, 24918, 25118

Imam Bukhari : 624, 637, 638, 641, 642, 671, 672, 675, 3132, 3133, 6759

Imam Muslim : 633, 634, 635, 636, 638

Imam Tirmidzi : 3605

Imam Nasa'i : 769, 788, 824

Imam Ibnu Majah : 1222, 1223

Imam Malik : 282, 374

PRAYING SITTING IS LIKE HALF OF PRAYING STANDING

Hadith Imam Malik Number 283

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ مَوْلَى لِعَمْرٍو بْنِ الْعَاصِ أَوْ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ أَحَدِكُمْ وَهُوَ قَاعِدٌ مِثْلُ نِصْفِ صَلَاتِهِ وَهُوَ قَائِمٌ

Narrated to me from Yahya from Malik from Ismail bin Muhammad bin Sa'd bin Abu Waqqas from a freed slave of Amr bin Al-As or Abdullah bin Amr bin Al-As from Abdullah bin Amr bin Al-As, that the Messenger of Allah, peace be upon him, said: The prayer of one of you while sitting is like half the prayer while standing.

Hadith Corroboration
Imam Ahmad : 24715
Imam Malik : 284

THE VALUE OF SITTING PRAYER IS HALF THE VALUE OF STANDING PRAYER

Hadith Imam Malik Number 284

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ قَالَ لَمَّا قَدِمْنَا الْمَدِينَةَ نَالْنَا وَبَاءَ مِنْ وَغْكِهَا شَدِيدٌ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى النَّاسِ وَهُمْ يُصَلُّونَ فِي سُبْحَتِهِمْ قُعُودًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْقَاعِدِ مِثْلُ نِصْفِ صَلَاةِ الْقَائِمِ

Narrated to me from Malik from Ibn Shihab from Abdullah bin Amr bin Al-As, he said: When we arrived in Madinah, we were afflicted by a severe fever due to its heat. The Messenger of Allah, peace be upon him, came out to the people while they were praying their supererogatory prayers sitting. He said, The prayer of one sitting is like half the prayer of one standing.

Hadith Corroboration
Imam Ahmad : 6223, 6517, 11946, 12759, 13029, 14954, 23189, 23289, 24665, 24666, 24667, 24715
Imam Nasa'i : 1641
Imam Ibnu Majah : 1220

RASULULLAH SHALALLAHU ALAIHI WASALLAM PRAYED THE SUNNAH PRAYER BY SITTING A YEAR BEFORE DEATH

Hadith Imam Malik Number 285

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ السَّائِبِ بْنِ يَزِيدَ عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي سُبْحَتِهِ قَاعِدًا قَطُّ حَتَّى كَانَ قَبْلَ وَفَاتِهِ بِعَامٍ فَكَانَ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا وَيَقْرَأُ بِالسُّورَةِ فَيُرْتِّلُهَا حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا

Narrated to me from Yahya from Malik from Ibn Shihab from As-Sa'ib bin Yazid from Al-Muttalib bin Abi Wada'ah As-Sahmi from Hafsa, the wife of the Prophet, peace be upon him, she said: I never saw the Messenger of Allah, peace be upon him, pray supererogatory prayers sitting until a year before his death. He would pray supererogatory prayers sitting, reciting the surah slowly, making it longer than usual.

Hadith Corroboration
Imam Ahmad : 25236

RASULULLAH SALALLAHU ALAIHI WASALLAM PRAYED THE NIGHT PRAYER BY SITTING IN OLD AGE

Hadith Imam Malik Number 286

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا أَخْبَرَتْهَا أَنَّهَا لَمْ تَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي صَلَاةَ اللَّيْلِ قَاعِدًا قَطُّ حَتَّى أَسَنَّ فَكَانَ يَقْرَأُ قَاعِدًا حَتَّى إِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَقَرَأَ نَحْوًا مِنْ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً ثُمَّ رَكَعَ

Narrated to me from Malik from Hisham bin Urwah from his father from Aishah, the wife of the Prophet, peace be upon him, she informed him: I never saw the Messenger of Allah, peace be upon him, pray the night prayer sitting until he grew old. He would recite sitting, and when he intended to bow, he stood, recited about thirty or forty verses, then bowed.

Hadith Corroboration
Imam Muslim : 1208

RASULULLAH SALALLAHU ALAIHI WASALLAM WOKE UP TO RUKUK AFTER READING BY SITTING

Hadith Imam Malik Number 287

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمَدَنِيِّ وَعَنْ أَبِي التَّضَرِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ وَهُوَ قَائِمٌ ثُمَّ رَكَعَ وَسَجَدَ ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ

Narrated to me from Malik from Abdullah bin Yazid Al-Madani and from Abu An-Nadr from Abu Salamah bin Abdurrahman from Aishah, the wife of the Prophet, peace be upon him, that the Messenger of Allah, peace be upon him, prayed sitting, reciting while sitting. When about thirty or forty verses remained, he stood, recited them standing, then bowed and prostrated. He did the same in the second rak'ah.

Hadith Corroboration
 Imam Ahmad : 23689, 24277
 Imam Bukhari : 1052
 Imam Muslim : 1206
 Imam Abu Dawud : 817
 Imam Tirmidzi : 341
 Imam Nasa'i : 1630

EXPLANATION OF WUSTHA PRAYER

Hadith Imam Malik Number 288

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَادْنِي { حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ } فَلَمَّا بَلَغْتُهَا أَدْنَتْهَا فَأَمَلْتُ عَلَيَّ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ وَقُومُوا لِلَّهِ قَانِتِينَ قَالَتْ عَائِشَةُ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to me from Yahya from Malik from Zaid bin Aslam from Al-Qa'qa' bin Hakim from Abu Yunus, the freed slave of Aishah, Mother of the Believers, he said: Aishah ordered me to write a mushaf for her and said, When you reach this verse, inform me: Guard strictly the prayers, especially the middle prayer, and stand before Allah in devotion (Quran 2:238). When I reached it, I informed her. She dictated to me: Guard strictly the prayers, especially the middle prayer and the Asr prayer, and stand before Allah in devotion. Aishah said, I heard this from the Messenger of Allah, peace be upon him.

Hadith Corroboration
 Imam Ahmad : 17925, 18475, 19233, 19381, 23309, 24278
 Imam Muslim : 998, 999
 Imam Abu Dawud : 347
 Imam Tirmidzi : 2908
 Imam Nasa'i : 468, 1204
 Imam Malik : 288, 289

EXPLANATION OF WUSTHA AND ASHAR PRAYERS

Hadith Imam Malik Number 289

وَحَدَّثَنِي عَنْ مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَمْرِو بْنِ رَافِعٍ أَنَّهُ قَالَ كُنْتُ أَكْتُبُ مُصْحَفًا لِحِفْصَةَ أُمِّ الْمُؤْمِنِينَ فَقَالَتْ إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَادْنِي { حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ } فَلَمَّا بَلَغْتُهَا أَدْنَتْهَا فَأَمَلْتُ عَلَيَّ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ وَقُومُوا لِلَّهِ قَانِتِينَ

Narrated to me from Malik from Zaid bin Aslam from Amr bin Rafi', he said: I was writing a mushaf for Hafsah, Mother of the Believers. She said, When you reach this verse, inform me: Guard strictly the prayers, especially the middle prayer, and stand before Allah in devotion (Quran 2:238). When I reached it, I informed her. She dictated to me: Guard strictly the prayers, especially the middle prayer and the Asr prayer, and stand before Allah in devotion.

Hadith Corroboration

Imam Ahmad : 17925, 18475, 19233, 19381, 23309, 24278

Imam Muslim : 998, 999

Imam Abu Dawud : 347

Imam Tirmidzi : 2908

Imam Nasa'i : 468, 1204

Imam Malik : 288, 289

WUSTHA PRAYER IS DHUHUR PRAYER ACCORDING TO ZAID BIN TSABIT

Hadith Imam Malik Number 290

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ ابْنِ يَرْبُوعٍ الْمَخْزُومِيِّ أَنَّهُ قَالَ سَمِعْتُ زَيْدَ بْنَ ثَابِتٍ يَقُولُ لِلصَّلَاةِ الْوُسْطَى صَلَاةُ الظُّهْرِ

Narrated to me from Malik from Daud bin Al-Husayn from Ibn Yarbu' Al-Makhzumi, he said: I heard Zaid bin Thabit say, The middle prayer is the Zuhr prayer.

Hadith Corroboration

Imam Ahmad : 19270, 19296

RASULULLAH SHALALLAHU ALAIHI WASALLAM PRAYED IN ONE CLOTHING AT UMMU SALAMAH'S HOUSE

Hadith Imam Malik Number 291

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهِ فِي بَيْتِ أُمِّ سَلَمَةَ وَاضِعًا طَرْفَيْهِ عَلَى عَاتِقَيْهِ

Narrated to me from Yahya from Malik from Hisham bin Urwah from his father from Umar bin Abu Salamah, that he saw the Messenger of Allah, peace be upon him, pray in a single garment in the house of Umm Salamah, wrapping it around himself and placing its ends over his shoulders.

Hadith Corroboration

Imam Ahmad : 10650, 11136, 13606, 13687, 13945, 13993, 14319, 14671, 15240, 15628, 15737, 15741, 15744, 15748, 15749

Imam Bukhari : 340, 342, 343

Imam Muslim : 802

Imam Tirmidzi : 311

Imam Nasa'i : 756

THE RULES FOR PRAYING WITH A PIECE OF CLOTHING ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 292

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ سَائِلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ لِكُلِّكُمْ ثَوْبَانِ

Narrated to me from Malik from Ibn Shihab from Sa'id bin Al-Musayyab from Abu Hurairah, that someone asked the Messenger of Allah, peace be upon him, about praying in a single garment. The Messenger, peace be upon him, said, Does every one of you have two garments?

Hadith Corroboration
Imam Darimi : 1335

ABU HURAIRAH PRAYED WITH ONE CLOTH BECAUSE HIS OTHER CLOTHES WERE DRYING

Hadith Imam Malik Number 293

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ سَأَلَ أَبُو هُرَيْرَةَ هَلْ يُصَلِّي الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ فَقَالَ نَعَمْ فَقِيلَ لَهُ هَلْ تَفْعَلُ أَنْتَ ذَلِكَ فَقَالَ نَعَمْ إِنِّي لِأُصَلِّي فِي ثَوْبٍ وَاحِدٍ وَإِنْ ثِيَابِي لَعَلَى الْمَشْجَبِ

Narrated to me from Malik from Ibn Shihab from Sa'id bin Al-Musayyab, he said: Abu Hurairah was asked, Can a man pray in a single garment? He said, Yes. They asked, Do you do that? He replied, Yes, I pray in a single garment while my other clothes are on the rack.

Hadith Corroboration
Imam Ahmad : 11136, 13606, 14524
Imam Bukhari : 340

MUHAMMAD BIN 'AMRU BIN HAZM PRAYED WITH ONE CLOTH

Hadith Imam Malik Number 294

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ مُحَمَّدَ بْنَ عَمْرِو بْنِ حَزْمٍ كَانَ يُصَلِّي فِي الْقَمِيصِ الْوَاحِدِ

Narrated to me from Malik from Rabi'ah bin Abi Abdurrahman, that Muhammad bin Amr bin Hazm prayed in a single shirt.

Hadith Corroboration
Imam Ahmad : 22023
Imam Bukhari : 340

UMU SALAMAH ANSWERS QUESTIONS ABOUT WOMEN'S CLOTHING

DURING PRAYER

Hadith Imam Malik Number 295

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ زَيْدٍ بْنِ قُنْفُذٍ عَنْ أُمِّهِ أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاذَا تُصَلِّي فِيهِ الْمَرْأَةُ مِنَ الثِّيَابِ فَقَالَتْ تُصَلِّي فِي الْحِمَارِ وَالْدَّرْعِ السَّابِغِ إِذَا غَيَّبَ ظُهُورَ قَدَمَيْهَا

Narrated to me from Malik from Muhammad bin Zaid bin Qunfudh from his mother, that she asked Umm Salamah, the wife of the Prophet, peace be upon him, about the clothes a woman should pray in. She replied, She should pray in a headscarf and a long dress that covers the tops of her feet.

Hadith Corroboration
Imam Abu Dawud : 544

WOMEN MAY PRAY ONLY WITH CLOTHES AND A VEIL IF COVERING THE BODY

Hadith Imam Malik Number 296

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ امْرَأَةً اسْتَفْتَتْهُ فَقَالَتْ إِنَّ الْمِنْطَقَ يَشُقُّ عَلَيَّ أَفَأُصَلِّي فِي دِرْعٍ وَخِمَارٍ فَقَالَ نَعَمْ إِذَا كَانَ الدَّرْعُ سَابِغًا

Narrated to me from Malik from Hisham bin Urwah from his father, that a woman sought his ruling, saying, The waistband of my skirt is burdensome. Can I pray in a dress and headscarf? He replied, Yes, if the dress covers the entire body.

Hadith Corroboration
Imam Abu Dawud : 545

RASULULLAH SHALALLAHU ALAIHI WASALLAM PRACTICES ZHUHUR AND ASHAR PRAYERS ON THE TABUK JOURNEY

Hadith Imam Malik Number 297

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ فِي سَفَرِهِ إِلَى تَبُوكَ

Narrated to me from Yahya from Malik from Daud bin Al-Husayn from Al-A'raj from Abu Hurairah, that the Messenger of Allah, peace be upon him, combined the Zuhr and Asr prayers during his journey to Tabuk.

Hadith Corroboration
Imam Ahmad : 11959, 20992, 21026, 21050
Imam Muslim : 1150
Imam Ibnu Majah : 1060

RASULULLAH SALALLAHU ALAIHI WASALLAM PLAYED PRAYERS IN THE BATTLE OF TABUK AND WASHED THE SPRINGS

Hadith Imam Malik Number 298

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُ أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ تَبُوكَ فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ قَالَ فَأَخَّرَ الصَّلَاةَ يَوْمًا ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ دَخَلَ ثُمَّ خَرَجَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا ثُمَّ قَالَ إِنَّكُمْ سَتَأْتُونَ غَدًا إِنْ شَاءَ اللَّهُ عَيْنَ تَبُوكَ وَإِنَّكُمْ لَنْ تَأْتُوهَا حَتَّى يَضْحَى النَّهَارُ فَمَنْ جَاءَهَا فَلَا يَمَسْ مِنْ مَائِهَا شَيْئًا حَتَّى آتِيَ فَجِئْنَاهَا وَقَدْ سَبَقْنَا إِلَيْهَا رَجُلَانِ وَالْعَيْنُ تَبِضُّ بِشَيْءٍ مِنْ مَاءٍ فَسَأَلَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ مَسِسْتُمَا مِنْ مَائِهَا شَيْئًا فَقَالَا نَعَمْ فَسَبَّهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ لَهُمَا مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ غَرَفُوا بِأَيْدِيهِمْ مِنَ الْعَيْنِ قَلِيلًا قَلِيلًا حَتَّى اجْتَمَعَ فِي شَيْءٍ ثُمَّ غَسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ وَجْهَهُ وَيَدَيْهِ ثُمَّ أَعَادَهُ فِيهَا فَجَرَتْ الْعَيْنُ بِمَاءٍ كَثِيرٍ فَاسْتَقَى النَّاسُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْشِكُ يَا مُعَاذُ إِنْ طَالَتْ بِكَ حَيَاةٌ أَنْ تَرَى مَا هَاهُنَا قَدْ مُلِئَ جَنَانًا

Narrated to me from Malik from Abu Az-Zubair Al-Makki from Abu At-Tufail Amir bin Wathilah, that Mu'adh bin Jabal informed him: They went out with the Messenger of Allah, peace be upon him, during the Tabuk expedition. The Messenger, peace be upon him, combined the Zuhr and Asr prayers and the Maghrib and Isha prayers. He delayed the prayer one day, then went out and prayed Zuhr and Asr together, returned, then went out and prayed Maghrib and Isha together. He said, Tomorrow, God willing, you will reach the spring of Tabuk, but you will not arrive until the sun is high. Whoever reaches it should not touch its water until I arrive. We reached it, but two men had preceded us. The spring was trickling with little water. The Messenger, peace be upon him, asked them, Have you touched its water? They said, Yes. He rebuked them and said what Allah willed him to say. They then scooped water from the spring little by little until it collected in a container. The Messenger, peace be upon him, washed his face and hands with it, then poured it back into the spring, and it flowed abundantly. The people drank, and the Messenger, peace be upon him, said, O Mu'adh, if you live long, you will see this place filled with gardens.

RASULULLAH SHALALLAHU ALAIHI WASALLAM STORED MAGHRIB AND ISHA PRAYERS WHEN HE WAS IN A RUSH

Hadith Imam Malik Number 299

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَجَلَ بِهِ السَّيْرُ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

Narrated to me from Malik from Nafi' from Abdullah bin Umar, he said: When the Messenger of Allah, peace be upon him, was in a hurry during his journey, he combined the Maghrib and Isha prayers.

Hadith Corroboration

Imam Ahmad : 4242, 4303, 4314, 4874, 5053, 5221, 5259, 5529, 5574, 6069, 6087, 22447, 22544

Imam Bukhari : 1041

Imam Muslim : 1139, 1140, 1141, 2261

Imam Nasa'i : 591, 594, 595, 596, 2976, 2977

Imam Darimi : 1478

RASULULLAH SALALLAHU ALAIHI WASALLAM PRAYED THE DHUHR AND ASHAR PRAYERS WITHOUT ANY CAUSE OF FEAR

Hadith Imam Malik Number 300

حَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ وَالْعَصْرَ جَمِيعًا وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ قَالَ مَالِكٌ أَرَى ذَلِكَ كَانَ فِي مَطَرٍ

Narrated to me from Malik from Abu Az-Zubair Al-Makki from Sa'id bin Jubair from Abdullah bin Abbas, he said: The Messenger of Allah, peace be upon him, combined the Zuhur and Asr prayers and the Maghrib and Isha prayers, not out of fear or travel. Malik said, I believe this was due to rain.

Hadith Corroboration

Imam Ahmad : 1852, 2156, 3065, 3152, 3223, 5035, 11959, 20992, 21004, 21050, 21056, 22463

Imam Bukhari : 510, 1450, 1637

Imam Muslim : 1146, 1147, 1149, 1151, 1153, 1154

Imam Abu Dawud : 1020, 1024, 1025, 1027

Imam Tirmidzi : 172

Imam Nasa'i : 583, 597

ABDULLAH BIN UMAR SPENDS MAGHRIB AND ISHA PRAYERS WITH THE LEADERS

Hadith Imam Malik Number 301

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا جَمَعَ الْأَمْرَاءَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فِي الْمَطَرِ جَمَعَ مَعَهُمْ

It has been told to me from Malik from [Nafi'], that if the leaders combine maghrib prayer with evening prayer, then [Abdullah bin Umar] joins them together.

Hadith Corroboration

Imam Ahmad : 4303, 4660, 5053, 5259, 6069, 20770, 22447, 22469, 22544

Imam Abu Dawud : 1023

IT'S OK TO JOIN ZHUR AND ASHAR PRAYERS DURING SAFAR ACCORDING TO ABDULLAH BIN UMAR Hadith Imam Malik Number 302

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ سَأَلَ سَالِمَ بْنَ عَبْدِ اللَّهِ هَلْ يُجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ فِي السَّفَرِ فَقَالَ
نَعَمْ لَا بَأْسَ بِذَلِكَ أَلَمْ تَرَ إِلَى صَلَاةِ النَّاسِ بِعَرَفَةَ

Narrated to me from Malik from Ibn Shihab, that he asked Salim bin Abdullah, Can the Zuhr and Asr prayers be combined during travel? He replied, Yes, there is no issue with that. Have you not seen how people pray at Arafah?

ABDULLAH BIN UMAR ANSWERS QUESTIONS ABOUT PRAYER DURING TRAVEL Hadith Imam Malik Number 303

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ رَجُلٍ مِنْ آلِ خَالِدِ بْنِ أَسِيدٍ أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ فَقَالَ يَا أَبَا
عَبْدِ الرَّحْمَنِ إِنَّا نَجِدُ صَلَاةَ الْخَوْفِ وَصَلَاةَ الْحَضَرِ فِي الْقُرْآنِ وَلَا نَجِدُ صَلَاةَ السَّفَرِ فَقَالَ ابْنُ عُمَرَ يَا ابْنَ أَخِي
إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ إِلَيْنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا نَعْلَمُ شَيْئًا فَإِنَّمَا نَفْعَلُ كَمَا رَأَيْنَاهُ يَفْعَلُ

Narrated to me from Yahya from Malik from Ibn Shihab from a man of the family of Khalid bin Asid, who asked Abdullah bin Umar, O Abu Abdurrahman, we find the prayer of fear and the prayer in residence in the Quran, but we do not find the prayer during travel. Ibn Umar said, O my nephew, Allah, the Mighty and Exalted, sent Muhammad, peace be upon him, to us when we knew nothing. We only do what we saw him do.

Hadith Corroboration
Imam Ahmad : 5081
Imam Nasa'i : 1417

INITIALLY THE TWO RAKAAT PRAYER WAS ORDERED FOR TRAVELLERS Hadith Imam Malik Number 304

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنَّهَا قَالَتْ فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ فَأُفِرَّتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ

Narrated to me from Malik from Shalih bin Kaisan from Urwah bin Az-Zubair from Aishah, the wife of the Prophet, peace be upon him, she said: The prayer was prescribed as two rak'ahs, both in residence and in travel. The prayer in travel was kept as two rak'ahs, while the prayer in residence was increased.

Hadith Corroboration

Imam Ahmad : 2017, 2068, 2179, 3161, 8833, 18270, 19438, 24776

Imam Bukhari : 337, 1028

Imam Muslim : 1105, 1106, 1107, 1109, 1110

Imam Abu Dawud : 1013, 1056, 2056

Imam Nasa'i : 449, 450, 451, 452, 1424, 1425, 1514, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2276

Imam Ibnu Majah : 1058, 1657

Imam Malik : 304

Imam Darimi : 1470, 1650

ABDULLAH BIN UMAR ENDED MAGHRIB PRAYERS BECAUSE HE WAS STILL ON THE WAY

Hadith Imam Malik Number 305

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ لِسَالِمِ بْنِ عَبْدِ اللَّهِ مَا أَشَدَّ مَا رَأَيْتَ أَبَاكَ أَخَّرَ الْمَغْرِبَ فِي السَّفَرِ فَقَالَ سَالِمٌ غَرَبَتِ الشَّمْسُ وَنَحْنُ بِذَاتِ الْجَيْشِ فَصَلَّى الْمَغْرِبَ بِالْعَقِيقِ

Narrated to me from Malik from Yahya bin Sa'id, that he said to Salim bin Abdullah, How remarkable that you saw your father delay the Maghrib prayer during travel. Salim replied, The sun had set while we were at Dzatil Jaish, and he prayed Maghrib at Al-Aqiq.

ABDULLAH BIN UMAR QASHAR PRAYERS WHILE OUT FOR THE HAJJ

Hadith Imam Malik Number 306

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا قَصَرَ الصَّلَاةَ بِذِي الْحُلَيْفَةِ

Narrated to me from Yahya from Malik from Nafi', that when Abdullah bin Umar went out for Hajj or Umrah, he shortened the prayer at Dzil Hulaifah.

ABDULLAH BIN UMAR QASHAR PRAYERS ON A FULL DAY'S JOURNEY

Hadith Imam Malik Number 307

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّهُ رَكِبَ إِلَى رِيمٍ فَقَصَرَ الصَّلَاةَ فِي مَسِيرِهِ ذَلِكَ قَالَ مَالِكٌ وَذَلِكَ نَحْوُ مِنْ أَرْبَعَةِ بُرْدٍ

Narrated to me from Malik from Ibn Shihab from Salim bin Abdullah from his father, that he traveled to Rim and shortened the prayer during that journey. Malik said, That distance is about four burud.

Hadith Corroboration

Imam Malik : 308

ABDULLAH BIN UMAR QASHAR PRAYERS ON THE WAY TO DZATIN NUSHUB

Hadith Imam Malik Number 308

حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَكِبَ إِلَى ذَاتِ النَّصْبِ فَقَصَرَ الصَّلَاةَ فِي مَسِيرِهِ ذَلِكَ قَالَ مَالِكٌ وَبَيْنَ ذَاتِ النَّصْبِ وَالْمَدِينَةِ أَرْبَعَةُ بُرُودٍ

Narrated to me from Malik from Nafi' from Salim bin Abdullah, that Abdullah bin Umar traveled to Dzat Nushub and shortened the prayer during that journey. Malik said, The distance between Dzat Nushub and Madinah is about four burud.

ABDULLAH BIN UMAR QASHAR PRAYERS WHILE TRAVELING TO KHAIBAR

Hadith Imam Malik Number 309

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يُسَافِرُ إِلَى خَيْبَرَ فَيَقْصُرُ الصَّلَاةَ

Narrated to me from Malik from Nafi' from Ibn Umar, that he traveled to Khaibar and shortened the prayer.

ABDULLAH BIN UMAR QASHAR PRAYERS ON A FULL DAY'S JOURNEY

Hadith Imam Malik Number 310

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقْصُرُ الصَّلَاةَ فِي مَسِيرِهِ الْيَوْمَ الثَّامِ

Narrated to me from Malik from Ibn Shihab from Salim bin Abdullah, that Abdullah bin Umar shortened the prayer during a full day's journey.

ABDULLAH BIN UMAR DIDN'T QASHAR PRAYER WHEN TRAVELING TO AL-BARID

Hadith Imam Malik Number 311

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّهُ كَانَ يُسَافِرُ مَعَ ابْنِ عُمَرَ الْبَرِيدَ فَلَا يَقْصُرُ الصَّلَاةَ

Narrated to me from Malik from Nafi', that he traveled with Ibn Umar to Al-Barid, and Ibn Umar did not shorten the prayer.

Hadith Corroboration
Imam Abu Dawud : 2061

ABDULLAH BIN UMAR PRAYS AS A TRAVELER DESPITE BEING DELAYED FOR 12 NIGHTS

Hadith Imam Malik Number 312

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ أَصَلِّي صَلَاةَ الْمُسَافِرِ مَا لَمْ أَجْمَعْ مُكْتَنًا وَإِنْ حَبَسَنِي ذَلِكَ اثْنَتَيْ عَشْرَةَ لَيْلَةً

Narrated to me from Yahya from Malik from Ibn Shihab from Salim bin Abdullah, that Abdullah bin Umar said, I pray the traveler's prayer as long as I do not intend to stay, even if I am detained for twelve nights.

ABDULLAH BIN UMAR QASHAR PRAYERS IN MAKKAH FOR 10 NIGHTS

Hadith Imam Malik Number 313

وَحَدَّثَنِي عَنْ مَالِك عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ أَقَامَ بِمَكَّةَ عَشْرَ لَيَالٍ يَقْصُرُ الصَّلَاةَ إِلَّا أَنْ يُصَلِّيَهَا مَعَ الْإِمَامِ فَيُصَلِّيَهَا بِصَلَاتِهِ

Narrated to me from Malik from Nafi', that Abdullah bin Umar stayed in Makkah for ten nights, shortening the prayer, except when he prayed with the imam, then he prayed as the imam did.

SA'ID BIN MUSAYYAB'S OPINION ABOUT PEOPLE WHO INTEND TO STAY FOR 4 NIGHTS

Hadith Imam Malik Number 314

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ عَطَاءِ الْخُرَّاسَانِيِّ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَمَنْ أَجْمَعَ إِقَامَةً أَرْبَعَ لَيَالٍ وَهُوَ مُسَافِرٌ أَتَمَّ الصَّلَاةَ قَالَ مَالِكٌ وَذَلِكَ أَحَبُّ مَا سَمِعْتُ إِلَيَّ

Narrated to me from Yahya from Malik from Atha Al-Khurasani, that he heard Sa'id bin Al-Musayyab say, Whoever intends to stay for four nights while traveling must complete the prayer. Malik said, This is the most preferable opinion I have heard.

Hadith Corroboration
Imam Ahmad : 13932

UMAR BIN KHATTHAB ORDERED THE RESIDENTS OF MAKKA TO PERFECT THEIR PRAYERS BECAUSE HE WAS ON A TRAVEL

Hadith Imam Malik Number 315

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا قَدِمَ مَكَّةَ صَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ يَقُولُ يَا أَهْلَ مَكَّةَ أَتِمُّوا صَلَاتَكُمْ فَإِنَّا قَوْمٌ سَفَرٌو حَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ مِثْلَ ذَلِكَ

Narrated to me from Yahya from Malik from Ibn Shihab from Salim bin Abdullah from his father, that when Umar bin Al-Khattab came to Makkah, he led them in two rak'ahs and said, O people of Makkah, complete your prayers, for we are travelers. Narrated to me from Malik from Zaid bin Aslam from his father from Umar bin Al-Khattab, the same.

Hadith Corroboration
Imam Abu Dawud : 1040
Imam Malik : 801

ABDULLAH BIN UMAR PRAYS FOUR RAKAATS BEHIND THE IMAM IN MINA

Hadith Imam Malik Number 316

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُصَلِّي وَرَاءَ الْإِمَامِ بِمِنَى أَرْبَعًا فَإِذَا صَلَّى لِتَفْسِهِ صَلَّى رَكْعَتَيْنِ

Narrated to me from Malik from Nafi', that Abdullah bin Umar prayed four rak'ahs behind the imam at Mina. When he prayed alone, he prayed two rak'ahs.

Hadith Corroboration
Imam Ahmad : 4964, 4989, 18016

PERFECTING THE PRAYER AFTER THE PRIEST'S SALAM

Hadith Imam Malik Number 317

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ صَفْوَانَ أَنَّهُ قَالَ جَاءَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَعُودُ عَبْدَ اللَّهِ بْنَ صَفْوَانَ فَصَلَّى لَنَا رَكْعَتَيْنِ ثُمَّ انْصَرَفَ فَقُمْنَا فَأَتَمَمْنَا

Narrated to me from Malik from Ibn Shihab from Shafwan, that he said: Abdullah bin Umar visited Abdullah bin Shafwan and led us in two rak'ahs, then left, and we stood and completed the prayer.

Hadith Corroboration
Imam Bukhari : 1098

ABDULLAH BIN UMAR DID NOT PERFORM SUNNAH PRAYERS EXCEPT FOR NIGHT PRAYERS

Hadith Imam Malik Number 318

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ لَمْ يَكُنْ يُصَلِّي مَعَ صَلَاةِ الْفَرِيضَةِ فِي السَّفَرِ شَيْئًا قَبْلَهَا وَلَا بَعْدَهَا إِلَّا مِنْ جَوْفِ اللَّيْلِ فَإِنَّهُ كَانَ يُصَلِّي عَلَى الْأَرْضِ وَعَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ

Narrated to me from Yahya from Malik from Nafi' from Abdullah bin Umar, that he did not perform any supererogatory prayers before or after the obligatory prayers during travel, except in the middle of the night, when he prayed on the ground or on his mount, facing whichever direction it turned.

Hadith Corroboration
Imam Ahmad : 4446

PRAYER ON A VEHICLE FACING THE DESTINATION

Hadith Imam Malik Number 319

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِي الْحُبَابِ سَعِيدِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَهُوَ عَلَى حِمَارٍ وَهُوَ مُتَوَجَّهٌ إِلَى خَيْبَرَ

Narrated to me from Malik from Amr bin Yahya Al-Mazini from Abu Al-Hubab Sa'id bin Yasar from Abdullah bin Umar, that he said: I saw the Messenger of Allah, peace be upon him, pray on a donkey while heading to Khaibar.

Hadith Corroboration

Imam Ahmad : 4240, 4246, 4289, 4290, 4291, 4301, 4392, 4484, 4562, 4716, 4740, 4759, 4797, 4818, 4853, 4942, 4958, 4959, 5082, 5149, 5156, 5190, 5194, 5270, 5298, 5563, 5666, 5798, 5846, 5880, 5946, 6005, 11276, 12635, 13684, 13754, 14006, 14028, 14508, 14633, 15118, 15129, 15131, 15139, 15145, 15403, 15463, 16915

Imam Bukhari : 385, 944, 945, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 3825

Imam Muslim : 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138

Imam Abu Dawud : 1035, 1036, 1037, 1038, 1511

Imam Tirmidzi : 320, 434, 2883

Imam Nasa'i : 486, 487, 488, 732, 733, 735, 736, 1668, 1669, 1670

Imam Ibnu Majah : 1190, 1191

Imam Malik : 249, 319, 320, 321

Imam Darimi : 1474, 1475, 1543

IT IS OKAY TO PRAY ON THE VEHICLE

Hadith Imam Malik Number 320

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ فِي السَّفَرِ حَيْثُ تَوَجَّهَتْ بِهِ قَالَ عَبْدُ اللَّهِ بْنُ دِينَارٍ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُ ذَلِكَ

Narrated to me from Malik from Abdullah bin Dinar from Abdullah bin Umar, that the Messenger of Allah, peace be upon him, prayed on his mount during travel, facing whichever direction it turned. Abdullah bin Dinar said, Abdullah bin Umar did the same.

Hadith Corroboration

Imam Ahmad : 4240, 4246, 4289, 4290, 4291, 4301, 4392, 4484, 4562, 4716, 4740, 4759, 4797, 4818, 4853, 4942, 4958, 4959, 5082,

5149, 5156, 5190, 5194, 5270, 5298, 5563, 5666, 5798, 5846, 5880, 5946, 6005, 11276, 12635, 13684, 13754, 14006, 14028, 14508, 14633, 15118, 15129, 15131, 15139, 15145, 15403, 15463, 16915
 Imam Bukhari : 385, 944, 945, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 3825
 Imam Muslim : 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138
 Imam Abu Dawud : 1035, 1036, 1037, 1038, 1511
 Imam Tirmidzi : 320, 434, 2883
 Imam Nasa'i : 486, 487, 488, 732, 733, 735, 736, 1668, 1669, 1670
 Imam Ibnu Majah : 1190, 1191
 Imam Malik : 249, 319, 320, 321
 Imam Darimi : 1474, 1475, 1543

ANAS BIN MALIK PRAYED ON A DONKEY FACING OTHER THAN THE QIBLA

Hadith Imam Malik Number 321

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ رَأَيْتُ أَنَسَ بْنَ مَالِكٍ فِي السَّفَرِ وَهُوَ يُصَلِّي عَلَى حِمَارٍ وَهُوَ مُتَوَجِّهٌ إِلَى غَيْرِ الْقِبْلَةِ يَرْكَعُ وَيَسْجُدُ إِيْمَاءً مِنْ غَيْرِ أَنْ يَضَعَ وَجْهَهُ عَلَى شَيْءٍ

Narrated to me from Malik from Yahya bin Sa'id, he said: I saw Anas bin Malik during travel praying on a donkey, facing away from the Qiblah, bowing and prostrating by gesturing, without placing his face on anything.

Hadith Corroboration

Imam Ahmad : 4240, 4246, 4289, 4290, 4291, 4301, 4392, 4484, 4562, 4716, 4740, 4759, 4797, 4818, 4853, 4942, 4958, 4959, 5082, 5149, 5156, 5190, 5194, 5270, 5298, 5563, 5666, 5798, 5846, 5880, 5946, 6005, 11276, 12635, 13684, 13754, 14006, 14028, 14508, 14633, 15118, 15129, 15131, 15139, 15145, 15403, 15463, 16915
 Imam Bukhari : 385, 944, 945, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 3825
 Imam Muslim : 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138
 Imam Abu Dawud : 1035, 1036, 1037, 1038, 1511
 Imam Tirmidzi : 320, 434, 2883
 Imam Nasa'i : 486, 487, 488, 732, 733, 735, 736, 1668, 1669, 1670
 Imam Ibnu Majah : 1190, 1191
 Imam Malik : 249, 319, 320, 321
 Imam Darimi : 1474, 1475, 1543

RASULULLAH SALALLAHU ALAIHI WASALLAM PRAYED EIGHT RAKA'AT AT THE OPENING OF MAKKAH

Hadith Imam Malik Number 322

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُوسَى بْنِ مَيْسَرَةَ عَنْ أَبِي مُرَّةٍ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَنَّ أُمَّ هَانِيَةَ بِنْتَ أَبِي طَالِبٍ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَامَ الْفَتْحِ ثَمَانِي رَكَعَاتٍ مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ

Narrated to me from Yahya from Malik from Musa bin Maisarah from Abu Murrah, the freed slave of Aqil bin Abi Talib, that Umm Hani bint Abi Talib informed him: At the conquest of Makkah, the Messenger of Allah, peace be upon him, prayed eight rak'ahs in a single garment.

Hadith Corroboration

Imam Ahmad : 25652, 25654, 25661, 25663, 25664, 25665, 25666, 25668, 25669, 25672, 26111, 26120, 26124
 Imam Bukhari : 271, 344, 1039, 1105, 2935, 3954, 5692
 Imam Muslim : 509, 510, 1177, 1178, 1179, 1180

UMMU HANI BINTI ABU THALIB GIVES HER PROTECTION AND THE RASULULLAH SHALALLAHU ALAIHI WASALLAM RESPECTS HER Hadith Imam Malik Number 323

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ أَنَّ أَبَا مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِيَّ بِنْتَ أَبِي طَالِبٍ تَقُولُ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ قَالَتْ فَسَلَّمْتُ عَلَيْهِ فَقَالَ مَنْ هَذِهِ فَقُلْتُ أُمُّ هَانِيَّ بِنْتُ أَبِي طَالِبٍ فَقَالَ مَرْحَبًا بِأُمِّ هَانِيٍّ فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِي رَكَعَاتٍ مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ ثُمَّ انْصَرَفَ فَقُلْتُ يَا رَسُولَ اللَّهِ زَعَمَ ابْنُ أُمِّي عَلِيٌّ أَنَّهُ قَاتِلٌ رَجُلًا أَجَرْتُهُ فَلَانَ بْنُ هُبَيْرَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَجَرْنَا مَنْ أَجَرْتَ يَا أُمَّ هَانِيٍّ قَالَتْ أُمُّ هَانِيٍّ وَذَلِكَ ضُحَى

Narrated to me from Malik from Abu An-Nadr, the freed slave of Umar bin Ubaidullah, that Abu Murrah, the freed slave of Aqil bin Abi Talib, heard Umm Hani bint Abi Talib say: I went to the Messenger of Allah, peace be upon him, during the conquest of Makkah and found him bathing, with Fatimah, his daughter, covering him with a cloth. I greeted him, and he asked, Who is this? I said, Umm Hani bint Abi Talib. He said, Welcome, O Umm Hani. After finishing his bath, he stood and prayed eight rak'ahs in a single garment, then left. I said, O Messenger of Allah, my brother Ali claims he will kill a man I have given protection to, so-and-so bin Hubairah. The Messenger, peace be upon him, said, O Umm Hani, we grant protection to whom you have protected. Umm Hani said, This was in the forenoon.

Hadith Corroboration
 Imam Ahmad : 17287, 17289, 25664, 25672, 26111, 26120
 Imam Bukhari : 270, 271, 344, 2935, 3140, 5692, 6939
 Imam Muslim : 509, 510, 1179
 Imam Tirmidzi : 2658
 Imam Nasa'i : 224, 225, 398, 403, 404, 405, 406, 412
 Imam Ibnu Majah : 458, 605, 606
 Imam Malik : 323
 Imam Darimi : 1417

AISIYAH NEVER SEEN THE PROPHET SAW THE BEST OF ALLAH SHALALLAHU ALAIHI WASALLAM PERFORMING THE DHUHA PRAYER Hadith Imam Malik Number 324

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا

قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي سُبْحَةَ الضُّحَى قَطُّ وَإِنِّي لَأَسْتَحِبُّهَا وَإِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَدْعُ الْعَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَهُ خَشْيَةً أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ

Narrated to me from Malik from Ibn Shihab from Urwah bin Az-Zubair from Aishah, the wife of the Prophet, peace be upon him, she said: I never saw the Messenger of Allah, peace be upon him, pray the forenoon supererogatory prayer, but I recommend it. The Messenger, peace be upon him, would sometimes leave an act he loved, fearing people would follow it and it would become obligatory upon them.

Hadith Corroboration

Imam Ahmad : 9382, 9809, 22927, 23412, 23420, 24183, 24195, 24272, 24279, 24577, 24623, 24818

Imam Bukhari : 1060, 1106

Imam Muslim : 1174

Imam Abu Dawud : 1101

Imam Malik : 324

AISIYAH PRAYED DHUHA PRAYER EIGHT RAKAAT AND DID NOT MISS IT

Hadith Imam Malik Number 325

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تُصَلِّي الضُّحَى ثَمَانِي رَكَعَاتٍ ثُمَّ تَقُولُ لَوْ نَشِئْتُ أَبَوَايَ مَا تَرَكْتُهِنَّ

Narrated to me from Malik from Zaid bin Aslam from Aishah, that she prayed the forenoon prayer of eight rak'ahs and said, Even if my parents were brought back to life, I would not abandon it.

Hadith Corroboration

Imam Ahmad : 25652, 25654, 25661, 25663, 25664, 25665, 25666, 25668, 25669, 25672, 26111, 26120, 26124

Imam Bukhari : 271, 344, 1039, 1105, 2935, 3954, 5692

Imam Muslim : 509, 510, 1177, 1178, 1179, 1180

Imam Abu Dawud : 1098, 1099

Imam Tirmidzi : 436, 2658

Imam Nasa'i : 225

Imam Ibnu Majah : 458, 1369

Imam Malik : 322, 323, 325, 325

Imam Darimi : 1416, 1417, 2390

RASULULLAH SALALLAHU ALAIHI WASALLAM PRIMED TWO RAKA'ATS AT ANAS BIN MALIK'S HOUSE

Hadith Imam Malik Number 326

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِبَطْنِهَا فَأَكَلَ مِنْهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُومُوا فَلَا صَلَاةَ لَكُمْ قَالَ أَنَسٌ فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لَبَسَ فَتَضَخَّتْهُ بِمَاءٍ فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

عَلَيْهِ وَسَلَّمَ وَصَفَفْتُ أَنَا وَالْيَتِيمَ وَرَاءَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا فَصَلَّى لَنَا رَكَعَتَيْنِ ثُمَّ انْصَرَفَ

Narrated to me from Yahya from Malik from Ishaq bin Abdullah bin Abi Talhah from Anas bin Malik, that his grandmother Mulaikah invited the Messenger of Allah, peace be upon him, for a meal. He ate from it and said, Stand up, I will lead you in prayer. Anas said, I went to our mat, which had blackened from long use, and sprinkled it with water. The Messenger of Allah, peace be upon him, stood on it. I and an orphan stood in a row behind him, and the elderly woman stood behind us. He led us in two rak'ahs, then left.

Hadith Corroboration

Imam Ahmad : 11890, 12049, 12219, 12448, 13022

Imam Bukhari : 685, 813, 824

Imam Muslim : 1053

Imam Tirmidzi : 217

Imam Nasa'i : 792

Imam Malik : 326

Imam Darimi : 1256

UMAR BIN KHATTHAB LEADS PRAYERS AND CLOSERS ABDULLAH BIN UTBAH

Hadith Imam Malik Number 327

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ دَخَلْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ بِالْهَاجِرَةِ فَوَجَدْتُهُ يُسَبِّحُفَقُمْتُ وَرَاءَهُ فَقَرَّبَنِي حَتَّى جَعَلَنِي حِذَاءَهُ عَنْ يَمِينِهِ فَلَمَّا جَاءَ يَرْفَا تَأَخَّرْتُ فَصَفَفْنَا وَرَاءَهُ

Narrated to me from Malik from Ibn Shihab from Ubaidullah bin Abdullah bin Utbah from his father, he said: I visited Umar bin Al-Khattab at midday and found him performing supererogatory prayer. I stood behind him, but he brought me close until I was beside him on his right. When Yarfa came, I stepped back, and we formed a row behind him.

PREVENTING PEOPLE FROM PASSING IN FRONT OF PEOPLE WHO ARE PRAYING

Hadith Imam Malik Number 328

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدْعُ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ وَلْيَدْرَأْهُ مَا اسْتَطَاعَ فَإِنْ أَبَى فَلْيَقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ

Narrated to me from Yahya from Malik from Zaid bin Aslam from Abdurrahman bin Abi Sa'id Al-Khudri from his father, that the Messenger of Allah, peace be upon him, said: When one of you is praying, do not let anyone pass in front of him. Prevent it as much as possible. If he refuses, fight him, for he is a devil.

Hadith Corroboration
Imam Ahmad : 5328, 10872, 10967, 11033, 11179
Imam Bukhari : 479
Imam Muslim : 782, 783, 784
Imam Abu Dawud : 598, 600
Imam Nasa'i : 749
Imam Ibnu Majah : 944, 945
Imam Malik : 328, 331
Imam Darimi : 1375

IT IS A GREAT SIN TO PASS OVER SOMEONE WHO IS PRAYING Hadith Imam Malik Number 329

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي فَقَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ قَالَ أَبُو النَّضْرِ لَا أَدْرِي أَقَالَ أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً

Narrated to me from Malik from Abu An-Nadr, the freed slave of Umar bin Ubaidullah, from Busr bin Sa'id, that Zaid bin Khalid Al-Juhani sent him to Abu Juha'im to ask what he heard from the Messenger of Allah, peace be upon him, about someone passing in front of a person praying. Abu Juha'im said: The Messenger of Allah, peace be upon him, said, If the one passing in front of a praying person knew the sin upon him, standing for forty would be better than passing in front. Abu An-Nadr said, I do not know if he said forty days, months, or years.

Hadith Corroboration
Imam Ahmad : 16882
Imam Bukhari : 480
Imam Muslim : 785
Imam Abu Dawud : 601
Imam Tirmidzi : 308
Imam Nasa'i : 748
Imam Malik : 329, 330
Imam Darimi : 1381

KA'B AL-AHBAR SAYS IT IS A GREAT SIN TO PASS OVER PEOPLE WHO ARE PRAYING Hadith Imam Malik Number 330

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ كَعْبَ الْأَخْبَارِ قَالَ لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يُخْسَفَ بِهِ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ

Narrated to me from Malik from Zaid bin Aslam from Ata bin Yasar, that Ka'b Al-Ahbar said: If the one passing in front of a praying person knew the sin upon him, being swallowed by the earth would be better than passing in front.

Hadith Corroboration
Imam Ahmad : 16882
Imam Bukhari : 480
Imam Muslim : 785
Imam Abu Dawud : 601
Imam Tirmidzi : 308
Imam Nasa'i : 748
Imam Malik : 329, 330
Imam Darimi : 1381

ABDULLAH BIN UMAR DID NOT MISS AND DID NOT LET PEOPLE MISS DURING PRAYER

Hadith Imam Malik Number 331

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ لَا يَمُرُّ بَيْنَ يَدَيَّ أَحَدٍ وَلَا يَدْعُ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ

Narrated to me from Malik from Nafi', that Abdullah bin Umar neither passed in front of anyone praying nor allowed anyone to pass in front of him.

Hadith Corroboration
Imam Ahmad : 5328, 10872, 10967, 11033, 11179
Imam Bukhari : 479
Imam Muslim : 782, 783, 784
Imam Abu Dawud : 598, 600
Imam Nasa'i : 749
Imam Ibnu Majah : 944, 945
Imam Malik : 328, 331
Imam Darimi : 1375

ABDULLAH BIN ABBAS PASSED IN FRONT OF THE SHAF WHEN RASULULLAH SALALLAHU ALAIHI WASALLAM PRAYED

Hadith Imam Malik Number 332

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ أَقْبَلْتُ رَاكِبًا عَلَى أَتَانٍ وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْأَحْتِلَامَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي لِلنَّاسِ بَيْنِي فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ فَتَزَلْتُ فَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ

Narrated to me from Yahya from Malik from Ibn Shihab from Ubaidullah bin Abdullah bin Utbah bin Mas'ud from Abdullah bin Abbas, he said: I came riding a female donkey, nearing puberty, while the Messenger of Allah, peace be upon him, was leading people in prayer at Mina. I passed in front of part of the row, dismounted, let the donkey graze, and joined the row. No one objected to this.

PRAYER IS NOT INTERRUPTED BECAUSE OF PEOPLE WHO PASS IN FRONT

Hadith Imam Malik Number 333

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ مِمَّا يَمُرُّ بَيْنَ يَدَيِ الْمُصَلِّيِّ

Narrated to me from Malik from Ibn Shihab from Salim bin Abdullah, that Abdullah bin Umar said: Nothing that passes in front of a praying person interrupts his prayer.

URWAH BIN AZ-ZUBAIR PRAYS IN THE DESERT WITHOUT BARRIERS Hadith Imam Malik Number 334

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ أَبَاهُ كَانَ يُصَلِّي فِي الصَّحَرَاءِ إِلَى غَيْرِ سُتْرَةٍ

Narrated to me from Malik from Hisham bin Urwah, that his father prayed in the desert without a barrier.

ABDULLAH BIN UMAR ROLLS A PEbble WHEN PROSTRATING Hadith Imam Malik Number 335

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي جَعْفَرٍ الْقَارِي أَنَّهُ قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ إِذَا أَهْوَى لِيَسْجُدَ مَسَحَ الْحُصْبَاءَ لِمَوْضِعِ جَبْهَتِهِ مَسْحًا خَفِيفًا

Narrated to me from Yahya from Malik from Abu Ja'far Al-Qari, that he said: I saw Abdullah bin Umar, when about to prostrate, lightly sweep the pebbles for his forehead's place.

IT IS ENOUGH TO WIPE THE PEbbles ONCE IN PRAYER ACCORDING TO ABU DZAR Hadith Imam Malik Number 336

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ بَلَغَهُ أَنَّ أَبَا ذَرٍّ كَانَ يَقُولُ مَسَحُ الْحُصْبَاءِ مَسْحَةً وَاحِدَةً وَتَرَكُهَا خَيْرٌ مِنْ حُمْرِ النَّعَمِ

Narrated to me from Malik from Yahya bin Sa'id, that it reached him that Abu Dharr said: Sweeping the pebbles once is enough; leaving them is better than red camels.

UMAR BIN KHATTHAB ORDERED TO STRAIGHTEN THE SHAFTS BEFORE PRAYER Hadith Imam Malik Number 337

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَأْمُرُ بِتَسْوِيَةِ الصُّفُوفِ فَإِذَا جَاءُوهُ فَأَخْبَرُوهُ أَنَّ قَدْ اسْتَوَتْ كَبَّرَ

Narrated to me from Yahya from Malik from Nafi', that Umar bin Al-Khattab ordered the rows to be straightened. When they informed him the rows were straight, he said the takbir.

UTSMAN BIN AFFAN MAKESURE THE SHAFTS ARE STRAIGHT BEFORE LEADING THE PRAYER Hadith Imam Malik Number 338

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ قَالَ كُنْتُ مَعَ عُثْمَانَ بْنِ عَفَّانَ فَقَامَتِ الصَّلَاةُ وَأَنَا أَكَلَّمُهُ فِي أَنْ يَفْرِضَ لِي فَلَمْ أَزَلْ أَكَلَّمُهُ وَهُوَ يُسَوِّي الْحُصْبَاءَ بِنَعْلَيْهِ حَتَّى جَاءَهُ رَجُلٌ قَدْ كَانَ وَكَلَّهُمْ بِتَسْوِيَةِ الصُّفُوفِ فَأَخْبَرُوهُ أَنَّ الصُّفُوفَ قَدْ اسْتَوَتْ فَقَالَ لِي اسْتَوِيَ فِي الصَّفِّ ثُمَّ كَبَّرَ

Narrated to me from Malik from his uncle Abu Suhail bin Malik from his father, that he said: I was with Uthman bin Affan when the prayer was called. I was speaking to him about granting me a duty. I kept talking while he leveled the pebbles with his sandals. Men he had tasked with straightening the rows came and told him the rows were straight. He said to me, Join the row, then said the takbir.

THREE THINGS FROM THE TEACHINGS OF THE PROPHETS Hadith Imam Malik Number 339

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ الْبَصْرِيِّ أَنَّهُ قَالَ مِنَ كَلَامِ النَّبِيِّ إِذَا لَمْ تَسْتَحْيَ فافْعَلْ مَا شِئْتَ وَوَضِعُ الْيَدَيْنِ إِحْدَاهُمَا عَلَى الْأُخْرَى فِي الصَّلَاةِ يَضَعُ الْيُمْنَى عَلَى الْيُسْرَى وَتَعْجِيلُ الْفِطْرِ وَالِاسْتِينَاءُ بِالسَّحُورِ

Narrated to me from Yahya from Malik from Abdul Karim bin Abi Al-Mukhariq Al-Basri, that he said: Among the words of prophethood are: If you have no shame, do as you wish; place the right hand over the left in prayer; hasten to break the fast; and delay the pre-dawn meal.

Hadith Corroboration

Imam Ahmad : 14558, 16353, 16354, 18091, 18095, 18111, 18115, 18116, 18118, 18119, 18120, 18121, 20970, 20971, 20972, 21782

Imam Bukhari : 698

Imam Muslim : 608

Imam Abu Dawud : 621, 624, 625, 644, 648, 820

Imam Tirmidzi : 234

Imam Nasa'i : 877, 878, 879, 1248

Imam Ibnu Majah : 801, 802, 803

Imam Malik : 184, 339, 340

Imam Darimi : 1213, 1323

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO PUT THE RIGHT HAND OVER THE LEFT DURING PRAYER Hadith Imam Malik Number 340

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّهُ قَالَ كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ
الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ قَالَ أَبُو حَازِمٍ لَا أَعْلَمُ إِلَّا أَنَّهُ يَنْبَغِي ذَلِكَ

Narrated to me from Malik from Abu Hazim bin Dinar from Sahl bin Sa'd, that he said: People were ordered to place the right hand over the left arm during prayer. Abu Hazim said, I only know he narrated it as marfu'.

Hadith Corroboration

Imam Ahmad : 14558, 16353, 16354, 18091, 18095, 18111, 18115, 18116, 18118, 18119, 18120, 18121, 20970, 20971, 20972, 21782

Imam Bukhari : 698

Imam Muslim : 608

Imam Abu Dawud : 621, 624, 625, 644, 648, 820

Imam Tirmidzi : 234

Imam Nasa'i : 877, 878, 879, 1248

Imam Ibnu Majah : 801, 802, 803

Imam Malik : 184, 339, 340

Imam Darimi : 1213, 1323

ABDULLAH BIN UMAR DID NOT DO QUNUT IN PRAYER Hadith Imam Malik Number 341

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ لَا يَقْنُتُ فِي شَيْءٍ مِنَ الصَّلَاةِ

Narrated to me from Yahya from Malik from Nafi', that Abdullah bin Umar never performed qunut in any prayer.

Hadith Corroboration

Imam Ahmad : 11958

THE RASULULLAH SALALLAHU ALAIHI WASALLAM TOLD YOU TO PLEASE EXCESS BEFORE PRAYING Hadith Imam Malik Number 342

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ عَبْدَ اللَّهِ بْنَ الْأَرْقَمِ كَانَ يُؤْمُ أَصْحَابَهُ فَحَضَرَتْ
الصَّلَاةُ يَوْمًا فَذَهَبَ لِحَاجَتِهِ ثُمَّ رَجَعَ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا أَرَادَ
أَحَدُكُمْ الْغَائِطَ فَلْيَبْدَأْ بِهِ قَبْلَ الصَّلَاةِ

Narrated to me from Yahya from Malik from Hisham bin Urwah from his father, that Abdullah bin Al-Arqam led his companions in prayer. One day, when the prayer time came, he went to relieve himself, then returned and said: I heard the Messenger of Allah, peace be upon him, say, If one of you needs to relieve himself, let him do so before the prayer.

UMAR BIN KHATTHAB PROHIBITED PRAYING BY HOLDING HAJAR Hadith Imam Malik Number 343

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لَا يُصَلِّيَنَّ أَحَدُكُمْ وَهُوَ ضَامٌّ بَيْنَ وَرِكَيْهِ

Narrated to me from Malik from Zaid bin Aslam, that Umar bin Al-Khattab said: None of you should pray while holding back his thighs together.

ANGELS' PRAYERS FOR PEOPLE WAITING FOR PRAYER Hadith Imam Malik Number 344

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ مَا لَمْ يُحْدِثِ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ قَالَ
مَالِكٌ لَا أَرَى قَوْلَهُ مَا لَمْ يُحْدِثِ إِلَّا الْإِحْدَاثَ الَّذِي يَنْقُضُ الْوُضُوءَ

Narrated to me from Yahya from Malik from Abu Az-Zinad from Al-A'raj from Abu Hurairah, that the Messenger of Allah, peace be upon him, said: The angels pray for one of you as long as he remains in his place of prayer, provided he does not break his ablution, saying, O Allah, forgive him, O Allah, have mercy on him. Malik said, I understand his saying, provided he does not break his ablution, to mean the ablution-breaking act.

Hadith Corroboration
Imam Ahmad : 7121, 7236, 7296, 7553, 7773, 7898, 8756, 9005, 9084, 9090, 9465, 9916, 9917, 10095, 10116, 10413, 10461, 10958,
11224, 11300, 11471, 21746, 22669
Imam Bukhari : 170, 426, 457, 611, 614, 619, 1976, 2990
Imam Muslim : 1039, 1059, 1060, 1061, 1062, 1063, 1064
Imam Abu Dawud : 396, 397, 398, 472
Imam Nasa'i : 725, 726
Imam Ibnu Majah : 791, 792, 793, 794
Imam Malik : 344, 345, 347
Imam Darimi : 1246, 1370, 1371

THE REWARD OF PEOPLE WHO ARE RETAINED BY PRAYERS TO GO HOME Hadith Imam Malik Number 345

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ
أَحَدُكُمْ فِي صَلَاةٍ مَا كَانَتْ الصَّلَاةُ تَحْبِسُهُ لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلَّا الصَّلَاةُ

Narrated to me from Malik from Abu Az-Zinad from Al-A'raj from Abu Hurairah, that the

Messenger of Allah, peace be upon him, said: One of you remains in a state of prayer as long as the prayer detains him. Nothing prevents him from returning to his family except the prayer.

Hadith Corroboration

Imam Ahmad : 7121, 7236, 7296, 7553, 7773, 7898, 8756, 9005, 9084, 9090, 9465, 9916, 9917, 10095, 10116, 10413, 10461, 10958, 11224, 11300, 11471, 21746, 22669

Imam Bukhari : 170, 426, 457, 611, 614, 619, 1976, 2990

Imam Muslim : 1039, 1059, 1060, 1061, 1062, 1063, 1064

Imam Abu Dawud : 396, 397, 398, 472

Imam Nasa'i : 725, 726

Imam Ibnu Majah : 791, 792, 793, 794

Imam Malik : 344, 345, 347

Imam Darimi : 1246, 1370, 1371

REWARDS LIKE JIHAD FOR PEOPLE WHO GO TO THE MOSQUE TO LEARN OR TEACH KINDNESS

Hadith Imam Malik Number 346

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ أَنَّ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ كَانَ يَقُولُ مَنْ عَدَا أَوْ رَاحَ إِلَى الْمَسْجِدِ لَا يُرِيدُ غَيْرَهُ لِيَتَعَلَّمَ خَيْرًا أَوْ لِيُعَلِّمَهُ ثُمَّ رَجَعَ إِلَى بَيْتِهِ كَانَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ رَجَعَ غَانِمًا

Narrated to me from Malik from Sumayy, the freed slave of Abu Bakr, that Abu Bakr bin Abdurrahman said: Whoever goes to the mosque in the morning or evening, intending only the mosque to learn or teach good, then returns to his home, is like one who strives in the way of Allah and returns with spoils.

Hadith Corroboration

Imam Ahmad : 7121, 7236, 7296, 7553, 7773, 7898, 8756, 9005, 9084, 9090, 9465, 9916, 9917, 10095, 10116, 10413, 10461, 10958, 11224, 11300, 11471, 21746, 22669

Imam Bukhari : 170, 426, 457, 611, 614, 619, 1976, 2990

Imam Muslim : 1039, 1059, 1060, 1061, 1062, 1063, 1064

Imam Abu Dawud : 396, 397, 398, 472

Imam Nasa'i : 725, 726

Imam Ibnu Majah : 791, 792, 793, 794

Imam Malik : 344, 345, 347

Imam Darimi : 1246, 1370, 1371

THE REWARD OF WAITING FOR PRAYERS IN THE MOSQUE

Hadith Imam Malik Number 347

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ إِذَا صَلَّى أَحَدُكُمْ ثُمَّ جَلَسَ فِي مُصَلَّاهُ لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ فَإِنْ قَامَ مِنْ مُصَلَّاهُ فَجَلَسَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ لَمْ يَزَلْ فِي صَلَاةٍ حَتَّى يُصَلِّيَ

Narrated to me from Malik from Nu'aim bin Abdullah Al-Mujmir, that he heard Abu Hurairah say: When one of you prays and remains in his place of prayer, the angels pray for him, O Allah, forgive him, O Allah, have mercy on him. If he rises from his place of prayer

and sits in the mosque waiting for the next prayer, he remains in a state of prayer until he prays.

Hadith Corroboration

Imam Ahmad : 7121, 7236, 7296, 7553, 7773, 7898, 8756, 9005, 9084, 9090, 9465, 9916, 9917, 10095, 10116, 10413, 10461, 10958, 11224, 11300, 11471, 21746, 22669

Imam Bukhari : 170, 426, 457, 611, 614, 619, 1976, 2990

Imam Muslim : 1039, 1059, 1060, 1061, 1062, 1063, 1064

Imam Abu Dawud : 396, 397, 398, 472

Imam Nasa'i : 725, 726

Imam Ibnu Majah : 791, 792, 793, 794

Imam Malik : 344, 345, 347

Imam Darimi : 1246, 1370, 1371

THE IMPORTANCE OF ABLUTION IN TIMES OF DIFFICULTY AND WAITING FOR PRAYER

Hadith Imam Malik Number 348

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ إِسْبَاغُ الْوُضُوءِ عِنْدَ الْمَكَارِهِ وَكَثْرَةُ الْخُطَى إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكُمُ الرَّبَاطُ فَذَلِكُمُ الرَّبَاطُ

Narrated to me from Malik from Al-Ala bin Abdurrahman bin Ya'qub from his father from Abu Hurairah, that the Messenger of Allah, peace be upon him, said: Shall I not inform you of what erases sins and raises ranks? Perfecting ablution despite difficulties, taking many steps to the mosque, and waiting for the next prayer after a prayer. That is the steadfast devotion, that is the steadfast devotion, that is the steadfast devotion.

Hadith Corroboration

Imam Ahmad : 7404, 7654, 7678, 9269

Imam Muslim : 369

Imam Tirmidzi : 47

Imam Nasa'i : 143

Imam Ibnu Majah : 421, 768

Imam Malik : 348

Imam Darimi : 694

TAHIYATUL MOSQUE PRAYER

Hadith Imam Malik Number 349

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الرَّقِّيِّ عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رُكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ

Narrated to me from Malik from Amir bin Abdullah bin Az-Zubair from Amr bin Sulaim Az-Zuraqi from Abu Qatadah Al-Ansari, that the Messenger of Allah, peace be upon him, said: When one of you enters the mosque, let him pray two rak'ahs before sitting.

Hadith Corroboration

Imam Ahmad : 13910, 15213, 15214, 21485, 21491, 21533, 21548, 21555, 21600

Imam Bukhari : 425, 1097, 2858
Imam Muslim : 1166, 1167, 1168, 1169, 1170
Imam Abu Dawud : 395
Imam Tirmidzi : 290
Imam Nasa'i : 722
Imam Ibnu Majah : 1002, 1003
Imam Malik : 349, 350
Imam Darimi : 1357

THE LAW ON TAHIYATUL MOSQUE

Hadith Imam Malik Number 350

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ لَهَا لَمْ أَرِ صَاحِبَكَ إِذَا دَخَلَ الْمَسْجِدَ يَجْلِسُ قَبْلَ أَنْ يَرْكَعَ قَالَ أَبُو النَّضْرِ يَعْنِي بِذَلِكَ عُمَرَ بْنَ عَبْدِ اللَّهِ وَيَعِيبُ ذَلِكَ عَلَيْهِ أَنْ يَجْلِسَ إِذَا دَخَلَ الْمَسْجِدَ قَبْلَ أَنْ يَرْكَعَ قَالَ يَحْيَى قَالَ مَالِكٌ وَذَلِكَ حَسَنٌ وَلَيْسَ بِوَاجِبٍ

Narrated to me from Malik from Abu An-Nadr, the freed slave of Umar bin Ubaidullah, from Abu Salamah bin Abdurrahman, that he said: Did I not see your companion sit before praying two rak'ahs upon entering the mosque? Abu An-Nadr said, He meant Umar bin Ubaidullah and criticized him for sitting before praying two rak'ahs upon entering the mosque. Yahya said, Malik said, This is commendable but not obligatory.

Hadith Corroboration
Imam Ahmad : 13910, 15213, 15214, 21485, 21491, 21533, 21548, 21555, 21600
Imam Bukhari : 425, 1097, 2858
Imam Muslim : 1166, 1167, 1168, 1169, 1170
Imam Abu Dawud : 395
Imam Tirmidzi : 290
Imam Nasa'i : 722
Imam Ibnu Majah : 1002, 1003
Imam Malik : 349, 350
Imam Darimi : 1357

ABDULLAH BIN UMAR PLACED HIS PALM ON HIS FOREHEAD WHEN PROSTRATING

Hadith Imam Malik Number 351

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا سَجَدَ وَضَعَ كَفَّيْهِ عَلَى الذِّبْيِ يَضَعُ عَلَيْهِ جَبْهَتَهُمَا نَافِعٌ وَلَقَدْ رَأَيْتُهُ فِي يَوْمٍ شَدِيدِ الْبَرْدِ وَإِنَّهُ لَيُخْرِجُ كَفَّيْهِ مِنْ تَحْتِ بُرْنُسٍ لَهُ حَتَّى يَضَعَهُمَا عَلَى الْخُصْبَاءِ

Narrated to me from Yahya from Malik from Nafi', that when Abdullah bin Umar prostrated, he placed his palms on the same place as his forehead. Nafi' said: On a very cold day, I saw him take his hands out from under his cloak and place them on the pebbles.

Hadith Corroboration
Imam Ahmad : 18085, 18101

HOW TO PLACE YOUR HANDS WHEN PROSTRATING

Hadith Imam Malik Number 352

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ مَنْ وَضَعَ جَبْهَتَهُ بِالْأَرْضِ فَلْيَضَعْ كَفَّيْهِ عَلَى الَّذِي يَضَعُ عَلَيْهِ جَبْهَتَهُ ثُمَّ إِذَا رَفَعَ فَلْيَرْفَعْهُمَا فَإِنَّ الْيَدَيْنِ تَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ

Narrated to me from Malik from Nafi', that Abdullah bin Umar said: Whoever places his forehead on the ground should place his palms on the same place as his forehead. When he rises, he should lift them, for the hands prostrate as the face does.

RASULULLAH SHALALLAHU ALAIHI WASALLAM BECAME THE PRIEST WHEN THE PEOPLE WERE LEAD BY ABU BAKAR

Hadith Imam Malik Number 353

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي حَازِمٍ سَلَمَةَ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ وَحَانَتْ الصَّلَاةُ فَجَاءَ الْمُؤَدِّنُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقَالَ أَتُصَلِّي لِلنَّاسِ فَأُقِيمَ قَالَ نَعَمْ فَصَلَّى أَبُو بَكْرٍ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ فِي الصَّلَاةِ فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ فَصَفَّقَ النَّاسُ وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي صَلَاتِهِ فَلَمَّا أَكْثَرَ النَّاسُ مِنَ التَّصْفِيقِ التَّفَّتَ أَبُو بَكْرٍ فَرَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ امْكُثْ مَكَانَكَ فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهَ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ذَلِكَ ثُمَّ اسْتَأْخَرَ حَتَّى اسْتَوَى فِي الصَّفِّ وَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى ثُمَّ انْصَرَفَ فَقَالَ يَا أَبَا بَكْرٍ مَا مَنَعَكَ أَنْ تَتَّبِعَ إِذْ أَمَرْتُكَ فَقَالَ أَبُو بَكْرٍ مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمْ مِنَ التَّصْفِيقِ مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَسْبَحْ فَإِنَّهُ إِذَا سَبَّحَ الثَّفِتَ إِلَيْهِ وَإِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ

Narrated to me from Yahya from Malik from Abu Hazim Salamah bin Dinar from Sahl bin Sa'd As-Sa'idi, that the Messenger of Allah, peace be upon him, went to Bani Amr bin Auf to reconcile them. When the prayer time came, the muezzin approached Abu Bakr As-Siddiq and said, Will you lead the people in prayer if I call the iqamah? He said, Yes. Abu Bakr led the prayer. The Messenger of Allah, peace be upon him, arrived while people were praying, joined the row, and stood in it. The people clapped, but Abu Bakr did not turn during his prayer. When the clapping increased, Abu Bakr turned and saw the Messenger, peace be upon him. The Messenger signaled him to stay in place. Abu Bakr raised his hands, praised Allah for the Messenger's command, then stepped back to align with the row. The

Messenger, peace be upon him, stepped forward, led the prayer, and then said, O Abu Bakr, what prevented you from staying when I commanded you? Abu Bakr said, It is not for the son of Abu Quhafah to pray in front of the Messenger of Allah, peace be upon him. The Messenger said, Why did I see you clapping so much? If something happens during prayer, let men say Subhanallah, for it will draw attention. Clapping is for women.

Hadith Corroboration

Imam Ahmad : 6984, 7235, 7857, 8536, 9215, 9304, 9732, 9990, 10186, 10431, 11958, 14223, 14330, 21736, 21750, 21751, 21778

Imam Bukhari : 643, 1126, 1128, 1129, 1142, 1158, 2493, 6653

Imam Muslim : 639, 641

Imam Abu Dawud : 804, 807

Imam Tirmidzi : 337

Imam Nasa'i : 785, 1192, 1193, 1194, 1195, 5318

Imam Ibnu Majah : 1024, 1025

Imam Malik : 353

Imam Darimi : 1329, 1330

PROHIBITION OF LOOKING DURING PRAYER

Hadith Imam Malik Number 354

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ لَمْ يَكُنْ يَلْتَفِتُ فِي صَلَاتِهِ

Narrated to me from Malik from Nafi', that Ibn Umar never turned his head during his prayer.

Hadith Corroboration

Imam Ahmad : 20531

Imam Nasa'i : 1182, 1186

ABDULLAH BIN UMAR GIVES A SIGNAL NOT TO LOOK DURING PRAYER

Hadith Imam Malik Number 355

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي جَعْفَرٍ الْقَارِيِّ أَنَّهُ قَالَ كُنْتُ أَصَلِّي وَعَبْدُ اللَّهِ بْنُ عُمَرَ وَرَائِي وَلَا أَشْعُرُ بِهِ فَالْتَفَتُ فَغَمَزَنِي

Narrated to me from Malik from Abu Ja'far Al-Qari, that he said: I was praying, and Abdullah bin Umar was behind me, but I was unaware of his presence. When I turned, he signaled to me not to turn.

ZAID BIN TSABIT CRAWLS TO REACH THE SHAFF IN PRAYER

Hadith Imam Malik Number 356

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ أَنَّهُ قَالَ دَخَلَ زَيْدُ بْنُ ثَابِتٍ الْمَسْجِدَ فَوَجَدَ النَّاسَ رُكُوعًا فَرَكَعَ ثُمَّ دَبَّ حَتَّى وَصَلَ الصَّفَّوْ حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ كَانَ

Narrated to me from Yahya from Malik from Ibn Shihab from Abu Umamah bin Sahl bin Hunaif, that he said: Zaid bin Thabit entered the mosque and found the people bowing, so he bowed, then crawled to join the row. Narrated to me from Malik, that it reached him that Abdullah bin Mas'ud would crawl while bowing.

HOW TO READ PRAYERS TO THE PROPHET

Hadith Imam Malik Number 357

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيُّ أَنَّهُ قَالَ أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ فَقَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

Narrated to me from Yahya from Malik from Abdullah bin Abi Bakr bin Hazm from his father from Amr bin Sulaim Az-Zuraqi, that he said: Abu Humaid As-Sa'idi informed me that they said, O Messenger of Allah, how should we send blessings upon you? He replied, Say: O Allah, send peace upon Muhammad, his wives, and his descendants, as You sent peace upon the family of Ibrahim, and bless Muhammad, his wives, and his descendants, as You blessed the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

Hadith Corroboration
Imam Ahmad : 22090, 22494
Imam Bukhari : 3118, 5883
Imam Muslim : 615
Imam Abu Dawud : 831, 832
Imam Nasa'i : 1277
Imam Ibnu Majah : 895
Imam Malik : 357

HOW TO PAY PRAYER TO THE PROPHET

Hadith Imam Malik Number 358

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّهُ أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ أَنَّهُ قَالَا تَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَكَيْفَ نُصَلِّي عَلَيْكَ قَالَ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ ثُمَّ قَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ

Narrated to me from Malik from Nu'aim bin Abdullah Al-Mujmir from Muhammad bin

Abdullah bin Zaid, that he informed him from Abu Mas'ud Al-Ansari, that he said: The Messenger of Allah, peace be upon him, came to us in the gathering of Sa'd bin Ubadah and said, O Allah, send peace upon Muhammad, his wives, and his descendants, as You sent peace upon the family of Ibrahim, and bless Muhammad, his wives, and his descendants, as You blessed the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

Hadith Corroboration
Imam Ahmad : 21320
Imam Muslim : 613
Imam Tirmidzi : 3144
Imam Nasa'i : 1268, 1269, 1270
Imam Malik : 358
Imam Darimi : 1309

ABDULLAH BIN UMAR PRAYS ON THE GRAVE OF THE PROPHET SHALALLAHU ALAIHI WASALLAM Hadith Imam Malik Number 359

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقِفُ عَلَى قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُصَلِّي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى أَبِي بَكْرٍ وَعُمَرَ

It was narrated to me from Malik from [Abdullah bin Dinar] that he said: 'I saw [Abdullah bin Umar] standing at the grave of the Prophet, peace and blessings be upon him, and he was praying for the Prophet, peace and blessings be upon him, and for Abu Bakr and Umar.'

Hadith Corroboration
Imam Muslim : 1587

RASULULLAH SHALALLAHU ALAIHI WASALLAM PRAYED TWO RAKAATS BEFORE AND AFTER MANDATORY PRAYERS Hadith Imam Malik Number 360

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ وَبَعْدَ صَلَاةِ الْعِشَاءِ رَكْعَتَيْنِ وَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيَرْكَعُ رَكْعَتَيْنِ

It was narrated to me Yahya from Malik from [Nafi'] from [Abdullah bin Umar], that the Messenger of Allah, peace and blessings be upon him, used to pray two rak'ahs before Dhuhr, two rak'ahs after it, two rak'ahs after Maghrib in his house, and two rak'ahs after Isha. He did not pray any voluntary prayers after Jumu'ah until he left, then he would pray two rak'ahs.

Hadith Corroboration
Imam Ahmad : 4881, 5044, 5175, 5498, 24829
Imam Bukhari : 885
Imam Abu Dawud : 1061
Imam Tirmidzi : 400

THE PROPHET LOOKS AT THE CONGREGATION FROM BEHIND

Hadith Imam Malik Number 361

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَرَوْنَ قِبَلَتِي هَاهُنَا فَوَاللَّهِ مَا يَخْفَى عَلَيَّ خُشُوعُكُمْ وَلَا رُكُوعُكُمْ إِنِّي لَأَرَاكُمْ مِنْ وَرَاءَ ظَهْرِي

It was narrated to me from Malik from [Abu Az-Zinad] from [Al-A'raj] from [Abu Hurairah], that the Messenger of Allah, peace and blessings be upon him, said: 'Do you see me facing this direction? By Allah, your humility and your bowing do not escape me. Indeed, I see you from behind my back.'

Hadith Corroboration

Imam Ahmad : 7907, 8571, 9420, 10161, 11573, 11705, 11807, 11872, 12185, 12272, 12356, 12418, 12903, 12917, 12970, 13278, 13279, 13335, 13339, 13389, 13542
Imam Bukhari : 402, 677, 678, 683, 700, 6153
Imam Muslim : 642, 644, 645, 657
Imam Nasa'i : 804, 805, 836, 862, 1105
Imam Malik : 361
Imam Darimi : 1283

ADVANTAGES OF VISITING THE QUBA MOSQUE

Hadith Imam Malik Number 362

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْتِي قُبَاءَ رَاكِبًا وَمَاشِيًا

It was narrated to me from Malik from [Nafi'] from [Abdullah bin Umar], that the Messenger of Allah, peace and blessings be upon him, used to come to Quba riding or walking.

Hadith Corroboration

Imam Ahmad : 4255, 4614, 4952, 4968, 5077, 5078, 5146, 5264, 5513, 5595, 6144
Imam Bukhari : 1119
Imam Muslim : 2478, 2479, 2480, 2481, 2482, 2484
Imam Nasa'i : 691

RASULULLAH SHALALLAHU ALAIHI WASALLAM EXPLAINS PRAYER THIEVES ARE THOSE WHO DO NOT PERFECT RUKUK AND PROSJD

Hadith Imam Malik Number 363

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ التُّعْمَانِ بْنِ مُرَّةٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَرَوْنَ فِي الشَّارِبِ وَالسَّارِقِ وَالزَّانِي وَذَلِكَ قَبْلَ أَنْ يُنْزَلَ فِيهِمْ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ هُنَّ فَوَاحِشُ وَفِيهِنَّ عُقُوبَةٌ

وَأَسْأَلُ السَّرِقَةَ الَّذِي يَسْرِقُ صَلَاتَهُ قَالُوا وَكَيْفَ يَسْرِقُ صَلَاتَهُ يَا رَسُولَ اللَّهِ قَالَ لَا يُتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا

It was narrated to me from Malik from [Yahya bin Sa'id] from [Nu'man bin Murrah], that the Messenger of Allah, peace and blessings be upon him, asked: 'What do you think about the drinker, the thief, and the fornicator?' This was before any revelation came regarding them. They said: 'Allah and His Messenger know best.' He said: 'They are immoral acts, and they carry a punishment. The worst kind of theft is one who steals his prayer.' They asked: 'O Messenger of Allah, how does one steal his prayer?' He replied: 'By not completing its bowing and prostrating properly.'

THE PROPHET SHALALLAHU ALAIHI WASALLAM ORDERED TO PRAY PARTIALLY AT HOME

Hadith Imam Malik Number 364

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اجْعَلُوا مِنْ صَلَاتِكُمْ فِي بُيُوتِكُمْ

It was narrated to me from Malik from [Hisham bin Urwah] from [his father], that the Messenger of Allah, peace and blessings be upon him, said: 'Perform some of your prayers in your homes.'

Hadith Corroboration
Imam Ahmad : 4424, 23230
Imam Bukhari : 414, 689, 1114
Imam Muslim : 1296
Imam Abu Dawud : 879, 1236
Imam Tirmidzi : 412

ABDULLAH BIN UMAR GIVES PRAYER INSTRUCTIONS FOR SICK PEOPLE

Hadith Imam Malik Number 365

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ إِذَا لَمْ يَسْتَطِعِ الْمَرِيضُ السُّجُودَ أَوْ مَأْ بِرَأْسِهِ إِيْمَاءً وَلَمْ يَرْفَعْ إِلَى جَبْهَتِهِ شَيْئًا

It was narrated to me from Malik from [Nafi'] that [Abdullah bin Umar] said: 'If a sick person is unable to prostrate, he should gesture with his head and not raise anything to his forehead.'

ABDULLAH BIN UMAR PERFORMS FARDHU PRAYERS WITHOUT SUNNAH PRAYERS

Hadith Imam Malik Number 366

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا جَاءَ الْمَسْجِدَ وَقَدْ صَلَّى النَّاسُ بَدَأَ بِصَلَاةِ الْمَكْتُوبَةِ وَلَمْ يُصَلِّ قَبْلَهَا شَيْئًا

It was narrated to me from Malik from Rabi'ah bin Abu Abdurrahman that when Abdullah bin Umar came to the mosque and the people had already prayed, he began with the obligatory prayer and did not perform any sunnah prayer beforehand.

ABDULLAH BIN UMAR TOLD YOU TO GIVE SIGNS DURING PRAYER WHEN YOU ARE GIVEN A GREETING

Hadith Imam Malik Number 367

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مَرَّ عَلَى رَجُلٍ وَهُوَ يُصَلِّي فَسَلَّمَ عَلَيْهِ فَرَدَّ الرَّجُلُ كَلَامًا فَرَجَعَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ فَقَالَ لَهُ إِذَا سَلَّمَ عَلَى أَحَدِكُمْ وَهُوَ يُصَلِّي فَلَا يَتَكَلَّمْ وَلْيُشِرْ بِيَدِهِ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar passed by a man who was praying and greeted him. The man responded with words. Abdullah bin Umar returned to him and said, 'If someone greets you while you are praying, do not respond with words, but signal with your hand.'

Hadith Corroboration

Imam Ahmad : 4340, 13825, 14061, 14115, 14256, 14261, 14378, 14642, 17599, 18259, 19833, 19834

Imam Bukhari : 1124, 1140, 3586

Imam Muslim : 839, 840, 841

Imam Abu Dawud : 790, 791

Imam Tirmidzi : 335, 336

Imam Nasa'i : 1173, 1174, 1175, 1176, 1177

Imam Ibnu Majah : 1007, 1008

Imam Malik : 367

Imam Darimi : 1327, 1328

THE LAW ON FORGOTTEN AND NOT REMEMBERED PRAYERS EXCEPT WHEN PRAYING WITH AN IMAM

Hadith Imam Malik Number 368

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ مَنْ نَسِيَ صَلَاةً فَلَمْ يَذْكُرْهَا إِلَّا وَهُوَ مَعَ الْإِمَامِ فَإِذَا سَلَّمَ الْإِمَامُ فَلْيُصَلِّ الصَّلَاةَ الَّتِي نَسِيَ ثُمَّ لْيُصَلِّ بَعْدَهَا الْآخَرَى

It was narrated to me from Malik from Nafi' that Abdullah bin Umar said, 'Whoever forgets a prayer and only remembers it while with the imam, when the imam gives the salam, let him perform the forgotten prayer, then perform the other afterward.'

ABDULLAH BIN UMAR HELPED A BROTHER WHO WAS TURNING DOWN IN PRAYER

Hadith Imam Malik Number 369

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ أَنَّهُ قَالَ كُنْتُ أَصَلِّي وَعَبْدُ اللَّهِ بْنُ عُمَرَ مُسْنِدٌ ظَهْرُهُ إِلَى جِدَارِ الْقِبْلَةِ فَلَمَّا قَضَيْتُ صَلَاتِي انْصَرَفْتُ إِلَيْهِ مِنْ قِبَلِ شَقِي الْأَيْسَرِ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ مَا مَنَعَكَ أَنْ تَنْصَرِفَ عَنْ يَمِينِكَ قَالَ فَقُلْتُ رَأَيْتُكَ فَانْصَرَفْتُ إِلَيْكَ قَالَ عَبْدُ اللَّهِ فَإِنَّكَ قَدْ أَصَبْتَ إِنَّ قَائِلًا يَقُولُ انْصَرِفْ عَنْ يَمِينِكَ فَإِذَا كُنْتَ تُصَلِّي فَانْصَرِفْ حَيْثُ شِئْتَ إِنْ شِئْتَ عَنْ يَمِينِكَ وَإِنْ شِئْتَ عَنْ يَسَارِكَ

It has been related to me from Malik from [Yahya bin Sa'id] from [Muhammad bin Yahya bin Hibban] from his uncle [Wasi' bin Hibban], that he said; "I prayed while [Abdullah bin Umar] leaned his back against the Qibla wall. When I finished praying, I turned towards him from the left side." Abdullah bin Umar asked; "What's stopping you from turning around on the right side?" I answered, "I saw you, so I turned towards you." Abdullah said; "You are right, there was someone who said; 'Turn around from your right side. When you finish praying, turn around as you wish. If you want, turn around from your right side, if you want, turn around from your left side."

ABDULLAH BIN AMR BIN AL-ASH FORBIDDENS PRAYING IN THE CAMEL STABLE

Hadith Imam Malik Number 370

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنَ الْمُهَاجِرِينَ لَمْ يَرِهِ بِأَسَائَتْهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ أَأَصَلِّي فِي عَطَنِ الْإِبِلِ فَقَالَ عَبْدُ اللَّهِ لَا وَلَكِنْ صَلِّ فِي مُرَاجِ الْغَنَمِ

It was narrated to me from Malik from Hisham bin Urwah from his father from a man among the Muhajirin, who saw no issue in it, that he asked Abdullah bin 'Amr bin Al-'As, 'May I pray in the camel pen?' Abdullah replied, 'No, but pray in the sheep pen.'

Hadith Corroboration
Imam Ahmad : 19881
Imam Ibnu Majah : 762

SUNNAH FOR MAGHRIB PRAYER IF YOU LAST ONE RAKAAT

Hadith Imam Malik Number 371

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ مَا صَلَاةٌ يُجْلَسُ فِي كُلِّ رَكْعَةٍ مِنْهَا ثُمَّ قَالَ سَعِيدٌ هِيَ الْمَغْرِبُ إِذَا فَاتَتْكَ مِنْهَا رَكْعَةٌ وَكَذَلِكَ سُنَّةُ الصَّلَاةِ كُلِّهَا

It was narrated to me from Malik from Ibn Shihab from Sa'id bin Musayyab, who asked, 'Which prayer involves sitting in every rak'ah?' Sa'id then answered, 'It is the Maghrib

prayer. If you miss one rak'ah, such is its sunnah.'

RASULULLAH SHALALLAHU ALAIHI WASALLAM PRAYED BY CARRYING UMAMAH BINTI ZAINAB Hadith Imam Malik Number 372

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِأَبِي الْعَاصِ بْنِ رِبِيعَةَ بْنِ عَبْدِ شَمْسٍ فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا

Yahya narrated to me from Malik from 'Amir bin Abdullah bin Az-Zubair from 'Amr bin Sulaim Az-Zuraqi from Abu Qatadah Al-Ansari that the Messenger of Allah (peace be upon him) prayed while carrying Umamah, daughter of Zainab, daughter of the Messenger of Allah (peace be upon him). In the narration of Abu Al-'As bin Rabi'ah bin Abdu Shams, it is said, 'When he prostrated, he placed her down, and when he stood, he carried her again.'

Hadith Corroboration
Imam Ahmad : 21486
Imam Bukhari : 486
Imam Muslim : 844
Imam Abu Dawud : 782
Imam Darimi : 1326

ANGELS DAY AND NIGHT ALTERNATE TO GUARD HUMANITY AND REPORT THEM TO GOD Hadith Imam Malik Number 373

وَحَدَّثَنِي عَنْ مَالِك عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْعَصْرِ وَصَلَاةِ الْفَجْرِ ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ

It has been related to me from Malik from [Hisyam bin Urwah] from [his father] from [Aisha] the wife of the Prophet sallallaahu 'alaihi wasallam, that the Messenger of Allah sallallaahu 'alaihi wasallam said: "Go to Abu Bakr, tell him to pray leading the people." Aisha said; "O Messenger of Allah, indeed, Abu Bakr, if he had replaced you, people would not have been able to hear his voice because of his crying. Tell Umar to lead the people." He said: "Tell Abu Bakr to lead the people." Aisha said; "I then said to Hafshah, "Tell the Messenger of Allah, that 'if Abu Bakr takes your place, people will certainly not be able to hear his voice because of his crying' standing in your place, they will not be able to hear him because of his crying. Order Umar to lead the people." Hafshah did so. Rasulullahu sallallaahu 'alaihi wasallam said: "You are like Yusuf's friends! Tell Abu Bakr to lead the people." Hafshah said

to Aisha; "Really I am no better than you (unsuccessful).

Hadith Corroboration

Imam Ahmad : 7117, 7178, 8787, 9918

Imam Bukhari : 522, 2984, 6878, 6932

Imam Muslim : 1001

Imam Malik : 373

APPOINTMENT OF ABU BAKAR AS IMAM

Hadith Imam Malik Number 374

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ فَقَالَتْ عَائِشَةُ إِنَّ أَبَا بَكْرٍ يَا رَسُولَ اللَّهِ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ قَالَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ قَالَتْ عَائِشَةُ فَقُلْتُ لِحَفْصَةَ قُولِي لَهُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ فَفَعَلْتُ حَفْصَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ لَأَنْتَ صَوَاحِبُ يُوسُفَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ فَقَالَتْ حَفْصَةُ لِعَائِشَةَ مَا كُنْتُ لِأُصِيبَ مِنْكَ خَيْرًا

It has been related to me from Malik from [Ibn Shihab] from [Atha bin Yazid Al Laitsi] from [Ubaidullah bin 'Adi bin Al Khiyar] that he said; "When Rasulullah shallallahu 'alaihi wasallam was sitting among people, a man came to him and whispered to him and it was not known what he whispered. Rasulullah shallallahu 'alaihi wasallam then hardened it, and apparently the man asked permission from Rasulullah shallallahu 'alaihi wasallam to kill a hypocritical man. When giving this, Rasulullah shallallahu 'alaihi wasallam said: "Didn't he testify that there is no god but Allah and Muhammad is Allah's Messenger?" The man answered, "Yes, that's right, but his shahada is not valid! "The Prophet sallallaahu 'alaihi wasallam then asked: "Didn't he pray?" The man answered, "Yes, but his prayer was invalid." Rasulullah shallallahu 'alaihi wasallam then said: "Those are the people whom Allah forbade me to kill.

Hadith Corroboration

Imam Ahmad : 1689, 1951, 3184, 3577, 3649, 12557, 12620, 18869, 21982, 22932, 23506, 24095, 24097, 24483, 24579, 24690, 24728,

24753, 24918, 25118

Imam Bukhari : 624, 637, 638, 641, 642, 671, 672, 675, 3132, 3133, 6759

Imam Muslim : 633, 634, 635, 636, 638

Imam Tirmidzi : 3605

Imam Nasa'i : 769, 788, 824

Imam Ibnu Majah : 1222, 1223

Imam Malik : 282, 374

Imam Darimi : 82

PROHIBITION OF KILLING PEOPLE WHO BELIEVE IN THE CONFESSION

Hadith Imam Malik Number 375

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيٍّ بْنِ الْخِيَارِ أَنَّهُ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ بَيْنَ ظَهْرَانِي الثَّانِي إِذْ جَاءَهُ رَجُلٌ فَسَارَهُ فَلَمْ يُدْرِ مَا سَارَهُ بِهِ حَتَّى جَهَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ يَسْتَأْذِنُهُ فِي قَتْلِ رَجُلٍ مِنَ الْمُنَافِقِينَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ جَهَرَ أَلَيْسَ يَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالَ الرَّجُلُ بَلَى وَلَا شَهَادَةَ لَهُ فَقَالَ أَلَيْسَ يُصَلِّي قَالَ بَلَى وَلَا صَلَاةَ لَهُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُولَئِكَ الَّذِينَ نَهَاَنِ اللَّهُ عَنْهُمْ

It was narrated to me from Malik from Ibn Shihab from Atha bin Yazid Al-Laithi from Ubaidullah bin 'Adi bin Al-Khiyar, who said, 'While the Messenger of Allah (peace be upon him) was sitting among the people, a man came and whispered to him, and it was not known what he said until the Messenger of Allah (peace be upon him) spoke aloud. The man was seeking permission to kill a hypocrite. The Messenger of Allah (peace be upon him) said, 'Does he not testify that there is no god but Allah and that Muhammad is the Messenger of Allah?' The man said, 'Yes, but his testimony is not valid.' He asked, 'Does he not pray?' The man said, 'Yes, but his prayer is not valid.' The Messenger of Allah (peace be upon him) said, 'Those are the ones Allah has forbidden me to kill.'

Hadith Corroboration

:
 Imam Ahmad : 3371, 3442, 3833, 3838, 4193, 6297, 7973, 8344, 8382, 8714, 10166, 10376, 11327, 12145, 13071, 13417, 13964, 14016, 14184, 14413, 14485, 14667, 14675, 16700, 16741, 17568, 18142, 18264, 20385, 20431, 20446, 20462, 20491, 20493, 20987, 20989, 20990, 20993, 20996, 20997, 20999, 21002, 21019, 21029, 21030, 21058, 21069, 21077, 21082, 21427, 21620, 21653, 22423, 22458, 22489, 26251, 26267
 Imam Muslim : 38, 41, 42, 43, 44, 45, 46, 47, 48, 134, 135, 136, 137, 138, 1654, 1655
 Imam Tirmidzi : 627, 2562, 2567, 2568
 Imam Nasa'i : 2085, 2086, 3905, 3944, 3947, 3948, 3949, 3950
 Imam Ibnu Majah : 1642, 2608, 3786
 Imam Malik : 375

THE RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED USING HIS GRAVES AS IDOLS

Hadith Imam Malik Number 376

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ لَا تَجْعَلَ قَبْرِي وَثَنًا يُعْبَدُ اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

It was narrated to me from Malik from Zaid bin Aslam from Atha bin Yasar that the Messenger of Allah (peace be upon him) said, 'O Allah, do not make my grave an idol that is worshipped. Severe is Allah's anger against a people who take the graves of their prophets as mosques.'

Hadith Corroboration

Imam Ahmad : 7054

RASULULLAH SHALALLAHU ALAIHI WASALLAM PRAYED AT THE

HOUSE OF 'ITBAN BIN MALIK

Hadith Imam Malik Number 377

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ أَنَّ عِثْبَانَ بْنَ مَالِكٍ كَانَ يُؤْمُ قَوْمَهُ وَهُوَ أَعْمَى وَأَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا تَكُونُ الظُّلْمَةُ وَالْمَطَرُ وَالسَّيْلُ وَأَنَا رَجُلٌ ضَرِيرُ الْبَصَرِ فَصَلِّ يَا رَسُولَ اللَّهِ فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مُصَلًّى فَجَاءَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ فَأَشَارَ لَهُ إِلَى مَكَانٍ مِنَ الْبَيْتِ فَصَلَّى فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It was narrated to me from Malik from Ibn Shihab from Mahmud bin Ar-Rabi' Al-Ansari that 'Itban bin Malik, who led his people in prayer while blind, said to the Messenger of Allah (peace be upon him), 'It is dark, rainy, and flooded, and I am blind. O Messenger of Allah, pray in my house at a place I can take as a prayer space.' The Messenger of Allah (peace be upon him) came and said, 'Where do you want me to pray?' He pointed to a place in the house, and the Messenger of Allah (peace be upon him) prayed there.'

Hadith Corroboration
Imam Bukhari : 406, 627, 645
Imam Ibnu Majah : 746

THE RASULULLAH SALALLAHU ALAIHI WASALLAM LED WITH ONE LEG OVER THE OTHER

Hadith Imam Malik Number 378

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَلْقِيًا فِي الْمَسْجِدِ وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ وَعُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُمَا كَانَا يَفْعَلَانِ ذَلِكَ

It was narrated to me from Malik from Ibn Shihab from 'Abbad bin Tamim from his uncle, who saw the Messenger of Allah (peace be upon him) lying in the mosque with one foot over the other. It was narrated to me from Malik from Ibn Shihab from Sa'id bin Musayyab that Umar bin Khattab and Uthman bin Affan (may Allah be pleased with them) did the same.

Hadith Corroboration
Imam Ahmad : 15835, 15849, 15852, 15854
Imam Bukhari : 455, 5512, 5813
Imam Muslim : 3921
Imam Tirmidzi : 2689
Imam Nasa'i : 713
Imam Darimi : 2541

ABDULLAH BIN MAS'UD ON THE DIFFERENCES BETWEEN THE ERA OF FIKIH EXPERTS AND THE ERA OF QARI EXPERTS

Hadith Imam Malik Number 379

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ لِلْإِنْسَانِ إِنَّكَ فِي زَمَانٍ كَثِيرٌ فَقَهَاؤُهُ قَلِيلٌ قُرْآنُهُ تُحْفَظُ فِيهِ حُدُودُ الْقُرْآنِ وَتُضَيِّعُ حُرُوفُهُ قَلِيلٌ مَنْ يَسْأَلُ كَثِيرٌ مَنْ يُعْطِي يُطِيلُونَ فِيهِ الصَّلَاةَ وَيَقْصُرُونَ الْخُطْبَةَ يُبَدِّلُونَ أَعْمَالَهُمْ قَبْلَ أَهْوَائِهِمْ وَسَيَأْتِي عَلَى النَّاسِ زَمَانٌ قَلِيلٌ فَقَهَاؤُهُ كَثِيرٌ قُرْآنُهُ يُحْفَظُ فِيهِ حُرُوفُ الْقُرْآنِ وَتُضَيِّعُ حُدُودُهُ كَثِيرٌ مَنْ يَسْأَلُ قَلِيلٌ مَنْ يُعْطِي يُطِيلُونَ فِيهِ الْخُطْبَةَ وَيَقْصُرُونَ الصَّلَاةَ يُبَدِّلُونَ فِيهِ أَهْوَاءَهُمْ قَبْلَ أَعْمَالِهِمْ

It was narrated to me from Malik from Yahya bin Sa'id that Abdullah bin Mas'ud said to someone, 'You live in a time when jurists are many and reciters are few, the limits of the Qur'an are preserved but its letters are neglected, few ask but many give, they prolong prayer and shorten sermons, prioritizing deeds over desires. A time will come when jurists are few and reciters are many, the letters of the Qur'an are preserved but its limits are neglected, many ask and few give, they prolong sermons and shorten prayers, prioritizing desires over deeds.'

THE FIRST THING THAT IS SEEN IN A SERVANT IS THE PRAYER

Hadith Imam Malik Number 380

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ بَلَغَنِيَّ أَوَّلَ مَا يُنْظَرُ فِيهِ مِنْ عَمَلِ الْعَبْدِ الصَّلَاةُ فَإِنْ قُبِلَتْ مِنْهُ نُظِرَ فِي مَا بَقِيَ مِنْ عَمَلِهِ وَإِنْ لَمْ تُقْبَلْ مِنْهُ لَمْ يُنْظَرِ فِي شَيْءٍ مِنْ عَمَلِهِ

It was narrated to me from Malik from Yahya bin Sa'id, who said, 'It has reached me that the first thing examined of a servant's deeds is prayer. If it is accepted, the rest of his deeds are examined. If it is not accepted, none of his other deeds are examined.'

THE PRACTICES THAT THE RASULULLAH SHALALLAHU ALAIHI WASALLAM LOVED THE MOST ARE THE ROUTINE THOSE

Hadith Imam Malik Number 381

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ كَانَ أَحَبُّ الْعَمَلِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ

It was narrated to me from Malik from Hisham bin Urwah from his father from Aisha, the wife of the Prophet (peace be upon him), who said, 'The deed most beloved to the Messenger of Allah (peace be upon him) was the one performed consistently.'

Hadith Corroboration

Imam Ahmad : 8245, 22915, 22994, 23059, 23111, 23147, 23186, 23399, 23487, 23645, 23675, 23819, 23988, 24153, 24260, 24267, 24299, 24382, 24386, 24451, 24590, 24755, 24772, 24845, 24882, 24901, 24928, 25170, 25186, 25274, 25493
Imam Bukhari : 19, 41, 1064, 1082, 1083, 1834, 1851, 5413, 5980, 5981, 5984, 5985

Imam Muslim : 1225, 1234, 1235, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1958
 Imam Abu Dawud : 1161, 1163
 Imam Tirmidzi : 2783
 Imam Nasa'i : 754, 1598, 1624
 Imam Ibnu Majah : 4228, 4230, 4231
 Imam Malik : 240, 381

OBLIGATIONS IN ISLAM

Hadith Imam Malik Number 382

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ عَمِّهِ أَبِي سُهَيْلِ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ لَجَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ ثَائِرُ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ قَالَ هَلْ عَلَيَّ غَيْرُهُنَّ قَالَ لَا إِلَّا أَنْ تَطَّوَعَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصِيَامَ شَهْرِ رَمَضَانَ قَالَ هَلْ عَلَيَّ غَيْرُهُ قَالَ لَا إِلَّا أَنْ تَطَّوَعَ قَالَ وَذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزَّكَاةَ فَقَالَ هَلْ عَلَيَّ غَيْرُهَا قَالَ لَا إِلَّا أَنْ تَطَّوَعَ قَالَ فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ مِنْهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْلَحَ الرَّجُلُ إِنْ صَدَقَ

Yahya has told me from Malik from his uncle [Abu Suhail bin Malik] from [his father] that he heard [Thalhah bin Ubaidullah] say; "A man from the people of Najd met Rasulullah shallallahu 'alaihi wasallam with torn hair and a broken voice. We could not hear or understand what he was saying so he approached. And apparently he asked about Islam. Rasulullah shallallahu 'alaihi wasallam then said: "Five prayers a day and night." The man asked again, "Is there anything else besides that?" He answered: "No. Unless you say you want to practice the sunnah." Rasulullah shallallahu 'alaihi wasallam then continued saying: "And fasting in the month of Ramadhan." The person asked again, "Is there anything else besides that?" He answered: "No, unless you want to practice the sunnah." The narrator said, "Rasulullah shallallahu 'alaihi wasallam then mentioned about zakat, the person asked again, "Is there anything else besides that?" He answered: "No, unless you want to practice the Sunnah." The narrator said, "The man then stepped back and said; "By Allah, I will not add to or subtract from this." Rasulullah shallallahu 'alaihi wasallam said: "Truly that man would have been lucky if he had been honest."

Hadith Corroboration

Imam Ahmad : 1318, 5592, 14220, 15321, 18364, 18374, 18422, 18436, 18441, 21008, 21705, 22082, 22407, 22437, 22448, 25901, 25902
 Imam Bukhari : 44, 61, 1309, 1310, 1758, 2481, 5524, 6442
 Imam Muslim : 11, 12, 13, 14, 15, 16, 17, 18
 Imam Abu Dawud : 331, 2830
 Imam Tirmidzi : 562
 Imam Nasa'i : 454, 464, 2063, 4106, 4905, 4942
 Imam Malik : 382
 Imam Darimi : 648

SATAN BINDS THE HEAD OF A SLEEPING MAN WITH THREE TIES

Hadith Imam Malik Number 383

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ مَكَانَ كُلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ فَإِنْ صَلَّى انْحَلَّتْ عُقْدُهُ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ

It has been related to me from Malik from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah], that the Messenger of Allah sallallaahu 'alaihi wasallam said: "Satan binds the back of the head of one of you when he sleeps with three ties. In each tie, he wants to make the night long. Satan says 'Go to sleep!' then one more bond is released. If he prays, one more bond is released, until in the morning his soul is active and calm, but if it is not like that, surely in the morning his soul will be dirty and lazy.

Hadith Corroboration
Imam Ahmad : 7007
Imam Bukhari : 1074, 3029
Imam Muslim : 1295
Imam Abu Dawud : 1111
Imam Nasa'i : 1589
Imam Ibnu Majah : 1319

ABDULLAH BIN UMAR TAKES A BATH BEFORE DEPARTING FOR EID AL-FITR PRAYERS

Hadith Imam Malik Number 384

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَغْتَسِلُ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يَغْدُوَ إِلَى الْمُصَلَّى

It was narrated to me from Malik from Nafi' that Abdullah bin Umar bathed on the day of Eid al-Fitr before going to the prayer place.

Hadith Corroboration
Imam Ibnu Majah : 1305

EID PRAYER BEFORE THE SERMON

Hadith Imam Malik Number 385

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى قَبْلَ الْخُطْبَةِ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ أَبَا بَكْرٍ وَعُمَرَ كَانَا يَفْعَلَانِ ذَلِكَ

Yahya narrated to me from Malik from Ibn Shihab that the Messenger of Allah (peace be upon him) performed the Eid al-Fitr and Eid al-Adha prayers before the sermon. It was narrated to me from Malik that it reached him that Abu Bakr and Umar did the same.

Hadith Corroboration

PROHIBITION OF FASTING ON HOLIDAYS

Hadith Imam Malik Number 386

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَرْهَرَ قَالَ شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ فَقَالَ إِنَّ هَذَيْنِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِهِمَا يَوْمٌ فَطَرِكُمْ مِنْ صِيَامِكُمْ وَالْآخَرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ قَالَ أَبُو عُبَيْدٍ ثُمَّ شَهِدْتُ الْعِيدَ مَعَ عُثْمَانَ بْنِ عَفَّانَ فَجَاءَ فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ وَقَالَ إِنَّهُ قَدْ اجْتَمَعَ لَكُمْ فِي يَوْمِكُمْ هَذَا عِيدَانِ فَمَنْ أَحَبَّ مِنْ أَهْلِ الْعَالِيَةِ أَنْ يَنْتَظِرَ الْجُمُعَةَ فَلْيَنْتَظِرْهَا وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ قَالَ أَبُو عُبَيْدٍ ثُمَّ شَهِدْتُ الْعِيدَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَعُثْمَانُ مُحْصُورٌ فَجَاءَ فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ

Had told me from Malik from [Ibn Shihab] from [Abu 'Ubaid] Ibn Azhar's former slave, he said; "I watched Eid with [Umar bin al-Khattab]. He prayed then got up and gave a sermon in front of the people, saying: 'There are two days that the Messenger of Allah sallallaahu 'alaihi wasallam forbade fasting; your Eid al-Fitr holiday, and the day on which you eat sacrificial animals.'" Abu Ubaid said; "I have also witnessed the Eid prayer with [Uthman bin Affan]. He came and prayed, then got up to preach; "Indeed, two Eids have been accumulated on your day. Whoever lives far away, but wants to wait for Friday prayers, should wait. And whoever wants to go home, then I have allowed him." Abu Ubaid said; "I witnessed Eid with [Ali bin Abu Talib] when Uthman was surrounded, he came and prayed, then got up and preached.

Hadith Corroboration
Imam Ahmad : 269, 408, 479
Imam Bukhari : 1854
Imam Muslim : 1920

BREAKFAST BEFORE DEPARTING FOR EID AL-FITR PRAYERS

Hadith Imam Malik Number 387

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّكَ كَانَ يَأْكُلُ يَوْمَ عِيدِ الْفِطْرِ قَبْلَ أَنْ يَغْدُو

Yahya narrated to me from Malik from Hisham bin Urwah from his father that he ate breakfast on the day of Eid al-Fitr before going out.

Hadith Corroboration
Imam Ahmad : 10794, 10928, 21906
Imam Bukhari : 900
Imam Tirmidzi : 498
Imam Darimi : 1551

ORDER TO EAT BREAKFAST ON EID AL-FITR BEFORE PRAYER

Hadith Imam Malik Number 388

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ أَخْبَرَهُ أَنَّ النَّاسَ كَانُوا يُؤْمَرُونَ بِالْأَكْلِ يَوْمَ الْفِطْرِ قَبْلَ الْغُدُوقِ مَالِكٍ وَلَا أَرَى ذَلِكَ عَلَى النَّاسِ فِي الْأَضْحَى

It was narrated to me from Malik from Ibn Shihab from Sa'id bin Musayyab, who informed him that people were ordered to eat breakfast on the day of Eid al-Fitr before going out. Malik said, 'I do not find that people were ordered to eat on Eid al-Adha.'

LETTERS READ IN EID PRAYERS

Hadith Imam Malik Number 389

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ صُمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَقْدٍ اللَّيْثِيَّ مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَضْحَى وَالْفِطْرِ فَقَالَ كَانَ يَقْرَأُ بِقِ وَالْقُرْآنِ الْمَجِيدِ وَاقْتَرَبَتْ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

Yahya narrated to me from Malik from Dlamrah bin Sa'id Al-Mazini from Ubaidullah bin Abdullah bin Utbah bin Mas'ud that Umar bin Khattab asked Abu Waqid Al-Laithi what the Messenger of Allah (peace be upon him) recited on Eid al-Adha and Eid al-Fitr. He replied, 'He recited Qaf, wal-Qur'an al-Majid (Surah Qaf) and Iqtarabatis-sa'ah wanshaqqal-qamar (Surah Al-Qamar).'

Hadith Corroboration
Imam Muslim : 1477, 1478
Imam Abu Dawud : 974
Imam Tirmidzi : 491
Imam Malik : 389

ADDITIONAL TAKBIR IN EID AL-FITR AND EID AL-ADHA PRAYERS

Hadith Imam Malik Number 390

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ شَهِدْتُ الْأَضْحَى وَالْفِطْرَ مَعَ أَبِي هُرَيْرَةَ فَكَبَّرَ فِي الرَّكْعَةِ الْأُولَى سَبْعَ تَكْبِيرَاتٍ قَبْلَ الْقِرَاءَةِ وَفِي الْآخِرَةِ خَمْسَ تَكْبِيرَاتٍ قَبْلَ الْقِرَاءَةِ

It was narrated to me from Malik from Nafi', the freed slave of Abdullah bin Umar, who said, 'I attended Eid al-Adha and Eid al-Fitr with Abu Hurairah. He pronounced seven takbirs in the first rak'ah before the recitation and five takbirs in the last rak'ah before the recitation.'

Hadith Corroboration
Imam Abu Dawud : 970
Imam Tirmidzi : 492
Imam Ibnu Majah : 1267

ABDULLAH BIN UMAR DID NOT PRAY SUNNAH BEFORE AND AFTER EID PRAYERS

Hadith Imam Malik Number 391

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ لَمْ يَكُنْ يُصَلِّي يَوْمَ الْفِطْرِ قَبْلَ الصَّلَاةِ وَلَا بَعْدَهَا

Yahya narrated to me from Malik from Nafi' that Abdullah bin Umar did not perform sunnah prayers on the day of Eid al-Fitr before or after the Eid prayer.

Hadith Corroboration
Imam Ahmad : 5137, 10794
Imam Bukhari : 911, 935

AL QASIM PRAYS FOUR RAKAAT BEFORE EID PRAYER

Hadith Imam Malik Number 392

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ أَنَّ أَبَاهُ الْقَاسِمَ كَانَ يُصَلِّي قَبْلَ أَنْ يَغْدُوَ إِلَى الْمُصَلَّى أَرْبَعَ رَكَعَاتٍ

Yahya narrated to me from Malik from Abdurrahman bin Al-Qasim that his father, Al-Qasim, performed four rak'ahs of prayer before going to the Eid prayer place.

HISHAM BIN URWAH PERFORMING SUNNAH PRAYERS BEFORE EID AL-FITR PRAYERS

Hadith Imam Malik Number 393

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّكَ كَانَ يُصَلِّي يَوْمَ الْفِطْرِ قَبْلَ الصَّلَاةِ فِي الْمَسْجِدِ

It was narrated to me from Malik from Hisham bin Urwah from his father that on the day of Eid al-Fitr, he performed the sunnah prayer in the mosque before the Eid prayer.

Hadith Corroboration
Imam Ahmad : 10794

HOW TO PRAY KHAUF PRAYER

Hadith Imam Malik Number 394

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ رُومَانَ عَنْ صَالِحِ بْنِ خَوَاتٍ عَمَّنْ صَلَّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ ذَاتِ الرَّقَاةِ صَلَاةَ الْخَوْفِ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَصَفَّتْ طَائِفَةٌ وَجَاءَ الْعُدُوَّ فَصَلَّى بِالنِّتْيَةِ مَعَهُ رُكْعَةً ثُمَّ نَبَتَ قَائِمًا وَأَتَمُّوا لِأَنفُسِهِمْ ثُمَّ انْصَرَفُوا فَصَفُّوا وَجَاءَ الْعُدُوَّ وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمُ الرُّكْعَةَ

الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ ثُمَّ ثَبَّتَ جَالِسًا وَأَتَمُّوا لِأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ

Yahya narrated to me from Malik from Yazid bin Ruman from Shalih bin Khawwat from someone who prayed the fear prayer with the Messenger of Allah (peace be upon him) at Dzatur Riq'a'. One group lined up with him, while another faced the enemy. He led the group with him in one rak'ah, then stood still while they completed their prayer. They then left and lined up facing the enemy. The other group came, and he led them in the remaining rak'ah of his prayer, then sat while they completed their prayer. He then concluded with the salam with them.

Hadith Corroboration
Imam Bukhari : 3817
Imam Muslim : 1390
Imam Abu Dawud : 1049
Imam Nasa'i : 1519

OTHER WAYS TO PRAY KHAUF PRAYER

Hadith Imam Malik Number 395

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ خَوَاتٍ أَنَّ سَهْلَ بْنَ أَبِي حَظْمَةَ حَدَّثَهُ أَنَّ صَلَاةَ الْخَوْفِ أَنْ يَقُومَ الْإِمَامُ وَمَعَهُ طَائِفَةٌ مِنْ أَصْحَابِهِ وَطَائِفَةٌ مُوَاكِفَةٌ الْعَدُوَّ فَيَرْكَعُ الْإِمَامُ رُكْعَةً وَيَسْجُدُ بِالَّذِينَ مَعَهُ ثُمَّ يَقُومُ فَإِذَا اسْتَوَى قَائِمًا ثَبَّتَ وَأَتَمُّوا لِأَنْفُسِهِمُ الرُّكْعَةَ الْبَاقِيَةَ ثُمَّ يُسَلِّمُونَ وَيَنْصَرِفُونَ وَالْإِمَامُ قَائِمٌ فَيَكُونُونَ وَجَاهَ الْعَدُوِّ ثُمَّ يَقْبِلُ الْآخَرُونَ الَّذِينَ لَمْ يُصَلُّوا فَيُكَبِّرُونَ وَرَاءَ الْإِمَامِ فَيَرْكَعُ بِهِمُ الرُّكْعَةَ وَيَسْجُدُ ثُمَّ يُسَلِّمُ فَيَقُومُونَ فَيَرْكَعُونَ لِأَنْفُسِهِمُ الرُّكْعَةَ الْبَاقِيَةَ ثُمَّ يُسَلِّمُونَ

It was narrated to me from Malik from Yahya bin Sa'id from Al-Qasim bin Muhammad from Shalih bin Khawwat that Sahl bin Abu Hathmah told him that the fear prayer is as follows: The imam stands with one group of his companions, while another group faces the enemy. The imam performs one rak'ah and prostrates with those with him. When he stands, he remains standing, and they complete the remaining rak'ah themselves, then give the salam and leave to face the enemy, while the imam remains standing. The other group, who have not prayed, comes forward, says takbir behind the imam, and he performs one rak'ah and prostrates with them. He then gives the salam, and they stand to complete the remaining rak'ah themselves, then give the salam.

Hadith Corroboration
Imam Abu Dawud : 1050

HOW TO PRAY KHAUF ACCORDING TO THE HISTORY OF IBN UMAR

Hadith Imam Malik Number 396

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا سُئِلَ عَنْ صَلَاةِ الْخَوْفِ قَالَ يَتَقَدَّمُ الْإِمَامُ وَطَائِفَةٌ

مِنَ النَّاسِ فَيُصَلِّي بِهِمُ الْإِمَامُ رُكْعَةً وَتَكُونُ طَائِفَةٌ مِنْهُمْ بَيْنَهُ وَبَيْنَ الْعَدُوِّ لَمْ يُصَلُّوا فَإِذَا صَلَّى الَّذِينَ مَعَهُ رُكْعَةً اسْتَأْخَرُوا الَّذِينَ لَمْ يُصَلُّوا وَلَا يُسَلِّمُونَ وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّونَ مَعَهُ رُكْعَةً ثُمَّ يَنْصَرِفُ الْإِمَامُ وَقَدْ صَلَّى رُكْعَتَيْنِ فَتَقُومُ كُلُّ وَاحِدَةٍ مِنَ الطَّائِفَتَيْنِ فَيُصَلُّونَ لِأَنْفُسِهِمْ رُكْعَةً رُكْعَةً بَعْدَ أَنْ يَنْصَرِفَ الْإِمَامُ فَيَكُونُ كُلُّ وَاحِدَةٍ مِنَ الطَّائِفَتَيْنِ قَدْ صَلَّوْا رُكْعَتَيْنِ فَإِنْ كَانَ خَوْفًا هُوَ أَشَدَّ مِنْ ذَلِكَ صَلَّوْا رَجُلًا قِيَامًا عَلَى أَقْدَامِهِمْ أَوْ رُكْبَانًا مُسْتَقْبِلِي الْقِبْلَةِ أَوْ غَيْرَ مُسْتَقْبِلِيهَا قَالَ مَالِكٌ قَالَ نَافِعٌ لَا أَرَى عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ إِلَّا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It was narrated to me from Malik from Nafi' that when Abdullah bin Umar was asked about the fear prayer, he said, 'The imam advances with one group of people and leads them in one rak'ah, while another group stands between him and the enemy, not praying. After those with him complete one rak'ah, they move to the place of those who have not prayed, without giving the Salam. The group that has not prayed advances and prays one rak'ah with him. The imam then leaves, having completed two rak'ahs. Each group then stands and completes one rak'ah on their own after the imam leaves, so both groups complete two rak'ahs. If the fear is greater, they pray on foot or riding, facing the qibla or not.' Malik said, 'Nafi' said, I do not think Abdullah bin Umar narrated this except from the Messenger of Allah (peace be upon him)."

Hadith Corroboration
Imam Bukhari : 4171

QADHA PRAYERS DUE TO WAR

Hadith Imam Malik Number 397

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ مَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ وَالْعَصْرَ يَوْمَ الْخَنْدَقِ حَتَّى غَابَتِ الشَّمْسُ قَالَ مَالِكٌ وَحَدِيثُ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ خَوَاتٍ أَحَبُّ مَا سَمِعْتُ إِلَيَّ فِي صَلَاةِ الْخَوْفِ

Had told me from Malik from [Yahya bin Sa'id] from [Sa'id bin Musayyab] he said; "The Messenger of Allah sallallaahu 'alaihi wasallam did not pray noon and asr prayers during the battle of Khandaq until the sun had set." Malik said; "The hadith of Al Qasim bin Muhammad from Salih bin Khawwat is the hadith that I like the most from the ones I heard regarding the khauf prayer.

Hadith Corroboration
Imam Ahmad : 2192

PROCEDURES FOR ECLIPSE PRAYER

Hadith Imam Malik Number 398

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ فَسَجَدَ ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْآخِرَةِ مِثْلَ ذَلِكَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا وَتَضَعُوا ثُمَّ قَالَ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرَ مِنَ اللَّهِ أَنْ يَزِنِي عَبْدُهُ أَوْ تَزِنِي أُمَّتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا

Has told me Yahya from Malik from [Hisyam bin Urwah] from [his father] from [Aisyah] the wife of the Prophet sallallaahu 'alaihi wasallam, he said; "During the time of Rasulallah shallallahu 'alaihi wasallam there was a solar eclipse. Rasulallah shallallahu 'alaihi wasallam then prayed to lead the people. He then stood up by extending his stance, then bowed by extending his stance, then stood up by extending his stance. But not as when he stood for the first time. Then he bowed by extending it but not as long as the first bow. Then he got up from bowing and prostrated. Then he did the last rak'ah like He finished and the sun appeared. Then he preached to the people praising Allah and glorifying Him: 'The sun and the moon are signs of Allah's greatness. The occurrence of an eclipse in them is not because of someone's death or life.' He added: 'O Ummah of Muhammad! By Allah, no one is more jealous than Allah when His servants commit zia, whether male or female. O Ummah of Muhammad, by Allah! If you only knew what I know, you would laugh a little and cry a lot.

Hadith Corroboration

Imam Ahmad : 7186, 7776, 9047, 9208, 9470, 9647, 9792

Imam Bukhari : 986, 4255, 4820, 6004, 6005, 6141, 6146

Imam Tirmidzi : 2235

Imam Nasa'i : 1457

Imam Ibnu Majah : 4181

Imam Malik : 398

Imam Darimi : 2619

PRAYER AND SERMON DURING THE ECLIPSE

Hadith Imam Malik Number 399

وَحَدَّثَنِي عَنْ مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَتْ خَسَفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ مَعَهُ فَقَامَ قِيَامًا طَوِيلًا نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ قَالَ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ سَجَدَ ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ

ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ قَالُوا يَا رَسُولَ اللَّهِ رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا ثُمَّ رَأَيْنَاكَ تَكَعَّكَمْتَ فَقَالَ إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا غُنْفُودًا وَلَوْ أَخَذْتُه لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتْ الدُّنْيَا وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ قَالُوا لِمَ يَا رَسُولَ اللَّهِ قَالَ لِكُفْرِهِنَّ قِيلَ أَيْكُفَرْنَ بِاللَّهِ قَالَ وَيَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ

Telah menceritakan kepadaku dari Malik dari [Zaid bin Aslam] dari [Atha' bin Yasar] dari [Abdullah bin Abbas] bahwa dia berkata; "Telah terjadi gerhana matahari pada masa Rasulullah shallallahu 'alaihi wasallam. Beliau lalu shalat dan orang-orang ikut bersamanya. Beliau berdiri dalam waktu yang panjang seperti panjangnya bacaan surat Al Baqarah." Ibnu Abbas berkata; "Kemudian beliau rukuk dengan rukuk yang panjang, lalu beliau bangkit dari rukuk. Beliau berdiri bangun dengan berdiri yang panjang, namun tidak sepanjang yang pertama. Kemudian beliau rukuk dengan rukuk yang panjang, namun tidak sepanjang rukuk yang sebelumnya. Kemudian beliau bersujud, lalu berdiri lama namun tidak selama berdirinya yang pertama. Kemudian beliau rukuk dengan panjang namun tidak selama rukuk yang pertama. Beliau bangkit dari rukuk dan berdiri dengan panjang, namun tidak sepanjang yang pertama. Kemudian rukuk dengan rukuk yang panjang, namun tidak sepanjang rukuk yang sebelumnya. Setelah itu sujud dan berlalu pergi (selesai) . Sementara matahari sudah mulai nampak, beliau kemudian bersabda: "Matahari dan bulan adalah dua tanda dari tanda-tanda Kebesaran Allah. Terjadinya gerhana pada keduanya bukan karena kematian atau hidupnya seseorang. Jika kalian melihat itu, maka berdzikirlah kepada Allah" Mereka bertanya; "Wahai Rasulullah! kami melihat anda menjulurkan tangan kepada sesuatu di tempat anda berdiri. Lalu kami melihat anda mundur ke belakang." Beliau menjawab: "Saya telah melihat surga. Lalu saya meraih buah dari surga, sekiranya aku mengambilnya, niscaya kalian akan memakannya selama dunia masih ada. Saya juga melihat neraka, saya tidak pernah melihat pemandangan seperti itu. Dan saya lihat paling banyak penghuninya adalah para wanita." Mereka bertanya; "Kenapa wahai Rasulullah! " beliau menjawab: "Karena keingkaran mereka." Mereka bertanya: "Apakah karena mereka ingkar terhadap Allah?" beliau menjawab; "Mereka ingkar terhadap suami dan ingkar terhadap kebaikan. Jika kamu berbuat kepadanya dalam waktu yang lama, lalu mereka melihat sesuatu darimu, dia berkata; 'Saya tidak pernah melihat kebaikanmu sedikitpun'.

Hadith Corroboration

Imam Ahmad : 2576, 2576, 3202, 3202, 6195, 6195, 13897, 13897, 17441, 17441, 19131, 24815, 24910, 25128, 25688, 25724, 25725, 25752

Imam Bukhari : 28, 84, 178, 413, 703, 706, 993, 994, 998, 999, 1001, 1002, 1136, 1136, 1159, 2191, 2191, 2964, 4258, 4798, 5339, 6743, 6743

Imam Muslim : 114, 1499, 1500, 1500, 1508, 1508, 1509, 1509, 1510, 1510, 1511, 1512, 1512

Imam Abu Dawud : 996, 996

Imam Tirmidzi : 2235

Imam Nasa'i : 1455, 1455, 1456, 1457, 1461, 1462, 1463, 1464, 1465, 1466, 1469, 1470, 1474, 1476, 1485, 2035

Imam Ibnu Majah : 1253

Imam Malik : 398, 399, 401, 401

RASULULLAH SHALALLAHU ALAIHI WASALLAM ASKS FOR PROTECTION FROM THE ADZAB OF THE GRAVE

Hadith Imam Malik Number 400

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ يَهُودِيَّةً جَاءَتْ تَسْأَلُهَا فَقَالَتْ أَعَاذَكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ فَسَأَلَتْ عَائِشَةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْعَذَّبُ النَّاسُ فِي قُبُورِهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَائِذَا بِاللَّهِ مِنْ ذَلِكَ ثُمَّ رَكَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ مَرْكَبًا فَخَسَفَتِ الشَّمْسُ فَرَجَعَ ضُحَى فَمَرَّ بَيْنَ ظَهْرَانِي الْحُجْرَيْنِ ثُمَّ قَامَ يُصَلِّي وَقَامَ النَّاسُ وَرَاءَهُ فَقَامَ قِيَامًا طَوِيلًا ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ فَسَجَدَ ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ فَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ

It was narrated to me from Malik from Yahya bin Sa'id from Amrah bint Abdurrahman from Aisha, the wife of the Prophet (peace be upon him), that a Jewish woman came to her and said, 'A'udhukillah min 'adzabil qabr (May Allah protect you from the punishment of the grave).' Aisha asked the Messenger of Allah (peace be upon him), 'Are people punished in their graves?' The Messenger of Allah (peace be upon him) sought refuge with Allah from that, saying, 'A'udh billahi min dhalik.' The next morning, he rode out, and a solar eclipse occurred. He returned at mid-morning, passing through the rooms of his wives. He stood to pray, and the people prayed behind him. He stood for a long time, bowed for a long time, then stood again for a long time, though shorter than the first, and bowed again for a long time, though shorter than the first, then prostrated. In the second rak'ah, he stood for a long time, though shorter than the first, bowed for a long time, though shorter than the first, stood again for a long time, though shorter than the first, bowed for a long time, though shorter than the first, then prostrated. When he finished, he said what Allah willed him to say and ordered them to seek refuge from the punishment of the grave, saying, 'A'udh billahi min 'adzabil qabr.'

Hadith Corroboration

Imam Ahmad : 13636, 20221, 21296, 23441, 24815, 24910, 25128, 25799, 25810, 25812

Imam Bukhari : 1283, 1287, 5887, 5889

Imam Muslim : 920, 921, 922, 1506, 5113

Imam Abu Dawud : 4127

Imam Tirmidzi : 2815, 3496

Imam Nasa'i : 1459, 2034, 2037, 2038, 5409

Imam Malik : 400, 480

GRAVE Slander and Signs of the Apocalypse

Hadith Imam Malik Number 401

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهَا قَالَتْ أَتَيْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ خَسَفَتِ الشَّمْسُ فَإِذَا النَّاسُ قِيَامٌ يُصَلُّونَ وَإِذَا هِيَ قَائِمَةٌ تُصَلِّي فَقُلْتُ مَا لِلنَّاسِ فَأَشَارَتْ بِيَدِهَا نَحْوَ السَّمَاءِ وَقَالَتْ سُبْحَانَ اللَّهِ فَقُلْتُ آيَةٌ فَأَشَارَتْ بِرَأْسِهَا أَنْ نَعَمْ قَالَتْ فَقُمْتُ حَتَّى تَجَلَّأَنِي الْغُشْيُ وَجَعَلْتُ أَصْبُ فَوْقَ رَأْسِي الْمَاءَ فَحَمِدَ اللَّهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ مَا مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةُ وَالنَّارُ وَلَقَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أَوْ قَرِيبًا مِنْ فِتْنَةِ الدَّجَالِ لَا أَدْرِي أَيَّتَهُمَا قَالَتْ أَسْمَاءُ يُؤْتَى أَحَدَكُمْ فَيَقَالُ لَهُ مَا عَلِمَكَ بِهَذَا الرَّجُلِ فَأَمَّا الْمُؤْمِنُ أَوْ الْمُؤَقِنُ لَا أَدْرِي أَيِّي ذَلِكَ قَالَتْ أَسْمَاءُ فَيَقُولُ هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَأَجَبْنَا وَآمَنَّا وَاتَّبَعْنَا فَيَقَالُ لَهُ نَمْ صَالِحًا قَدْ عَلِمْنَا إِنْ كُنْتَ لِمُؤْمِنًا وَأَمَّا الْمُنَافِقُ أَوْ الْمُرْتَابُ لَا أَدْرِي أَيَّتَهُمَا قَالَتْ أَسْمَاءُ فَيَقُولُ لَا أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُ

It has been told to me from Malik from [Hisyam bin Urwah] from [Fathimah bint Mundzir] from [Asma bint Abu Bakr As Shidiq] he said, "I met Aisyah, the wife of the Prophet sallallaahu 'alaihi wasallam when there was a solar eclipse. People were standing praying, as was Aisyah. I asked, "What is wrong with the people?" Aisyah pointed her hand to the sky and said, "SUBHANALLAH." I said, "A sign?" Aisyah gestured with her head as a sign of agreement. Rasulullah sallallaahu 'alaihi wasallam then praised Allah and glorified Him. He said: "There is nothing that I have not seen, but I have seen it here where I stand, even Paradise and Hell. It has been revealed to me that you will be tested in the grave, like or close to the trial of the Dajjal. - I do not know which Asma said - One of you will be brought, and it will be asked of him: 'What do you know about this man?' If a believer, or a certain person - I do not know which Asma said - then he will say, 'He is Muhammad, the Messenger of Allah. He came to us with proof and guidance, so we accepted it. We believed in him and followed him.' It will be said to him: 'Sleep well. We know that you are a believer.' But if a hypocrite, or a person who is doubtful in his faith - I do not know which Asma said - then he will say, 'I do not know. I only heard people say something and then I followed it.'

Hadith Corroboration

Imam Ahmad : 2576, 2576, 3202, 3202, 6195, 6195, 13897, 13897, 17441, 17441, 19131, 24815, 24910, 25128, 25688, 25724, 25725, 25752

Imam Bukhari : 28, 84, 178, 413, 703, 706, 993, 994, 998, 999, 1001, 1002, 1136, 1136, 1159, 2191, 2191, 2964, 4258, 4798, 5339, 6743, 6743

Imam Muslim : 114, 1499, 1500, 1500, 1508, 1508, 1509, 1509, 1510, 1510, 1511, 1512, 1512

Imam Abu Dawud : 996, 996

Imam Tirmidzi : 2235

Imam Nasa'i : 1455, 1455, 1456, 1457, 1461, 1462, 1463, 1464, 1465, 1466, 1469, 1470, 1474, 1476, 1485, 2035

Imam Ibnu Majah : 1253

Imam Malik : 398, 399, 401, 401

HOW TO PRAY ISTISQA

Hadith Imam Malik Number 402

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يَقُولُ سَمِعْتُ
عَبْدَ اللَّهِ بْنَ زَيْدٍ الْمَازِنِيَّ يَقُولُ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَصَلَّى فَاسْتَسْقَى وَحَوْلَ رِدَاءَهُ حِينَ
اسْتَقْبَلَ الْقِبْلَةَ

Yahya narrated to me from Malik, from Abdullah ibn Abi Bakr ibn Amr ibn Hazm, that he heard Abbad ibn Tamim say: I heard Abdullah ibn Zaid al-Mazini say: The Messenger of Allah, may Allah bless him and grant him peace, went out to the place of prayer, performed the istisqa prayer, and turned his cloak inside out when facing the qibla.

Hadith Corroboration
Imam Ahmad : 15837, 15839, 15840, 15853, 15871
Imam Bukhari : 950
Imam Muslim : 1486
Imam Abu Dawud : 986
Imam Nasa'i : 1494

PRAYER FOR RAIN

Hadith Imam Malik Number 403

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا
اسْتَسْقَى قَالَ اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَيْمَتَكَ وَاَنْشُرْ رَحْمَتَكَ وَأَحْيِ بَلَدَكَ الْمَيِّتَ

Yahya narrated to me from Malik, from Yahya ibn Sa'id, from Amr ibn Shu'ayb, that when the Messenger of Allah, may Allah bless him and grant him peace, sought rain, he said: 'O Allah, provide water for Your servants and Your livestock, spread Your mercy, and revive Your dead land.'

Hadith Corroboration
Imam Abu Dawud : 994

PRAYER DURING FLOODS AND DROUGHT

Hadith Imam Malik Number 404

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ الْمَوَاشِي وَتَقَطَّعَتِ السُّبُلُ فَادْعُ اللَّهَ فَدَعَا رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَمُطِرْنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ قَالَ فَجَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا
رَسُولَ اللَّهِ تَهَدَّمَتِ الْبُيُوتُ وَانْقَطَعَتِ السُّبُلُ وَهَلَكْتُ الْمَوَاشِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ
ظَهَرَ الْجِبَالِ وَالْأَكَامِ وَبُطُونَ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ قَالَ فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثَّوْبِ

Malik narrated to me from Sharik ibn Abdullah ibn Abi Namir, from Anas ibn Malik, that he said: A man came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'O Messenger of Allah, the livestock have perished, and the roads are cut off; supplicate to Allah.' So the Messenger of Allah, may Allah bless him and grant him peace, supplicated, and we were granted rain from one Friday to the next. Anas ibn Malik said: Then a man came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'O Messenger of Allah, the houses have collapsed, the roads are cut off, and the livestock have perished.' The Messenger of Allah, may Allah bless him and grant him peace, then supplicated: 'O Allah, [let it rain] on the tops of the mountains, the hills, the valley bottoms, and the places where trees grow.' Anas ibn Malik said: The flood receded from Medina like a garment being removed.

Hadith Corroboration
Imam Bukhari : 961, 963
Imam Nasa'i : 1487

FAITH AND INFIDELITY REGARDING RAIN BY THE GRACE OF GOD

Hadith Imam Malik Number 405

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ أَتَدْرُونَ مَاذَا قَالَ رَبُّكُمْ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ قَالَ أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ بِي فَأَمَّا مَنْ قَالَ مُطَرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ وَأَمَّا مَنْ قَالَ مُطَرْنَا بِنُوءٍ كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ

Yahya told me from Malik from [Salih bin Kaisan] from ['Ubaidullah bin Abdullah bin 'Utbah bin Mas'ud] from [Zaid bin Khalid Al Juhani] he said, "The Messenger of Allah sallallaahu 'alaihi wasallam led us in the morning prayer in Hudaibiyah with the ground wet because of the rain. After finishing he met the people and asked: "Do you know what your Rabb said?" they answered; "Allah and His Messenger knows better." He said: "Allah said: "This morning among My servants there are those who believe in Me and there are those who disbelieve in Me. Whoever says, 'We were given rain by Allah's mercy and His love.' That is the person who believes in Me and disbelieves in the stars. Whoever says, 'Rain falls because of such and such a star.' That is the person who disbelieves in Me and believes in the stars.

Hadith Corroboration
Imam Ahmad : 16444
Imam Bukhari : 800, 801, 980, 3832
Imam Muslim : 104
Imam Abu Dawud : 3407
Imam Malik : 405

PROHIBITION OF FACING THE QIBLAT WHEN EXECUTING

Hadith Imam Malik Number 406

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ رَافِعِ بْنِ إِسْحَقَ مَوْلَى لَيْلِ الشَّفَاءِ وَكَانَ يُقَالُ لَهُ مَوْلَى أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِمِصْرَ يَقُولُ لِلَّهِ مَا أَذْرِي كَيْفَ أَصْنَعُ بِهَذِهِ الْكَرَابِيسِ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَهَبَ أَحَدُكُمْ الْغَائِطَ أَوْ الْبَوْلَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يَسْتَدْبِرُهَا بِفَرْجِهِ

Yahya narrated to me from Malik, from Ishaq ibn Abdullah ibn Abi Talha, from Rafi' ibn Ishaq, a freed slave of the family of ash-Shifa, who was also called the freed slave of Abi Talha, that he heard Abu Ayyub al-Ansari, a companion of the Messenger of Allah, may Allah bless him and grant him peace, while in Egypt, saying: By Allah, I do not know what to do with these latrines, for the Messenger of Allah, may Allah bless him and grant him peace, said: 'When one of you goes to relieve himself or urinate, he should neither face the qibla nor turn his back to it with his private parts.'

Hadith Corroboration

Imam Ahmad : 7064, 22414, 22424, 22435, 22457, 22474, 22476

Imam Bukhari : 141, 380

Imam Muslim : 388, 389

Imam Abu Dawud : 8

Imam Tirmidzi : 8

Imam Nasa'i : 20, 21, 22, 40

Imam Malik : 406, 407

Imam Darimi : 662, 663

THE PROHIBITION OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FROM FACING THE QIBLAT WHEN EXECUTING Hadith Imam Malik Number 407

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُسْتَقْبَلَ الْقِبْلَةُ لِغَائِطٍ أَوْ بَوْلٍ

Malik narrated to me from Nafi', from a man of the Ansar, that the Messenger of Allah, may Allah bless him and grant him peace, forbade facing the qibla when relieving oneself or urinating.

Hadith Corroboration

Imam Ahmad : 7064, 22414, 22424, 22435, 22457, 22474, 22476

Imam Bukhari : 141, 380

Imam Muslim : 388, 389

Imam Abu Dawud : 8

Imam Tirmidzi : 8

Imam Nasa'i : 20, 21, 22, 40

Imam Malik : 406, 407

Imam Darimi : 662, 663

ABDULLAH BIN UMAR SAW THE RASULULLAH SHALALLAHU ALAIHI

WASALLAM EXTINGUISHING IN FACING BAITUL MAQDIS

Hadith Imam Malik Number 408

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولَانِ أَنَسًا يَقُولُونَ إِذَا قَعَدْتَ عَلَى حَاجَتِكَ فَلَا تَسْتَقْبِلِ الْقِبْلَةَ وَلَا بَيْتَ الْمَقْدِسِ قَالَ عَبْدُ اللَّهِ لَقَدْ ارْتَقَيْتُ عَلَى ظَهْرِ بَيْتٍ لَنَا فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى لَبَتَيْنِ مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ لِحَاجَتِهِمْ قَالَ لَعَلَّكَ مِنَ الَّذِينَ يُصَلُّونَ عَلَى أَوْرَاكِهِمْ قَالَ قُلْتُ لَا أَدْرِي وَاللَّهِ قَالَ مَالِكٌ يَعْنِي الَّذِي يَسْجُدُ وَلَا يَرْتَفِعُ عَلَى الْأَرْضِ يَسْجُدُ وَهُوَ لَا صِقٌّ بِالْأَرْضِ

Yahya narrated to me from Malik, from Yahya ibn Sa'id, from Muhammad ibn Yahya ibn Habban, from his uncle Wasi' ibn Habban, from Abdullah ibn Umar, that he said: Some people say, 'When you sit to relieve yourself, do not face the qibla or Bait al-Maqdis.' Abdullah said: I once climbed onto the roof of our house and saw the Messenger of Allah, may Allah bless him and grant him peace, on two bricks, facing Bait al-Maqdis while relieving himself. Then he said, 'Perhaps you are one of those who pray while crouching.' He replied, 'I do not know, by Allah.' Malik said: He meant someone who prostrates without raising his body from the ground, prostrating while clinging to the earth.

RASULULLAH SALALLAHU ALAIHI WASALLAM RUBS THE LUDAH ON THE KIBLAT WALL

Hadith Imam Malik Number 409

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ فَحَكَّهُ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَبْصُقْ قِبَلَ وَجْهِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قِبَلَ وَجْهِهِ إِذَا صَلَّى

Yahya narrated to me from Malik, from Nafi', from Abdullah ibn Umar, that the Messenger of Allah, may Allah bless him and grant him peace, saw spittle on the qibla wall, scraped it off, then turned to the people and said: 'When one of you is praying, let him not spit in front of himself, for Allah, Blessed and Exalted, is before him when he prays.'

Hadith Corroboration

Imam Ahmad : 4609, 4905, 5083, 11410

Imam Bukhari : 391, 711, 5646

Imam Muslim : 852

Imam Abu Dawud : 410

Imam Nasa'i : 716

Imam Ibnu Majah : 755

RASULULLAH SALALLAHU ALAIHI WASALLAM RUBS THE LUDAH OR INGSAN IN THE MOSQUE

Hadith Imam Malik Number 410

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي جِدَارِ الْقِبْلَةِ بُصَاقًا أَوْ مُحَاظًا أَوْ نُحَامَةً فَحَكَهُ

Malik narrated to me from Hisham ibn Urwah, from his father, from Aisha, the wife of the Prophet, may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, saw spittle, mucus, or phlegm on the qibla wall and scraped it off.

Hadith Corroboration
Imam Ahmad : 24001, 24747
Imam Bukhari : 392
Imam Muslim : 854

CHANGE OF DIRECTION OF QIBLA TO KAABA

Hadith Imam Malik Number 411

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَبَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ

Yahya narrated to me from Malik, from Abdullah ibn Dinar, from Abdullah ibn Umar, that he said: While the people were performing the morning prayer at Quba, a man came to them and said, 'Last night, the Quran was revealed to the Messenger of Allah, may Allah bless him and grant him peace, and he was commanded to face the Ka'ba, so face it.' At that time, their faces were toward Sham, so they turned to face the Ka'ba.

Hadith Corroboration
Imam Ahmad : 5664
Imam Bukhari : 388, 4130, 4131, 4133, 4134

RASULULLAH SHALALLAHU ALAIHI WASALLAM FACING BAITUL MAQDIS BEFORE THE KIBLAT WAS MOVED TO THE KA'BAH

Hadith Imam Malik Number 412

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَنْ قَدِمَ الْمَدِينَةَ سِتَّةَ عَشَرَ شَهْرًا نَحْوَ بَيْتِ الْمَقْدِسِ ثُمَّ حَوَّلَتْ الْقِبْلَةُ قَبْلَ بَدْرِ بِشَهْرَيْنِ

Malik narrated to me from Yahya ibn Sa'id, from Sa'id ibn al-Musayyab, that he said: After arriving in Medina, the Messenger of Allah, may Allah bless him and grant him peace, prayed toward Bait al-Maqdis for sixteen months. Then the qibla was changed to the Ka'ba two months before Badr.

UMAR BIN KHATTHAB CALLED WHAT BETWEEN THE EAST AND THE WEST IS THE KIBLAT

Hadith Imam Malik Number 413

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ إِذَا تُوجَّهَ قِبَلَ الْبَيْتِ

Malik narrated to me from Nafi', that Umar ibn al-Khattab said: Everything between the east and the west is the qibla if you are facing the House (Ka'ba).

Hadith Corroboration
Imam Tirmidzi : 313, 314
Imam Nasa'i : 2857
Imam Ibnu Majah : 1001

THE ADVANTAGES OF PRAYING IN THE PROPHET'S MOSQUE COMPARED TO OTHER MOSQUES

Hadith Imam Malik Number 414

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ رَبَاحٍ وَعُبَيْدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ سَلْمَانَ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ

Yahya narrated to me from Malik, from Zaid ibn Rabah and Ubaidullah ibn Abi Abdullah, from Abu Abdullah Salman al-Aghar, from Abu Huraira, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'A prayer in this mosque of mine is better than a thousand prayers in any other mosque, except for the Masjid al-Haram.'

Hadith Corroboration
Imam Ahmad : 1519, 4417, 4606, 4906, 4908, 5104, 5517, 6147, 6955, 7108, 7169, 7408, 7409, 7413, 8651, 9628, 9634, 9663, 9731, 9886, 9909, 10070, 14167, 14733, 15533, 16131, 25596, 25605, 25606
Imam Bukhari : 1116
Imam Muslim : 2469, 2470, 2471, 2472, 2473, 2474
Imam Tirmidzi : 299
Imam Nasa'i : 684, 687, 2848, 2849, 2850
Imam Ibnu Majah : 1394, 1395, 1396
Imam Malik : 414
Imam Darimi : 1382, 1383, 1384

THE PRINCIPALITY BETWEEN THE HOUSE AND THE MIMBAR OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM AS A GARDEN OF HEAVEN

Hadith Imam Malik Number 415

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى
حَوْضِي

Malik narrated to me from Khubaib ibn Abdurrahman, from Hafsh ibn 'Asim, from Abu Huraira or Abu Sa'id al-Khudri, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'Between my house and my minbar is a garden from the gardens of Paradise, and my minbar is upon my Pool.'

Hadith Corroboration

Imam Ahmad : 6925, 8530, 8789, 8847, 9266, 9627, 10479, 10487, 10580, 11185, 14654, 15838, 15858, 15863, 15866

Imam Bukhari : 1120, 1121, 1755, 6100, 6790

Imam Muslim : 2463, 2464, 2465

Imam Tirmidzi : 3850, 3851

Imam Nasa'i : 688, 689

Imam Malik : 415, 416

PRIORITY BETWEEN THE HOUSE AND THE MIBAR OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 416

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْمَازِنِيِّ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

Malik narrated to me from Abdullah ibn Abi Bakr, from Abbad ibn Tamim, from Abdullah ibn Zaid al-Mazini, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'Between my house and my minbar is a garden from the gardens of Paradise.'

Hadith Corroboration

Imam Ahmad : 6925, 8530, 8789, 8847, 9266, 9627, 10479, 10487, 10580, 11185, 14654, 15838, 15858, 15863, 15866

Imam Bukhari : 1120, 1121, 1755, 6100, 6790

Imam Muslim : 2463, 2464, 2465

Imam Tirmidzi : 3850, 3851

Imam Nasa'i : 688, 689

Imam Malik : 415, 416

WOMEN'S PERMISSION TO GO TO THE MOSQUE

Hadith Imam Malik Number 417

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَاتِكَةَ بِنْتِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ امْرَأَةِ عُمَرَ بْنِ الْخَطَّابِ أَنَّهَا
كَانَتْ تَسْتَأْذِنُ عُمَرَ بْنَ الْخَطَّابِ إِلَى الْمَسْجِدِ فَيَسْكُتُ فَتَقُولُ وَاللَّهِ لَا أَخْرُجَنَّ إِلَّا أَنْ تَمْنَعَنِي فَلَا يَمْنَعُهَا

Malik narrated to me from Yahya ibn Sa'id, from Atikah bint Zaid ibn Amr ibn Nufail, the

wife of Umar ibn al-Khattab, that she would ask Umar ibn al-Khattab for permission to go to the mosque, and he would remain silent. She would say, 'By Allah, I will go unless you forbid me,' and he would not forbid her.

THE PROHIBITION OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR UNCIRCUMCISED WOMEN FROM COMING TO THE MOSQUE

Hadith Imam Malik Number 418

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ لَوْ أَدْرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسَاجِدَ كَمَا مَنَعَهُ نِسَاءُ بَنِي إِسْرَائِيلَ قَالَ يَحْيَى بْنُ سَعِيدٍ فَقُلْتُ لِعُمَرَ أَوْ مَنَعَ نِسَاءُ بَنِي إِسْرَائِيلَ الْمَسَاجِدَ قَالَتْ نَعَمْ

Malik narrated to me from Yahya ibn Sa'id, from Amrah bint Abdurrahman, from Aisha, the wife of the Prophet, may Allah bless him and grant him peace, that she said: 'If the Messenger of Allah, may Allah bless him and grant him peace, had seen what the women have done, he would have forbidden them from attending the mosques, just as the women of Bani Israil were forbidden.' Yahya ibn Sa'id said: I asked Amrah, 'Were the women of Bani Israil forbidden from attending the mosques?' She replied, 'Yes.'

Hadith Corroboration

Imam Ahmad : 23461, 24790

Imam Bukhari : 822

Imam Muslim : 676

Imam Abu Dawud : 482

PROHIBITION OF TOUCHING THE QURAN WITHOUT PURIFYING

Hadith Imam Malik Number 419

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ فِي الْكِتَابِ الَّذِي كَتَبَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَمْرِو بْنِ حَزْمٍ أَنْ لَا يَمَسَّ الْقُرْآنَ إِلَّا طَاهِرٌ

Yahya narrated to me from Malik, from Abdullah ibn Abi Bakr ibn Hazm, that in the letter which the Messenger of Allah, may Allah bless him and grant him peace, wrote to Amr ibn Hazm, it was stated: 'None should touch the Quran except one who is in a state of purity.'

Hadith Corroboration

Imam Darimi : 977, 2166

UMAR BIN KHATTHAB READS THE QURAN WITHOUT ABBREVIATION

Hadith Imam Malik Number 420

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ فِي قَوْمٍ وَهُمْ يَقْرَأُونَ الْقُرْآنَ فَذَهَبَ لِحَاجَتِهِ ثُمَّ رَجَعَ وَهُوَ يَقْرَأُ الْقُرْآنَ فَقَالَ لَهُ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ أَتَقْرَأُ الْقُرْآنَ وَلَسْتَ عَلَى وُضوءٍ فَقَالَ لَهُ عُمَرُ مَنْ أَفْتَاكَ بِهَذَا أُمْسِلِمَهُ

Yahya narrated to me from Malik, from Ayyub ibn Abi Tamimah as-Sakhtiyani, from Muhammad ibn Sirin, that Umar ibn al-Khattab was among people who were reciting the Quran. He went to relieve himself, then returned and continued reciting the Quran. A man said to him, 'O Amir al-Mu'minin, do you recite the Quran without being in a state of wudu?' Umar replied, 'Who gave you this ruling? Was it Musaylimah?'

UMAR BIN KHATTHAB ON REPLACING NIGHT Dhikr UNTIL DHUR Hadith Imam Malik Number 421

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحَصِينِ عَنْ الْأَعْرَجِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ مَنْ فَاتَهُ حِزْبُهُ مِنَ اللَّيْلِ فَقَرَأَهُ حِينَ تَزُولُ الشَّمْسُ إِلَى صَلَاةِ الظُّهْرِ فَإِنَّهُ لَمْ يَفْتِهِ أَوْ كَأَنَّهُ أَذْرَكَهُ

Yahya narrated to me from Malik, from Daud ibn al-Husayn, from al-A'raj, from Abdurrahman ibn Abdu al-Qari, that Umar ibn al-Khattab said: 'Whoever misses his portion (of recitation) at night and recites it when the sun has passed its zenith until the Zuhur prayer, he has not missed it, or it is as if he has caught up with it.'

Hadith Corroboration
Imam Nasa'i : 1769

ZAID BIN TSABIT PREFERS KHATAM AL QURAN IN HALF A MONTH OR TEN DAYS Hadith Imam Malik Number 422

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ كُنْتُ أَنَا وَمُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ جَالِسِينَ فَدَعَا مُحَمَّدٌ رَجُلًا فَقَالَ أَخْبِرْنِي بِالَّذِي سَمِعْتَ مِنْ أَبِيكَ فَقَالَ الرَّجُلُ أَخْبَرَنِي أَبِي أَنَّهُ أَتَى زَيْدَ بْنَ ثَابِتٍ فَقَالَ لَهُ كَيْفَ تَرَى فِي قِرَاءَةِ الْقُرْآنِ فِي سَبْعٍ فَقَالَ زَيْدٌ حَسَنٌ وَلَا أَنْ أَقْرَأَهُ فِي نِصْفِ أَوْ عَشْرِ أَحَبُّ إِلَيَّ وَسَلَنِي لِمَ ذَاكَ قَالَ فَإِنِّي أَسْأَلُكَ قَالَ زَيْدٌ لِي أَتَدَبَّرُهُ وَأَقِفَ عَلَيْهِ

Malik narrated to me from Yahya ibn Sa'id, that he said: I was sitting with Muhammad ibn Yahya ibn Habban when he called a man and said, 'Tell me what you heard from your father.' The man said: My father told me that he went to Zaid ibn Thabit and said to him, 'What do you think about completing the recitation of the Quran in seven days?' Zaid replied, 'That is good, but I prefer to complete it in half a month or ten days.' He said, 'Ask me why that is.' My father said, 'I am asking you.' Zaid said, 'So that I can reflect on it and understand it.'

SEVEN WAYS TO READ THE QURAN

Hadith Imam Malik Number 423

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّهُ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأُهَا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْرَأَنيهَا فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ ثُمَّ أَمَهَلْتُهُ حَتَّى انْصَرَفَ ثُمَّ لَبَيْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأَنيهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسِلْهُ ثُمَّ قَالَ اقْرَأْ يَا هِشَامُ فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا أَنْزِلْتُ ثُمَّ قَالَ لِي اقْرَأْ فَقَرَأْتُهَا فَقَالَ هَكَذَا أَنْزِلْتُ إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرُفٍ فَأَقْرَأُوا مَا تيسَّرَ مِنْهُ

Yahya narrated to me from Malik, from Ibn Shihab, from Urwah ibn az-Zubayr, from Abdurrahman ibn Abdu al-Qari, that he said: I heard Umar ibn al-Khattab say, 'I heard Hisham ibn Hakim ibn Hizam reciting Surah al-Furqan differently from how I recite it, and the Messenger of Allah, may Allah bless him and grant him peace, had taught it to me. I almost hastened to confront him, but I waited until he finished. Then I seized him by his cloak and brought him to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'O Messenger of Allah, I heard this man reciting Surah al-Furqan differently from how you taught me.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Release him.' Then he said, 'Recite, O Hisham.' So he recited the recitation I had heard him recite. The Messenger of Allah, may Allah bless him and grant him peace, said, 'This is how it was revealed.' Then he said to me, 'Recite.' So I recited it, and he said, 'This is how it was revealed. Indeed, this Quran was revealed in seven modes, so recite what is easy for you.'

Hadith Corroboration

Imam Ahmad : 153, 266, 280, 2255, 2485, 2582, 2713, 3250, 3358, 3652, 4031, 7648, 8040, 9301, 12037, 16884, 17152, 17154, 19319, 19386, 20178, 20210, 20222, 20235, 20238, 20239, 20240, 22186, 22237, 23837, 26172, 26340

Imam Bukhari : 5, 241, 1769, 2980, 2981, 3290, 4607, 4608, 4613, 4653, 6995

Imam Muslim : 1354, 1355, 1356, 1357, 1358, 4268

Imam Abu Dawud : 1261, 1262, 1263

Imam Tirmidzi : 2867, 2868

Imam Nasa'i : 927, 928, 929, 930, 931, 932, 2068, 2069

Imam Malik : 423

PEOPLE WHO READ THE QURAN ARE LIKE THE OWNERS OF BORED CAMELS

Hadith Imam Malik Number 424

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا مِثْلُ صَاحِبِ الْقُرْآنِ كَمِثْلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ إِنْ عَاهَدَ عَلَيْهَا أُمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ

Malik narrated to me from Nafi', from Abdullah ibn Umar, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'The example of the one who recites the Quran is like the owner of a tethered camel. If he keeps it tied, he retains it, but if he lets it loose, it goes away.'

Hadith Corroboration

Imam Ahmad : 4436, 4529, 4613, 5063, 5653

Imam Bukhari : 4643

Imam Muslim : 1313

Imam Nasa'i : 933

Imam Ibnu Majah : 3773

HOW REVELATION COME DOWN

Hadith Imam Malik Number 425

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْيَانًا يَأْتِينِي فِي مِثْلِ صَلَصلةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْيِي مَا يَقُولُ قَالَتْ عَائِشَةُ وَلَقَدْ رَأَيْتُهُ يُنْزَلُ عَلَيْهِ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَقْصِمُ عَنْهُ وَإِنْ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا

Malik narrated to me from Hisham ibn Urwah, from his father, from Aisha, the wife of the Prophet, may Allah bless him and grant him peace, that al-Harith ibn Hisham asked the Messenger of Allah, may Allah bless him and grant him peace, 'How does the revelation come to you?' The Messenger of Allah, may Allah bless him and grant him peace, replied, 'Sometimes it comes to me like the ringing of a bell, and that is the hardest on me. Then it ceases, and I retain what was said. Sometimes the angel appears to me as a man and speaks to me, and I understand what he says.' Aisha said, 'I saw the revelation descend upon him on a very cold day, yet he did not feel cold. Indeed, sweat would drip from his forehead.'

Hadith Corroboration

Imam Ahmad : 24092, 25002

Imam Bukhari : 2, 2976

Imam Muslim : 4304

Imam Abu Dawud : 4113

Imam Tirmidzi : 3567

Imam Nasa'i : 924, 925

Imam Malik : 425

THE DOWNLOAD OF THE LETTER 'ABASA WA TAWALLA TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 426

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ أَنْزِلَتْ عَبَسَ وَتَوَلَّى فِي عَبْدِ اللَّهِ بْنِ أُمٍّ مَكْتُومٍ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يَقُولُ يَا مُحَمَّدُ اسْتَدْنِينِي وَعِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ

مِنْ عُظَمَاءِ الْمُشْرِكِينَ فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْرِضُ عَنْهُ وَيُقْبِلُ عَلَى الْآخِرِ وَيَقُولُ يَا أَبَا فَلَانٍ هَلْ تَرَى بِمَا أَقُولُ بَأْسًا فَيَقُولُ لَا وَالِدَّمَاءِ مَا أَرَى بِمَا تَقُولُ بَأْسًا فَأُنْزِلَتْ عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى

Malik narrated to me from Hisham ibn Urwah, from his father, that he said: Surah 'Abasa wa tawalla was revealed concerning Abdullah ibn Umm Maktum. He came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'O Muhammad, teach me about my religion.' At that time, there were some prominent men from the Quraysh near the Prophet. The Prophet, may Allah bless him and grant him peace, paid no attention to him and turned to the others, saying, 'O Abu so-and-so, what do you think of what I just said?' The man replied, 'No, by the blood, I see no harm in what you say.' Then it was revealed: 'He frowned and turned away because the blind man came to him.' (Quran, Abasa: 1-2)

THE DOWNLOAD OF LETTER AL FATH TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM IN THE MIDDLE OF THE JOURNEY Hadith Imam Malik Number 427

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا فَسَأَلَهُ عُمَرُ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ فَقَالَ عُمَرُ ثَكَلْتُكَ أُمُّكَ عُمَرُ نَزَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ كُلِّ ذَلِكَ لَا يُجِيبُكَ قَالَ عُمَرُ فَحَرَكْتُ بَعِيرِي حَتَّى إِذَا كُنْتُ أَمَامَ النَّاسِ وَخَشِيتُ أَنْ يُنْزَلَ فِي قُرْآنٍ فَمَا نَشِيتُ أَنْ سَمِعْتُ صَارِحًا يَصْرُخُ بِي قَالَ فَقُلْتُ لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِي قُرْآنٍ قَالَ فَجِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ لَقَدْ أُنْزِلَتْ عَلَيَّ هَذِهِ اللَّيْلَةَ سُورَةٌ لَهَا أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ ثُمَّ قَرَأَ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

Telah menceritakan kepadaku dari Malik dari [Zaid bin Aslam] dari [Bapaknya], bahwa Rasulullah Shallallahu 'alaihi Wasallam berada dalam salah satu perjalanannya, dan [Umar bin Khattab] bersama dia pada malam hari itu. Umar bertanya kepadanya tentang suatu hal, namun dia tidak menjawabnya. Dia bertanya lagi, namun dia tetap tidak menjawab. Dia bertanya lagi, namun dia tetap tidak menjawab. 'Umar pun berkata, "Celaka engkau wahai Umar! Engkau telah memaksa Rasulullah Shallallahu 'alaihi wasallam tiga kali, namun semuanya itu tidak ada yang dijawabnya." 'Umar berkata, "Aku menggerakkan unaku, sampai ketika aku di hadapan orang-orang, aku khawatir jika turun padaku Al qur'an. Dan tidak berapa lama, aku mendengar orang yang berteriak ke arahku." 'Umar berkata, "Aku berkata, "Aku khawatir jika ada ayat yang turun kepadaku." 'Umar berkata lagi, "Aku lalu menemui Rasulullah Shallallahu 'alaihi wasallam, dan mengucapkan salam kepadanya. Beliau bersabda: 'Telah turun padaku tadi malam satu surat, yang lebih aku cintai daripada terbitnya matahari." Kemudian dia membaca: "INNAA FATAAHNAA LAKA FATHAN MUBIINA (Sesungguhnya Kami telah memberikan kepada kamu kemenangan yang nyata." (Qs. Al Fath: 1) .

PEOPLE WHOSE PRAYERS ARE BETTER BUT DO NOT GO BEYOND THE THROAT

Hadith Imam Malik Number 428

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يُخْرُجُ فِيكُمْ قَوْمٌ تَحْقِرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ وَصِيَامَكُمْ مَعَ صِيَامِهِمْ وَأَعْمَالَكُمْ مَعَ أَعْمَالِهِمْ يَقْرَأُونَ الْقُرْآنَ وَلَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ تَنْظُرُ فِي النَّصْلِ فَلَا تَرَى شَيْئًا وَتَنْظُرُ فِي الْقِدْحِ فَلَا تَرَى شَيْئًا وَتَنْظُرُ فِي الرَّيشِ فَلَا تَرَى شَيْئًا وَتَتَمَارَى فِي الْفُوقِ حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مَكَثَ عَلَى سُورَةِ الْبَقَرَةِ ثَمَانِي سِنِينَ يَتَعَلَّمُهَا

Malik narrated to me from Yahya ibn Sa'id, from Muhammad ibn Ibrahim ibn al-Harith at-Taymi, from Abu Salamah ibn Abdurrahman, from Abu Sa'id, who said: I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'A group will emerge among you whose prayer, fasting, and deeds will make yours seem insignificant. They will recite the Quran, but it will not go beyond their throats. They will pass through the religion as an arrow passes through its target. You look at the arrowhead and see nothing, you look at the shaft and see nothing, you look at the fletching and see nothing, and you question the notch.' Malik narrated to me that he heard that Abdullah ibn Umar spent eight years studying Surah al-Baqarah.

Hadith Corroboration
Imam Ahmad : 11150
Imam Bukhari : 4670

SUJUD TILAWAH IN SURAT AL-INSYIQAQ

Hadith Imam Malik Number 429

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَرَأَ لَهُمْ إِذَا السَّمَاءُ انْشَقَّتْ فَسَجَدَ فِيهَا فَلَمَّا انْصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَ فِيهَا

Yahya narrated to me from Malik, from Abdullah ibn Yazid, a freed slave of al-Aswad ibn Sufyan, from Abu Salamah ibn Abdurrahman, that Abu Huraira recited to them, 'When the heaven is split asunder' (Quran, al-Inshiqaq: 1), and prostrated during it. When he finished, he informed them that the Messenger of Allah, may Allah bless him and grant him peace,

prostrated during it.

Hadith Corroboration

Imam Ahmad : 6843, 8980, 9234, 9454, 9482, 9923, 10425

Imam Muslim : 904

Imam Nasa'i : 952, 958

UMAR BIN KHATTHAB PROSTITUTED TWICE WHEN READING THE LETTER AL HAJJ

Hadith Imam Malik Number 430

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ مَوْلَى ابْنِ عُمَرَ أَنَّ رَجُلًا مِنْ أَهْلِ مِصْرَ أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَرَأَ سُورَةَ الْحَجِّ فَسَجَدَ فِيهَا سَجْدَتَيْنِ ثُمَّ قَالَ إِنَّ هَذِهِ السُّورَةُ فَضَّلَتْ بِسَجْدَتَيْنِ

Malik narrated to me from Nafi', a freed slave of Ibn Umar, that a man from Egypt informed him that Umar ibn al-Khattab recited Surah al-Hajj and prostrated twice during it. Then he said, 'This surah has been distinguished with two prostrations.'

Hadith Corroboration

Imam Malik : 431

ABDULLAH BIN UMAR MADE TWICE PROSTUDS WHEN READING SURAH AL HAJJ

Hadith Imam Malik Number 431

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَسْجُدُ فِي سُورَةِ الْحَجِّ سَجْدَتَيْنِ

Malik narrated to me from Abdullah ibn Dinar, that he said: I saw Abdullah ibn Umar prostrating twice during the recitation of Surah al-Hajj.

UMAR BIN KHATTHAB MADE SUJUD WHEN READING LETTER AN-NAJM

Hadith Imam Malik Number 432

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ الْأَعْرَجِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَرَأَ بِالنَّجْمِ إِذَا هَوَى فَسَجَدَ فِيهَا ثُمَّ قَامَ فَقَرَأَ بِسُورَةِ أُخْرَى

Malik narrated to me from Ibn Shihab, from al-A'raj, that Umar ibn al-Khattab recited Surah an-Najm, 'IDZA HAWA' (When it fell), during his prayer, then prostrated because of it. Then he stood and recited another surah.

Hadith Corroboration

Imam Nasa'i : 950

UMAR BIN KHATTHAB DOES NOT REQUIRE PROSTRATING WHEN READING THE SAJADAH VERSE

Hadith Imam Malik Number 433

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَرَأَ سَجْدَةً وَهُوَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَنَزَلَ فَسَجَدَ وَسَجَدَ النَّاسُ مَعَهُ ثُمَّ قَرَأَهَا يَوْمَ الْجُمُعَةِ الْأُخْرَى فَتَهَيَّأَ النَّاسُ لِلْسُّجُودِ فَقَالَ عَلَى رِسْلِكُمْ إِنَّ اللَّهَ لَمْ يَكْتُبْهَا عَلَيْنَا إِلَّا أَنْ نَشَاءَ فَلَمْ يَسْجُدْ وَمَنْعَهُمْ أَنْ يَسْجُدُوا قَالَ مَالِكٌ لَيْسَ الْعَمَلُ عَلَى أَنْ يَنْزِلَ الْإِمَامُ إِذَا قَرَأَ السَّجْدَةَ عَلَى الْمِنْبَرِ فَيَسْجُدَ

Malik narrated to me from Hisham ibn Urwah, from his father, that Umar ibn al-Khattab recited an ayah of prostration while on the minbar during Friday prayer. He descended and prostrated, and the people prostrated with him. Then he recited it again the following Friday, and the people prepared to prostrate, but he said, 'Take it easy, indeed Allah has not made it obligatory upon us unless we wish.' So he did not prostrate and prevented them from prostrating. Malik said: The practice is not that the imam should descend from the minbar to prostrate when reciting an ayah of prostration.

THE PRIVATENESS OF READING QUL HUWALLAHU AHAD WHICH IS EQUAL TO A THIRD OF THE AL-QURAN

Hadith Imam Malik Number 434

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ يُرَدِّدُهَا فَلَمَّا أَصْبَحَ غَدَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ وَكَانَ الرَّجُلُ يَتَقَالُّهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ

Yahya narrated to me from Malik, from Abdurrahman ibn Abdullah ibn Abi Sa'sa'ah, from his father, from Abu Sa'id al-Khudri, that he heard a man reciting 'QUL HUWALLAHU AHAD' (Say: He is Allah, the One), repeating it several times. In the morning, he went to the Messenger of Allah, may Allah bless him and grant him peace, and mentioned it to him, as if the man thought little of it. The Messenger of Allah, may Allah bless him and grant him peace, said: 'By the One in Whose hand is my soul, indeed it is equivalent to a third of the Quran.'

Hadith Corroboration
Imam Ahmad : 10880, 10965
Imam Bukhari : 4627, 6152, 6826
Imam Abu Dawud : 1249
Imam Nasa'i : 985

THE PRINCIPITY OF READING QUL HUWALLAHU ADAY IS HEAVEN

Hadith Imam Malik Number 435

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُبَيْدِ بْنِ حُنَيْنٍ مَوْلَى آلِ زَيْدِ بْنِ الْخَطَّابِ أَنَّهُ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَبْلْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَبَتْ فَسَأَلْتُهُ مَاذَا يَا رَسُولَ اللَّهِ فَقَالَ الْجَنَّةُ فَقَالَ أَبُو هُرَيْرَةَ فَأَرَدْتُ أَنْ أَذْهَبَ إِلَيْهِ فَأُبَشِّرُهُ ثُمَّ فَرَّقْتُ أَنْ يَفُوتَنِي الْعَدَاءُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاتَّزْتُ الْعَدَاءَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ذَهَبْتُ إِلَى الرَّجُلِ فَوَجَدْتُهُ قَدْ ذَهَبَ

Had told me from Malik from ['Ubaidullah bin Abdurrahman] from ['Ubaid bin Hunain] the former slave of Zaid bin Khattab's family, he said; I heard [Abu Hurairah] say, "When I was with Rasulallah sallallaahu 'alaihi wasallam, I heard someone reciting 'QUL HUWALLAHU AHAD'. Rasulallah sallallaahu 'alaihi wasallam then said: "It is obligatory." I then asked, "O Rasulallah, what?" Rasulallah answered: "Enter heaven." Abu Hurairah said, "Then I want to meet that person and convey this good news. But I didn't want to lose the opportunity to have lunch with Rasulallah shallallahu 'alaihi wasallam, so I finally prioritized having lunch with Rasulallah shallallahu 'alaihi wasallam. After that I went to meet the (lucky) man, but it turned out he was gone.

Hadith Corroboration
Imam Ahmad : 10498
Imam Nasa'i : 984

QUL HUWALLAHU AHAD EQUALS A THIRD OF THE QURAN AND TABAARAKAL LADZI AS HUJJAH Hadith Imam Malik Number 436

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ أَخْبَرَهُ أَنَّ قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ وَأَنَّ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ مُجَادِلٌ عَنْ صَاحِبِهَا

Malik narrated to me from Ibn Shihab, from Humaid ibn Abdurrahman ibn Awf, that he informed him that 'QUL HUWALLAHU AHAD' is equivalent to a third of the Quran, and 'TABAARAKAL LADZI BIYADIHIL MULKU' serves as an argument for the one who recites it.

Hadith Corroboration
Imam Ahmad : 10631, 10752, 16484, 22445, 26014
Imam Muslim : 1346
Imam Tirmidzi : 2819, 2824
Imam Ibnu Majah : 3777, 3778, 3779
Imam Darimi : 3298, 3299

THE PRINCIPITY OF Dhikr LAA ILAAHA ILLALLAH Hadith Imam Malik Number 437

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةً مَرَّةً كَانَتْ لَهُ عِدْلُ عَشْرِ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمِيسِيَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ

Yahya related to me from Malik from [Sumayya] the former slave of Abu Bakr, from [Abu Salih As Saman] from [Abu Hurairah], that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever says: 'There is no god but Allah, the One, without partners, and to Him belongs praise. He is the All-Knowing One' one hundred times a day, it is as if he had freed one hundred slaves, one hundred good deeds were recorded for him, one hundred sins were erased from him, and he was protected from Satan that day until evening. No one brings anything better than that except someone who does more than that.

Hadith Corroboration
 Imam Ahmad : 6452, 7666, 8518
 Imam Bukhari : 3050, 5924
 Imam Muslim : 4857
 Imam Tirmidzi : 3390
 Imam Ibnu Majah : 3788
 Imam Malik : 437

THE ADVANTAGE OF SAYING SUBHAANALLAHU WA BIHAMDIHI ONE HUNDRED TIMES

Hadith Imam Malik Number 438

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةً مَرَّةً حُطَّتْ عَنْهُ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

Malik related to me from [Sumayya] the former slave of Abu Bakr [Abu Salih As Saman] from [Abu Hurairah], that the Messenger of Allah shallallahu 'alaihi wasallam said: "Whoever says, 'SUBHAANALLAHU WA BIHAMDIHI' (Glory be to Allah with His praise) one hundred times a day, all his sins will be forgiven even if they are as much as the foam of the sea.

Hadith Corroboration
 Imam Ahmad : 7667, 7667, 8479, 8479, 8480, 8480, 10266, 10266, 26206, 26206
 Imam Bukhari : 5926, 5926
 Imam Muslim : 4858, 4858
 Imam Abu Dawud : 4427, 4427
 Imam Tirmidzi : 3388, 3388, 3390, 3390, 3391, 3391, 3392, 3392
 Imam Ibnu Majah : 3802, 3802
 Imam Malik : 438, 438

THE ADVANTAGE OF Dhikr AFTER PRAYING THIRTY-THREE TIMES

Hadith Imam Malik Number 439

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي عُبَيْدٍ مَوْلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ مَنْ سَبَّحَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ ثَلَاثًا وَثَلَاثِينَ وَحَمِدَ ثَلَاثًا وَثَلَاثِينَ وَخَتَمَ الْمِائَةَ بِلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ ذُنُوبُهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

Malik told me from [Abu 'Ubaid] a former slave of Sulaiman bin Abdul Malik from ['Atha bin Yazid Al Laitsi] from [Abu Hurairah] he said, "Whoever makes tasbeih every time he finishes praying thirty-three times, recites the takbir thirty-three times, performs the tahmid thirty-three times, and completes it to a hundred by reciting, 'LAA ILAAHA ILLALLAHU WAHDAHU LAA SYARIKALAH, LAHUL MULKU WA LAHUL HAMDU WA HUWA 'ALAA KULLI SYAI'IN QADIIR' (There is no god but Allah, the Almighty, there is no partner for Him and for Him is praise. To Him is dominion and praise. Most decisive over all things)', then all his sins will be forgiven even if they are as much as the foam in the sea.

Hadith Corroboration

Imam Ahmad : 6945, 8478, 9878, 20617, 20672

Imam Muslim : 939

Imam Abu Dawud : 1286

Imam Tirmidzi : 3335

Imam Nasa'i : 1333

Imam Darimi : 1320

AL-BAAQIYATU ASH-SHAALIHAAT IS THE WORD OF ALLAHU AKBAR, SUBHAANALLAH, ALHAMDULILLAH

Hadith Imam Malik Number 440

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ عُمَارَةَ بْنِ صِيَّادٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ سَمِعَهُ يَقُولُ فِي الْبَاقِيَّاتِ الصَّالِحَاتِ إِنَّهَا قَوْلُ الْعَبْدِ اللَّهِ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Malik narrated to me from Umarah ibn Sayyad, from Sa'id ibn al-Musayyab, that he heard him say about al-Baqiyat as-Salihah, that it refers to the saying of a servant: 'ALLAHU AKBAR WA SUBHAANALLAH WAL HAMDU LILLAH WA LAA ILAAHA ILLALLAH WA LAA HAULA WA LAA QUWWATA ILLA BILLAH' (Allah is the Greatest, Glory be to Allah, Praise be to Allah, There is no god but Allah, and there is no power or strength except with Allah).

Dhikr to Allah is better than giving alms of gold and money

Hadith Imam Malik Number 441

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ أَنَّهُ قَالَ قَالَ أَبُو الدَّرْدَاءِ أَلَا أُخْبِرُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَرْفَعِهَا فِي دَرَجَاتِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَخَيْرٌ لَكُمْ مِنْ إِعْطَاءِ الذَّهَبِ وَالْوَرِقِ وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ قَالُوا بَلَى قَالَ ذَكَرُ اللَّهِ تَعَالَى زِيَادُ بْنُ أَبِي زِيَادٍ وَقَالَ أَبُو عَبْدِ الرَّحْمَنِ مُعَاذُ بْنُ جَبَلٍ مَا عَمِلَ ابْنُ آدَمَ مِنْ عَمَلٍ أَنْجَى لَهُ مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ

Malik narrated to me from Ziyad ibn Abi Ziyad, that he said: Abu Darda said, 'Shall I not inform you of the best of your deeds, the highest in your ranks, the purest with your Sovereign, better for you than giving gold and silver, and better for you than meeting your enemy and striking their necks while they strike yours?' They said, 'Yes.' He said, 'It is the remembrance of Allah, the Exalted.' Ziyad ibn Abi Ziyad said: Abu Abdurrahman Mu'adh ibn Jabal said, 'There is no deed performed by the son of Adam that is more protective from the punishment of Allah than the remembrance of Allah.'

Hadith Corroboration
Imam Ahmad : 21065, 26249
Imam Tirmidzi : 3299

THE IMPORTANCE OF PRAYER AFTER BOWING

Hadith Imam Malik Number 442

وَحَدَّثَنِي مَالِكٌ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ عَنْ عَلِيِّ بْنِ يَحْيَى الزُّرَقِيِّ عَنْ أَبِيهِ عَنْ رِفَاعَةَ بْنِ رَافِعٍ أَنَّهُ قَالَ كُنَّا يَوْمًا نُصَلِّي وَرَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ مِنَ الرُّكْعَةِ وَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ قَالَ رَجُلٌ وَرَاءَهُ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ الْمُتَكَلِّمُ آنِفًا فَقَالَ الرَّجُلُ أَنَا يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ رَأَيْتُ بِضْعَةَ وَثَلَاثِينَ مَلَكًا يَبْتَذِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلَ

Malik narrated to me from Nu'aim ibn Abdullah al-Mujmir, from Ali ibn Yahya az-Zuraqi, from his father, from Rifa'ah ibn Rafi', that he said: One day we were praying behind the Messenger of Allah, may Allah bless him and grant him peace. When the Messenger of Allah, may Allah bless him and grant him peace, raised his head from the ruku' and said, 'SAMI'ALLAHU LIMAN HAMIDAH' (Allah hears those who praise Him), a man behind him said, 'RABBANAA WALAKAL HAMDU, HAMDAN KATSIIIRAN THAYYIBAN MUBAARAKAN FIIHI' (Our Lord, to You is all praise, abundant, good, and blessed praise). When the Messenger of Allah, may Allah bless him and grant him peace, finished the prayer, he said, 'Who was the one who spoke just now?' The man said, 'It was I, O Messenger of Allah.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'I saw more than thirty angels racing to write it down first.'

Hadith Corroboration
Imam Ahmad : 18226
Imam Nasa'i : 1052

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR THE INTERCESSION OF THE PEOPLE IN THE AFTERLIFE

Hadith Imam Malik Number 443

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِكُلِّ

نَبِيٍّ دَعْوَةٌ يَدْعُو بِهَا فَأُرِيدُ أَنْ أَخْتَبِيَ دَعْوَتِي شَفَاعَةً لِّأُمَّتِي فِي الْآخِرَةِ

Yahya narrated to me from Malik, from Abu az-Zinad, from al-A'raj, from Abu Huraira, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'Every prophet has a supplication that he makes. I wish to reserve my supplication as an intercession for my nation in the Hereafter.'

Hadith Corroboration

Imam Ahmad : 7389, 8602, 8780, 9185, 9920, 12804, 13597

Imam Bukhari : 5829, 5830, 6920

Imam Muslim : 293, 294, 297, 299, 300

Imam Tirmidzi : 3526

Imam Darimi : 2685

MORNING PRAYER

Hadith Imam Malik Number 444

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو فَيَقُولُ اللَّهُمَّ فَالِقَ الْإِصْبَاحِ وَجَاعِلَ اللَّيْلِ سَكَنًا وَالشَّمْسِ وَالْقَمَرِ حُسْبَانًا اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ وَأَمْتَعْنِي بِسَمْعِي وَبَصَرِي وَقُوَّتِي فِي سَبِيلِكَ

Malik narrated to me from Yahya ibn Sa'id, that it reached him that the Messenger of Allah, may Allah bless him and grant him peace, would supplicate, saying, 'ALLAHUMMA FAALIQAL ISHBAAH WA JAA'ILAL LAILI SAKANAN, WASY SYAMSI WAL QAMARI HUSBAANAN IQDLI 'ANNAI AD DIINA WA AGHNINIA MINAL FAQRI WA AMTI'NIA BISAM'IA WA BASHARAI WA QUWWATIA FI SABIILIKA' (O Allah, Splitter of the dawn, Maker of the night for rest, and the sun and moon for reckoning, pay off my debts, grant me sufficiency against poverty, and let me benefit from my hearing, sight, and strength in Your path).

PROHIBITION OF PRAYING WITH THE SENTENCE 'IF YOU WANT'

Hadith Imam Malik Number 445

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَقُلْ أَحَدُكُمْ إِذَا دَعَا اللَّهَ غَفِرْ لِي إِنْ شِئْتَ اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ لِيَعِزَّزَ الْمَسْأَلَةَ فَإِنَّهُ لَا مُكْرَهَ لَهُ

It has been related to me from Malik from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah], that the Messenger of Allah sallallaahu 'alaihi wasallam said: "Do not pray saying: 'ALLAHUMMAGH FIRLII IN SYI'TA ALLAHUMMAR HAMNII IN SYI'TA (O Allah, forgive me if You want. O Allah, give me mercy if You want), when facing problems, because truly there is nothing that forced Him).

Hadith Corroboration

Imam Ahmad : 7013, 7889, 9521, 9589, 9600, 9919, 10089, 10447, 11542

Imam Bukhari : 5863, 5864, 6923

Imam Muslim : 4837, 4838, 4839

THE PRINCIPITY OF BEING PATIENT IN PRAYING AND NOT HASTING Hadith Imam Malik Number 446

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ قَدْ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي

It has been related to me from Malik from [Ibn Shihab] from [Abu Ubaid] a former slave of Ibn Azhar, from [Abu Hurairah], that the Messenger of Allah sallallaahu 'alaihi wasallam said: "The prayer of one of you will be answered, as long as he is not in a hurry, he says; 'I have prayed but it was not answered'.

Hadith Corroboration
Imam Ahmad : 8784, 9921
Imam Bukhari : 5865
Imam Muslim : 4916, 4917
Imam Abu Dawud : 1269
Imam Tirmidzi : 3309
Imam Ibnu Majah : 3843

RABB DOWN INTO THE SKY OF THE WORLD IN THE LAST THIRD OF THE NIGHT Hadith Imam Malik Number 447

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ

It has been related to me from Malik from [Ibnu Shihab] from [Abu Abdullah Al Aghar] and from [Abu Salamah] from [Abu Hurairah], that the Messenger of Allah sallallaahu 'alaihi wasallam said: "Rabb Tabaraka Wa Ta'ala descends into the heavens of the world every night in the last third of the night. He said: 'Whoever asks Me, I will certainly fulfill, whoever asks Me I will surely give, and Whoever asks Me for forgiveness, I will surely forgive him.

Hadith Corroboration
Imam Ahmad : 7196, 7275, 7303, 7460, 9067, 9220, 9922, 10140, 10868, 10959, 13835, 14017, 14219, 15688, 16145, 16147, 17228, 17234, 17237, 22675
Imam Bukhari : 1077, 5846, 6940
Imam Muslim : 1259, 1260, 1261, 1262, 1263, 1264, 1265
Imam Abu Dawud : 1120, 4108
Imam Tirmidzi : 408, 3420
Imam Ibnu Majah : 1356
Imam Malik : 447
Imam Darimi : 1442, 1443, 1444, 1445, 1446

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM WHEN PROSTRATING ASKING FOR ALLAH'S PLEASURE Hadith Imam Malik Number 448

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ
قَالَتْ كُنْتُ نَائِمَةً إِلَى جَنْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَفَقَدْتُهُ مِنَ اللَّيْلِ فَلَمَسْتُهُ بِيَدِي فَوَضَعْتُ يَدِي عَلَى
قَدَمَيْهِ وَهُوَ سَاجِدٌ يَقُولُ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَبِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ
أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

It was narrated to me from Malik from [Yahya bin Said] from [Muhammad bin Ibrahim bin Al Harith At Taimi] that [Aisha] the Mother of the Believers said, "When I was sleeping beside the Messenger of Allah (peace and blessings of Allah be upon him), I felt that I had lost him. I tried to find him with my hands, until my hands were holding his feet while he was prostrating. He said: 'A'UUDZU BIRIDLAACA MIN SAKHATIKA, WA BI MU'AAFATIKA MIN 'UQUUBATIKA, WA BIKI MINKA, LAA UHSHI TSANAA'AN 'ALAIKA ANTA KAMAA ATSNAITA 'ALAA NAFSIKA (I seek refuge in Your pleasure from Your wrath. From Your forgiveness and Your punishment, with You and from You, I do not count Your praise as You praise Yourself)

Hadith Corroboration

Imam Ahmad : 712, 911, 1228, 1625, 1631, 1637, 23176, 23176, 24475, 24475

Imam Muslim : 751, 751

Imam Abu Dawud : 745, 745, 1214, 1215

Imam Tirmidzi : 426, 3415, 3489

Imam Nasa'i : 169, 169, 1088, 1088, 1118, 1118, 1725, 1726, 1727, 5439, 5439

Imam Ibnu Majah : 1168, 1169, 3831, 3831

Imam Malik : 448, 448

Imam Darimi : 1545

THE BEST PRAYER IS THE PRAYER ON THE DAY OF ARAFAH Hadith Imam Malik Number 449

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ أَفْضَلُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَأَفْضَلُ مَا قُلْتُ أَنَا وَالتَّيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

It has been told to me from Malik from [Ziyad bin Abu Ziyad] from [Thalhah bin 'Ubaidullah bin Kariz], that the Messenger of Allah sallallahu 'alaihi wasallam said: "The best prayer is the prayer on the Day of Arafah. The best that I have ever read and also the prophets before me is: 'LAA ILAHA ILLALLAH WAHDAHU LAA SYARIKALAH' (There is no god but Allah Almighty, there is no partner for Him) ".

Hadith Corroboration

Imam Tirmidzi : 3509

Imam Malik : 841

PRAYER TAUGHT BY THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO ASK FOR PROTECTION FROM ADZAB Hadith Imam Malik Number 450

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ طَاوُسِ الْيَمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

Malik narrated to me from Abu az-Zubair al-Makki, from Tawus al-Yamani, from Abdullah ibn Abbas, that the Messenger of Allah, may Allah bless him and grant him peace, taught them this supplication as he would teach them a surah of the Quran, saying, 'ALLAHUMMA INNI A'UUDZU BIK MIN 'ADZAABI JAHANNAMA WA A'UUDZU BIK MIN 'ADZAABIL QABRI WA A'UUDZU BIK MIN FITNATIL MASIHIHID DAJJAL WA A'UUDZU BIK MIN FITNATIL MAHYAA WAL MAMAATI' (O Allah, I seek refuge in You from the punishment of Hell, I seek refuge in You from the punishment of the grave, I seek refuge in You from the trial of the False Messiah, and I seek refuge in You from the trial of life and death).

Hadith Corroboration

Imam Ahmad : 2060, 2226, 2574, 2642, 2695, 7531, 7623, 8989, 9018, 9101, 9478, 9658, 9690, 9791, 9859, 10350

Imam Bukhari : 1288

Imam Muslim : 924, 926, 927, 928, 929, 930

Imam Abu Dawud : 834, 1318

Imam Tirmidzi : 3416

Imam Nasa'i : 2033, 2036, 5410, 5411, 5413, 5414, 5415, 5416, 5417, 5418, 5419, 5420, 5421, 5422, 5423, 5424, 5425

Imam Ibnu Majah : 3830

Imam Malik : 450

THE PROPHET'S PRAYER WHEN YOU WANT TO PRAY AT NIGHT Hadith Imam Malik Number 451

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ طَاوُسِ الْيَمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ وَقَوْلُكَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالتَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ لِي مَا قَدَّمْتُ وَآخَرْتُ وَأَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ

Malik narrated to me from Abu az-Zubair al-Makki, from Tawus al-Yamani, from Abdullah ibn Abbas, that when the Messenger of Allah, may Allah bless him and grant him peace, stood for prayer in the middle of the night, he would say, 'O Allah, to You belongs all praise, You are the Light of the heavens and the earth. To You belongs all praise, You are the Sustainer of the heavens and the earth. To You belongs all praise, You are the Lord of the

heavens and the earth and all that is in them. You are the Truth, Your word is the truth, Your promise is the truth, meeting You is true, Paradise is true, the Fire is true, and the Hour is true. O Allah, to You I have submitted, in You I have believed, upon You I have relied, to You I have turned, with Your help I have contended, and to You I have referred for judgment. So forgive me what I have done before and what I will do, what I have concealed and what I have declared. You are my God, there is no god but You.'

Hadith Corroboration

Imam Ahmad : 2673, 3196

Imam Bukhari : 1053, 5842, 6837, 6888, 6945

Imam Muslim : 1288

Imam Abu Dawud : 655

Imam Tirmidzi : 3340

Imam Nasa'i : 1601

Imam Ibnu Majah : 1345

Imam Malik : 451

Imam Darimi : 1448

The Prophet's Prayer on the Unity of the Ummah and the Challenge of Division

Hadith Imam Malik Number 452

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ بْنِ عَتِيكَ أَنَّهُ قَالَ جَاءَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ فِي بَنِي مُعَاوِيَةَ وَهِيَ قَرْيَةٌ مِنْ قُرَى الْأَنْصَارِ فَقَالَ هَلْ تَذَرُونَ أَيْنَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَسْجِدِكُمْ هَذَا فَقُلْتُ لَهُ نَعَمْ وَأَشْرْتُ لَهُ إِلَى نَاحِيَةٍ مِنْهُ فَقَالَ هَلْ تَذَرِي مَا الثَّلَاثُ الَّتِي دَعَا بِهِنَّ فِيهِ فَقُلْتُ نَعَمْ قَالَ فَأَخْبِرْنِي بِهِنَّ فَقُلْتُ دَعَا بِأَنْ لَا يُظْهَرَ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ وَلَا يُهْلِكَهُمْ بِالسِّنِينَ فَأُعْطِيَهُمَا وَدَعَا بِأَنْ لَا يَجْعَلَ بَأْسُهُمْ بَيْنَهُمْ فَمُنِعَهَا قَالَ صَدَقْتَ قَالَ ابْنُ عُمَرَ فَلَنْ يَزَالَ الْهَرْجُ إِلَى يَوْمِ الْقِيَامَةِ

Malik narrated to me from Abdullah ibn Abdullah ibn Jabir ibn Atik, that he said: Abdullah ibn Umar came to us in Bani Mu'awiyah, a village of the Ansar. He said, 'Do you know where the Messenger of Allah, may Allah bless him and grant him peace, prayed in this mosque of yours?' I said to him, 'Yes,' and pointed to a side of it. He said, 'Do you know the three things he supplicated for in it?' I said, 'Yes.' He said, 'Tell me about them.' I said, 'He prayed that they not be overcome by an enemy from outside themselves, that they not be destroyed by famine, and both were granted. He prayed that their strife not be among themselves, but this was withheld.' He said, 'You have spoken the truth.' Ibn Umar said, 'This turmoil will persist until the Day of Resurrection.'

Hadith Corroboration

Imam Ahmad : 22631

THREE POSSIBLE ANSWERS TO PRAYER

Hadith Imam Malik Number 453

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّهُ كَانَ يَقُولُ مَا مِنْ دَاعٍ يَدْعُو إِلَّا كَانَ بَيْنَ إِحْدَى ثَلَاثٍ إِمَّا أَنْ يُسْتَجَابَ لَهُ وَإِمَّا أَنْ يُدْخَرَ لَهُ وَإِمَّا أَنْ يُكَفَّرَ عَنْهُ

Malik narrated to me from Zaid ibn Aslam, that he said: 'No one supplicates except that he is in one of three states: either his supplication is answered, or it is stored for him, or it expiates his sins.'

ABDULLAH BIN UMAR FORBIDDENS PRAYING BY POINTING UP TWO FINGERS

Hadith Imam Malik Number 454

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ رَأَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَأَنَا أَدْعُو وَأُشِيرُ بِأَصْبُعَيْنِ صَبَّحَ مِنْ كُلِّ يَدٍ فَنَهَاَنِي

Yahya narrated to me from Malik, from Abdullah ibn Dinar, who said: Abdullah ibn Umar saw me supplicating while pointing with two fingers, one from each hand, and he forbade me.

BENEFITS OF CHILDREN'S PRAYERS FOR PARENTS

Hadith Imam Malik Number 455

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ كَانَ يَقُولُ إِنَّ الرَّجُلَ لَيَرْفَعُ بِدُعَاءِ وَلَدِهِ مِنْ بَعْدِهِ وَقَالَ بِيَدَيْهِ نَحْوَ السَّمَاءِ فَرَفَعَهُمَا

Malik narrated to me from Yahya ibn Sa'id, that Sa'id ibn al-Musayyib said: 'A man is elevated by the supplication of his child after his death.' He said this while raising both his hands toward the sky.

THE ADAB OF PRAYING WITH A MODERATE VOICE

Hadith Imam Malik Number 456

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ إِنَّمَا أُنْزِلَتْ هَذِهِ الْآيَةُ {وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا} فِي الدُّعَاءِ

Malik narrated to me from Hisham ibn Urwah, from his father, that he said: The verse 'WALAA TAJHAR BISALAAATIKA WALAA TUKHAAFITHAA WABTAGHI BAINA DZAAALIKA SABIILAN' (And do not recite loudly in your prayer, nor too softly, but seek a way between the two) (Quran, Al-Israa: 110) was revealed concerning supplication.

Hadith Corroboration
Imam Ahmad : 1756
Imam Bukhari : 5852, 6936, 6971, 6972

PROHIBITION OF PRAYING WHEN THE SUN IS WITH THE HORN OF THE DEVIL

Hadith Imam Malik Number 457

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ الصَّنَائِيَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الشَّمْسَ تَطْلُعُ وَمَعَهَا قَرْنُ الشَّيْطَانِ فَإِذَا ارْتَفَعَتْ فَارْقَهَا ثُمَّ إِذَا اسْتَوَتْ قَارَنَهَا فَإِذَا زَالَتْ فَارْقَهَا فَإِذَا دَنَتْ لِلْغُرُوبِ قَارَنَهَا فَإِذَا غَرَبَتْ فَارْقَهَا وَنَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الصَّلَاةِ فِي تِلْكَ السَّاعَاتِ

Yahya narrated to me from Malik, from Zaid ibn Aslam, from Ata ibn Yasar, from Abdullah ibn as-Sunabihi, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'The sun rises accompanied by the horn of Satan. When it ascends, it separates from it. When it is at its zenith, it accompanies it again. When it declines, it separates from it. When it approaches setting, it accompanies it again. When it sets, it separates from it.' The Messenger of Allah, may Allah bless him and grant him peace, forbade prayer during those times.

Hadith Corroboration

Imam Ahmad : 5329, 14229, 14696, 18284

END THE PRAYER UNTIL THE SUN REALLY APPEARS

Hadith Imam Malik Number 458

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا بَدَأَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلَاةَ حَتَّى تَبْرُزَ وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلَاةَ حَتَّى تَغِيبَ

Malik narrated to me from Hisham ibn Urwah, from his father, that he said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'When the edge of the sun appears, delay the prayer until it is fully visible. When the edge of the sun begins to disappear, delay the prayer until it has completely set.'

Hadith Corroboration

Imam Ahmad : 4465, 5570

Imam Bukhari : 3032

Imam Muslim : 1371

Imam Nasa'i : 567

RASULULLAH SHALALLAHU ALAIHI WASALLAM EXPLAINS THE PRAYERS OF HYPOCRITES

Hadith Imam Malik Number 459

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ بَعْدَ الظُّهْرِ فَقَامَ يُصَلِّي الْعَصْرَ فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ ذَكَرْنَا تَعْجِيلَ الصَّلَاةِ أَوْ ذَكَرَهَا فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ تِلْكَ صَلَاةُ الْمُنَافِقِينَ تِلْكَ صَلَاةُ الْمُنَافِقِينَ تِلْكَ صَلَاةُ الْمُنَافِقِينَ يَجْلِسُ أَحَدُهُمْ حَتَّى إِذَا اصْفَرَّتِ الشَّمْسُ وَكَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ أَوْ عَلَى قَرْنِ الشَّيْطَانِ قَامَ فَتَقَرَّرَ أَرْبَعًا لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا

It was narrated to me from Malik that [Al 'Ala` bin Abdurrahman] said, "We met [Anas bin Malik] after Dhuhr. He was standing for the Asr prayer. After the prayer, we asked him about the prayer being brought forward, or he himself said so. Anas said, 'I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "That is the prayer of a hypocrite, that is the prayer of a hypocrite, that is the prayer of a hypocrite. A man among you sits until the sun begins to turn yellow, that is, between the horns of Satan or on the horns of Satan, then he pecks four times. He does not remember Allah except a little.

Hadith Corroboration

Imam Ahmad : 9122, 9719, 10457, 11561, 12051, 12462, 13099, 20311, 20312, 20313, 20314

Imam Bukhari : 617

Imam Muslim : 987, 1041

Imam Abu Dawud : 350, 467

Imam Tirmidzi : 148

Imam Nasa'i : 507, 834

Imam Ibnu Majah : 789

Imam Malik : 459

Imam Darimi : 1242

PROHIBITION OF PRAYING AT RISE AND SUNSET

Hadith Imam Malik Number 460

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَتَحَرَّرَ أَحَدُكُمْ فَيُصَلِّيَ عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا

Malik narrated to me from Nafi', from Abdullah ibn Umar, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'None of you should aim to pray at the time of sunrise or sunset.'

Hadith Corroboration

Imam Ahmad : 4383, 4466, 4542, 4608, 4653, 4694, 5049, 5571, 19310, 20674, 21215, 22762, 23784, 24459, 24988

Imam Bukhari : 548, 550, 1523

Imam Muslim : 1369, 1370, 1375, 1376

Imam Nasa'i : 560, 561, 566

Imam Malik : 460, 462

PROHIBITION OF PRAYING AFTER 'ASR AND FAJR UNTIL SUNRISE

Hadith Imam Malik Number 461

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَعَنْ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ

Malik narrated to me from Muhammad ibn Yahya ibn Habban, from al-A'raj, from Abu Huraira, that the Messenger of Allah, may Allah bless him and grant him peace, forbade praying after Asr until the sun sets and after Subh until the sun rises.

Hadith Corroboration

Imam Ahmad : 105, 336, 343, 6675, 9574, 10037, 10609, 10617, 10865, 10993, 20489, 20627, 23320

Imam Bukhari : 547, 549, 553

Imam Muslim : 1366, 1367, 1368

Imam Abu Dawud : 1082

Imam Tirmidzi : 168

Imam Nasa'i : 558, 559, 563, 565, 569

Imam Ibnu Majah : 1238, 1239

UMAR BIN KHATTHAB EXPLAINS THE PROHIBITION OF PRAYING AT RISE AND SUNSETS

Hadith Imam Malik Number 462

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَقُولُ لَا تَحَرُّوا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا فَإِنَّ الشَّيْطَانَ يَطْلُعُ قَرْنَاهُ مَعَ طُلُوعِ الشَّمْسِ وَيَغْرُبَانِ مَعَ غُرُوبِهَا وَكَانَ يَضْرِبُ النَّاسَ عَلَى تِلْكَ الصَّلَاةِ

Malik narrated to me from Abdullah ibn Dinar, from Abdullah ibn Umar, that Umar ibn al-Khattab said: 'Do not aim with your prayers for the rising or setting of the sun.'

Hadith Corroboration

Imam Ahmad : 4383, 4466, 4542, 4608, 4653, 4694, 5049, 5571, 19310, 20674, 21215, 22762, 23784, 24459, 24988

Imam Bukhari : 548, 550, 1523

Imam Muslim : 1369, 1370, 1375, 1376

Imam Nasa'i : 560, 561, 566

Imam Malik : 460, 462

UMAR BIN KHATTHAB HIT AL MUNKADIR FOR PRAYING AFTER ASR

Hadith Imam Malik Number 463

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ السَّائِبِ بْنِ يَزِيدَ أَنَّهُ رَأَى عُمَرَ بْنَ الْخَطَّابِ يَضْرِبُ الْمُنْكَدِرَ فِي الصَّلَاةِ بَعْدَ الْعَصْرِ

Malik narrated to me from Zaid ibn Aslam, from Ata ibn Yasar, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'No one should pray after the morning prayer until the sun rises, nor after the Asr prayer until the sun sets, except in Mecca.'

Hadith Corroboration

Imam Nasa'i : 565

THE RASULULLAH SALALLAHU ALAIHI WASALLAM WAS BATHED WITH A PIECE OF CLOTHING Hadith Imam Malik Number 464

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُسِّلَ فِي قَمِيصٍ

Yahya narrated to me from Malik, from Hisham ibn Urwah, from his father, from Aisha, the wife of the Prophet, may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'Whoever prays the two cool prayers (Subh and Asr) will enter Paradise.'

Hadith Corroboration
Imam Ahmad : 12179, 13148
Imam Abu Dawud : 538

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO BATH HIS DAUGHTER WITH WATER AND BIDARA Hadith Imam Malik Number 465

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةِ
قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوفِّيَتْ ابْنَتُهُ فَقَالَ اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ
ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَّغْتُنَّ فَأَذِنِّي قَالَتْ فَلَمَّا
فَرَّغْنَا أَذْنَاهُ فَأَعْطَانَا حِقْوَهُ فَقَالَ أَشْعِرْنَهَا إِيَّاهُ تَعْنِي بِحِقْوِهِ إِزَارَهُ

Malik narrated to me from Ayyub ibn Abi Tamimah as-Sahtiyani, from Muhammad ibn Sirin, from Umm Atiyyah al-Ansariyyah, who said: The Messenger of Allah, may Allah bless him and grant him peace, came to us when his daughter passed away and said, 'Wash her three times, five times, or more if you see fit, with water and sidr, and in the last washing, use camphor or something of camphor. When you are done, inform me.' She said: When we finished, we informed him, and he gave us his waistcloth, saying, 'Wrap her in it,' meaning his lower garment.

Hadith Corroboration
Imam Ahmad : 19860, 19871, 26034, 26036, 26043
Imam Bukhari : 1175, 1176, 1179, 1180, 1182, 1184
Imam Muslim : 1557
Imam Abu Dawud : 2734
Imam Tirmidzi : 911
Imam Nasa'i : 1858, 1863, 1864, 1865, 1866, 1867, 1868
Imam Ibnu Majah : 1448

ASMA BINTI UMAIS BATHES ASHES AT HER DEATH Hadith Imam Malik Number 466

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ غَسَلَتْ أَبَا بَكْرٍ الصَّدِيقَ حِينَ تُوُفِّيَ ثُمَّ خَرَجَتْ فَسَأَلَتْ مَنْ حَضَرَهَا مِنَ الْمُهَاجِرِينَ فَقَالَتْ إِنِّي صَائِمَةٌ وَإِنَّ هَذَا يَوْمٌ شَدِيدُ الْبَرْدِ فَهَلْ عَلَيَّ مِنْ غُسْلِ فَقَالُوا لَا

Malik narrated to me from Abdullah ibn Abi Bakr, that Asma bint Umais washed Abu Bakr as-Siddiq when he passed away. Then she went out and asked those present from the Muhajirin, saying, 'I am fasting, and this is a very cold day. Must I perform ghusl (after washing the deceased)?' They replied, 'No.'

THE PROPHET SHALALLAHU ALAIHI WAS SHROUDED IN THREE PIECES OF WHITE CLOTH WITHOUT A HEAD COVER

Hadith Imam Malik Number 467

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضٍ سُحُولِيَّةٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ

Yahya narrated to me from Malik, from Hisham ibn Urwah, from his father, from Aisha, the wife of the Prophet, may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, was shrouded in three white Suhuli garments, without a shirt or turban.

Hadith Corroboration

Imam Ahmad : 22992, 23484, 24159, 24423, 24612, 24759, 25074

Imam Bukhari : 1185, 1192, 1193, 1194, 1298

Imam Muslim : 1563, 1565

Imam Abu Dawud : 2740

Imam Tirmidzi : 917

Imam Nasa'i : 1871, 1872, 1873

Imam Ibnu Majah : 1458, 1459

Imam Malik : 468

ABU BURNING'S WILL TO BE SHROUDED IN CLOTH SPOILED WITH RED SOIL

Hadith Imam Malik Number 468

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ بَلَغَنِي أَنَّ أَبَا بَكْرٍ الصَّدِيقَ قَالَ لِعَائِشَةَ وَهُوَ مَرِيضٌ فِي كَفِّ كُفِّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضٍ سُحُولِيَّةٍ فَقَالَ أَبُو بَكْرٍ خُذُوا هَذَا الثَّوْبَ لِثَوْبٍ عَلَيْهِ قَدْ أَصَابَهُ مِشْقٌ أَوْ زَعْفَرَانٌ فَاغْسِلُوهُ ثُمَّ كَفَّنُونِي فِيهِ مَعَ ثَوْبَيْنِ آخَرَيْنِ فَقَالَتْ عَائِشَةُ وَمَا هَذَا فَقَالَ أَبُو بَكْرٍ الْحَيُّ أَحْجُ إِلَى الْجَدِيدِ مِنَ الْمَيِّتِ وَإِنَّمَا هَذَا لِلْمُهَلَّةِ

Malik narrated to me from Yahya ibn Sa'id, that he said: It reached me that Abu Bakr as-Siddiq said to Aisha while he was ill, 'In how many garments was the Messenger of Allah,

may Allah bless him and grant him peace, shrouded?' She replied, 'In three white Suhuli garments.' Abu Bakr said, 'Take this garment for a shroud, wash it first because it has been stained with red soil or saffron, and shroud me in it with two other garments.' Aisha said, 'What is this?' Abu Bakr replied, 'The living are more in need of new garments than the dead. This is only for the pus that flows from the body.'

Hadith Corroboration

Imam Ahmad : 22992, 23484, 24159, 24423, 24499, 24612, 24759, 25074

Imam Bukhari : 1185, 1194, 1298

Imam Muslim : 1563, 1565

Imam Abu Dawud : 2740, 2741

Imam Tirmidzi : 917

Imam Nasa'i : 1871, 1872, 1873

Imam Ibnu Majah : 1458, 1459

ALLOWS THE USE OF ONE CLOTH TO WRAP A CORPSE IF THERE IS NO OTHER CLOTH

Hadith Imam Malik Number 469

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ قَالَا لَمَيِّتٌ يُقَمَّصُ وَيُؤَزَّرُ وَيُلَفُّ فِي الثَّوْبِ الثَّالِثِ فَإِنْ لَمْ يَكُنْ إِلَّا ثَوْبٌ وَاحِدٌ كُفِّنَ فِيهِ

Malik narrated to me from Ibn Shihab, from Humaid ibn Abdurrahman ibn Awf, from Abdullah ibn Amr ibn al-As, that he said: 'The deceased is dressed in a shirt, wrapped in a lower garment, and enveloped in a third cloth. If there is only one cloth, he is shrouded in it.'

RASULULLAH SALALLAHU ALAIHI WASALLAM, ABU BAKAR, AND UMAR WALKED IN FRONT OF THE BODY

Hadith Imam Malik Number 470

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَمْشُونَ أَمَامَ الْجَنَازَةِ وَالْخُلَفَاءُ هَلُمَّ جَرًّا وَعَبْدُ اللَّهِ بْنُ عُمَرَ

Yahya narrated to me from Malik, from Ibn Shihab, that the Messenger of Allah, may Allah bless him and grant him peace, Abu Bakr, and Umar walked in front of the funeral procession, as did the subsequent caliphs and Abdullah ibn Umar.

Hadith Corroboration

Imam Ahmad : 5769

Imam Abu Dawud : 2765

Imam Tirmidzi : 928, 929

Imam Nasa'i : 1918

UMAR BIN KHATTHAB PRECEDES THE PEOPLE IN FRONT OF THE

BODY OF ZAENAB BINTI JAHSY

Hadith Imam Malik Number 471

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ رِبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَدَيْرِ أَنَّهُ أَخْبَرَهُ أَنَّهُ رَأَى عُمَرَ بْنَ الْخَطَّابِ يَقْدُمُ النَّاسَ أَمَامَ الْجَنَازَةِ فِي جَنَازَةِ زَيْنَبَ بِنْتِ جَحْشٍ

Malik narrated to me from Muhammad ibn al-Munkadir, from Rabi'ah ibn Abdullah ibn al-Hudair, that he informed him that he saw Umar ibn al-Khattab leading the people in front of the funeral procession of Zainab bint Jahsh.

Hadith Corroboration

Imam Ahmad : 5769

Imam Abu Dawud : 2765

URWAH BIN AZ ZUBAIR WAS IN FRONT OF THE BODY UNTIL PEOPLE PASSED HIM

Hadith Imam Malik Number 472

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ مَا رَأَيْتُ أَبِي قَطُّ فِي جَنَازَةٍ إِلَّا أَمَامَهَا قَالَ ثُمَّ يَأْتِي الْبَقِيعَ فَيَجْلِسُ حَتَّى يَمُرُّوا عَلَيْهِ

Yahya narrated to me from Malik, from Hisham ibn Urwah, who said: I never saw my father except in front of the funeral procession. He said: Then he would come to Baqi' and sit until the people passed by him.

IBNU SYIHAB SAYS: WALKING BEHIND A BODY IS CONTRARYING TO THE SUNNAH

Hadith Imam Malik Number 473

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ لَمْ شِئْ خَلْفَ الْجَنَازَةِ مِنْ خَطَا السُّنَّةِ

Malik narrated to me from Ibn Shihab, who said: Walking behind the funeral procession is contrary to the Sunnah.

ASMA BINTI ABU BAKAR ASKED FOR HER FRAGRANCE AFTER DEATH

Hadith Imam Malik Number 474

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ لِأَهْلِهَا أَجْمِرُوا ثِيَابِي إِذَا مِتُّ ثُمَّ حَنَظُونِي وَلَا تَذُرُوا عَلَيَّ كَفَنِي حِنَاطًا وَلَا تَتَّبِعُونِي بِنَارٍ

Yahya narrated to me from Malik, from Hisham ibn Urwah, from Asma bint Abi Bakr, that she said to her family: 'Perfume my clothes when I die, then embalm me with hanut (embalming fragrance). Do not sprinkle hanut on my shroud, and do not follow me with fire.'

ABU HURAIRAH FORBIDDEN LIGHTING FIRE AFTER HIS DEATH

Hadith Imam Malik Number 475

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ نَهَى أَنْ يُتَبَعَ بَعْدَ مَوْتِهِ بِنَارٍ قَالَ يَحْيَى سَمِعْتُ قَوْلَهُ تَعَالَى يَكْفُرُهُ ذَلِكَ

Malik narrated to me from Sa'id ibn Abi Sa'id al-Maqburi, from Abu Huraira, that he forbade lighting a fire after his death. Yahya said: I heard Malik say that he disapproved of it.

RASULULLAH SHALALLAHU ALAIHI WASALLAM CONVEYED THE NEWS OF NAJASYI'S DEATH AND MADE TAKBIR FOUR TIMES

Hadith Imam Malik Number 476

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى النَّجَاشِيَّ لِلنَّاسِ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ

Yahya narrated to me from Malik, from Ibn Shihab, from Sa'id ibn al-Musayyab, from Abu Huraira, that the Messenger of Allah, may Allah bless him and grant him peace, announced the death of the Najashi to the people on the day he died, went out with them to the prayer place, lined them up, and pronounced four takbirs.

Hadith Corroboration

Imam Ahmad : 9271, 9286

Imam Bukhari : 1168, 1247, 3591

Imam Muslim : 1580

Imam Abu Dawud : 2789

Imam Nasa'i : 1856, 1945, 1954, 2015

THE RASULULLAH SALALLAHU ALAIHI WASALLAM TOLD HIM TO CALL IF A POOR WOMAN DIED

Hadith Imam Malik Number 477

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ أَنَّهُ أَخْبَرَهُ أَنَّ مِسْكِينَةً مَرَضَتْ فَأُخْبِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَرَضِهَا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُ الْمَسَاكِينَ وَيَسْأَلُ عَنْهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَتْ فَأَذِنُونِي بِهَا فَخَرَجَ بِجَنَازَتِهَا لَيْلًا فَكَرِهُوا أَنْ يُوقِطُوا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَ بِالَّذِي كَانَ مِنْ شَأْنِهَا فَقَالَ أَلَمْ

آمُرْكُمْ أَنْ تُؤْذِنُونِي بِهَا فَقَالُوا يَا رَسُولَ اللَّهِ كَرِهْنَا أَنْ نُخْرِجَكَ لَيْلًا وَنُوقِظَكَ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى صَفَّ بِالنَّاسِ عَلَى قَبْرِهَا وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ

Malik narrated to me from Ibn Shihab, from Abu Umamah ibn Sahl ibn Hunaif, that he informed him that a poor woman fell ill, and the Messenger of Allah, may Allah bless him and grant him peace, was informed of her illness. The Messenger of Allah, may Allah bless him and grant him peace, used to visit the poor and inquire about them. He said: 'When she dies, inform me.' Her funeral was taken out at night, and they disliked waking the Messenger of Allah, may Allah bless him and grant him peace. When morning came, the Messenger of Allah, may Allah bless him and grant him peace, was informed of what had happened with her. He said: 'Did I not command you to inform me about her?' They said: 'O Messenger of Allah, we disliked taking you out at night and waking you.' The Messenger of Allah, may Allah bless him and grant him peace, went out, lined up the people at her grave, and pronounced four takbirs.

Hadith Corroboration
Imam Nasa'i : 1881

COMPLETE THE TAKBIR LEFT IN THE JENAZAH PRAYER Hadith Imam Malik Number 478

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنِ الرَّجُلِ يُدْرِكُ بَعْضَ التَّكْبِيرِ عَلَى الْجَنَازَةِ وَيَفُوتُهُ بَعْضُهُ فَقَالَ يَقْضِي مَا فَاتَهُ مِنْ ذَلِكَ

Yahya narrated to me from Malik, from Abu an-Nadr, a freed slave of Umar ibn Ubaidullah, that he heard Umm Atiyyah al-Ansariyyah say: We were forbidden to mourn for a deceased person for more than three days, except for a husband, for whom it is four months and ten days. During that, we do not wear kohl, perfume, or colored clothing except for garments of 'asb (a type of Yemeni cloth). When one of us becomes pure, it is permissible to anoint ourselves with some oil as a means of cleansing.

HOW TO PRAY FOR THE BODY AS EXAMPLED BY ABU HURAIRAH Hadith Imam Malik Number 479

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ كَيْفَ تُصَلَّى عَلَى الْجَنَازَةِ فَقَالَ أَبُو هُرَيْرَةَ أَنَا لَعَمْرُ اللَّهِ أُخْبِرُكَ أَتَّبِعُهَا مِنْ أَهْلِهَا فَإِذَا وُضِعَتْ كَبَّرْتُ وَحَمِدْتُ اللَّهَ وَصَلَّيْتُ عَلَى نَبِيِّهِ ثُمَّ أَقُولُ اللَّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَأَنْتَ أَعْلَمُ بِهِ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ

Malik narrated to me from Abu an-Nadr, a freed slave of Umar ibn Ubaidullah, from Aisha, the wife of the Prophet, may Allah bless him and grant him peace, that she used to say over the deceased: 'ALLAHUMMAGHFIR LIHAYYINAA WA MAYYITINAA WA SHAHIDINAA WA GHAAIBINAA WA SAGHIIRINAA WA KABIIRINAA WA DZAKARINAA WA UNTHAANAA. ALLAHUMMA MAN AHYAITAHU MINNAA FA AHYIHI 'ALAL ISLAAM WA MAN TAWAFFAITAHU MINNAA FATAWAFFA 'ALAL IIMAAN. ALLAHUMMA LA TUFTINNA BA'DAHU WA LAA TAHRIMNAA AJRAHU' (O Allah, forgive our living and our dead, our present and our absent, our young and our old, our male and our female. O Allah, whoever You keep alive among us, let him live upon Islam, and whoever You take from us, take him upon faith. O Allah, do not put us to trial after him, and do not deprive us of his reward). She also said: 'O Allah, You know him better than we do. I testify that Muhammad is Your servant and Your Messenger. O Allah, if he did good, increase his goodness, and if he committed a sin, forgive his sin. O Allah, do not deprive us of his reward and do not put us to trial after him.'

ABU HURAIRAH'S PRAYER WHEN PRAYING FOR SMALL CHILDREN

Hadith Imam Malik Number 480

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ صَلَّيْتُ وَرَاءَ أَبِي هُرَيْرَةَ عَلَى صَبِيٍّ لَمْ يَعْمَلْ خَطِيئَةً قَطُّ فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ

It has been related to me from Malik from [Yahya bin Said] that he said, I have heard [Sa'id bin Musayyab] say, "I prayed behind [Abu Hurairah] when praying for a small child who had not done a single mistake. I heard him recite: 'ALLAHUMMA A'IDZHU MIN 'ADZAABILQABRI (O Allah, protect him from the punishment of the grave)'.

Hadith Corroboration

Imam Ahmad : 13636, 20221, 21296, 23441, 24815, 24910, 25128, 25799, 25810, 25812

Imam Bukhari : 1283, 1287, 5887, 5889

Imam Muslim : 920, 921, 922, 1506, 5113

Imam Abu Dawud : 4127

Imam Tirmidzi : 2815, 3496

Imam Nasa'i : 1459, 2034, 2037, 2038, 5409

Imam Malik : 400, 480

ABDULLAH BIN UMAR DID NOT READ AL-FATIHAH IN THE JENAZAH PRAYER

Hadith Imam Malik Number 481

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ لَا يَقْرَأُ فِي الصَّلَاةِ عَلَى الْجَنَازَةِ

Malik narrated to me from Nafi', that Abdullah ibn Umar did not recite (Al-Fatihah) during the funeral prayer.

Hadith Corroboration

Imam Ahmad : 11958

Imam Nasa'i : 1963

ABDULLAH BIN UMAR ALLOWS PRAYING FOR THE DEAD AT AFTER SUBUH AND ASR PRAYERS

Hadith Imam Malik Number 482

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَزْمَةَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِي سُفْيَانَ بْنِ حُوَيْطِبٍ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ تُوفِّيَتْ وَطَارِقُ أَمِيرُ الْمَدِينَةِ فَأُتِيَ بِجَنَازَتِهَا بَعْدَ صَلَاةِ الصُّبْحِ فَوُضِعَتْ بِالْبَقِيعِ قَالَ وَكَانَ طَارِقٌ يُعَلِّسُ بِالصُّبْحِ قَالَ ابْنُ أَبِي حَزْمَةَ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ لِأَهْلِهَا إِمَّا أَنْ تُصَلُّوا عَلَى جَنَازَتِكُمْ الْآنَ وَإِمَّا أَنْ تَتْرُكُوهَا حَتَّى تَرْتَفِعَ الشَّمْسُ

Yahya narrated to me from Malik, from Muhammad ibn Abi Harmalah, a freed slave of Abdurrahman ibn Abi Sufyan ibn Huwaithib, that Zainab bint Abi Salamah passed away while Tariq was the governor of Medina. Her funeral was brought after the Subh prayer and placed in Baqi'. He said: Tariq performed the Subh prayer when it was still very dark. Ibn Abi Harmalah said: I heard Abdullah ibn Umar say to her family, 'Either pray over your deceased now or leave it until the sun rises.'

PERMITTING THE JENAZAH PRAYER AFTER ASAR AND FAWN

Hadith Imam Malik Number 483

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ يَصَلَّى عَلَى الْجَنَازَةِ بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ إِذَا صَلَّيْنَا لَوَقْتَهُمَا

Malik narrated to me from Nafi', that Abdullah ibn Umar said: 'The funeral prayer may be performed after Asr and Subh if both prayers have been performed at their proper times.'

AISHYAH ALLOWS FUNERAL PRAYERS IN MOSQUES

Hadith Imam Malik Number 484

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا أَمَرَتْ أَنْ يُمَرَّ عَلَيْهَا بِسَعْدِ بْنِ أَبِي وَقَّاصٍ فِي الْمَسْجِدِ حِينَ مَاتَ لِتَدْعُو لَهُ فَأَنْكَرَ ذَلِكَ النَّاسُ عَلَيْهَا فَقَالَتْ عَائِشَةُ مَا أَسْرَعَ النَّاسَ مَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سُهَيْلِ بْنِ بَيْضَاءٍ إِلَّا فِي الْمَسْجِدِ

Yahya narrated to me from Malik, from Abu an-Nadr, a freed slave of Umar ibn Ubaidullah, from Aisha, the wife of the Prophet, may Allah bless him and grant him peace, that she ordered that Sa'd ibn Abi Waqqas be brought to her in the mosque when he died so she could pray for him. The people disapproved of this, so Aisha said: 'How quickly people forget! The Messenger of Allah, may Allah bless him and grant him peace, did not pray over

Suhail ibn Baida except in the mosque.'

Hadith Corroboration

Imam Ahmad : 23358, 23359, 23865, 24189, 25044

Imam Muslim : 1587, 1615, 1617

Imam Abu Dawud : 2774, 2775

Imam Nasa'i : 1941, 1942

Imam Ibnu Majah : 1507

UMAR BIN KHATTHAB PRAYED FOR IN THE MOSQUE

Hadith Imam Malik Number 485

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ صَلَّى عَلَى عُمَرَ بْنِ الْخَطَّابِ فِي الْمَسْجِدِ

Malik narrated to me from Nafi', from Abdullah ibn Umar, that he said: 'Umar ibn al-Khattab was prayed over in the mosque.'

Hadith Corroboration

Imam Ahmad : 24189

ABDULLAH BIN UMAR SAYING GREETINGS IN THE JENAZAH PRAYER

Hadith Imam Malik Number 486

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا صَلَّى عَلَى الْجَنَائِزِ يُسَلِّمُ حَتَّى يُسْمَعَ مِنْ يَلِيهِ

Malik narrated to me from Nafi', that when Abdullah ibn Umar performed the funeral prayer, he would say the salam loud enough for those behind him to hear.

HOLY REQUIREMENTS FOR PRAYING THE BODY

Hadith Imam Malik Number 487

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لَا يُصَلِّي الرَّجُلُ عَلَى الْجَنَازَةِ إِلَّا وَهُوَ طَاهِرٌ

Malik narrated to me from Nafi', that Abdullah ibn Umar said: 'A person should not perform the funeral prayer unless he is in a state of purity.'

THE PROPHET SHALALLAHU ALAIHI WAS BURIED IN A GRAVE

Hadith Imam Malik Number 488

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهٗ قَالَ كَانَ بِالْمَدِينَةِ رَجُلَانِ أَحَدُهُمَا يَلْحَدُ وَالْآخَرُ لَا

يَلْحَدُ فَقَالُوا أَيُّهُمَا جَاءَ أَوَّلَ عَمَلٍ عَمَلَهُ فَجَاءَ الَّذِي يَلْحَدُ فَلَحَدَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Malik narrated to me from Hisham ibn Urwah, from his father, that he said: There were two men in Medina, one who dug a niche grave (lahd) and another who did not. They said,

'Whichever of them arrives first will do his work.' The one who dug the niche grave came and made a niche grave for the Messenger of Allah, may Allah bless him and grant him peace.

AISHYAH DREAMED OF THREE MOONS FALLING IN HER ROOM

Hadith Imam Malik Number 489

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ رَأَيْتُ ثَلَاثَةَ أَقْمَارٍ سَقَطْنَ فِي حُجْرَتِي فَقَصَصْتُ رُؤْيَايَ عَلَى أَبِي بَكْرٍ الصِّدِّيقِ قَالَتْ فَلَمَّا تُوفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدُفِنَ فِي بَيْتِهَا قَالَ لَهَا أَبُو بَكْرٍ هَذَا أَحَدُ أَقْمَارِكَ وَهُوَ خَيْرُهَا

Malik narrated to me from Yahya ibn Sa'id, that Aisha, the wife of the Prophet, may Allah bless him and grant him peace, said: 'I saw three moons fall into my room. I related my vision to Abu Bakr as-Siddiq.' She said: When the Messenger of Allah, may Allah bless him and grant him peace, passed away and was buried in her house, Abu Bakr said to her, 'This is one of your moons, and it is the best of them.'

URWAH BIN AZ ZUBAIR DOES NOT WANT TO BE BURIED IN BAQI

Hadith Imam Malik Number 490

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَمَا أَحِبُّ أَنْ أُدْفَنَ بِالْبَقِيعِ لِأَنْ أُدْفَنَ بغيرِهِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُدْفَنَ بِهِ إِنَّمَا هُوَ أَحَدُ رَجُلَيْنِ إِمَّا ظَالِمٌ فَلَا أَحِبُّ أَنْ أُدْفَنَ مَعَهُ وَإِمَّا صَالِحٌ فَلَا أَحِبُّ أَنْ تُنْبَشَ لِي عِظَامُهُ

Malik narrated to me from Hisham ibn Urwah, from his father, that he said: 'I do not like to be buried in Baqi'. Being buried elsewhere is preferable to me than being buried there. For there are two types of people buried there: either an oppressor, and I do not wish to be buried with him, or a righteous person, and I do not want his bones to be disturbed for my sake.'

RASULULLAH SALALLAHU ALAIHI WASALLAM STANDED WHEN THE BODY PASSED

Hadith Imam Malik Number 491

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ وَاقِدِ بْنِ عَمْرٍو بْنِ سَعْدِ بْنِ مُعَاذٍ عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ مَسْعُودِ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُومُ فِي الْجَنَائِزِ ثُمَّ جَلَسَ بَعْدُ

Yahya narrated to me from Malik, from Yahya ibn Sa'id, from Waqid ibn Amr ibn Sa'd ibn Mu'adh, from Nafi' ibn Jubair ibn Mut'im, from Mas'ud ibn al-Hakam, from Ali ibn Abi Talib, that the Messenger of Allah, may Allah bless him and grant him peace, used to stand during funerals, then later sat.

Hadith Corroboration
Imam Ahmad : 589
Imam Abu Dawud : 2761

ALL DO NOT SIT UNTIL LAST PERMISSION

Hadith Imam Malik Number 492

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي بَكْرٍ بْنِ عُمَانَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ أَنَّهُ سَمِعَ أَبَا أُمَامَةَ بْنَ سَهْلٍ بْنِ حُنَيْفٍ يَقُولُ كُنَّا نَشْهَدُ الْجَنَائِزَ فَمَا يَجْلِسُ آخِرُ النَّاسِ حَتَّى يُؤْذَنُوا

Malik narrated to me from Ibn Shihab, that Abu Umamah ibn Sahl ibn Hunaif informed him that some of the Prophet's companions, may Allah bless him and grant him peace, told him that the funeral prayer used to be performed with two takbirs, then it was established with four takbirs.

SEVEN GROUP WHO DIED AS SHAHID OTHER THAN KILLED IN THE WAY OF ALLAH

Hadith Imam Malik Number 493

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرٍ بْنِ عَتِيكَ عَنْ عَتِيكَ بْنِ الْحَارِثِ وَهُوَ جَدُّ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرٍ أَبُو أُمِّهِ أَنَّهُ أَخْبَرَهُ أَنَّ جَابِرَ بْنَ عَتِيكَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ يَعُودُ عَبْدَ اللَّهِ بْنَ ثَابِتٍ فَوَجَدَهُ قَدْ غَلِبَ عَلَيْهِ فَصَاحَ بِهِ فَلَمْ يُجِبْهُ فَاسْتَرْجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ غُلِبْنَا عَلَيْكَ يَا أَبَا الرَّبِيعِ فَصَاحَ النِّسْوَةُ وَبَكَيْنَ فَجَعَلَ جَابِرٌ يُسَكِّتُهُنَّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْنَهُنَّ فَإِذَا وَجَبَ فَلَا تَبْكِينَ بَاكِئَةً قَالُوا يَا رَسُولَ اللَّهِ وَمَا الْوُجُوبُ قَالَ إِذَا مَاتَ فَقَالَتْ ابْنَتُهُ وَاللَّهِ إِنْ كُنْتُ لَأَرْجُو أَنْ تَكُونَ شَهِيدًا فَإِنَّكَ كُنْتَ قَدْ قَضَيْتَ جَهَارَكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَدْ أَوْقَعَ أَجْرَهُ عَلَى قَدَرِ نِيَّتِهِ وَمَا تَعُدُّونَ الشَّهَادَةَ قَالُوا الْقَتْلُ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشُّهَدَاءُ سَبْعَةٌ سِوَى الْقَتْلِ فِي سَبِيلِ اللَّهِ الْمَطْعُونُ شَهِيدٌ وَالْغَرِقُ شَهِيدٌ وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيدٌ وَالْمَبْطُونُ شَهِيدٌ وَالْحَرِيقُ شَهِيدٌ وَالَّذِي يَمُوتُ تَحْتَ الْهَدْمِ شَهِيدٌ وَالْمَرْأَةُ تَمُوتُ بِجَمْعٍ شَهِيدٌ

Yahya narrated to me from Malik, from Nafi', that Abdullah ibn Umar used to say: 'The funeral prayer is performed with four takbirs.'

Hadith Corroboration
Imam Ahmad : 10344, 21644, 21719

AISHYAH'S RESPONSE TO THE HADITH 'THE CORPSE IS TORTURED BECAUSE OF CRYING'

Hadith Imam Malik Number 494

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ تَقُولُ وَذَكَرَ لَهَا أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ فَقَالَتْ عَائِشَةُ يَغْفِرُ اللَّهُ لِأَبِي عَبْدِ الرَّحْمَنِ أَمَا إِنَّهُ لَمْ يَكْذِبْ وَلَكِنَّهُ نَسِيَ أَوْ أَخْطَأَ إِنَّمَا مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَهُودِيَّةٍ يَبْكِي عَلَيْهَا أَهْلُهَا فَقَالَ إِنَّكُمْ لَتَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا

Malik narrated to me from Abu Ja'far al-Qari, that he heard Umm Hakim, the freed slave of al-Harith ibn Hisham, say while she was on her deathbed: 'When I die, do not pray over me at night, for I heard the Messenger of Allah, may Allah bless him and grant him peace, forbid prayer over a funeral at night.'

Hadith Corroboration
Imam Ahmad : 22986, 23614, 24984
Imam Bukhari : 1207
Imam Muslim : 1548
Imam Nasa'i : 1833
Imam Ibnu Majah : 1584

PEOPLE WHO LEAVE THREE CHILDREN TO DEAD WILL NOT BE TOUCHED BY THE FIRE OF HELL

Hadith Imam Malik Number 495

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَمَسَّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ

It has been told to me by Yahya from Malik from [Ibn Shihab] from [Sa'id bin Musayyab] from [Abu Hurairah], that the Messenger of Allah sallallaahu 'alaihi wasallam said: "A Muslim who has lost three of his children will certainly not be touched by the fire of hell except for a moment.

Hadith Corroboration
Imam Ahmad : 6967, 8561
Imam Bukhari : 1173, 6164
Imam Muslim : 4766, 4767
Imam Tirmidzi : 980
Imam Nasa'i : 1852
Imam Ibnu Majah : 1592
Imam Malik : 496

THREE CHILDREN BECOME A SHIELD FROM HELLFIRE FOR PATIENT PARENTS

Hadith Imam Malik Number 496

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ أَبِي التَّضَرِّ السَّلَمِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ فَيَحْتَسِبُهُمْ إِلَّا كَانُوا لَهُ جُنَّةً مِنَ النَّارِ فَقَالَتْ امْرَأَةٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ أَوْ اثْنَانِ قَالَ أَوْ اثْنَانِ

Malik has told me from [Muhammad bin Abu Bakr bin 'Amru bin Hazm] from [his father] from [Abu Nadlr As Salami], that the Messenger of Allah sallallaahu 'alaihi wasallam said: "It is not a Muslim who is left to die by three of his children, then he is patient and hopes for a reward unless they will become a shield from the fire of hell." Then a woman who was at the side of Rasulallah sallallaahu 'alaihi wasallam asked, "O Rasulallah, how about two?" Rasulallah shallallahu 'alaihi wasallam answered; "Likewise if there are two.

Hadith Corroboration

Imam Ahmad : 6967, 8561

Imam Bukhari : 1173, 6164

Imam Muslim : 4766, 4767

Imam Tirmidzi : 980

Imam Nasa'i : 1852

Imam Ibnu Majah : 1592

RASULULLAH SHALALLAHU ALAIHI WASALLAM CALLED DISASTER AS A GLORY FOR THE Islamic Ummah

Hadith Imam Malik Number 497

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِيُعَزَّزَ الْمُسْلِمِينَ فِي مَصَائِبِهِمْ الْمُصِيبَةُ بِي

Yahya related to me from Malik from [Abdurrahman bin Al Qasim bin Muhammad bin Abu Bakar], that the Messenger of Allah shallallahu 'alaihi wasallam said: "Muslims should be honored with the calamities that befall them as the calamities that befell me.

THE IMPORTANCE OF BEING PATIENT AND RELIING UPON GOD

Hadith Imam Malik Number 498

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَصَابَتْهُ مُصِيبَةٌ فَقَالَ كَمَا أَمَرَ اللَّهُ { إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ } اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي وَأَعْقِبْنِي خَيْرًا مِنْهَا إِلَّا فَعَلَ اللَّهُ ذَلِكَ بِهِ قَالَتْ أُمُّ سَلَمَةَ فَلَمَّا تُوِّفِيَ أَبُو سَلَمَةَ قُلْتُ ذَلِكَ ثُمَّ قُلْتُ

وَمَنْ خَيْرٌ مِنْ أَبِي سَلَمَةَ فَأَعْقَبَهَا اللَّهُ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَزَوَّجَهَا

It was narrated to me from Malik from [Rabi'ah bin Abu Abdurrahman] from [Umm Salamah] the wife of the Prophet sallallaahu 'alaihi wasallam, that the Messenger of Allah sallallaahu 'alaihi wasallam said: "Whoever is struck by a calamity and he recites as Allah has commanded: 'INNAA LILLAH WA INNAA ILAIHI RAAJI'UUN ALLAHUMMA JURNII FI MUSHIIBATII WA A'QIBNII KHAIRAN MINHAA', (Indeed we all belong to Allah, and to Him we shall return. O Allah, reward me for the calamity that befell me and replace it with something better than it),' unless Allah will actually do it." Umm Salamah said, "When Abu Salamah died, I also recited that prayer. Then I said to myself: 'Who is better than Abu Salamah.' But then Allah replaced him with the Prophet sallallaahu 'alaihi wasallam. Rasulullah sallallaahu 'alaihi wasallam then married her.

Hadith Corroboration
Imam Ahmad : 15750, 25474

BE SINCERE FOR SOMETHING GIVEN AND EVERYTHING RETURNS TO ITS OWNER

Hadith Imam Malik Number 499

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَهُ لَكَتِ امْرَأَةٌ لِي فَاتَانِي مُحَمَّدُ بْنُ كَعْبٍ الْقُرَظِيُّ يُعَرِّبُنِي بِهَا فَقَالَ إِنَّهُ كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ فَاقِيهِ عَالِمٌ عَابِدٌ مُجْتَهِدٌ وَكَانَتْ لَهُ امْرَأَةٌ وَكَانَ بِهَا مُعْجَبًا وَلَهَا مُحِبًّا فَمَاتَتْ فَوَجَدَ عَلَيْهَا وَجْدًا شَدِيدًا وَلَقِيَ عَلَيْهَا أَسْفًا حَتَّى خَلَا فِي بَيْتٍ وَغَلَقَ عَلَى نَفْسِهِ وَاحْتَجَبَ مِنَ النَّاسِ فَلَمْ يَكُنْ يَدْخُلُ عَلَيْهِ أَحَدٌ وَإِنَّ امْرَأَةً سَمِعَتْ بِهِ فَجَاءَتْهُ فَقَالَتْ إِنَّ لِي إِلَيْهِ حَاجَةً أَسْتَفْتِيهِ فِيهَا لَيْسَ يُجِزِينِي فِيهَا إِلَّا مُشَافَهَتُهُ فَذَهَبَ النَّاسُ وَلَزِمَتْ بَابَهُ وَقَالَتْ مَا لِي مِنْهُ بُدٌّ فَقَالَ لَهُ قَائِلٌ إِنَّ هَاهُنَا امْرَأَةً أَرَادَتْ أَنْ تَسْتَفْتِيكَ وَقَالَتْ إِنْ أَرَدْتُ إِلَّا مُشَافَهَتُهُ وَقَدْ ذَهَبَ النَّاسُ وَهِيَ لَا تُفَارِقُ الْبَابَ فَقَالَ ائْذَنُوا لَهَا فَدَخَلَتْ عَلَيْهِ فَقَالَتْ إِنَّ جِئْتُكَ أَسْتَفْتِيكَ فِي أَمْرٍ قَالَ وَمَا هُوَ قَالَتْ إِنَِّّي اسْتَعَرْتُ مِنْ جَارَةٍ لِي حَلِيًّا فَكُنْتُ أَلْبَسُهُ وَأُعِيرُهُ زَمَانًا ثُمَّ إِنَّهُمْ أَرْسَلُوا إِلَيَّ فِيهِ أَفْأَوْدِيهِ إِلَيْهِمْ فَقَالَ نَعَمْ وَاللَّهِ فَقَالَتْ إِنَّهُ قَدْ مَكَثَ عِنْدِي زَمَانًا فَقَالَ ذَلِكَ أَحَقُّ لِرَدِّكَ إِلَيْهِمْ حِينَ أَعَارُوكِيهِ زَمَانًا فَقَالَتْ أَيْ يَرْحَمُكَ اللَّهُ أَفْتَأُسُفُ عَلَى مَا أَعَارَكَ اللَّهُ ثُمَّ أَخَذَهُ مِنْكَ وَهُوَ أَحَقُّ بِهِ مِنْكَ فَأَبْصَرَ مَا كَانَ فِيهِ وَنَفَعَهُ اللَّهُ بِقَوْلِهَا

It was narrated to me from Malik from [Yahya bin Said] from [Al Qasim bin Muhammad] that he said, "My wife died. Then [Muhammad bin Ka'b Al Qurazhi] gave me Ta'ziyah and he told me; 'Once among the Bani Isra'il there was a man who was faqih, 'alim, 'abid and mujtahid. He had a wife who he loved and admired. Once his wife died, so he was very sad. and sad. He locked himself up and isolated himself from people. No one came to see him. Then a woman heard about this incident, and the woman came to him. I want to ask for his fatwa. I will never be satisfied until I speak to her face to face." The people left him, but he remained at the door waiting for him and said, "I will not go at all." Someone said to the

man of the Children of Israel: "There is a woman here who wants to ask for your fatwa, and she said, "I will not leave except to speak to her face to face." The people left her, but she did not leave the door of your house. The man said, "Let her come in." The woman came in and said, "I came to you to ask for a fatwa on a matter." The man asked, "What is it?" The woman said, "I borrowed jewelry from my neighbor. I wore it and borrowed it for a while. Then they sent a messenger to me asking for it. Should I return it?" The man said, "Yes." The woman said, "By Allah, I have worn it for a while." The man said, "That is so; they have the right to take it back from you after lending it to you for a while." The woman said, "Okay, may Allah have mercy on you. Aren't you also willing to accept what Allah lent you, then He takes it back. Even though He has more right to it than you." So the person is aware of what has happened. Allah benefited him with the woman's words.

RASULULLAH SHALALLAHU ALAIHI WASALLAM CURSED THIEVES IN THE GRAVES

Hadith Imam Malik Number 500

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ أَبِي الرَّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَهَا تَقُولُ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخْتَفِيَ وَالْمُخْتَفِيَةَ يَعْنِي نَبَّاشَ الْقُبُورِ

Yahya narrated to me from Malik, from Abu ar-Rijal Muhammad ibn Abdurrahman, from his mother Amrah bint Abdurrahman, that she heard her say: 'The Messenger of Allah, may Allah bless him and grant him peace, cursed AL MUKHTAFI and AL MUKHTAFIYAH, meaning the grave robber.'

THE FINAL PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM BEFORE HE DIED

Hadith Imam Malik Number 501

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهَا أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَمُوتَ وَهُوَ مُسْتَنِدٌّ إِلَى صَدْرِهَا وَأَضَعَتْ إِلَيْهِ يَقُولُ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

Yahya narrated to me from Malik, from Hisham ibn Urwah, from Abbad ibn Abdullah ibn az-Zubair, that Aisha, the wife of the Prophet, may Allah bless him and grant him peace, informed him that she heard the Messenger of Allah, may Allah bless him and grant him peace, before he passed away, while he was leaning against her chest, and she listened to him saying: 'ALLAHUMMAGHFIRLII WARHAMNII WA ALHIQNI BIRRAFIIQIL A'LAA' (O Allah, forgive me, have mercy on me, and join me with the Highest Companion).

Hadith Corroboration

Imam Ahmad : 24757

Imam Bukhari : 4086, 5242

Imam Muslim : 4474

Imam Abu Dawud : 724

HUMAN RESIDENCE AFTER DEATH

Hadith Imam Malik Number 502

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ يُقَالُ لَهُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ

Malik narrated to me from Nafi', that Abdullah ibn Umar said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'When one of you dies, his place is shown to him every morning and evening. If he is among the people of Paradise, it is shown as such, and if he is among the people of the Fire, it is shown as such. It is said to him, This is your place until Allah raises you on the Day of Resurrection.'

Hadith Corroboration

Imam Ahmad : 4429, 4873, 5656, 5786

Imam Bukhari : 1290, 3001, 6034

Imam Muslim : 5110, 5111

Imam Tirmidzi : 992

Imam Nasa'i : 2043, 2044, 2045

Imam Ibnu Majah : 4260

Imam Malik : 502

THE TAILBONE WILL NOT BE LOST IN THE SOIL

Hadith Imam Malik Number 503

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ ابْنِ آدَمَ تَأْكُلُهُ الْأَرْضُ إِلَّا عَجَبَ الذَّنْبِ مِنْهُ خُلِقَ وَفِيهِ يُرَكَّبُ

Malik narrated to me from Abu az-Zinad, from al-A'raj, from Abu Huraira, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'The earth consumes all of the son of Adam except the tailbone, from which he was created and from which he will be reassembled.'

Hadith Corroboration

Imam Ahmad : 7934, 9163, 10072

Imam Muslim : 5254

Imam Abu Dawud : 4118

THE SPIRIT OF A BELIEVER IN THE FORM OF A BIRD IN HEAVEN

Hadith Imam Malik Number 504

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ الْأَنْصَارِيِّ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ كَعْبُ بْنُ مَالِكٍ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَيْرٌ يَغْلِقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللَّهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُهُ

Malik narrated to me from Ibn Shihab, from Abdurrahman ibn Ka'b ibn Malik al-Ansari, that he informed him that his father, Ka'b ibn Malik, used to narrate that the Messenger of Allah, may Allah bless him and grant him peace, said: 'The soul of a believer is a bird that clings to the trees of Paradise until Allah returns it to its body on the Day He resurrects it.'

Hadith Corroboration

Imam Ahmad : 15216, 15217, 15218, 15220, 15227, 15231

Imam Nasa'i : 2046

Imam Ibnu Majah : 4261

GOD LOVES HIS SERVANTS WHO WANT TO MEET HIM

Hadith Imam Malik Number 505

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْدِي لِقَائِي أَحَبَبْتُ لِقَاءَهُ وَإِذَا كَرِهَ لِقَائِي كَرِهْتُ لِقَاءَهُ

Malik narrated to me from Abu az-Zinad, from al-A'raj, from Abu Huraira, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'The Hour will not come until a man passes by the grave of another and says, Would that I were in his place!'

Hadith Corroboration

Imam Ahmad : 9042, 9446

Imam Bukhari : 6950

Imam Nasa'i : 1812

PEOPLE WHO MAKE A WILL TO HAVE THEIR BODY BURNED

Hadith Imam Malik Number 506

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَجُلٌ لَمْ يَعْمَلْ حَسَنَةً قَطُّ لِأَهْلِيهِ إِذَا مَاتَ فَحَرَّقُوهُ ثُمَّ أَذْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيْهِ لَيُعَذِّبَنَّ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَلَمَّا مَاتَ الرَّجُلُ فَعَلُوا مَا أَمَرَهُمْ بِهِ فَأَمَرَ اللَّهُ الْبَرَّ فَجَمَعَ مَا فِيهِ وَأَمَرَ الْبَحْرَ فَجَمَعَ مَا فِيهِ ثُمَّ قَالَ لِمَ فَعَلْتَ هَذَا قَالَ مِنْ خَشْيَتِكَ يَا رَبِّ وَأَنْتَ أَعْلَمُ قَالَ فَغَفَرَ لَهُ

Yahya narrated to me from Malik, from Abu az-Zinad, from al-A'raj, from Abu Huraira, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'By the One in Whose hand is my soul, the son of Adam does not die until his lifespan, provision, and deeds are fulfilled.'

Hadith Corroboration

EVERY CHILD IS BORN IN A STATE OF FITRAH

Hadith Imam Malik Number 507

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنَاتِجُ الْإِبِلُ مِنَ بَهِيمَةِ جَمْعَاءَ هَلْ تُحِسُّ فِيهَا مِنْ جَدْعَاءَ قَالُوا يَا رَسُولَ اللَّهِ أَرَأَيْتَ الَّذِي يَمُوتُ وَهُوَ صَغِيرٌ قَالَ اللَّهُ أَعْلَمَ بِمَا كَانُوا عَامِلِينَ

It has been related to me from Malik from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah], that the Messenger of Allah sallallaahu 'alaihi wasallam said: "Every child is born in a state of fitrah, but it is the two parents who make him a Jew or a Christian. Like a camel which is born from a livestock whose body is perfect, are there any defects found?" They ask; "O Messenger of Allah! What about the person who died when he was still a child?" He answered: "Allah knows best what they do.

Hadith Corroboration

Imam Ahmad : 6884, 6885, 7133, 7383, 7387, 7463, 7540, 7574, 7832, 7906, 8206, 8739, 8949, 9851, 14277

Imam Bukhari : 1270, 1271, 1296, 3177, 4184, 4402, 6110

Imam Muslim : 4363, 4803, 4804, 4805, 4806

Imam Abu Dawud : 4091

Imam Tirmidzi : 2064

Imam Malik : 507

THE HUMAN CONDITION TOWARD THE DOOMSDAY

Hadith Imam Malik Number 508

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ يَا لَيْتَنِي مَكَانَهُ

Malik narrated to me from Abu az-Zinad, from al-A'raj, from Abu Huraira, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'Hasten to do good deeds before six things occur: the rising of the sun from the west, the smoke, the Dajjal, the beast, the affair of one of you (death), or the general affair (the Hour).'

Hadith Corroboration

Imam Ahmad : 6929, 10446

Imam Bukhari : 6582

Imam Muslim : 5175, 5176

Imam Ibnu Majah : 4027

Imam Malik : 508

DEATH BRINGS GOOD AND BAD

Hadith Imam Malik Number 509

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ الدَّيْلِيِّ عَنْ مَعْبَدِ بْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِي قَتَادَةَ بْنِ رَبِيعٍ أَنَّهُ كَانَ يُحَدِّثَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً عَلَيْهِ بِجَنَازَةٍ فَقَالَ مُسْتَرِيحٌ وَمُسْتَرَاخٌ مِنْهُ قَالُوا يَا رَسُولَ اللَّهِ مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاخُ مِنْهُ قَالَ الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللَّهِ وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالذَّوَابُّ

It has been told to me from Malik from [Muhammad bin 'Amr bin Halhalah Ad Dailami] from [Ma'bad bin Malik] from [Abu Qatadah bin Rib'i] that he told; "Once a body passed in front of Rasulullah sallallaahu 'alaihi wasallam. He said: 'That person rested (with his death) and someone rested from him (because of his death).' They asked; 'What does it mean, O Messenger of Allah?' He answered: 'A servant who believes, will rest (with his death) from worldly life and his troubles towards the mercy of Allah (heaven), while a servant who is unfaithful, the people, the land, the trees and the animals will rest from him (because of his death)'.

RASULULLAH SHALALLAHU ALAIHI WASALLAM SAYS UTSMAN BIN MADZUN DID NOT TAKE THE WORLD

Hadith Imam Malik Number 510

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا مَاتَ عُثْمَانُ بْنُ مَطْعُونٍ وَمَرَّ بِجَنَازَتِهِ ذَهَبَتْ وَلَمْ تَلْبَسْ مِنْهَا بِشَيْءٍ

Malik narrated to me from Muhammad ibn al-Munkadir, from Sa'id ibn Jubair, that he heard Anas ibn Malik say: 'I heard the Messenger of Allah, may Allah bless him and grant him peace, say: The Hour will not come as long as Allah is remembered on earth.'

THE PROPHET SHALALLAHU ALAIHI WASALLAM PRAYS FOR THE POPULATION OF BAQI'

Hadith Imam Malik Number 511

وَحَدَّثَنِي مَالِكٌ عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ عَنْ أُمِّهِ أَنَّهَا قَالَتْ سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَلَبِسَ ثِيَابَهُ ثُمَّ خَرَجَ قَالَتْ فَأَمَرْتُ جَارِيَتِي بِرَبْرَةٍ تَتَّبِعُهُ فَتَبِعَتْهُ حَتَّى جَاءَ الْبَقِيعَ فَوَقَفَ فِي أَدْنَاهُ مَا شَاءَ اللَّهُ أَنْ يَقِفَ ثُمَّ انْصَرَفَ فَسَبَقَتْهُ رَبْرَةٌ فَأَخْبَرْتَنِي فَلَمْ أَذْكُرْ لَهُ شَيْئًا حَتَّى أَصْبَحَ ثُمَّ ذَكَرْتُ ذَلِكَ لَهُ فَقَالَ إِنِّي بُعِثْتُ إِلَى أَهْلِ الْبَقِيعِ لِأُصَلِّيَ عَلَيْهِمْ

Malik told me from [Alqamah bin Abu 'Alqamah] from [his mother] that he said; "I heard [Aishah] the wife of the Prophet sallallaahu 'alaihi wasallam say: 'One night the Messenger

of Allah sallallaahu 'alaihi wasallam woke up. He put on his clothes, then went out." Aisha said; "I told my slave, Barirah, to follow him. He followed until he arrived at Baqi'. He then stopped near it, as Allah wanted him to stop. Then he moved on (left that place). Barirah came home first and told me (what he saw)." I didn't ask him anything until morning. When I asked him about it, he answered: "I was ordered to pray for the people of Baqi'.

Hadith Corroboration
Imam Ahmad : 23471
Imam Nasa'i : 2011

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO HURRY UP THE BODY

Hadith Imam Malik Number 512

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ سَرِعُوا بِجَنَائِزِكُمْ فَإِنَّمَا هُوَ خَيْرٌ تَقْدُمُونَهُ إِلَيْهِ أَوْ شَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ

Malik told me from [Nafi'] that [Abu Hurairah] said; "Hurry up and take care of your corpse. If it is good, you have put it first. If it is bad, then you immediately remove it from your back.

MINIMUM LIMITS ON ASSETS REQUIRED TO BE ZAKATI

Hadith Imam Malik Number 513

حَدَّثَنِي عَنْ مَالِكٍ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِيهِ أَنَّهُ قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ فِيمَا دُونَ خَمْسٍ ذَوْدٌ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسٍ أَوَاقٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ

Malik narrated to me from Amr ibn Yahya al-Mazini, from his father, that he heard Abu Sa'id al-Khudri say: The Messenger of Allah, may Allah bless him and grant him peace, said: 'There is no zakat on less than five camels, nor on less than five awaqs of silver, nor on less than five wasqs of produce.'

Hadith Corroboration
Imam Ahmad : 5412, 8853, 8864, 10606, 10823, 10977, 11147, 11323, 11386, 11494, 13646
Imam Bukhari : 1317, 1355, 1366
Imam Muslim : 1625, 1626, 1629
Imam Abu Dawud : 1332
Imam Tirmidzi : 568
Imam Nasa'i : 2402, 2403, 2428, 2429, 2431, 2440, 2441
Imam Ibnu Majah : 1784, 1789
Imam Malik : 514
Imam Darimi : 1577

MINIMUM SIZE OF ZAKAT ON DATES AND SILVER

Hadith Imam Malik Number 514

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعَصَعَةَ الْأَنْصَارِيِّ ثُمَّ الْمَازِنِيِّ عَنْ أَبِيهِ
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ
وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ دَوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ

Malik narrated to me from Muhammad ibn Abdullah ibn Abdurrahman ibn Abi Sa'sa'ah al-Ansari al-Mazini, from his father, from Abu Sa'id al-Khudri, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'There is no zakat on less than five wasqs of dates, nor on less than five uqiyyahs of silver, nor on less than five camels.'

Hadith Corroboration

Imam Ahmad : 5412, 8853, 8864, 10823, 10977, 11144, 11147, 11323, 11386, 11392, 11494, 11495, 13646

Imam Bukhari : 1317, 1355, 1366, 1389

Imam Muslim : 1625, 1626, 1627, 1628, 1629

Imam Abu Dawud : 1332, 1333

Imam Tirmidzi : 568

Imam Nasa'i : 2402, 2403, 2428, 2429, 2430, 2431, 2437, 2439, 2440

Imam Ibnu Majah : 1783, 1784, 1789

Imam Darimi : 1577, 1578

THERE IS NO ZAKAT BEFORE ONE YEAR

Hadith Imam Malik Number 515

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ مَوْلَى الزُّبَيْرِ أَنَّهُ سَأَلَ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنْ مُكَاتَبٍ لَهُ قَاطَعَهُ بِمَالٍ
عَظِيمٍ هَلْ عَلَيْهِ فِيهِ زَكَاةٌ فَقَالَ الْقَاسِمُ إِنَّ أَبَا بَكْرٍ الصَّدِيقَ لَمْ يَكُنْ يَأْخُذُ مِنْ مَالٍ زَكَاةً حَتَّى يَحُولَ عَلَيْهِ
الْحَوْلُ قَالَ الْقَاسِمُ بْنُ مُحَمَّدٍ وَكَانَ أَبُو بَكْرٍ إِذَا أَعْطَى النَّاسَ أَعْطِيَاتِهِمْ يَسْأَلُ الرَّجُلَ هَلْ عِنْدَكَ مِنْ مَالٍ وَجَبَتْ
عَلَيْكَ فِيهِ الزَّكَاةُ فَإِذَا قَالَ نَعَمْ أَخَذَ مِنْ عَطَائِهِ زَكَاةَ ذَلِكَ الْمَالِ وَإِنْ قَالَ لَا أَسْلَمَ إِلَيْهِ عَطَاءُهُ وَلَمْ يَأْخُذْ مِنْهُ
شَيْئًا

Yahya told me from Malik from [Muhammad bin 'Uqbah] a former slave of Az Zubair, he asked [Al Qasim bin Muhammad] about his mukatab which he gave responsibility to redeem himself with a large amount, so is he obliged to pay zakat?" 'Do you have assets that must be given zakat?' If the person answers, 'Yes.' Then he will take zakat from the property that will be given. But if the person answers, 'No.' Then the person will receive the property in full and he will not be reduced in any way.

Hadith Corroboration

Imam Ahmad : 1200

Imam Tirmidzi : 572

Imam Ibnu Majah : 1782

Imam Malik : 517

UTSMAN BIN AFFAN ASKED ABOUT ZAKAT

Hadith Imam Malik Number 516

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عُمَرَ بْنِ حُسَيْنٍ عَنْ عَائِشَةَ بِنْتِ قُدَامَةَ عَنْ أَبِيهَا أَنَّهُ قَالَ كُنْتُ إِذَا جِئْتُ عُثْمَانَ بْنَ عَفَّانَ قَبِضَ عَطَائِي سَأَلَنِي هَلْ عِنْدَكَ مِنْ مَالٍ وَجَبَتْ عَلَيْكَ فِيهِ الزَّكَاةُ قَالَ فَإِنْ قُلْتُ نَعَمْ أَخَذَ مِنْ عَطَائِي زَكَاةَ ذَلِكَ الْمَالِ وَإِنْ قُلْتُ لَا دَفَعَ إِلَيَّ عَطَائِي

Malik narrated to me from Umar ibn Husain, from Aisha bint Qudamah, from her father, that he said: When I came to Uthman ibn Affan to receive my share, he asked me, 'Do you have wealth on which zakat is due?' Qudamah said: If I said, 'Yes,' he would deduct the zakat of that wealth from my share. If I said, 'No,' he would give me my share in full.

HAUL AS A MANDATORY CONDITION OF ZAKAT

Hadith Imam Malik Number 517

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لَا تَجِبُ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ

Malik narrated to me from Nafi', that Abdullah ibn Umar said: 'There is no zakat due on wealth until a year has passed over it.'

Hadith Corroboration

Imam Ahmad : 1200

Imam Ibnu Majah : 1782

MU'AWIYAH BIN ABU SUFYAN WAS THE FIRST TO TAKE ZAKAT FROM THE GIVING ALLOTATION

Hadith Imam Malik Number 518

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ أَوَّلُ مَنْ أَخَذَ مِنَ الْأَعْطِيَةِ الزَّكَاةَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ

Malik narrated to me from Ibn Shihab, that he said: 'The first to take zakat from the distributed shares was Mu'awiyah ibn Abi Sufyan.'

RASULULLAH SHALALLAHU ALAIHI WASALLAM GAVE OWNERSHIP OF THE TAMBAK TO BILAL BIN AL HARITS

Hadith Imam Malik Number 519

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ غَيْرِ وَاحِدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطَعَ لِبِلَالِ بْنِ الْحَارِثِ الْمُزَنِيِّ مَعَادِنَ الْقَبْلِيَّةِ وَهِيَ مِنْ نَاحِيَةِ الْفُرْعِ فَتِلْكَ الْمَعَادِنُ لَا يُؤْخَذُ مِنْهَا إِلَى الْيَوْمِ إِلَّا الزَّكَاةُ

Yahya narrated to me from Malik, from Rabi'ah ibn Abi Abdurrahman, from several people,

that the Messenger of Allah, may Allah bless him and grant him peace, assigned the mines of al-Qabaliyyah, which are on the coast, to Bilal ibn al-Harith al-Muzani, and to this day, nothing is taken from those mines except zakat.

Hadith Corroboration

Imam Abu Dawud : 2660, 2661, 2662

ZAKAT ON FOUND GOODS IS ONE FIFTH

Hadith Imam Malik Number 520

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الرِّكَازِ الْخُمْسُ

Yahya narrated to me from Malik, from Ibn Shihab, from Sa'id ibn al-Musayyab and from Abu Salamah ibn Abdurrahman, from Abu Huraira, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'On buried treasure (rikaz), one-fifth is due.'

Hadith Corroboration

Imam Ahmad : 2723, 6823, 7379, 8613, 8644, 8959, 9860, 9993, 10013, 10079, 10111, 10182, 14076, 14282

Imam Abu Dawud : 2681

Imam Nasa'i : 2451

Imam Ibnu Majah : 2500, 2501

Imam Darimi : 2273

AISHYAH DID NOT PAY ZAKAT FROM ORPHANS' JEWELRY

Hadith Imam Malik Number 521

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ تَلِي بَنَاتٍ أَخِيهَا يَتَامَى فِي حَجَرِهَا لَهُنَّ الْحُلَى فَلَا تُخْرِجُ مِنْ حُلِيِّهِنَّ الزَّكَاةَ

Yahya narrated to me from Malik, from Abdurrahman ibn al-Qasim, from his father, that Aisha, the wife of the Prophet, may Allah bless him and grant him peace, took care of her orphaned nieces in her guardianship, who owned jewelry, but she did not pay zakat on their jewelry.

ABDULLAH BIN UMAR DOES NOT GIVE ZAKAT ON JEWELRY TO CHILDREN AND SLAVE WOMEN

Hadith Imam Malik Number 522

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُحِلِّي بَنَاتَهُ وَجَوَارِيَهُ الذَّهَبَ ثُمَّ لَا يُخْرِجُ مِنْ حُلِيِّهِنَّ الزَّكَاةَ

Malik narrated to me from Nafi', that Abdullah ibn Umar used to adorn his daughters and

female slaves with gold jewelry, but he did not pay zakat on their jewelry.

ZAKAT FOR ORPHANS' WEALTH

Hadith Imam Malik Number 523

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ أَنَّهُ قَالَ كَانَتْ عَائِشَةُ تَلِينِي وَأَخًا لِي يَتِيمَيْنِ فِي حَجْرِهِمَا فَكَانَتْ تُخْرِجُ مِنْ أَمْوَالِنَا الزَّكَاةَ

Malik narrated to me from Abdurrahman ibn al-Qasim, from his father, that he said: Aisha took care of me and my orphaned brother in her guardianship, and she paid zakat on our wealth.

SELLING VALUABLE OBJECTS FOR ORPHANTS FOR THEIR NEEDS

Hadith Imam Malik Number 524

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ اشْتَرَى لِبَنِي أَخِيهِ يَتَايَ فِي حَجْرِهِ مَالًا فَبِيعَ ذَلِكَ الْمَالُ بَعْدَ بَمَالٍ كَثِيرٍ

Malik narrated to me from Yahya ibn Sa'id, that he bought valuable property for his orphaned nephews in his guardianship, and that property was later sold for a large sum of money.

UTSMAN MENTIONED THE MONTH OF ZAKAT AND ORDERED TO SETTLE DEBTS

Hadith Imam Malik Number 525

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ السَّائِبِ بْنِ يَزِيدَ أَنَّ عُثْمَانَ بْنَ عَفَّانَ كَانَ يَقُولُ هَذَا شَهْرُ زَكَاةِكُمْ فَمَنْ كَانَ عَلَيْهِ دَيْنٌ فَلْيُؤَدِّ دَيْنَهُ حَتَّى تَحْصُلَ أَمْوَالُكُمْ فَتُؤَدُّ مِنْهُ الزَّكَاةُ

Yahya narrated to me from Malik, from Ibn Shihab, from as-Sa'ib ibn Yazid, that Uthman ibn Affan said: 'This is the month of your zakat. Whoever has a debt should settle it so that your wealth is clear, and you can pay zakat on it.'

ZAKAT ON CONFISCATED PROPERTY

Hadith Imam Malik Number 526

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ فِي مَالٍ قَبَضَهُ بَعْضُ الْوُلَاةِ ظُلْمًا يَأْمُرُ بِرَدِّهِ إِلَى أَهْلِهِ وَيُؤْخَذُ زَكَاةُهُ لِمَا مَضَى مِنَ السِّنِينَ ثُمَّ عَقَّبَ بَعْدَ ذَلِكَ بِكِتَابٍ أَنْ لَا يُؤْخَذَ

مِنْهُ إِلَّا زَكَاةً وَاحِدَةً فَإِنَّهُ كَانَ ضِمَارًا

It was related to me from Malik from [Ayyub bin Abu Tamimah As Sahtiyani] that [Umar bin Abdul Aziz] once set a rule regarding wealth taken by the leaders through oppression. He ordered that the wealth be returned to its owner. then zakat from past periods was taken from it." Then he also stipulated that wealth could not be taken as zakat except only once, because the wealth was not in the hands of its owner.

SULAIMAN BIN YASAR CONCERNING ZAKAT FOR PEOPLE WHO HAVE DEBT

Hadith Imam Malik Number 527

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ أَنَّهُ سَأَلَ سُلَيْمَانَ بْنَ يَسَارٍ عَنْ رَجُلٍ لَهُ مَالٌ وَعَلَيْهِ دَيْنٌ مِثْلُهُ أَعْلَيْهِ زَكَاةٌ فَقَالَ لَا

It was narrated to me from Malik that [Yazid bin Khushaifah] said that he asked [Sulaiman bin Yasar] about a man who had wealth and had debts equal to it, whether he was obliged to pay zakat. He replied, "No.

UMAR BIN ABDUL AZIZ RULES TO COLLECT ZAKAT FROM TRADE

Hadith Imam Malik Number 528

حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ زُرَيْقِ بْنِ حَيَّانَ وَكَانَ زُرَيْقٌ عَلَى جَوَارٍ مِصْرِيٍّ فِي زَمَانِ الْوَلِيدِ وَسُلَيْمَانَ وَعُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَذَكَرَ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ إِلَيْهَا أَنْ تَنْظُرَ مَنْ مَرَّ بِكَ مِنَ الْمُسْلِمِينَ فَخُذْ مِمَّا ظَهَرَ مِنْ أَمْوَالِهِمْ مِمَّا يُدِيرُونَ مِنَ التَّجَارَاتِ مِنْ كُلِّ أَرْبَعِينَ دِينَارًا دِينَارًا فَمَا نَقَصَ فَبِحِسَابِ ذَلِكَ حَتَّى يَبْلُغَ عِشْرِينَ دِينَارًا فَإِنْ نَقَصَتْ ثَلَاثُ دِينَارٍ فَدَعْهَا وَلَا تَأْخُذْ مِنْهَا شَيْئًا وَمَنْ مَرَّ بِكَ مِنْ أَهْلِ الدِّمَةِ فَخُذْ مِمَّا يُدِيرُونَ مِنَ التَّجَارَاتِ مِنْ كُلِّ عِشْرِينَ دِينَارًا دِينَارًا فَمَا نَقَصَ فَبِحِسَابِ ذَلِكَ حَتَّى يَبْلُغَ عَشْرَةَ دَنَائِرٍ فَإِنْ نَقَصَتْ ثَلَاثُ دِينَارٍ فَدَعْهَا وَلَا تَأْخُذْ مِنْهَا شَيْئًا وَاكْتُبْ لَهُمْ بِمَا تَأْخُذُ مِنْهُمْ كِتَابًا إِلَى مِثْلِهِ مِنَ الْحَوْلِ

It was related to me from Malik from [Yahya bin Sa'id] from [Zuraiq bin Hayyan] - Zuraiq was an officer in Egypt during the time of Al Walid, Sulaiman and 'Umar bin Abdul Aziz - He mentioned that [Umar bin Abdul Aziz] once wrote to him: 'You should inspect every Muslim who passes by, then take (zakat) from the goods they will trade. That is, for every forty dinars, take one dinar. If it is less than that, then count it until it reaches twenty dinars. If their wealth is less than a third of a dinar, then leave it and do not take anything. As for those who pass by are people of dhimmah, then take (zakat) from their merchandise, namely one dinar for every twenty dinars. If it is less than that, then count it until it reaches ten dinars. If their wealth is less than a third of a dinar, then leave it and do not take anything. Give them a record of what you have taken from them and a copy of it to count the haul (complete one year).'

PROPERTY FOR WHICH ZAKAT IS NOT ISSUED IS CALLED KANZ

Hadith Imam Malik Number 529

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَهُوَ يُسْأَلُ عَنِ الْكَانِزِ مَا هُوَ فَقَالَ هُوَ الْمَالُ الَّذِي لَا تُؤَدَّى مِنْهُ الزَّكَاةُ

Yahya narrated to me from Malik, from Abdullah ibn Dinar, that he said: I heard Abdullah ibn Umar being asked about al-kanz (hoarded treasure), and he replied, 'It is wealth on which zakat is not paid.'

TREASURES FOR WHICH ZAKAT IS NOT REQUIRED WILL BE IN THE SHAPES OF SNAKES ON THE DOOMSDAY

Hadith Imam Malik Number 530

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ مَنْ كَانَ عِنْدَهُ مَالٌ لَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبَيْبَتَانِ يَطْلُبُهُ حَتَّى يُمَكِّنَهُ يَقُولُ أَنَا كَنْزُكَ

Malik narrated to me from Abdullah ibn Dinar, from Abu Salih as-Samman, from Abu Huraira, that he said: 'Whoever has wealth and does not pay its zakat, on the Day of Resurrection, it will be made to appear to him as a bald-headed serpent with two spots, chasing him and saying, I am your hoarded treasure.'

Hadith Corroboration
Imam Ahmad : 7429, 8307
Imam Bukhari : 1315

PROVISIONS OF ZAKAT FOR COWS FOR EVERY 30 COWS

Hadith Imam Malik Number 531

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ حُمَيْدِ بْنِ قَيْسٍ الْمَكِّيِّ عَنْ طَاوُسِ الْيَمَانِيِّ أَنَّ مُعَاذَ بْنَ جَبَلٍ الْأَنْصَارِيَّ أَخَذَ مِنْ ثَلَاثِينَ بَقَرَةً تَبِيعًا وَمِنْ أَرْبَعِينَ بَقَرَةً مُسِنَّةً وَأُتِيَ بِمَا دُونَ ذَلِكَ فَأَبَى أَنْ يَأْخُذَ مِنْهُ شَيْئًا وَقَالَ لَمْ أَسْمَعْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ شَيْئًا حَتَّى أَلْقَاهُ فَأَسْأَلُهُ فَتَوَفَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَقْدُمَ مُعَاذُ بْنُ جَبَلٍ

Yahya narrated to me from Malik, from Humaid ibn Qais al-Makki, from Tawus al-Yamani, that Mu'adh ibn Jabal al-Ansari took one calf from every thirty cows and one three-year-old cow from every forty cows. When someone brought cattle younger than that, he refused to take anything, saying, 'I have not heard anything from the Messenger of Allah, may Allah bless him and grant him peace, about this. I will not take anything until I meet him and ask him.' But the Messenger of Allah, may Allah bless him and grant him peace, passed away before Mu'adh ibn Jabal arrived.

UMAR BIN KHATTHAB COUNTED THE CATTLE'S CATTLE BUT DID NOT TAKE THE ZAKAT

Hadith Imam Malik Number 532

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ ثَوْرِ بْنِ زَيْدٍ الدَّيْلِيِّ عَنْ ابْنِ لَعْبَدٍ اللَّهِ بْنِ سُفْيَانَ الثَّقَفِيِّ عَنْ جَدِّهِ سُفْيَانَ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ عَثَرَ مُصَدَّقًا فَكَانَ يَعُدُّ عَلَى النَّاسِ بِالسَّخْلِ فَقَالُوا أَتَعُدُّ عَلَيْنَا بِالسَّخْلِ وَلَا تَأْخُذُ مِنْهُ شَيْئًا فَلَمَّا قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ ذَكَرَ لَهُ ذَلِكَ فَقَالَ عُمَرُ نَعَمْ تَعُدُّ عَلَيْهِمْ بِالسَّخْلَةِ يَحْمِلُهَا الرَّاعِي وَلَا تَأْخُذُهَا وَلَا تَأْخُذُ الْأَكُولَةَ وَلَا الرُّبِّيَّ وَلَا الْمَاخِضَ وَلَا فَحْلَ الْغَنَمِ وَتَأْخُذُ الْجَذْعَةَ وَالثَّيْيَةَ وَذَلِكَ عَدْلٌ بَيْنَ غِذَاءِ الْغَنَمِ وَخِيَارِهِ

Yahya narrated to me from Malik, from Thawr ibn Zaid ad-Daili, from a son of Abdullah ibn Sufyan ath-Thaqafi, from his grandfather Sufyan ibn Abdullah, that Umar ibn al-Khattab sent him as a zakat collector. He counted the newborn lambs among the people, and they said, 'You count our newborn lambs but take nothing from them?' When he returned to Umar ibn al-Khattab and mentioned this, Umar said, 'Yes, count the newborn lambs that the shepherd carries, but do not take them, nor take the fattened one, nor the pregnant one, nor the breeding ram. Take the one-year-old or two-year-old, as this is just between the sustenance of the flock and its best.'

UMAR BIN KHATTHAB PROHIBITED TAKING MILK AS ZAKAT

Hadith Imam Malik Number 533

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ مَرَّ عَلَى عُمَرَ بْنِ الْخَطَّابِ بَغَنَمٍ مِنَ الصَّدَقَةِ فَرَأَى فِيهَا شَاءَ حَافِلًا دَاتَ ضَرْعٍ عَظِيمٍ فَقَالَ عُمَرُ مَا هَذِهِ الشَّاءُ فَقَالُوا شَاءٌ مِنَ الصَّدَقَةِ فَقَالَ عُمَرُ مَا أُعْطِيَ هَذِهِ أَهْلُهَا وَهُمْ طَائِعُونَ لَا تَفْتِنُوا النَّاسَ لَا تَأْخُذُوا حَزْرَاتِ الْمُسْلِمِينَ نَكَبُوا عَنِ الطَّعَامِ

Yahya told me from Malik from [Yahya bin Sa'id] from [Muhammad bin Yahya bin Habban] from [Al Qasim bin Muhammad] from [Aisyah] the wife of the Prophet sallallaahu 'alaihi wasallam, he said, "Once a zakat goat was brought to [Umar bin Khattab], he saw a goat that had a lot of milk. Umar asked; 'What is this goat? ' they answered; 'This is a zakat goat.' Then said: 'The owner does not give because he is obedient. Don't slander people. Don't take the Muslims' most valuable possessions, don't let the zakat officers take their milk.'

ADAB OF ZAKAT OFFICERS IN COLLECTING ZAKAT

Hadith Imam Malik Number 534

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ أَنَّهُ قَالَ أَخْبَرَنِي رَجُلَانِ مِنْ أَشْجَعٍ أَنَّ مُحَمَّدَ بْنَ مَسْلَمَةَ الْأَنْصَارِيِّكَانَ يَأْتِيهِمْ مُصَدَّقًا فَيَقُولُ لِرَبِّ الْمَالِ أَخْرِجْ إِلَيَّ صَدَقَةَ مَالِكَ فَلَا يَقُودُ إِلَيْهِ شَاءٌ فِيهَا وَفَاءٌ مِنْ حَقِّهِ إِلَّا قَبْلَهَا قَالَ مَالِكُ السُّنَّةُ عِنْدَنَا وَالَّذِي أَدْرَكْتُ عَلَيْهِ أَهْلَ الْعِلْمِ يَبْلَدِنَا أَنَّهُ لَا يَضِيقُ عَلَى الْمُسْلِمِينَ فِي زَكَاتِهِمْ وَأَنْ يُقْبَلَ مِنْهُمْ مَا دَفَعُوا مِنْ أَمْوَالِهِمْ

Had told me from Malik from [Yahya bin Sa'id] from [Muhammad bin Yahya bin Habban] he said; has informed me [Two men from Ashja'], that [Muhammad bin Maslamah Al Ansari] came to them as a zakat collector. Then Muhammad said to the man who had wealth; "Give zakat from your wealth! "So you will not bring him a single goat which is considered sufficient as zakat on his wealth, unless he definitely accepts it." Malik said, "It is sunnah according to our madhhab, and what I know from the scholars of our country, that zakat collectors should not make things difficult for Muslims in matters of their zakat. And let him accept what they give from their wealth.

GROUPS THAT MAY RECEIVE ZAKAT

Hadith Imam Malik Number 535

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَحِلُّ الصَّدَقَةُ لِعَبْدٍ إِلَّا لِحُمْسَةٍ لِعَازٍ فِي سَبِيلِ اللَّهِ أَوْ لِعَامِلٍ عَلَيْهَا أَوْ لِعَارِمٍ أَوْ لِرَجُلٍ اشْتَرَاهَا بِمَالِهِ أَوْ لِرَجُلٍ لَهُ جَارٌ مِسْكِينٌ فَتُصَدَّقَ عَلَى الْمِسْكِينِ فَأَهْدَى الْمِسْكِينُ لِلْغَنِيِّ

It has been told to me that Yahya from Malik from [Zaid bin Aslam] from ['Atha bin Yasar] Rasulullah shallallahu 'alaihi wasallam said: "Zakat is not permitted for rich people except for five groups: people who fight in the way of Allah, zakat collectors, people who are in debt, people who buy zakat assets with their wealth, people who have poor neighbors who are given zakat assets, then the poor person gives gifts to the rich person.

Hadith Corroboration
Imam Ahmad : 10838, 11113, 11493
Imam Abu Dawud : 1393, 1394
Imam Ibnu Majah : 1831

UMAR VOMITS THE MILK OBTAINED FROM ZAKAT ANIMALS

Hadith Imam Malik Number 536

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّهُ قَالَ شَرِبَ عُمَرُ بْنُ الْخَطَّابِ لَبَنًا فَأَعْجَبَهُ فَسَأَلَ الَّذِي سَقَاهُ مِنْ أَيْنَ هَذَا اللَّبَنُ فَأَخْبَرَهُ أَنَّهُ وَرَدَ عَلَى مَاءٍ قَدْ سَمَاهُ فَإِذَا نَعَمٌ مِنْ نَعَمِ الصَّدَقَةِ وَهُمْ يَسْقُونَ فَحَلَبُوا لِي مِنْ أَلْبَانِهَا

فَجَعَلْتُهُ فِي سِقَائِي فَهُوَ هَذَا فَأَدْخَلَ عُمَرُ بْنُ الْخَطَّابِ يَدَهُ فَاسْتَقَاءَهُ

It was narrated to me from Malik that [Zaid bin Aslam] said, "[Umar bin al Khattab] drank milk, and he liked it. Then he asked the person who gave him it, "Where did you get this milk?" The person then informed him, that he was looking for water in the usual place where he looks for water, and it turned out that there were animals for zakat. People were drinking and milking the milk for me. I then put it in my drinking trough, and among them was this." Umar bin Khattab then put his finger in his mouth and tried to vomit it out.

DATE ZAKAT SHOULD NOT BE TAKEN FROM THE WORST

Hadith Imam Malik Number 537

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زِيَادِ بْنِ سَعْدٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ لَا يُؤْخَذُ فِي صَدَقَةِ التَّخْلِ الْجُعْرُورُ وَلَا مُضْرَانُ الْفَارَةِ وَلَا عَدُوُّ ابْنِ حَبِيبٍ قَالَ وَهُوَ يُعَدُّ عَلَى صَاحِبِ الْمَالِ وَلَا يُؤْخَذُ مِنْهُ فِي الصَّدَقَةِ

It was narrated to us from Malik from [Ziyad bin Aslam] from [Ibn Shihab] who said: "Zakat on dates should not be taken from low-quality dates, very good quality dates, or very bad adzaq dates." Ibn Shihab added, "These dates are still counted, but they should not be taken as zakat on them.

THE OLIVE ZAKAT IS TENTH

Hadith Imam Malik Number 538

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنِ الرِّيثُونِ فَقَالَ فِيهِ الْعُشْرُ

Yahya narrated to me from Malik, that he asked Ibn Shihab about olives, and he replied: 'The zakat on them is one-tenth.'

THERE IS NO ZAKAT ON SLAVES AND HORSES

Hadith Imam Malik Number 539

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ

Yahya narrated to me from Malik, from Abdullah ibn Dinar, from Sulaiman ibn Yasar, from Irak ibn Malik, from Abu Huraira, that the Messenger of Allah, may Allah bless him and grant him peace, said: 'There is no zakat on a Muslim for his slave or his horse.'

Hadith Corroboration

Imam Ahmad : 6994, 7090, 7143, 7430, 8913, 8946, 9209, 9674, 9695, 9796, 9797

Imam Bukhari : 1370, 1371

Imam Muslim : 1631, 1632

Imam Abu Dawud : 1360

Imam Tirmidzi : 569

Imam Nasa'i : 2422, 2423, 2424, 2425, 2426, 2427

UMAR REFUSED THE ZAKAT FROM HIS HORSE TO BE RETURNED TO THE POOR

Hadith Imam Malik Number 540

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ أَهْلَ الشَّامِ قَالُوا لِأَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ خُذْ مِنْ خَيْلِنَا وَرَقِيقِنَا صَدَقَةً فَأَبَى ثُمَّ كَتَبَ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَأَبَى عُمَرُ ثُمَّ كَلَّمُوهُ أَيْضًا فَكَتَبَ إِلَى عُمَرَ فَكَتَبَ إِلَيْهِ عُمَرُ إِنَّ أَحَبُّوا فَخُذْهَا مِنْهُمْ وَارْزُقْ رَقِيقَهُمْ قَالَ مَالِكٌ مَعْنَى قَوْلِهِ رَحِمَهُ اللَّهُ وَارْزُقْهَا عَلَيْهِمْ يَقُولُ عَلَى فَقَرَائِهِمْ

Malik narrated to me from Ibn Shihab, from Sulaiman ibn Yasar, that the people of Sham said to Abu Ubaidah ibn al-Jarrah, 'Take zakat from our horses and slaves.' He refused, then wrote to Umar ibn al-Khattab, who also refused. They spoke to him again, and he wrote to Umar, who replied, 'If they wish, take it from them and return it to them, and provide for their slaves.' Malik said, 'The meaning of Umar's statement, may Allah have mercy on him, return it to them is to their poor.'

UMAR BIN ABDUL AZIZ ORDERED NOT TO TAKE ZAKAT ON HONEY AND HORSES

Hadith Imam Malik Number 541

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّهُ قَالَجَاءَ كِتَابٌ مِنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ إِلَى أَبِي وَهُوَ بِمِنَى أَنْ لَا يَأْخُذَ مِنَ الْعَسَلِ وَلَا مِنَ الْخَيْلِ صَدَقَةً

It has been narrated to me from Malik from [Abdullah bin Abu Bakar bin 'Amru bin Hazm] th at he said, "When my father was in Mina, a letter from [Umar bin Abdul Aziz] came to my father, stating that zakat should not be taken from honey and horses.

Hadith Corroboration
Imam Ahmad : 108
Imam Malik : 542

SA'ID BIN MUSAYYAB CONCERNING ZAKAT FOR HORSES

Hadith Imam Malik Number 542

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ قَالَ سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ عَنْ صَدَقَةِ الْبَرَادِينِ فَقَالَ وَهَلْ فِي الْخَيْلِ مِنْ صَدَقَةٍ

It has been narrated to me from Malik from [Abdullah bin Dinar] that he said, "I asked [Sa'id bin Musayyab] about the zakat of baradzin (pack animals), but he instead asked back, 'Is there any zakat on horses?'"

Hadith Corroboration
Imam Ahmad : 108
Imam Darimi : 1573

JIZYAH FROM THE MAGIQUES

Hadith Imam Malik Number 543

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ قَالَ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ الْجِزْيَةَ مِنْ مَجُوسِ الْبَحْرَيْنِ وَأَنَّ عُمَرَ بْنَ الْخَطَّابِ أَخَذَهَا مِنْ مَجُوسِ فَارِسَ وَأَنَّ عُثْمَانَ بْنَ عَفَّانَ أَخَذَهَا مِنَ الْبَرْبَرِ

It has been narrated to me by Yahya from Malik from [Ibn Shihab] who said; it has reached me that the Messenger of Allah, peace and blessings be upon him, took jizyah from the Magians of Bahrain. [Umar bin al Khattab] took jizyah from the Magians of Persia. And [Uthman bin Affan] took jizyah from the Berber people.

Hadith Corroboration
Imam Abu Dawud : 2646
Imam Tirmidzi : 1514
Imam Darimi : 2389

RASULULLAH SHALALLAHU ALAIHI WASALLAM JUDGES MAJUSI LIKE THE EXPERTS OF THE BOOK

Hadith Imam Malik Number 544

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ ذَكَرَ الْمَجُوسَ فَقَالَ مَا أَذْرِي كَيْفَ أَصْنَعُ فِي أَمْرِهِمْ فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ سُونُوا بِهِمْ سُنَّةَ أَهْلِ الْكِتَابِ

It has been narrated to me from Malik from [Ja'far bin Muhammad bin Ali] from [his father], that Umar bin al Khattab mentioned the Magians and said, "I do not know what I should do regarding their matter." Then [Abdurrahman bin Auf] said, "I bear witness that I heard the Messenger of Allah, peace and blessings be upon him, say: 'Treat them according to the practice of the People of the Book.'"

TERMS OF JIZYAH PAYMENT

Hadith Imam Malik Number 545

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ أَسْلَمَ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ ضَرَبَ الْجِزْيَةَ عَلَى أَهْلِ

الذَّهَبِ أَرْبَعَةَ دَنَانِيرَ وَعَلَى أَهْلِ الْوَرِقِ أَرْبَعِينَ دِرْهَمًا مَعَ ذَلِكَ أَرْزَاقُ الْمُسْلِمِينَ وَضِيَاةٌ ثَلَاثَةَ أَيَّامٍ

It has been narrated to me from Malik from [Nafi'] from [Aslam] the former slave of Umar bin al Khattab, that [Umar bin Khattab] imposed jizyah on the people of gold at four dinars, and on the people of silver at forty dirhams. In addition to that, they must provide charity to the Muslims and hospitality for three days.

DISTRIBUTION OF JIZYAH CAMEL MEAT

Hadith Imam Malik Number 546

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّهُ قَالَ لِعُمَرَ بْنِ الْخَطَّابِ فِي الظَّهْرِ نَاقَةٌ عَمِيَاءُ فَقَالَ عُمَرُ ادْفَعَهَا إِلَى أَهْلِ بَيْتٍ يَنْتَفِعُونَ بِهَا قَالَ فَقُلْتُ وَهِيَ عَمِيَاءُ فَقَالَ عُمَرُ يَقْطُرُونَهَا بِالْإِبِلِ قَالَ فَقُلْتُ كَيْفَ تَأْكُلُ مِنَ الْأَرْضِ قَالَ فَقَالَ عُمَرُ أَمِنْ نَعَمِ الْجِزْيَةِ هِيَ أَمْ مِنْ نَعَمِ الصَّدَقَةِ فَقُلْتُ بَلْ مِنْ نَعَمِ الْجِزْيَةِ فَقَالَ عُمَرُ أَرَدْتُمْ وَاللَّهِ أَكْلَهَا فَقُلْتُ إِنَّ عَلَيْهَا وَسْمَ الْجِزْيَةِ فَأَمَرَ بِهَا عُمَرُ فَنُحِرَتْ وَكَانَ عِنْدَهُ صَحَافٌ تِسْعٌ فَلَا تَكُونُ فَاكِهَةً وَلَا طُرَيْفَةً إِلَّا جَعَلَ مِنْهَا فِي تِلْكَ الصَّحَافِ فَبَعَثَ بِهَا إِلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَكُونُ الَّذِي يَبْعَثُ بِهِ إِلَى حَفْصَةَ ابْنَتِهِ مِنْ آخِرِ ذَلِكَ فَإِنْ كَانَ فِيهِ نُفْصَانٌ كَانَ فِي حَظِّ حَفْصَةَ قَالَ فَجَعَلَ فِي تِلْكَ الصَّحَافِ مِنْ لَحْمِ تِلْكَ الْجِزْرِ فَصْنَعَ فَدَعَا عَلَيْهِ الْمُهَاجِرِينَ وَالْأَنْصَارَ

It has been narrated to me from Malik from [Zaid bin Aslam] from [his father] that he said to [Umar bin Khattab], "There is a blind she-camel on the hill." Umar then said, "Give it to a family who can benefit from it." I said again, "But it is a blind camel!" Umar said, "They should lead the camel with other camels." I asked, "How will the camel eat from the ground?" Umar asked back, "Is that camel from the jizyah camels or from the zakat camels?" I answered, "It is from the jizyah camels." Umar asked, "By Allah, do you want to eat it?" I said, "It has the jizyah mark on its back." Umar then ordered that the camel be slaughtered, while Umar had nine plates, and there was no fruit or vegetable except that he included it on those plates. Then those plates were sent to the wives of the Prophet, peace and blessings be upon him, and the last one sent was to his daughter, Hafshah. So if there was any shortage, it would be Hafshah's portion." Aslam said, "After the meat was divided on those plates and sent to the wives of the Prophet, peace and blessings be upon him, Umar ordered that the remaining meat be cooked, then he invited the Muhajirun and Ansar.

UMAR BIN KHATTHAB TOOK TAX ON WHEAT AND OIL FROM NON-ARAB FARMERS

Hadith Imam Malik Number 547

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَأْخُذُ مِنَ التَّبْطِ مِنَ الْحِنْطَةِ وَالزَّيْتِ نِصْفَ الْعُشْرِ يُرِيدُ بِذَلِكَ أَنْ يَكْثُرَ الْحُمْلُ إِلَى الْمَدِينَةِ وَيَأْخُذُ مِنَ الْقِطْنِيَّةِ الْعُشْرَ

It has been narrated to me by Yahya from Malik from [Ibn Shihab] from [Salim bin Abdullah] from [his father], that [Umar bin Khattab] used to take from the Nabataean farmers wheat and oil at half a tenth. He intended by this to increase the goods brought to Medina. And he took from legumes a tenth.

SA'IB BIN YAZID AND ABDULLAH BIN UTBAH PICK UP TENTH IN MADINAH MARKET

Hadith Imam Malik Number 548

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ السَّائِبِ بْنِ يَزِيدَ أَنَّهُ قَالَ كُنْتُ غُلَامًا عَامِلًا مَعَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَلَى سُوقِ الْمَدِينَةِ فِي زَمَانِ عُمَرَ بْنِ الْخَطَّابِ فَكُنَّا نَأْخُذُ مِنَ التَّبْطِ الْعُشْرَ

It has been narrated to me from Malik from [Ibn Shihab] from [As Sa'ib bin Yazid] who said, "When I was a young boy, I worked with Abdullah bin Utbah bin Mas'ud in the Medina market during the time of Umar bin Al Khattab's rule. At that time we collected a tenth from the non-Arab farmers.

UMAR USED TO TAKE TENTH OF THE PRODUCT OF THE FIELD SINCE THE PERIOD OF JAHILIYAH

Hadith Imam Malik Number 549

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَلَى أَيِّ وَجْهِ كَانَ يَأْخُذُ عُمَرُ بْنُ الْخَطَّابِ مِنَ التَّبْطِ الْعُشْرَ فَقَالَ ابْنُ شِهَابٍ كَانَ ذَلِكَ يُؤْخَذُ مِنْهُمْ فِي الْجَاهِلِيَّةِ فَأَلْزَمَهُمْ ذَلِكَ عُمَرُ

It has been narrated to me from Malik that he once asked [Ibn Shihab], "On what basis did [Umar bin Khattab] take a tenth from the farm produce?" Ibn Shihab answered, "That was taken from them since the time of jahiliyyah, then Umar made it obligatory for them.

PROHIBITION OF BUYING BACK ALMS

Hadith Imam Malik Number 550

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّهُ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ وَهُوَ يَقُولُ حُمِلْتُ عَلَى فَرَسٍ عَتِيقٍ فِي سَبِيلِ اللَّهِ وَكَانَ الرَّجُلُ الَّذِي هُوَ عِنْدَهُ قَدْ أَضَاعَهُ فَأَرَدْتُ أَنْ أَشْتَرِيَهُ مِنْهُ وَظَنَنْتُ أَنَّهُ بَائِعُهُ بَرُخْصٍ فَسَأَلْتُ عَنْ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَشْتَرِهِ وَإِنْ أَعْطَاكَه بِدَرْهِمٍ وَاحِدٍ فَإِنَّ

الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ

It has been narrated to me by Yahya from Malik from [Zaid bin Aslam] from [his father] that he said; I heard [Umar bin al Khattab] saying, "I once gave a fine horse in the way of Allah, but the man who had it neglected it. So I wanted to buy it back from him, and I thought he would sell it to me cheaply. Then I asked about this to the Messenger of Allah, peace and blessings be upon him, and he said: 'Do not buy it even if he gives it to you for one dirham. Indeed, the one who takes back his charity is like a dog that returns to its vomit.'

Hadith Corroboration
Imam Bukhari : 1395, 2430, 2781
Imam Muslim : 3045
Imam Nasa'i : 2568

PROHIBITION WITHDRAWAL OF ALMS

Hadith Imam Malik Number 551

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَأَرَادَ أَنْ يَبْتَاغَهُ فَسَأَلَ عَنْ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَبْتَعْهُ وَلَا تَعُدْ فِي صَدَقَتِكَ

It has been narrated to me from Malik from [Nafi'] from [Abdullah bin Umar], that Umar bin al Khattab gave a horse in charity in the way of Allah, then he wanted to buy it back. He then asked about this to the Messenger of Allah, peace and blessings be upon him. He answered: "Do not buy that horse and do not take back your charity.

Hadith Corroboration
Imam Ahmad : 249, 4292, 4668, 4930, 5534
Imam Bukhari : 1394, 1395, 2442, 2568, 2748, 2749, 2780
Imam Muslim : 3044, 3046, 3047
Imam Abu Dawud : 1358
Imam Tirmidzi : 604
Imam Nasa'i : 2569, 2570
Imam Ibnu Majah : 2381, 2383

ABDULLAH BIN UMAR ISSUED ZAKAT FITRAH TO HIS SLAVES

Hadith Imam Malik Number 552

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُخْرِجُ زَكَاةَ الْفِطْرِ عَنْ غِلْمَانِهِ الَّذِينَ بِوَادِي الْقُرَى وَبَحْيَبَرٍ

It has been narrated to me from Malik from [Nafi'] that [Abdullah bin Umar] used to pay zakat al-fitr for his slaves who were in Wadi al-Qura and Khaibar.

OBLIGATION OF ZAKAT FITRAH

Hadith Imam Malik Number 553

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى النَّاسِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى مِنَ الْمُسْلِمِينَ

It has been narrated to me by Yahya from Malik from [Nafi'] from [Abdullah bin Umar], that the Messenger of Allah, peace and blessings be upon him, made zakat al-fitr of Ramadan obligatory upon the people: one sa' of dates or one sa' of barley for every free person or slave, male or female among the Muslims.

Hadith Corroboration

Imam Ahmad : 5051, 5087, 5520, 5937

Imam Bukhari : 1407, 1408, 1410, 1411, 1412, 1416

Imam Muslim : 1635, 1636, 1639, 1640, 1644

Imam Abu Dawud : 1373, 1374

Imam Tirmidzi : 612

Imam Nasa'i : 2456, 2457, 2464

Imam Ibnu Majah : 1816, 1820

Imam Malik : 554

Imam Darimi : 1602, 1605

SIZE AND TYPE OF ZAKAT FITRAH

Hadith Imam Malik Number 554

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عِيَاذِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ بْنِ أَبِي سَرْجٍ الْعَامِرِيِّ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ أَقِطٍ أَوْ صَاعًا مِنْ زَبِيبٍ وَذَلِكَ بِصَاعِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It has been narrated to me from Malik from [Zaid bin Aslam] from [Iyadh bin Abdullah bin Sa'd bin Abu Sarh Al 'Amiri] that he heard [Abu Sa'id al Khudri] saying, "We used to pay zakat

al-fitr one sa' of food, or one sa' of barley, or one sa' of Dates, or one sa' of cheese, or one sa' of raisins. That was according to the sa' measure of the Prophet, peace and blessings be upon him.

Hadith Corroboration

Imam Ahmad : 5051, 5087, 5520, 5937

Imam Bukhari : 1407, 1408, 1409, 1410, 1411, 1412, 1414, 1416

Imam Muslim : 1635, 1636, 1640, 1644

Imam Abu Dawud : 1373, 1374

Imam Tirmidzi : 609, 612

Imam Nasa'i : 2456, 2457, 2464, 2465, 2466, 2469, 2470, 2471

Imam Ibnu Majah : 1815, 1816, 1819, 1820

Imam Darimi : 1602, 1605

ABDULLAH BIN UMAR GIVES ZAKAT FITRAH FROM DATES AND ONCE FROM WHEAT

Hadith Imam Malik Number 555

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ لَا يُخْرِجُ فِي زَكَاةِ الْفِطْرِ إِلَّا التَّمْرَ إِلَّا مَرَّةً وَاحِدَةً فَإِنَّهُ أَخْرَجَ شَعِيرًا

It has been narrated to me from Malik from [Nafi'] that [Abdullah bin Umar] never paid zakat al-fitr except with dates, except once when he paid with barley.

ABDULLAH BIN UMAR GIVES ZAKAT FITRAH TWO OR THREE DAYS BEFORE EID AL-FITR

Hadith Imam Malik Number 556

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَبْعَثُ بِزَكَاةِ الْفِطْرِ إِلَى الَّذِي تُجْمَعُ عنده قَبْلَ الْفِطْرِ بِيَوْمَيْنِ أَوْ ثَلَاثَةٍ

It was narrated to me by Yahya from Malik from Nafi' that Abdullah bin Umar would send the zakat al-fitr to the one responsible for collecting it two or three days before the Eid al-Fitr prayer.

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED FASTING BEFORE SEEING THE HILAL

Hadith Imam Malik Number 557

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ رَمَضَانَ فَقَالَ لَا تَصُومُوا حَتَّى تَرَوْا الْهِلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ

It was narrated to me by Yahya from Malik from Nafi' from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, spoke about Ramadan and said, 'Do not fast until you see the crescent moon, and do not break your fast until you see it. If it is obscured by clouds, then complete the count.'

Hadith Corroboration
Imam Ahmad : 5042, 9505, 14143
Imam Bukhari : 1773
Imam Muslim : 1795, 1800
Imam Nasa'i : 2092, 2093
Imam Malik : 558, 559
Imam Darimi : 1622

ONE MONTH HAS TWENTY-NINE DAYS

Hadith Imam Malik Number 558

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الشَّهْرُ تِسْعٌ وَعِشْرُونَ فَلَا تَصُومُوا حَتَّى تَرَوْا الْهِلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَافْذَرُوا لَهُ

It was narrated to me from Malik from Abdullah bin Dinar from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said, 'The month is twenty-nine days, so do not fast until you see the crescent moon, and do not break your fast until you see it. If it is obscured by clouds, then complete the count.'

Hadith Corroboration

Imam Ahmad : 2992, 4258, 4739, 5042, 5196, 9505, 24872

Imam Bukhari : 1773, 1774

Imam Muslim : 1795, 1797, 1800

Imam Abu Dawud : 1976

Imam Nasa'i : 2092

Imam Ibnu Majah : 2051

Imam Malik : 559

Imam Darimi : 1622, 1628

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO PERFECT RAMADHAN IF THE HILAL HILAL WAS COVERED BY CLOUDS

Hadith Imam Malik Number 559

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ثَوْرِ بْنِ زَيْدٍ الدَّيْلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ
رَمَضَانَ فَقَالَ لَا تَصُومُوا حَتَّى تَرَوْا الْهِلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ

It was narrated to me from Malik from Thawr bin Zaid Ad-Daili from Abdullah bin Abbas that the Messenger of Allah, peace and blessings be upon him, spoke about Ramadan and said, 'Do not fast until you see the crescent moon, and do not break your fast until you see it. If it is obscured by clouds, then complete the count to thirty.'

Hadith Corroboration

Imam Ahmad : 5042, 9505, 14143

Imam Bukhari : 1773

Imam Muslim : 1795, 1800

Imam Nasa'i : 2092, 2093

Imam Darimi : 1622

THE INTENTION OF FASTING MUST BE DONE BEFORE DAWN

Hadith Imam Malik Number 560

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ لَا يَصُومُ إِلَّا مَنْ أَجْمَعَ الصِّيَامَ قَبْلَ
الْفَجْرِ وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَائِشَةَ وَحَفْصَةَ زَوْجَيِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ ذَلِكَ

It was narrated to me by Yahya from Malik from Nafi' from Abdullah bin Umar that he said, 'There is no fasting except for the one who intends to fast before dawn.' It was also narrated to me from Malik from Ibn Shihab from Aishah and Hafsa, the wives of the Prophet, peace

and blessings be upon him, to the same effect.

Hadith Corroboration
Imam Nasa'i : 2293, 2301, 2303

THE REFRESHING PRINCIPLES OF BREAKING THE FASTING

Hadith Imam Malik Number 561

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ

It was narrated to me by Yahya from Malik from Abu Hazim bin Dinar from Sahl bin Sa'd As-Sa'idi that the Messenger of Allah, peace and blessings be upon him, said, 'People will remain in goodness as long as they hasten to break their fast.'

Hadith Corroboration
Imam Ahmad : 9434, 12538, 12721, 20350, 21739, 21762, 21779, 21789, 21800, 22434
Imam Bukhari : 1821
Imam Muslim : 1838
Imam Abu Dawud : 2006
Imam Tirmidzi : 635
Imam Ibnu Majah : 1687, 1688
Imam Malik : 562
Imam Darimi : 1637

THE PRINCIPITY OF REFRESHING BREAKING QUICKLY

Hadith Imam Malik Number 562

وَحَدَّثَنِي عَنْ مَالِك عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ الْأَسْلَمِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ

It was narrated to me from Malik from Abdurrahman bin Harmalah Al-Aslami from Sa'id bin Al-Musayyab that the Messenger of Allah, peace and blessings be upon him, said, 'People will remain in goodness as long as they hasten to break their fast.'

Hadith Corroboration
Imam Ahmad : 9434, 12538, 12721, 20350, 21739, 21762, 21779, 21789, 21800, 22434
Imam Bukhari : 1821
Imam Muslim : 1838
Imam Abu Dawud : 2006
Imam Tirmidzi : 635
Imam Ibnu Majah : 1687, 1688
Imam Darimi : 1637

UMAR BIN KHATTHAB AND UTSMAN BIN AFFAN PRAYED MAGHRIB BEFORE BREAKING THE FAST

Hadith Imam Malik Number 563

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ وَعُثْمَانَ بْنَ عَفَّانَ كَانَا يُصَلِّيَانِ الْمَغْرِبَ حِينَ يَنْظُرَانِ إِلَى اللَّيْلِ الْأَسْوَدِ قَبْلَ أَنْ يُفْطِرَا ثُمَّ يُفْطِرَانِ بَعْدَ الصَّلَاةِ وَذَلِكَ فِي رَمَضَانَ

It was narrated to me from Malik from Ibn Shihab from Humaid bin Abdurrahman that Umar bin Al-Khattab and Uthman bin Affan would pray Maghrib when they saw the darkness of the night, before breaking their fast, and then break their fast after the prayer during Ramadan.

PEOPLE WHO ENJOYED THE JUNUB FASTING AND THE RASULULLAH SHALALLAHU ALAIHI WASALLAM GAVE AN EXPLANATION

Hadith Imam Malik Number 564

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ الْأَنْصَارِيِّ عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ عَنْ عَائِشَةَ أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ وَقِفٌ عَلَى الْبَابِ وَأَنَا أَسْمَعُ يَا رَسُولَ اللَّهِ إِنِّي أَصْبِحُ جُنُبًا وَأَنَا أُرِيدُ الصِّيَامَ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَصْبِحُ جُنُبًا وَأَنَا أُرِيدُ الصِّيَامَ فَأَغْتَسِلُ وَأَصُومُ فَقَالَ لَهُ الرَّجُلُ يَا رَسُولَ اللَّهِ إِنَّكَ لَسْتَ مِثْلَنَا قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ وَاللَّهِ إِنِّي لَأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ لِلَّهِ وَأَعْلَمَكُمْ بِمَا أَتَقِي

It was narrated to me by Yahya from Malik from Abdullah bin Abdurrahman bin Ma'mar Al-Ansari from Abu Yunus, the freed slave of Aishah, from Aishah that a man said to the Messenger of Allah, peace and blessings be upon him, while standing at the door—and I was listening—'O Messenger of Allah, I wake up junub (in a state of major ritual impurity) and intend to fast.' He replied, 'I too wake up junub and intend to fast, so I perform ghusl and fast.' The man said, 'O Messenger of Allah, you are not like us; Allah has forgiven your past and future sins.' The Messenger of Allah, peace and blessings be upon him, became angry and said, 'By Allah, I hope to be the one among you most fearful of Allah and the most knowledgeable of what I guard against.'

Hadith Corroboration
Imam Abu Dawud : 2041

RASULULLAH SHALALLAHU ALAIHI WASALLAM JUNUB IN THE MORNING OF RAMADHAN AND FASTING

Hadith Imam Malik Number 565

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ زَوْجَي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمَا قَالَتَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ جُنُبًا مِنْ

It was narrated to me from Malik from Abdu Rabbih bin Sa'id from Abu Bakr bin Abdurrahman bin Al-Harith bin Hisham from Aishah and Umm Salamah, the wives of the Prophet, peace and blessings be upon him, that they said, 'The Messenger of Allah, peace and blessings be upon him, would wake up junub from intercourse, not from a dream, during Ramadan, and then he would fast.'

Hadith Corroboration

Imam Ahmad : 1729, 22933, 22945, 24326, 24493, 24627, 24888, 25187, 25276, 25279, 25380, 25412, 25430, 25444, 25445, 25446, 25447

Imam Bukhari : 1796

Imam Muslim : 1864, 1867, 1869

Imam Nasa'i : 183

Imam Malik : 566, 567

Imam Darimi : 1662

AISHYAH AND UMMU SALAMAH GIVE TESTIMONY ABOUT JUNUB AND FASTING

Hadith Imam Malik Number 566

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّهُ سَمِعَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ يَقُولُ كُنْتُ أَنَا وَأَبِي عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ وَهُوَ أَمِيرُ الْمَدِينَةِ فذَكَرَ لَهُ أَنَّ أَبَا هُرَيْرَةَ يَقُولُ مَنْ أَصْبَحَ جُنُبًا أَفْطَرَ ذَلِكَ الْيَوْمَ فَقَالَ مَرْوَانُ أَقْسَمْتُ عَلَيْكَ يَا عَبْدَ الرَّحْمَنِ لَتَذْهَبَنَّ إِلَى أُمِّي الْمُؤْمِنِينَ عَائِشَةَ وَأُمِّ سَلَمَةَ فَلْتَسْأَلَنِي عَنْ ذَلِكَ فَذَهَبَ عَبْدُ الرَّحْمَنِ وَذَهَبْتُ مَعَهُ حَتَّى دَخَلْنَا عَلَى عَائِشَةَ فَسَلَّمَ عَلَيْهَا ثُمَّ قَالَ يَا أُمَّ الْمُؤْمِنِينَ إِنَّا كُنَّا عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ فذَكَرَ لَهُ أَنَّ أَبَا هُرَيْرَةَ يَقُولُ مَنْ أَصْبَحَ جُنُبًا أَفْطَرَ ذَلِكَ الْيَوْمَ قَالَتْ عَائِشَةُ لَيْسَ كَمَا قَالَ أَبُو هُرَيْرَةَ يَا عَبْدَ الرَّحْمَنِ أَتَرَعْبُ عَمَّا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فَقَالَ عَبْدُ الرَّحْمَنِ لَا وَاللَّهِ قَالَتْ عَائِشَةُ فَأَشْهَدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُصْبِحُ جُنُبًا مِنْ جَمَاعٍ غَيْرِ احْتِلَامٍ ثُمَّ يَصُومُ ذَلِكَ الْيَوْمَ قَالَ ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَامَ سَلَمَةَ فَسَأَلَهَا عَنْ ذَلِكَ فَقَالَتْ مِثْلَ مَا قَالَتْ عَائِشَةُ قَالَ فَخَرَجْنَا حَتَّى جِئْنَا مَرْوَانَ بْنَ الْحَكَمِ فذَكَرَ لَهُ عَبْدُ الرَّحْمَنِ مَا قَالَتْ فَقَالَ مَرْوَانُ أَقْسَمْتُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ لَتَرْكَبَنَّ دَابَّتِي فَإِنَّهَا بِالْبَابِ فَلْتَذْهَبَنَّ إِلَى أَبِي هُرَيْرَةَ فَإِنَّهُ بِأَرْضِهِ بِالْعَقِيقِ فَلْتُخْبِرَنَّهُ ذَلِكَ فَركَبَ عَبْدُ الرَّحْمَنِ وَركَبْتُ مَعَهُ حَتَّى أَتَيْنَا أَبَا هُرَيْرَةَ فَتَحَدَّثَ مَعَهُ عَبْدُ الرَّحْمَنِ سَاعَةً ثُمَّ ذَكَرَ لَهُ ذَلِكَ فَقَالَ لَهُ أَبُو هُرَيْرَةَ لَا عِلْمَ لِي بِذَلِكَ إِنَّمَا أَخْبَرَنِيهِ مُحَمَّدٌ

Malik told me from [Sumayya] a former slave of Abu Bakr bin Abdurrahman bin Al Harith bin Hisham, he heard [Abu Bakar bin Abdurrahman bin Al Harith bin Hisham] say, "My father and I were having a meeting with Marwan bin Al Hakam, he is the governor of Medina. He was told that Abu Hurairah once said, "Whoever is junub in the morning, he must break his fast on that day." Marwan said, "I swear upon you, O 'Abdurrahman! Go to

the ummul Mukminin, Aisyah and Umm Salamah. Ask both of them about it." Then 'Abdurrahman and I went to see [Aisyah]. 'Abdurrahman greeted her and said, "O Ummul Mukminin, we were sitting with Marwan bin al Hakam, then we told him that Abu Hurairah said; 'Whoever junubs in the morning must break his fast on that day'? Aisyah replied, "O 'Abdurrahman, what Abu Hurairah said is not true. Do you hate what Rasulallah sallallaahu 'alaihi wasallam did?" 'Abdurrahman replied, "By Allah, no." Aisyah said, "I witnessed the Messenger of Allah sallallaahu 'alaihi wasallam junub one morning because of sexual intercourse, not a dream. Then he fasted that day." We then went out and met [Ummu Salamah], we asked her the same thing. Umm Salamah then answered as Aisyah said. We went home to meet Marwan bin al Hakam, 'Abdurrahman then told us what the two ummul Mukminin had said. Marwan said, "I swear on you, O Abu Muhammad! You must ride on my horse which is in front of the door, go and meet Abu Hurairah at his house, in al Atiq. After that, tell him about this." 'Abdurrahman and I then went to see Abu Hurairah, 'Abdurrahman spoke to him for some time then he told him about it. [Abu Hurairah] answered, "Actually I don't know about that either, but someone told me that."

Hadith Corroboration

Imam Ahmad : 1729, 22933, 22945, 24326, 24493, 24627, 24888, 25187, 25276, 25279, 25380, 25430, 25445, 25446, 25447

Imam Bukhari : 1796

Imam Muslim : 1864, 1867, 1869

Imam Nasa'i : 183

Imam Malik : 567

Imam Darimi : 1662

RASULULLAH SHALALLAHU ALAIHI WASALLAM JUNUB IN THE MORNING OF RAMADAN AND FASTING

Hadith Imam Malik Number 567

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ زَوْجَي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمَا قَالَتَا إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُصْبِحُ جُنُبًا مِنْ جَمَاعٍ غَيْرِ احْتِلَامٍ ثُمَّ يَصُومُ

It was narrated to me from Malik from Sumayy, the freed slave of Abu Bakr, from Abu Bakr bin Abdurrahman from Aishah and Umm Salamah, the wives of the Prophet, peace and blessings be upon him, that they said, 'The Messenger of Allah, peace and blessings be upon him, would wake up junub from intercourse, not from a dream, and then fast.'

Hadith Corroboration

Imam Ahmad : 1729, 22933, 22945, 24326, 24493, 24627, 24888, 25187, 25279, 25412, 25430, 25445, 25446, 25447

Imam Bukhari : 1796

Imam Muslim : 1864, 1867, 1869

Imam Nasa'i : 183

Imam Darimi : 1662

KISSING DOES NOT BREAK THE FASTING

Hadith Imam Malik Number 568

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَجُلًا قَبَّلَ امْرَأَتَهُ وَهُوَ صَائِمٌ فِي رَمَضَانَ فَوَجَدَ مِنْ ذَلِكَ وَجْدًا شَدِيدًا فَأَرْسَلَ امْرَأَتَهُ تَسْأَلُ لَهُ عَنْ ذَلِكَ فَدَخَلَتْ عَلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهَا فَأَخْبَرَتْهَا أُمُّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ وَهُوَ صَائِمٌ فَرَجَعَتْ فَأَخْبَرَتْ زَوْجَهَا بِذَلِكَ فَزَادَهُ ذَلِكَ شَرًّا وَقَالَ لَسْنَا مِثْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ يُحِلُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ ثُمَّ رَجَعَتْ امْرَأَتُهُ إِلَى أُمِّ سَلَمَةَ فَوَجَدَتْ عِنْدَهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لِهَذِهِ الْمَرْأَةِ فَأَخْبَرَتْهُ أُمُّ سَلَمَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أَخْبَرْتِيهَا أَنِّي أَفَعَلُ ذَلِكَ فَقَالَتْ قَدْ أَخْبَرْتُهَا فَذَهَبَتْ إِلَى زَوْجِهَا فَأَخْبَرَتْهُ فَزَادَهُ ذَلِكَ شَرًّا وَقَالَ لَسْنَا مِثْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ يُحِلُّ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ وَاللَّهِ إِنِّي لَا أَتَّقَاكُمْ بِاللَّهِ وَأَعْلَمُكُمْ بِحُدُودِهِ

Yahya told me from Malik from [Zaid bin Aslam] from ['Atha bin Yasar], that there was a man who kissed his wife, even though he was fasting in the month of Ramadan. After that he was very depressed, so he sent his wife to ask about it. His wife then met Umm Salamah, the wife of the Prophet sallallaahu 'alaihi wasallam and told her about this. Umm Salamah then told him that the Prophet sallallaahu 'alaihi wasallam had also kissed him even though he was fasting. The wife then told her husband about this, but he did not accept it and said, "We are not like Rasulullah shallallahu 'alaihi wasallam! Allah made lawful for Rasulullah shallallahu 'alaihi wasallam what He willed." His wife then returned to meet Umm Salamah, while the Prophet sallallaahu 'alaihi wasallam was with her. Rasulullah sallallaahu 'alaihi wasallam asked; "What's wrong with this woman?" Umm Salamah told about it. Rasulullah sallallaahu 'alaihi wasallam then said: "Didn't you tell him? In fact, I did it too." Umm Salamah replied, "I have told him." The woman then went to her husband and told him, but her husband did not accept it and said; "We are not like the Messenger of Allah sallallaahu 'alaihi wasallam, Allah has made lawful for him what He wants." Rasulullah shallallahu 'alaihi wasallam was angry and said: "By Allah, I am the person who fears Allah the most among you. I am the person who knows His limits best among you!"

Hadith Corroboration
Imam Muslim : 1863

RASULULLAH SALALLAHU ALAIHI WASALLAM KISSED HIS WIFE WHILE FASTING AND LAUGHING

Hadith Imam Malik Number 569

وَحَدَّثَنِي عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتِ إِنَّ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُقْبَلُ بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمٌ ثُمَّ ضَحِكَتْ

It has been told to me from Malik from [Hisyam bin Urwah] from [his father] from [Aisyah] Ummul Mukminin who said, "Indeed the Messenger of Allah sallallaahu 'alaihi wasallam

once kissed some of his wives while he was fasting, then he laughed.

Hadith Corroboration

Imam Ahmad : 24050, 24244, 24422, 24550, 24617, 24663, 24763, 24852, 24949, 25000, 25019, 25079, 25188, 25241, 25242, 25243, 25537

Imam Bukhari : 1793

Imam Muslim : 1856, 1861

Imam Ibnu Majah : 1675

Imam Darimi : 763

UMAR BIN KHATTHAB WAS KISSED BY HIS WIFE DURING FASTING AND DID NOT FORBID HIM

Hadith Imam Malik Number 570

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عَاتِكَةَ ابْنَةَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ امْرَأَةَ عُمَرَ بْنِ الْخَطَّابِ كَانَتْ تُقَبِّلُ رَأْسَ عُمَرَ بْنِ الْخَطَّابِ وَهُوَ صَائِمٌ فَلَا يَنْهَاهَا

It was narrated to me from Malik from Yahya bin Sa'id that Atikah bint Zaid bin Amr bin Nufail, the wife of Umar bin Al-Khattab, would kiss the head of Umar bin Al-Khattab while he was fasting, and he did not forbid her.

Hadith Corroboration

Imam Ahmad : 24050, 24244, 24663, 24949, 25079, 25241, 25242, 25243

Imam Muslim : 1856, 1861

Imam Darimi : 763

AISHYAH ALLOWS HER HUSBAND TO VISIT HIS WIFE DURING FASTING

Hadith Imam Malik Number 571

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ أَنَّ عَائِشَةَ بِنْتَ طَلْحَةَ أَخْبَرَتْهُ أَنَّهَا كَانَتْ عِنْدَ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ عَلَيْهَا زَوْجُهَا هُنَالِكَ وَهُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ وَهُوَ صَائِمٌ فَقَالَتْ لَهُ عَائِشَةُ مَا يَمْنَعُكَ أَنْ تَدْنُو مِنْ أَهْلِكَ فَتُقَبِّلَهَا وَتُلَاعِبَهَا فَقَالَ أَقْبَلُهَا وَأَنَا صَائِمٌ قَالَتْ نَعَمْ

It was narrated to me from Malik from Abu An-Nadr, the freed slave of Umar bin Ubaidullah, that Aishah bint Talhah informed him that she was with Aishah, the wife of the Prophet, peace and blessings be upon him, when her husband, Abdullah bin Abdurrahman bin Abi Bakr As-Siddiq, who was fasting, came to her. Aishah said to him, 'What prevents you from approaching your wife, kissing her, and being playful with her?' He said, 'Can I kiss her while I am fasting?' She replied, 'Yes.'

ABU HURAIRAH AND SA'D BIN ABU WAQQASH GIVE THE RELIEF OF

KISSING DURING FASTING

Hadith Imam Malik Number 572

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ أَبَا هُرَيْرَةَ وَسَعْدَ بْنَ أَبِي وَقَّاصٍ كَانَا يُرَخِّصَانِ فِي الْقُبْلَةِ لِلصَّائِمِ

It was narrated to me from Malik from Zaid bin Aslam that Abu Hurairah and Sa'd bin Abi Waqqas permitted kissing for the one who is fasting.

URWAH BIN AZ ZUBAIR PROHIBITED KISSING FOR PEOPLE WHO ARE FASTING

Hadith Imam Malik Number 573

قَالَ يَحْيَى قَالَ مَالِكٌ قَالَ هِشَامُ بْنُ عُرْوَةَ قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لَمْ أَرِ الْقُبْلَةَ لِلصَّائِمِ تَدْعُو إِلَى خَيْرٍ

Yahya said that Malik said that Hisham bin Urwah said that Urwah bin Az-Zubair said, 'I do not see kissing for the one who is fasting as leading to good.'

ABDULLAH BIN ABBAS ALLOWED KISSING FOR PARENTS DURING FASTING

Hadith Imam Malik Number 574

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ سُئِلَ عَنْ الْقُبْلَةِ لِلصَّائِمِ فَأَرْخَصَ فِيهَا لِلشَّيْخِ وَكَرِهَهَا لِلشَّابِّ

It was narrated to me from Malik from Zaid bin Aslam from Ata bin Yasar that Abdullah bin Abbas was asked about kissing for the one who is fasting. He permitted it for the elderly and disliked it for the young.

ABDULLAH BIN UMAR PROHIBITED KISSING AND FUCKING FOR PEOPLE WHO ARE FASTING

Hadith Imam Malik Number 575

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَنْهَى عَنْ الْقُبْلَةِ وَالْمُبَاشَرَةِ لِلصَّائِمِ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar forbade kissing and intimate contact for the one who is fasting.

RASULULLAH SALALLAHU ALAIHI WASALLAM BREAKS THE BREAK ON THE JOURNEY OF FATHU MAKKAH

Hadith Imam Malik Number 576

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى مَكَّةَ عَامَ الْفَتْحِ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ ثُمَّ أَفْطَرَ فَأَفْطَرَ النَّاسُ وَكَانُوا يَأْخُذُونَ بِالْأَحَدِ فَلَا حَدَّثَ مِنْ أَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It was narrated to me by Yahya from Malik from Ibn Shihab from Ubaidullah bin Abdullah bin Utbah bin Mas'ud from Abdullah bin Abbas that the Messenger of Allah, peace and blessings be upon him, set out for Mecca during the year of the Conquest in Ramadan. He fasted until he reached Al-Kadid, then broke his fast, and the people broke their fast with him. They would follow the most recent action of the Messenger of Allah, peace and blessings be upon him.

Hadith Corroboration

Imam Ahmad : 134, 1953, 2520, 2839, 2996, 3088, 3622, 3673, 8082, 10661, 11045, 13678, 13879, 13890, 13905, 14267, 14744, 15459, 18270, 19438, 22568, 22569, 23065, 24429, 25673

Imam Bukhari : 1807, 1808, 1809, 1810, 1811, 1812, 2734, 3943

Imam Muslim : 1875, 1876, 1879, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893

Imam Abu Dawud : 2052, 2053, 2054, 2055, 2056, 2057

Imam Tirmidzi : 644, 645, 646, 647

Imam Nasa'i : 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276

Imam Ibnu Majah : 1651, 1652, 1653, 1654, 1655, 1656, 1657

Imam Malik : 576, 577, 578, 579

Imam Darimi : 1645, 1646, 1647, 1648, 1649, 1650

RASULULLAH SHALALLAHU ALAIHI WASALLAM ORDERED TO BREAK WHILE FIGHTING IN FATHU MAKKAH

Hadith Imam Malik Number 577

وَحَدَّثَنِي عَنْ مَالِك عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بَعْضِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ النَّاسَ فِي سَفَرِهِ عَامَ الْفَتْحِ بِالْفِطْرِ وَقَالَ تَقَوُّوا لِعَدُوِّكُمْ وَصَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ قَالَ الَّذِي حَدَّثَنِي لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعَرْجِ يَصُبُّ الْمَاءَ عَلَى رَأْسِهِ مِنَ الْعَطَشِ أَوْ مِنْ الْحَرِّ ثُمَّ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ إِنَّ طَائِفَةً مِنَ النَّاسِ قَدْ صَامُوا حِينَ صُمْتَ قَالَ فَلَمَّا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْكَدِيدِ دَعَا بِقَدَحٍ فَشَرِبَ فَأَفْطَرَ النَّاسُ

It has been told to me from Malik from [Sumayya] a former slave of Abu Bakr bin Abdurrahman, from [Abu Bakar bin Abdurrahman] from [some of the companions of the Prophet], that the Messenger of Allah (peace and blessings of Allaah be upon him) ordered the people on his journey during Fathu Makkah to break their fast. He said: "Strengthen yourself to face your enemies." Meanwhile, the Prophet sallallahu 'alaihi wasallam fasted. Abu Bakr said, "Someone told me, "Indeed, I saw Rasulullah shallallahu 'alaihi wasallam

dousing his head with water from his shoes because he was thirsty, or because of the heat." Then Rasulullah shallallahu 'alaihi wasallam was asked, "O Rasulullah, there are people who are fasting when you are fasting." The person then said again, "When Rasulullah shallallahu 'alaihi wasallam arrived at Kadid, he asked for a bag. which contained water and he drank, then the people broke their fast.

Hadith Corroboration

Imam Ahmad : 134, 1953, 2520, 2839, 2996, 3088, 3622, 3673, 8082, 10661, 11045, 13678, 13879, 13890, 13905, 14267, 14744, 15459, 18270, 19438, 22568, 22569, 23065, 24429, 25673

Imam Bukhari : 1807, 1808, 1809, 1810, 1811, 1812, 2734, 3943

Imam Muslim : 1875, 1876, 1879, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893

Imam Abu Dawud : 2052, 2053, 2054, 2055, 2056, 2057

Imam Tirmidzi : 644, 645, 646, 647

Imam Nasa'i : 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276

Imam Ibnu Majah : 1651, 1652, 1653, 1654, 1655, 1656, 1657

Imam Malik : 576, 577, 578, 579

Imam Darimi : 1645, 1646, 1647, 1648, 1649, 1650

THERE IS NO REPUTATION FOR THOSE WHO FAST OR BREAK THE FAST DURING A TRAVEL

Hadith Imam Malik Number 578

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ سَافَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فَلَمْ يَعْصِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ

It was narrated to me from Malik from Humaid At-Tawil from Anas bin Malik that he said, 'We traveled with the Messenger of Allah, peace and blessings be upon him, in Ramadan. Those who were fasting did not criticize those who broke their fast, nor did those who broke their fast criticize those who were fasting.'

Hadith Corroboration

Imam Ahmad : 134, 1953, 2520, 2839, 2996, 3088, 3622, 3673, 8082, 10661, 11045, 13678, 13879, 13890, 13905, 14267, 14744, 15459, 18270, 19438, 22568, 22569, 23065, 24429, 25673

Imam Bukhari : 1807, 1808, 1809, 1810, 1811, 1812, 2734, 3943

Imam Muslim : 1875, 1876, 1879, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893

Imam Abu Dawud : 2052, 2053, 2054, 2055, 2056, 2057

Imam Tirmidzi : 644, 645, 646, 647

Imam Nasa'i : 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276

Imam Ibnu Majah : 1651, 1652, 1653, 1654, 1655, 1656, 1657

Imam Malik : 576, 577, 578, 579

Imam Darimi : 1645, 1646, 1647, 1648, 1649, 1650

RASULULLAH SALALLAHU ALAIHI WASALLAM GIVES THE CHOICE OF FASTING OR BREAKING WHILE TRAVELING

Hadith Imam Malik Number 579

و حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ حَمْزَةَ بْنَ عَمْرِو بْنِ الْأَسْلَمِيِّ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ أَصُومُ أَفَأَصُومُ فِي السَّفَرِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ

It was narrated to me from Malik from Hisham bin Urwah from his father that Hamzah bin Amr Al-Aslami said to the Messenger of Allah, peace and blessings be upon him, 'O Messenger of Allah, I am a man who fasts. May I fast while traveling?' The Messenger of Allah, peace and blessings be upon him, said to him, 'If you wish, fast, and if you wish, break your fast.'

Hadith Corroboration

Imam Ahmad : 134, 1953, 2520, 2839, 2996, 3088, 3622, 3673, 8082, 10661, 11045, 13678, 13879, 13890, 13905, 14267, 14744, 15459, 18270, 19438, 22568, 22569, 23065, 24429, 25673
 Imam Bukhari : 1807, 1808, 1809, 1810, 1811, 1812, 2734, 3943
 Imam Muslim : 1875, 1876, 1879, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893
 Imam Abu Dawud : 2052, 2053, 2054, 2055, 2056, 2057
 Imam Tirmidzi : 644, 645, 646, 647
 Imam Nasa'i : 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276
 Imam Ibnu Majah : 1651, 1652, 1653, 1654, 1655, 1656, 1657
 Imam Malik : 576, 577, 578, 579
 Imam Darimi : 1645, 1646, 1647, 1648, 1649, 1650

ABDULLAH BIN UMAR WAS NOT FASTING ON THE TRAVEL

Hadith Imam Malik Number 580

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ لَا يَصُومُ فِي السَّفَرِ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar did not fast while traveling.

Hadith Corroboration

Imam Ahmad : 4446, 4938, 5333, 6633, 14744
 Imam Bukhari : 1037, 1038
 Imam Nasa'i : 1440, 1441
 Imam Ibnu Majah : 1183
 Imam Malik : 580
 Imam Darimi : 1467, 1800

URWAH BIN AZ ZUBAIR DOES NOT FORCE OTHERS TO FASTING WHILE TRAVELING

Hadith Imam Malik Number 581

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ كَانَ يُسَافِرُ فِي رَمَضَانَ وَنَسَافِرُ مَعَهُ فَيَصُومُ عُرْوَةُ وَنُفْطِرُ نَحْنُ فَلَا يَأْمُرُنَا بِالصِّيَامِ

It was narrated to me from Malik from Hisham bin Urwah from his father that he traveled in Ramadan, and we traveled with him. Urwah fasted, while we broke our fast, and he did not order us to fast.

THE RASULULLAH SALALLAHU ALAIHI WASALLAM COMMANDED TO REPLACE FASTING BY FREEING SLAVES OR FEEDING THE POOR

Hadith Imam Malik Number 582

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا أَفْطَرَ فِي رَمَضَانَ فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُكَفِّرَ بِعِتْقِ رَقَبَةٍ أَوْ صِيَامِ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ إِطْعَامِ سِتِّينَ مِسْكِينًا فَقَالَ لَا أَجِدُ فَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ تَمْرٍ فَقَالَ خُذْ هَذَا فَتَصَدَّقْ بِهِ فَقَالَ يَا رَسُولَ اللَّهِ مَا أَجِدُ أَحْوَجَ مِنِّي فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ كُلْهُ

It was narrated to me by Yahya from Malik from Ibn Shihab from Humaid bin Abdurrahman bin Awf from Abu Hurairah that a man broke his fast in Ramadan, and the Messenger of Allah, peace and blessings be upon him, ordered him to make up for it by freeing a slave, fasting two consecutive months, or feeding sixty poor people. The man said, 'I cannot afford it.' The Messenger of Allah, peace and blessings be upon him, was brought a basket of dates and said, 'Take this and give it in charity.' The man said, 'O Messenger of Allah, there is no one more in need than me.' The Messenger of Allah, peace and blessings be upon him, laughed until his molars showed, then said, 'Eat it.'

Hadith Corroboration
Imam Ahmad : 10269

JIMA KAFARAH IN THE MONTH OF RAMADHAN

Hadith Imam Malik Number 583

وَحَدَّثَنِي عَنْ مَالِك عَنْ عَطَاءِ بْنِ عَبْدِ اللَّهِ الْخُرَاسَانِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَجَاءَ أَغْرَابِيٌّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْرِبُ نَحْرَهُ وَيَنْتِفُ شَعْرَهُ وَيَقُولُ هَلْكَ الْأَبْعَدُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا ذَاكَ فَقَالَ أَصَبْتُ أَهْلِي وَأَنَا صَائِمٌ فِي رَمَضَانَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَسْتَطِيعُ أَنْ تُعْتِقَ رَقَبَةً فَقَالَ لَا فَقَالَ هَلْ تَسْتَطِيعُ أَنْ تُهْدِيَ بَدَنَةً قَالَ لَا قَالَ فَاجْلِسْ فَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ تَمْرٍ فَقَالَ خُذْ هَذَا فَتَصَدَّقْ بِهِ فَقَالَ مَا أَحَدٌ أَحْوَجَ مِنِّي فَقَالَ كُلْهُ وَصُمْ يَوْمًا مَكَانَ مَا أَصَبْتَ فَقَالَ مَالِكُ قَالَ عَطَاءٌ فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ كَمْ فِي ذَلِكَ الْعَرَقِ مِنَ التَّمْرِ فَقَالَ مَا بَيْنَ خَمْسَةِ عَشَرَ صَاعًا إِلَى عِشْرِينَ

It has been related to me from Malik from [Atha bin Abdullah Al Khurasani] from [Sa'id bin Musayyab] he said, "A Bedouin met the Messenger of Allah sallallaahu 'alaihi wasallam by hitting him on the neck and pulling his hair, then said, "Woe to Al Ab'ad! " Rasulallah sallallaahu 'alaihi wasallam asked: "What is it?" The man answered, "I have had sex with my wife, even though I was fasting during Ramadan." Rasulallah also asked: "Are you able to free a slave?" The man answered, "No." He asked again: "Are you able to give charity to a

she-camel?" The man answered, "No." Rasulullah said: "Sit down." Then Rasulullah shallallahu 'alaihi wasallam took a sack of dates and said: "Take these and give alms to them." The man said, "No one needs them more than me." Rasulullah sallallaahu 'alaihi wasallam said: "Then take and fast one day to make up for what you have canceled." Malik said; Atha' said; "I asked Sa'id bin Musayyab; "How much is in one sack of dates?" He answered; "About fifteen to twenty sha' dates.

Hadith Corroboration
 Imam Ahmad : 6989, 8184, 10270
 Imam Bukhari : 6322
 Imam Muslim : 1871
 Imam Abu Dawud : 2042

ABDULLAH BIN UMAR BECAME DURING THE FASTING THEN LEFT IT **Hadith Imam Malik Number 584**

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَحْتَجِمُ وَهُوَ صَائِمٌ قَالَ ثُمَّ تَرَكَ ذَلِكَ بَعْدُ فَكَانَ إِذَا صَامَ لَمْ يَحْتَجِمْ حَتَّى يُفْطِرَ

It was narrated to me by Yahya from Malik from Nafi' from Abdullah bin Umar that he would perform cupping while fasting. Nafi' said, 'Later, he abandoned this practice, and when he was fasting, he would not perform cupping until he broke his fast.'

Hadith Corroboration
 Imam Ahmad : 2581
 Imam Abu Dawud : 2030

SA'D BIN ABU WAQQASH AND ABDULLAH BIN UMAR BEKAM WHILE FASTING **Hadith Imam Malik Number 585**

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ وَعَبْدَ اللَّهِ بْنَ عُمَرَ كَانَا يَحْتَجِمَانِ وَهُمَا صَائِمَانِ

It was narrated to me from Malik from Ibn Shihab that Sa'd bin Abi Waqqas and Abdullah bin Umar would perform cupping while fasting.

URWAH BIN AZ ZUBAIR CUPS WHEN FASTING WITHOUT BREAKING **Hadith Imam Malik Number 586**

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ كَانَ يَحْتَجِمُ وَهُوَ صَائِمٌ ثُمَّ لَا يُفْطِرُ قَالَ وَمَا رَأَيْتُهُ احْتَجَمَ قَطُّ إِلَّا وَهُوَ صَائِمٌ

It was narrated to me from Malik from Hisham bin Urwah from his father that he would perform cupping while fasting and would not break his fast. He said, 'I never saw him

perform cupping except while he was fasting.'

Hadith Corroboration

Imam Ahmad : 1752, 2077, 2581, 3042

Imam Bukhari : 1802, 1803, 5261

Imam Abu Dawud : 1564, 2025, 2030

Imam Ibnu Majah : 1672

HISTORY OF ASHURA FASTING

Hadith Imam Malik Number 587

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ كَانَ يَوْمُ عَاشُورَاءَ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُهُ فِي الْجَاهِلِيَّةِ فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ فَلَمَّا فُرِضَ رَمَضَانُ كَانَ هُوَ الْفَرِيضَةَ وَتَرَكَ يَوْمَ عَاشُورَاءَ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ

It was narrated to me by Yahya from Malik from Hisham bin Urwah from his father from Aishah, the wife of the Prophet, peace and blessings be upon him, that she said, 'The Day of Ashura was a day when the Quraysh used to fast during the time of ignorance (Jahiliyyah). The Messenger of Allah, peace and blessings be upon him, also fasted on it during the time of ignorance. When the Messenger of Allah, peace and blessings be upon him, came to Medina, he fasted on it and ordered others to fast. When Ramadan was made obligatory, it became the prescribed fast, and the Day of Ashura was left optional. Whoever wishes may fast on it, and whoever wishes may leave it.'

Hadith Corroboration

Imam Ahmad : 18838, 22884, 23097

Imam Bukhari : 1863, 3544, 4144

Imam Darimi : 1697, 1698

THE LAW OF ASHURA FASTING

Hadith Imam Malik Number 588

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَوْمَ عَاشُورَاءَ غَامَ حَجَّ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ يَا أَهْلَ الْمَدِينَةِ أَيُّنَ عُلَمَائِكُمْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِهَذَا الْيَوْمِ هَذَا يَوْمُ عَاشُورَاءَ وَلَمْ يُكْتَبْ عَلَيْكُمْ صِيَامُهُ وَأَنَا صَائِمٌ فَمَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ فَلْيُفْطِرْ

Yahya has told me from Malik from [Ibn Shihab] from [Humaid bin Abdurrahman bin Auf] that he heard [Mu'awiyah bin Abu Sufyan] on the day of Ashura' in the Hajj season preaching from the pulpit, "O people of Madinah, where are your ulama'? I have heard the Messenger of Allah sallallaahu 'alaihi wasallam say about this day: "This is the day of Ashura

for which you are not obligated. to fast. (Now) I am fasting, whoever wants, let him fast and whoever wants, let him break his fast.

Hadith Corroboration
Imam Ahmad : 16264
Imam Bukhari : 1864
Imam Muslim : 1909

PROHIBITION OF FASTING ON HOLIDAYS

Hadith Imam Malik Number 589

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الْفِطْرِ وَيَوْمِ الْأَضْحَى

It was narrated to me by Yahya from Malik from Muhammad bin Yahya bin Habban from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, forbade fasting on two days: the Day of Eid al-Fitr and the Day of Eid al-Adha.

Hadith Corroboration
Imam Ahmad : 158, 408, 479, 10223, 10616, 10866, 10983, 10994, 11059, 11254, 11376, 11474
Imam Muslim : 1921, 1922, 1923, 1925
Imam Abu Dawud : 2063, 2064
Imam Tirmidzi : 703
Imam Ibnu Majah : 1711, 1712
Imam Malik : 740
Imam Darimi : 1688

PROHIBITION OF WISHAL FASTING BY RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 590

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْوِصَالِ فَقَالُوا يَا رَسُولَ اللَّهِ فَإِنَّكَ تُوَاصِلُ فَقَالَ إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي أُطْعَمُ وَأُسْقَى

It was narrated to me by Yahya from Malik from Nafi' from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, forbade continuous fasting (wisal). They said, 'O Messenger of Allah, but you practice wisal.' He replied, 'I am not like you. I am fed and given drink.'

Hadith Corroboration
Imam Ahmad : 4491, 5533, 6125
Imam Bukhari : 1788, 1825
Imam Muslim : 1844, 1845, 1850
Imam Abu Dawud : 2013, 2014
Imam Malik : 591
Imam Darimi : 1642

RASULULLAH SHALALLAHU ALAIHI WASALLAM FORBIDDEN WISHAL

BECAUSE ALLAH GIVES HIM TO EAT AND DRINK

Hadith Imam Malik Number 591

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالْوِصَالَ إِيَّاكُمْ وَالْوِصَالَ قَالُوا فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ قَالَ إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي

It was narrated to me from Malik from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'Beware of continuous fasting (wisal), beware of continuous fasting.' They said, 'But you practice wisal, O Messenger of Allah.' He said, 'I am not like you. At night, my Lord feeds me and gives me drink.'

Hadith Corroboration

Imam Ahmad : 6125, 7128, 8548, 11800, 12279, 23797

Imam Bukhari : 6345

Imam Muslim : 1844, 1846, 1847, 1849, 1850

Imam Abu Dawud : 2013, 2014

Imam Darimi : 1641, 1644

UMAR BIN KHATTHAB BROKE THE FAST ON A CLOUDY DAY AND THEN REPLACED IT

Hadith Imam Malik Number 592

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَخِيهِ خَالِدِ بْنِ أَسْلَمَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَفْطَرَ ذَاتَ يَوْمٍ فِي رَمَضَانَ فِي يَوْمٍ غَيِّمٍ وَرَأَى أَنَّهُ قَدْ أَمْسَى وَغَابَتِ الشَّمْسُ فَجَاءَهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ طَلَعَتِ الشَّمْسُ فَقَالَ عُمَرُ الْخَطْبُ يَسِيرٌ وَقَدْ اجْتَهَدْنَا قَالَ مَالِكٌ يُرِيدُ بِقَوْلِهِ الْخَطْبُ يَسِيرُ الْقَضَاءُ فِيمَا تُرَى وَاللَّهُ أَعْلَمُ وَخِفَّةُ مَوْزُونَتِهِ وَيَسَارَتِهِ يَقُولُ نَصُومُ يَوْمًا مَكَانَهُ

Yahya told me from Malik from [Zaid bin Aslam] from his brother [Khalid bin Aslam] that [Umar bin al Khatthab] once broke his fast in the month of Ramadan on a cloudy day. He thought it was afternoon and the sun had set. Then someone came to him and said; "O Amirul Mukminin, the sun is still shining!" 'Umar said; "It's an easy matter. We have made ijthihad." Malik said, "In our opinion, the meaning of Umar's words is qadla, Waallahu a'lam. Because fulfilling it is not difficult because of the opportunity. Umar also said, "We fast for a day in its place.

MANDATORY IN SEQUENCE IN QADHA FASTING

Hadith Imam Malik Number 593

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ يَصُومُ قَضَاءَ رَمَضَانَ مُتَتَابِعًا مَنْ أَفْطَرَهُ مِنْ مَرَضٍ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar said, 'The one who breaks his Ramadan fast due to illness or travel must make up the fasts consecutively.'

DIFFERENCES OF OPINION ABOUT QADHA FASTING

Hadith Imam Malik Number 594

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ اخْتَلَفَا فِي قَضَاءِ رَمَضَانَ فَقَالَ أَحَدُهُمَا يُفَرِّقُ بَيْنَهُ وَقَالَ الْآخَرُ لَا يُفَرِّقُ بَيْنَهُ لَا أَدْرِي أَيُّهُمَا قَالَ يُفَرِّقُ بَيْنَهُ

It was narrated to me from Malik from Ibn Shihab that Abdullah bin Abbas and Abu Hurairah differed regarding making up the Ramadan fast. One of them said, 'It can be done separately,' and the other said, 'It must not be done separately.' I do not know which of them said it could be done separately.

THE RULING ON VOMITING DURING FASTING

Hadith Imam Malik Number 595

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ مَنْ اسْتَقَاءَ وَهُوَ صَائِمٌ فَعَلَيْهِ الْقَضَاءُ وَمَنْ ذَرَعَهُ الْقَيْءُ فَلَيْسَ عَلَيْهِ الْقَضَاءُ

It was narrated to me from Malik from Nafi' from Abdullah bin Umar that he said, 'Whoever intentionally vomits while fasting must make up the fast, but whoever vomits involuntarily does not have to make it up.'

Hadith Corroboration

Imam Ahmad : 10058

Imam Abu Dawud : 2032

Imam Tirmidzi : 653

Imam Ibnu Majah : 1666

PROCEDURES FOR QADHA FOR THE RAMADAN FASTING

Hadith Imam Malik Number 596

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُسْأَلُ عَنْ قَضَاءِ رَمَضَانَ فَقَالَ سَعِيدٌ أَحَبُّ إِلَيَّ أَنْ لَا يُفَرَّقَ قَضَاءُ رَمَضَانَ وَأَنْ يُوَاتَرَ

It was narrated to me from Malik from Yahya bin Sa'id that he heard Sa'id bin Al-Musayyab being asked about making up the Ramadan fast. Sa'id said, 'I prefer that the making up of the Ramadan fast not be separated and that it be done consecutively.'

KAFARAH FASTING MUST BE CONSEQUENTIAL

Hadith Imam Malik Number 597

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ حُمَيْدِ بْنِ قَيْسٍ الْمَكِّيِّ أَنَّهُ أَخْبَرَهُ قَالَ كُنْتُ مَعَ مُجَاهِدٍ وَهُوَ يَطُوفُ بِالْبَيْتِ فَجَاءَهُ إِنْسَانٌ فَسَأَلَهُ عَنْ صِيَامِ أَيَّامِ الْكَفَّارَةِ أَمْتَتَابِعَاتٍ أَمْ يَقْطَعُهَا قَالَ حُمَيْدٌ فَقُلْتُ لَهُ نَعَمْ يَقْطَعُهَا إِنْ شَاءَ قَالَ مُجَاهِدٌ لَا يَقْطَعُهَا فَإِنَّهَا فِي قِرَاءَةِ أَبِي بِنِ كَعْبٍ ثَلَاثَةِ أَيَّامٍ مُتَتَابِعَاتٍ

Malik told me from [Humaid bin Qais Al Maki] that he informed him, he said, "I was with Mujahid when he was doing Tawaf at the Kaaba. Then a man came to him asking about the kafarah fast, whether it had to be done consecutively or intermittently." Humaid said, "I answered, "Yes, it can be done intermittently if you wish." [Mujahid] said, "It cannot be interrupted, because in [Ubay bin Ka'bin's] qira'ah, it mentioned three consecutive days.

AISHYAH AND HAFSHAH BREAK THE SUNNAH FAST AND ARE TOLD TO REPLACE THEM

Hadith Imam Malik Number 598

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ عَائِشَةَ وَحَفْصَةَ زَوْجِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْبَحَتَا صَائِمَتَيْنِ مُتَطَوِّعَتَيْنِ فَأُهِدِيَ لَهُمَا طَعَامٌ فَأَفْطَرْنَا عَلَيْهِ فَدَخَلَ عَلَيْهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ عَائِشَةُ فَقَالَتْ حَفْصَةُ وَبَدَرْتَنِي بِالْكَلَامِ وَكَأَنْتِ بِنْتُ أَبِيهَا يَا رَسُولَ اللَّهِ إِنِّي أَصْبَحْتُ أَنَا وَعَائِشَةُ صَائِمَتَيْنِ مُتَطَوِّعَتَيْنِ فَأُهِدِيَ إِلَيْنَا طَعَامٌ فَأَفْطَرْنَا عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْضِيَا مَكَانَهُ يَوْمًا آخَرَ

Yahya told me from Malik from [Ibn Shihab] that Aisha and Hafshah, the wife of the Prophet sallallaahu 'alaihi wasallam, fasted sunnah one morning. Then he was given a gift in the form of food, then 'Aisyah and Hafshah broke their fast with him. Then the Prophet sallallaahu 'alaihi wasallam came to meet them. [Aisyah] said, "Hafshah then said before me, he is his father's daughter. O Messenger of Allah, this morning Aisyah and I fasted sunnah, then someone gave us food and we broke the fast with him." The Prophet sallallaahu 'alaihi wasallam said: "Change your fast to another day.

Hadith Corroboration
Imam Abu Dawud : 2101
Imam Tirmidzi : 667

QADHA FASTING BY FEEDING THOSE WHO DO NOT REPLACE UNTIL THE NEXT RAMADHAN

Hadith Imam Malik Number 599

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ أَنَّهُ كَانَ يَقُولُ مَنْ كَانَ عَلَيْهِ قَضَاءٌ رَمَضَانَ فَلَمْ يَقْضِهِ

وَهُوَ قَوِيٌّ عَلَى صِيَامِهِ حَتَّى جَاءَ رَمَضَانُ آخِرُ فَإِنَّهُ يُطْعِمُ مَكَانَ كُلِّ يَوْمٍ مِسْكِينًا مُدًّا مِنْ حِنْطَةٍ وَعَلَيْهِ مَعَ ذَلِكَ الْقَضَاءُ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ مِثْلَ ذَلِكَ

It was narrated to me from Malik from Abdurrahman bin Al-Qasim from his father that he said, 'Whoever has to make up Ramadan fasts but does not do so, despite being capable, until another Ramadan arrives, must feed a poor person one mudd of wheat for each day and still make up the fasts.' It was also narrated to me from Malik that he heard the same from Sa'id bin Jubair.

AISYAH QADHA THE FASTING OF RAMADAN UNTIL THE MONTH OF SYA'BAN

Hadith Imam Malik Number 600

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ لَنْ كَانَ لِيَكُونَ عَلَيَّ الصَّيَامُ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَصُومُهُ حَتَّى يَأْتِيَ شَعْبَانُ

It was narrated to me by Yahya from Malik from Yahya bin Sa'id from Abu Salamah bin Abdurrahman that he heard Aishah, the wife of the Prophet, peace and blessings be upon him, say, 'I had Ramadan fasts to make up, and I could not fast them until Sha'ban came.'

Hadith Corroboration
Imam Bukhari : 1814
Imam Muslim : 1933
Imam Abu Dawud : 2047
Imam Nasa'i : 2280
Imam Ibnu Majah : 1659

RASULULLAH SALALLAHU ALAIHI WASALLAM FASTED AND BROKE WITHOUT REGULARITY

Hadith Imam Malik Number 601

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ حَتَّى نَقُولَ لَا يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ لَا يَصُومُ وَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلَّا رَمَضَانَ وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ

Yahya narrated to me from Malik from [Abu An-Nadr] the freed slave of Umar bin Ubaidullah, from [Abu Salamah bin Abdurrahman] from [Aisha] the wife of the Prophet peace be upon him, she said, "The Messenger of Allah peace be upon him used to fast continuously until we would say he never breaks his fast, and he would break his fast continuously until we would say he never fasts. I never saw the Messenger of Allah peace be upon him complete the fasting of an entire month except Ramadan, and I

never saw him fast more in any month than he did in Sha'ban.

Hadith Corroboration

Imam Ahmad : 1894, 1942, 2044, 2854, 12367, 12988, 20758, 23252, 23613, 23761, 23949, 24039, 24154, 24380, 24860

Imam Bukhari : 1833

Imam Muslim : 1955, 1956, 1960

Imam Abu Dawud : 2075, 2079

Imam Tirmidzi : 700

Imam Nasa'i : 2148, 2306, 2307, 2309, 2311, 2319

Imam Ibnu Majah : 1701

FASTING AS A SHIELD AGAINST BAD WORDS AND BEHAVIOR

Hadith Imam Malik Number 602

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّيَامُ جُنَّةٌ فَإِذَا كَانَ أَحَدُكُمْ صَائِمًا فَلَا يَرْفُثْ وَلَا يَجْهَلْ فَإِنْ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ إِنِّي صَائِمٌ

It has been narrated to me from Malik from [Abu Az-Zinad] from [Al-A'raj] from [Abu Hurairah], that the Messenger of Allah peace be upon him said: "Fasting is a shield, so when any of you is fasting, let him not speak obscenely or act ignorantly. If some one fights him or insults him, let him say: 'I am fasting, I am fasting.'

Hadith Corroboration

Imam Ahmad : 7179, 7714, 7780, 8857, 9568, 9570, 9617, 10148, 14142, 15682, 15687, 17227, 17233, 21116

Imam Bukhari : 1761

Imam Muslim : 1943

Imam Abu Dawud : 2016

Imam Nasa'i : 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203

Imam Ibnu Majah : 1629

Imam Malik : 602

Imam Darimi : 1669, 1706

THE BREATH OF A FASTING PERSON'S MOUTH IS MORE FRAGRANT IN THE SIGHT OF GOD

Hadith Imam Malik Number 603

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ إِنَّمَا يَدْرُ شَهْوَتَهُ وَطَعَامَهُ وَشَرَابَهُ مِنْ أَجْلِي فَالصَّيَامُ لِي وَأَنَا أَجْزِي بِهِ كُلُّ حَسَنَةٍ بَعْشَرٍ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٍ إِلَّا الصَّيَامَ فَهُوَ لِي وَأَنَا أَجْزِي بِهِ

It has been narrated to me from Malik from [Abu Az-Zinad] from [Al-A'raj] from [Abu Hurairah], that the Messenger of Allah peace be upon him said: "By the One in Whose hand is my soul, the breath of the fasting person is more pleasant to Allah than the scent of musk. He leaves his desire, food and drink for My sake. Fasting is for Me and I will reward it. Every good deed is multiplied ten to seven hundred times, except fasting. Fasting is for Me and I will reward it.

Hadith Corroboration

:
 Imam Ahmad : 4036, 4036, 6898, 6898, 7181, 7181, 7870, 7870, 8957, 8957, 9337, 9618, 9787, 9787, 10061, 10061, 10136, 10136, 10275, 10275
 Imam Bukhari : 40, 6010, 6947
 Imam Muslim : 183, 184, 185, 186, 187, 1945
 Imam Tirmidzi : 695, 2999
 Imam Nasa'i : 2185
 Imam Ibnu Majah : 1628, 3813
 Imam Malik : 603
 Imam Darimi : 1824, 2667, 2706

THE DOORS OF HEAVEN ARE OPENED AND HELL CLOSED IN RAMADAN

Hadith Imam Malik Number 604

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ إِذَا دَخَلَ رَمَضَانُ فَتُحَتُّ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ النَّارِ وَصُفِّدَتِ الشَّيَاطِينُ

It has been narrated to me from Malik from his uncle [Abu Suhail bin Malik] from [his father] from [Abu Hurairah] who said; "When Ramadan enters, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained.

Hadith Corroboration
 Imam Ahmad : 1596, 6851, 7450, 7451, 8330, 8559, 8631, 8631, 8837, 9133, 12989, 18041, 18042, 22393
 Imam Bukhari : 1765, 1766, 3035
 Imam Muslim : 1793, 1794
 Imam Nasa'i : 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081
 Imam Malik : 604
 Imam Darimi : 1710

RASULULLAH SALALLAHU ALAIHI WASALLAM COMBS HAIR DURING I'TIKAF

Hadith Imam Malik Number 605

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَكَفَ يُدْنِي إِلَيَّ رَأْسَهُ فَأَرْجِلُهُ وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ

Yahya narrated to me from Malik from [Ibn Shihab] from [Urwah bin Az-Zubair] from [Amrah bint Abdurrahman] from [Aisha] the wife of the Prophet peace be upon him, she said, "When the Messenger of Allah peace be upon him was in i'tikaf (spiritual retreat), he would bring his head close to me and I would comb his hair. He would not enter the house except for human needs.

Hadith Corroboration
 Imam Ahmad : 24309, 25060
 Imam Muslim : 445
 Imam Abu Dawud : 2111

AISYAH ASKED THE SICK WITHOUT STOPPING DURING I'TIKAF

Hadith Imam Malik Number 606

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ كَانَتْ إِذَا اعْتَكَفَتْ لَا تَسْأَلُ عَنْ الْمَرِيضِ إِلَّا وَهِيَ تَمْشِي لَا تَقِفُ

It has been narrated to me from Malik from [Ibn Shihab] from [Amrah bint Abdurrahman], that when [Aisha] was in i'tikaf, she would not ask about the sick person except while walking, without stopping.

PERFORMING A HAJAT IN A ROOFED PLACE DURING I'TIKAF IS PERMITTED

Hadith Imam Malik Number 607

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنِ الرَّجُلِ يَعْتَكِفُ هَلْ يَدْخُلُ لِحَاجَتِهِ تَحْتَ سَقْفٍ فَقَالَ نَعَمْ لَا بَأْسَ بِذَلِكَ

It has been narrated to me from Malik that he asked [Ibn Shihab] about a man in i'tikaf, should he fulfill his needs under a roof? He said, "Yes, there is no harm in that.

ABU BAKAR BIN ABDURRAHMAN COMPLETED I'TIKAF DURING Eid Hari Raya

Hadith Imam Malik Number 608

حَدَّثَنِي يَحْيَى عَنْ زِيَادِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنَا مَالِكٌ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ اعْتَكَفَ فَكَانَ يَذْهَبُ لِحَاجَتِهِ تَحْتَ سَقِيفَةٍ فِي حُجْرَةٍ مُغْلَقَةٍ فِي دَارِ خَالِدِ بْنِ الْوَلِيدِ ثُمَّ لَا يَرْجِعُ حَتَّى يَشْهَدَ الْعِيدَ مَعَ الْمُسْلِمِينَ

Yahya narrated to me from Ziyad bin Abdurrahman who said, Malik narrated to us from [Summy] the freed slave of Abu Bakr bin Abdurrahman, that [Abu Bakr bin Abdurrahman] was in i'tikaf, so he went to fulfill his needs under a roof in a closed room in the house of Khalid bin Al-Walid. Then he did not return until he witnessed Eid with the Muslims.

RASULULLAH SALALLAHU ALAIHI WASALLAM CANCELED I'TIKAF SEEING THE TENT AT THE MOSQUE

Hadith Imam Malik Number 609

حَدَّثَنِي زِيَادُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَادَ أَنْ يَعْتَكِفَ فَلَمَّا انْصَرَفَ إِلَى الْمَكَانِ الَّذِي أَرَادَ أَنْ يَعْتَكِفَ فِيهِ وَجَدَ أُخْبِيَةَ خِبَاءَ عَائِشَةَ وَخِبَاءَ حَفْصَةَ وَخِبَاءَ زَيْنَبَ فَلَمَّا رَأَاهَا سَأَلَ عَنْهَا فَقِيلَ لَهُ هَذَا خِبَاءُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَيْسَ تَقُولُونَ بِهِنَّ ثُمَّ انْصَرَفَ فَلَمْ يَعْتَكِفْ حَتَّى اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ

Ziyad narrated to me from Malik from [Ibn Shihab] from [Amrah bint Abdurrahman] from [Aisha], that the Messenger of Allah peace be upon him wanted to perform i'tikaf. When he went to the place where he intended to perform i'tikaf, he found tents there: Aisha's tent, Hafsa's tent, and Zainab's tent. When he saw them, he asked about them. It was said to him, "This is Aisha's tent, Hafsa's tent, and Zainab's tent." The Messenger of Allah peace be upon him said: "Do you call this righteousness?" Then he left and did not perform i'tikaf, until he performed i'tikaf for ten days in Shawwal.

Hadith Corroboration
Imam Bukhari : 1893

RASULULLAH SALALLAHU ALAIHI WASALLAM WENT OUT TO DELIVERY DURING I'TIKAF

Hadith Imam Malik Number 610

وَحَدَّثَنِي زِيَادُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَذْهَبُ لِحَاجَةِ الْإِنْسَانِ فِي الْبُيُوتِ

Ziyad narrated to me from Malik from [Ibn Shihab] that the Messenger of Allah peace be upon him used to go to fulfill human needs in the houses.

TIME AND PLACE OF LAILATUL QADAR

Hadith Imam Malik Number 611

حَدَّثَنِي زِيَادُ عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّمِيمِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ الْعَشْرَ الْوُسْطَ مِنْ رَمَضَانَ فَأَعْتَكَفَ عَامًا حَتَّى إِذَا كَانَ لَيْلَةَ إِحْدَى وَعِشْرِينَ وَهِيَ اللَّيْلَةُ الَّتِي يَخْرُجُ فِيهَا مِنْ صُبْحِهَا مِنْ اعْتَكَافِهِ قَالَ مَنْ اعْتَكَفَ مَعِيَ فَلْيَعْتَكِفِ الْعَشْرَ الْأَوَّخِرَ وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيْتُهَا وَقَدْ رَأَيْتُنِي أَسْجُدُ مِنْ صُبْحِهَا فِي مَاءٍ وَطِينٍ فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَّخِرِ وَالْتَمِسُوهَا فِي كُلِّ وَتَرٍ قَالَ أَبُو سَعِيدٍ فَأُمْطِرَتِ السَّمَاءُ

تِلْكَ اللَّيْلَةَ وَكَانَ الْمَسْجِدُ عَلَى عَرِيْشٍ فَوَكَّفَ الْمَسْجِدُ قَالَ أَبُو سَعِيْدٍ فَأَبْصَرْتُ عَيْنَايَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ وَعَلَى جَبْهَتِهِ وَأَنْفِهِ أَثَرُ الْمَاءِ وَالطِّينِ مِنْ صُبْحِ لَيْلَةٍ إِحْدَى وَعِشْرِينَ

Ziyad narrated to me from Malik from [Yazid bin Abdullah bin Al-Had] from [Muhammad bin Ibrahim bin Al-Harith At-Taymi] from [Abu Salamah bin Abdurrahman] from [Abu Sa'id Al-Khudri] who said, "The Messenger of Allah peace be upon him used to perform i'tikaf during the middle ten days of Ramadan. He performed i'tikaf one year until, when it was the night of the twenty-first, which is the night he would leave his i'tikaf in the morning, he said: 'Whoever performed i'tikaf with me, let him perform i'tikaf during the last ten days. I saw this night, then I was made to forget it. I saw myself prostrating in the morning in water and mud. So seek it in the last ten days, and seek it on every odd night.'" Abu Sa'id said: "It rained that night, and the mosque was on a shelter, so the mosque leaked." He added: "With my own eyes, I saw the Messenger of Allah peace be upon him leave with traces of water and mud on his forehead and nose from the morning of the twenty-first night.

Hadith Corroboration
 Imam Ahmad : 5896, 25176
 Imam Bukhari : 1885, 1887
 Imam Muslim : 2004, 2005

LOOKING FOR LAILATUL QADAR IN THE LAST TEN Hadith Imam Malik Number 612

وَحَدَّثَنِي زِيَادُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ

Ziyad narrated to me from Malik from [Hisham bin Urwah] from [his father], that the Messenger of Allah peace be upon him said: "Seek Laylat al-Qadr (the Night of Power) in the last ten nights of Ramadan.

Hadith Corroboration
 Imam Ahmad : 281, 1056, 2389, 3227, 3664, 4143, 4689, 4701, 5228, 5275, 5662, 11251, 19879, 19896, 20025, 20254, 20317, 21654, 21702, 23100, 23157, 23306, 24187, 24509
 Imam Bukhari : 1878, 1880, 1881
 Imam Muslim : 1986, 1989, 1991, 1998, 2005
 Imam Abu Dawud : 1173, 1175, 1177
 Imam Tirmidzi : 722, 725, 3274
 Imam Ibnu Majah : 1756
 Imam Malik : 613
 Imam Darimi : 1717

LOOKING FOR LAILATUL QADAR IN THE LAST SEVEN Hadith Imam Malik Number 613

و حَدَّثَنِي زِيَادُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الْأَوَاخِرِ

Ziyad narrated to me from Malik from [Abdullah bin Dinar] from [Abdullah bin Umar], that the Messenger of Allah peace be upon him said: "Seek Laylat al-Qadr in the last seven nights.

Hadith Corroboration

Imam Ahmad : 1056, 3227, 3664, 4143, 4701, 5031, 5173, 5228, 5662, 11251, 19879, 19896, 20025, 20254, 23100, 23157, 23306, 24509

Imam Bukhari : 6476

Imam Muslim : 1986, 1989

Imam Abu Dawud : 1177

Imam Darimi : 1717

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO PICK UP LAILATUL QADAR ON THE NIGHT OF THE 23RD OF RAMADAN

Hadith Imam Malik Number 614

و حَدَّثَنِي زِيَادُ عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ الْجُهَنِيِّ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ شَاسِعُ الدَّارِ فَمُرْنِي لَيْلَةً أَنْزِلَ لَهَا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْزِلْ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ مِنْ رَمَضَانَ

Ziyad narrated to me from Malik from [Abu An-Nadr] the freed slave of Umar bin Ubaidullah, that [Abdullah bin Unais Al-Juhani] said to the Messenger of Allah peace be upon him, "O Messenger of Allah! I am a man whose house is far away, so command me a night to come down for it." The Messenger of Allah peace be upon him said to him: "Come down on the night of the twenty-third of Ramadan.

Hadith Corroboration

Imam Ahmad : 15466

Imam Abu Dawud : 1172, 1176

Imam Nasa'i : 1588

RASULULLAH SALALLAHU ALAIHI WASALLAM REMINDS TO LOOK FOR LAILATUL QADAR ON ODD NIGHTS

Hadith Imam Malik Number 615

و حَدَّثَنِي زِيَادُ عَنْ مَالِكٍ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَتْ رَجَّ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فَقَالَ إِنِّي أَرَيْتُ هَذِهِ اللَّيْلَةَ فِي رَمَضَانَ حَتَّى تَلَا حَى رَجُلَانِ فَرُفِعَتْ فَالْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ

Ziyad narrated to me from Malik from [Humaid At-

Tawil] from [Anas bin Malik] who said; "The Messenger of Allah peace be upon him came out to us during Ramadan and said: 'I was shown this night in Ramadan, until two men quarrelled and it was lifted from me. So seek it on the twenty-ninth, twenty-seventh, or twenty-fifth.'

TIME OF LAILATUL QADAR BASED ON DREAMS

Hadith Imam Malik Number 616

وَحَدَّثَنِي زِيَادُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رِجَالًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْأَوَاخِرِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْأَوَاخِرِ فَمَنْ كَانَ مُتَحَرِّيًا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ

Ziyad narrated to me from Malik from [Nafi'] from [Ibn Umar], that some men from the companions of the Messenger of Allah peace be upon him were shown Laylat al-Qadr in dreams during the last seven nights. The Messenger of Allah peace be upon him said: "I see that your dreams have agreed on the last seven nights. So whoever seeks it, let him seek it in the last seven nights.

Hadith Corroboration

Imam Ahmad : 4270, 4319, 4442, 5031, 5173

Imam Bukhari : 1876, 6476

Imam Muslim : 1985

COMMANDS FOR BATHING AND IHRAM FOR NEW MOTHER'S

Hadith Imam Malik Number 617

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ أَنَّهَا وَلَدَتْ مُحَمَّدَ بْنَ أَبِي بَكْرٍ بِالْبَيْدَاءِ فَذَكَرَ ذَلِكَ أَبُو بَكْرٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مُرَّهَا فَلْتَغْتَسِلْ ثُمَّ لِيْهَلَّ

Yahya narrated to me from Malik from [Abdurrahman bin Al-Qasim] from [his father] from [Asma' bint Umais], that she gave birth to Muhammad bin Abu Bakr at Al-Baida'. Abu Bakr mentioned this to the Messenger of Allah peace be upon him, so he said: "Tell her to perform ghusl, then enter ihram.

Hadith Corroboration

Imam Ahmad : 25837

Imam Nasa'i : 2615

ASMA' BINTI UMAIS GIVES BIRTH AND PERFORMS IHRAM IN DZUL HULAIFAH

Hadith Imam Malik Number 618

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ وَلَدَتْ مُحَمَّدَ بْنَ أَبِي بَكْرٍ بِذِي الْحُلَيْفَةِ فَأَمَرَهَا أَبُو بَكْرٍ أَنْ تَغْتَسِلَ ثُمَّ تَهْلَّ

It has been narrated to me from Malik from [Yahya bin Sa'id] from [Sa'id bin Al-Musayyab] that [Asma' bint Umais] gave birth to Muhammad bin Abu Bakr at Dhul-Hulaifah, so [Abu Bakr] ordered her to perform ghusl then enter ihram.

Hadith Corroboration
 Imam Muslim : 2106, 2107
 Imam Abu Dawud : 1481
 Imam Nasa'i : 214, 389, 2616, 2712
 Imam Ibnu Majah : 2902, 2903, 2904
 Imam Malik : 618
 Imam Darimi : 1736, 1737

ABDULLAH BIN UMAR MANDI FOR IHRAM AND WUKUF

Hadith Imam Malik Number 619

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَغْتَسِلُ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ وَلِدْخُولِهِ مَكَّةَ وَلَوْ قُوفِهِ عَشِيَّةَ عَرَفَةَ

It has been narrated to me from Malik from [Nafi'] that [Abdullah bin Umar] used to perform ghusl for his ihram before entering ihram, for entering Mecca, and for standing at Arafah in the evening.

IT IS OK TO WASH YOUR HEAD DURING IHRAM

Hadith Imam Malik Number 620

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ اخْتَلَفَا بِالْأَبْوَاءِ فَقَالَ عَبْدُ اللَّهِ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ وَقَالَ الْمِسْوَرُ بْنُ مَخْرَمَةَ لَا يَغْسِلُ الْمُحْرِمُ رَأْسَهُ قَالَ فَأَرْسَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ وَهُوَ يُسْتَرُّ بِثَوْبٍ فَسَلَّمْتُ عَلَيْهِ فَقَالَ مَنْ هَذَا فَقُلْتُ أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ قَالَ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَاطَاهُ حَتَّى بَدَأَ لِي رَأْسُهُ ثُمَّ قَالَ لِلْإِنْسَانِ يَصُبُّ عَلَيْهِ اضْبُبْ فَصَبَّ عَلَى رَأْسِهِ ثُمَّ حَرَكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ ثُمَّ قَالَ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ

Yahya narrated to me from Malik from [Zaid bin Aslam] from [Ibrahim bin Abdullah bin Hunain] from [his father] that [Abdullah bin Abbas] and [Al-Miswar bin Makhramah] disagreed at Al-Abwa'. [Abdullah bin Abbas] said, "A person in ihram may wash his head," while [Al-

Miswar bin Makhramah] said, "A person in ihram may not wash his head." He said: "So Abdullah bin Abbas sent me to [Abu Ayyub Al-Ansari]. I found him bathing between two posts while being screened by a cloth. I greeted him and he said, 'Who is this?' I said, 'I am Abdullah bin Hunain, sent to you by Abdullah bin Abbas to ask you: How did the Messenger of Allah peace be upon him wash his head while in ihram?' Abu Ayyub then placed his hand on the cloth and lowered it until I could see his head. Then he said to the person pouring water on him, 'Pour!' So he poured water on his head. Then he moved his head with his hands, moving them back and forth. Then he said, 'This is how I saw the Messenger of Allah peace be upon him do it.'

UMAR BIN KHATTAB ASKS TO BE DROPPED WITH WATER WHILE BATHING

Hadith Imam Malik Number 621

وَحَدَّثَنِي مَالِكٌ عَنْ حُمَيْدِ بْنِ قَيْسٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لِيَعْلَى بْنُ مُنْيَةَ وَهُوَ يَصُبُّ عَلَى عُمَرَ بْنِ الْخَطَّابِ مَاءً وَهُوَ يَغْتَسِلُ اصْبُبْ عَلَى رَأْسِي فَقَالَ يَعْلَى أَتُرِيدُ أَنْ تَجْعَلَهَا بِي إِنْ أَمَرْتَنِي صَبَبْتُ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ اصْبُبْ فَلَنْ يَزِيدَهُ الْمَاءُ إِلَّا شَعَثًا

Malik narrated to me from [Humaid bin Qais] from [Ata' bin Abi Rabah] that [Umar bin Al-Khattab] said to [Ya'la bin Munyah] while he was pouring water on Umar bin Al-Khattab as he was bathing, "Pour on my head!" Ya'la said, "Do you want to put the blame on me? If you order me, I will pour." Umar bin Al-Khattab said to him: "Pour, for water will only increase the hair in dishevelment.

ABDULLAH BIN UMAR TEACHES BATHING BEFORE ENTERING Mecca

Hadith Imam Malik Number 622

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا دَنَا مِنْ مَكَّةَ بَاتَ بِذِي طَوًى بَيْنَ الثَّنِيَّتَيْنِ حَتَّى يُصْبِحَ ثُمَّ يُصَلِّي الصُّبْحَ ثُمَّ يَدْخُلُ مِنَ الثَّنِيَّةِ الَّتِي بِأَعْلَى مَكَّةَ وَلَا يَدْخُلُ إِذَا خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا حَتَّى يَغْتَسِلَ قَبْلَ أَنْ يَدْخُلَ مَكَّةَ إِذَا دَنَا مِنْ مَكَّةَ بِذِي طَوًى وَيَأْمُرُ مَنْ مَعَهُ فَيَغْتَسِلُوا قَبْلَ أَنْ يَدْخُلُوا

Malik narrated to me from [Nafi'] that when [Abdullah bin Umar] approached Mecca, he would spend the night at Dhi Tuwa between the two hills until morning, then pray Fajr, then enter through the hill that is above Mecca. He would not enter when he went out for Hajj or Umrah until he performed ghusl before entering Mecca when he approached Mecca at Dhi Tuwa, and he would order those with him to perform ghusl before they entered.

Hadith Corroboration
Imam Abu Dawud : 1589

ABDULLAH BIN UMAR FORBIDDEN WASHING THE HEAD EXCEPT DUE TO WET DREAMS

Hadith Imam Malik Number 623

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ لَا يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ إِلَّا مِنْ الْأَخْتِلَامِ

It has been narrated to me from Malik from [Nafi'] that [Abdullah bin Umar] would not wash his head while in ihram except due to a wet dream.

Hadith Corroboration
Imam Ahmad : 2534

PROHIBITIONS IN IHRAM

Hadith Imam Malik Number 624

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَلْبَسُوا الْقُمُصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيلَ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ إِلَّا أَحَدٌ لَا يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ خُفَيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ الزَّغْفَرَانُ وَلَا الْوَرُسُ

Yahya narrated to me from Malik from [Nafi'] from [Abdullah bin Umar], that a man asked the Messenger of Allah peace be upon him what clothes a person in ihram should wear. The Messenger of Allah peace be upon him said: "Do not wear shirts, turbans, trousers, hooded cloaks, or leather socks, except for someone who cannot find sandals, then let him wear leather socks and cut them below the ankles. Do not wear any clothes touched by saffron or wars (yellow dye).

Hadith Corroboration
Imam Ahmad : 4603, 4919, 5056, 5215, 5731
Imam Bukhari : 1442, 1707, 1711, 5356
Imam Muslim : 2012
Imam Tirmidzi : 763
Imam Nasa'i : 2621, 2622, 2625, 2626, 2627, 2629, 2630, 2633
Imam Ibnu Majah : 2920
Imam Darimi : 1730, 1732

PROHIBITION OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FROM WEARING ZA'FARAN AND WARS CLOTHES DURING IHRAM

Hadith Imam Malik Number 625

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَصْبُوغًا بِزَغْفَرَانٍ أَوْ وَرْسٍ وَقَالَ مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَيْنِ وَلْيَقْطَعْهُمَا

Yahya narrated to me from Malik from [Abdullah bin Dinar] from [Abdullah bin Umar] who said; "The Messenger of Allah peace be upon him forbade a person in ihram from wearing clothes dyed with saffron or wars. He said: 'Whoever cannot find sandals, let him wear leather socks and cut them below the ankles.'

Hadith Corroboration

Imam Ahmad : 1817, 2395, 2452, 4831, 4860, 5174, 5269, 5964, 13941, 14716

Imam Bukhari : 5357, 5404

Imam Muslim : 2014, 2016

Imam Nasa'i : 2624, 5230

Imam Ibnu Majah : 2922, 2923

PROHIBITION ON WEARING DYED CLOTHES DURING IHRAM

Hadith Imam Malik Number 626

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّهُ سَمِعَ أَسْلَمَ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ يُحَدِّثُ عَبْدَ اللَّهِ بْنَ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَرَى عَلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ ثَوْبًا مَصْبُوعًا وَهُوَ مُحْرِمٌ فَقَالَ عُمَرُ مَا هَذَا الثَّوْبُ الْمَصْبُوعُ يَا طَلْحَةُ فَقَالَ طَلْحَةُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّمَا هُوَ مَدْرٌ فَقَالَ عُمَرُ إِنَّكُمْ أَتَيْهَا الرَّهْطُ أَئِمَّةٌ يَفْتَدِي بِكُمْ النَّاسُ فَلَوْ أَنَّ رَجُلًا جَاهِلًا رَأَى هَذَا الثَّوْبَ لَقَالَ إِنَّ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ كَانَ يَلْبَسُ الثِّيَابَ الْمَصْبُوعَةَ فِي الْإِحْرَامِ فَلَا تَلْبَسُوا أَتَيْهَا الرَّهْطُ شَيْئًا مِنْ هَذِهِ الثِّيَابِ الْمَصْبُوعَةِ

It has been narrated to me from Malik from [Nafi'] that he heard [Aslam] the freed slave of Umar bin Al-Khattab telling Abdullah bin Umar, that [Umar bin Al-Khattab] saw [Talhah bin Ubaidullah] wearing a dyed garment while in ihram. Umar said, "What is this dyed garment, O Talhah?" Talhah said, "O Commander of the Faithful, it is only clay." Umar said, "You people are leaders whom people follow. If an ignorant man saw this garment, he would say that Talhah bin Ubaidullah used to wear dyed clothes during ihram. So do not wear any of these dyed clothes, O people.

ASMA BINTI ABU BAKAR WEARING YELLOW CLOTHES DURING IHRAM

Hadith Imam Malik Number 627

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا كَانَتْ تَلْبَسُ الثِّيَابَ الْمُعْصَفَرَاتِ الْمُشَبَّعَاتِ وَهِيَ مُحْرِمَةٌ لَيْسَ فِيهَا زَعْفَرَانٌ

It has been narrated to me from Malik from [Hisham bin Urwah] from [his father] from [Asma' bint Abi Bakr] that she used to wear clothes dyed with safflower while in ihram, but without saffron.

ABDULLAH BIN UMAR HATED THE USE OF THE BELT DURING IHRAM

Hadith Imam Malik Number 628

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَكْرَهُ لُبْسَ الْمِنْطَقَةِ لِلْمُحْرِمِ

Yahya narrated to me from Malik from [Nafi'] that [Abdullah bin Umar] disliked wearing a belt for a person in ihram.

BELT DURING IHRAM IS PERMITTED WITH CERTAIN TIE

Hadith Imam Malik Number 629

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ فِي الْمِنْطَقَةِ يَلْبَسُهَا الْمُحْرِمُ تَحْتَ ثِيَابِهِ أَنَّهُ لَا بَأْسَ بِذَلِكَ إِذَا جَعَلَ طَرَفَيْهَا جَمِيعًا سُورًا يَعْقِدُ بَعْضُهَا إِلَى بَعْضٍ قَالَ مَالِكٌ وَهَذَا أَحَبُّ مَا سَمِعْتُ إِلَيَّ فِي ذَلِكَ

It has been narrated to me from Malik from [Yahya bin Sa'id] that he heard [Sa'id bin Al-Musayyab] say about the belt worn by a person in ihram under his clothes, that there is no harm in it if he makes both ends into straps that tie to each other. Malik said; "This is the most preferred opinion I have heard on this matter.

UTSMAN BIN AFFAN COVERS HIS FACE DURING IHRAM

Hadith Imam Malik Number 630

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ أَخْبَرَنِي الْفُرَافِصَةُ بْنُ عُمَيْرٍ الْحَنْفِيُّ أَنَّهُ رَأَى عُثْمَانَ بْنَ عَفَّانٍ بِالْعَرَجِ يُغَطِّي وَجْهَهُ وَهُوَ مُحْرِمٌ

Yahya narrated to me from Malik from [Yahya bin Sa'id] from [Al-Qasim bin Muhammad] who said; [Al-Furafisah bin Umair Al-Hanafi] informed me that he saw [Uthman bin Affan] at Al-Arj covering his face while in ihram.

ABDULLAH BIN UMAR PROHIBITED COVERING THE FACE FOR THOSE IN IHRAM

Hadith Imam Malik Number 631

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ مَا فَوْقَ الذَّقَنِ مِنَ الرَّأْسِ فَلَا يُحْمَرُهُ الْمُحْرِمُ

It has been narrated to me from Malik from [Nafi'] that [Abdullah bin Umar] used to say, "Whatever is above the chin of the head, a person in ihram should not cover it.

ABDULLAH BIN UMAR SHROUDED HIS CHILD WITH HIS FACE COVERED DURING IHRAM

Hadith Imam Malik Number 632

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَكَفَنَ ابْنَهُ وَاقِدَ بْنَ عَبْدِ اللَّهِ وَمَاتَ بِالْجُحْفَةِ مُحْرِمًا وَخَمَرَ رَأْسَهُ وَوَجْهَهُ وَقَالَ لَوْلَا أَنَا حُرْمٌ لَطَيَّبْنَاهُ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar shrouded his son, Waqid bin Abdullah, who died at Al-Juhfah while in the state of ihram. He covered his head and face and said, 'If we were not in ihram, we would have applied perfume to him.'

WOMEN IN IHRAM SHOULD NOT WEAR A NAIL OR GLOVES

Hadith Imam Malik Number 633

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لَا تَنْتَقِبُ الْمَرْأَةُ الْمُحْرِمَةُ وَلَا تَلْبَسُ الْقُفَّازِينَ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar said, 'A woman in ihram should not wear a face veil or gloves.'

Hadith Corroboration
Imam Abu Dawud : 1555

WOMEN COVERING FACE DURING IHRAM IN FRONT OF ASMA BINTI ABU BAKAR

Hadith Imam Malik Number 634

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ أَنَّهَا قَالَتْ كُنَّا نُحْمَرُ وَجُوهَنَا وَنَحْنُ مُحْرِمَاتٌ وَنَحْنُ مَعَ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ

It was narrated to me from Malik from Hisham bin Urwah from Fatimah bint Al-Mundhir that she said, 'We used to cover our faces while we were in ihram, and we were with Asma bint Abi Bakr As-Siddiq.'

USING FRAGRANCE BEFORE IHRAM

Hadith Imam Malik Number 635

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ

It was narrated to me by Yahya from Malik from Abdurrahman bin Al-Qasim from his father from Aishah, the wife of the Prophet, peace and blessings be upon him, that she said, 'I

applied perfume to the Messenger of Allah, peace and blessings be upon him, for his ihram before he entered the state of ihram, and for his release from ihram before he circumambulated the Ka'bah.'

Hadith Corroboration

Imam Ahmad : 24126, 24349

Imam Bukhari : 1439

Imam Muslim : 2040, 2042, 2046, 2047, 2055

Imam Abu Dawud : 1483

Imam Tirmidzi : 840

Imam Nasa'i : 2637, 2638, 2644

Imam Ibnu Majah : 2917

Imam Darimi : 1733

HOW TO PERFORM IHRAM FOR UMRAH

Hadith Imam Malik Number 636

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ حُمَيْدِ بْنِ قَيْسٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِحُنَيْنٍ وَعَلَى الْأَعْرَابِيِّ قَمِيصٌ وَبِهِ أَثَرُ صُفْرَةٍ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَهْلَلْتُ بِعُمْرَةٍ فَكَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْزِعْ قَمِيصَكَ وَاغْسِلْ هَذِهِ الصُّفْرَةَ عَنْكَ وَافْعَلْ فِي عُمْرَتِكَ مَا تَفْعَلُ فِي حَجَّكَ

It was narrated to me from Malik from Humaid bin Qays from Ata bin Abi Rabah that a Bedouin came to the Messenger of Allah, peace and blessings be upon him, while he was at Hunayn, wearing a shirt with traces of yellow from perfume. The Bedouin said, 'O Messenger of Allah, I have entered ihram for Umrah, so what do you command me to do?' The Messenger of Allah, peace and blessings be upon him, said, 'Take off your shirt, wash off this yellow trace, and do in your Umrah what you would do in your Hajj.'

Hadith Corroboration

Imam Muslim : 2020, 2021

Imam Nasa'i : 2662

UMAR BIN KHATTAB ASKS MU'AWIYAH TO WASH THE FRAGRANCE WEARING DURING IHRAM

Hadith Imam Malik Number 637

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ أَسْلَمَ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ وَجَدَ رِيحَ طِيبٍ وَهُوَ بِالشَّجَرَةِ فَقَالَ مِمَّنْ رِيحُ هَذَا الطِّيبِ فَقَالَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ مِثِّي يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ مِنْكَ لَعَمْرُ اللَّهِ فَقَالَ مُعَاوِيَةُ إِنَّ أُمَّ حَبِيبَةَ طَيَّبَتْنِي يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عُمَرُ عَزَمْتُ عَلَيْكَ لَتَرْجِعَنَّ فَلَتَغْسِلَنَّهُ

It was narrated to me from Malik from Nafi' from Aslam, the freed slave of Umar bin Al-Khattab, that Umar bin Al-Khattab smelled the scent of perfume while he was at Ash-Shajarah. He said, 'Who is the source of this perfume?' Mu'awiyah bin Abi Sufyan said, 'It is

from me, O Commander of the Believers.' Umar said, 'From you, by Allah?' Mu'awiyah said, 'Umm Habibah applied perfume to me, O Commander of the Believers.' Umar said, 'I swear by Allah, you must return and wash it off.'

Hadith Corroboration
Imam Malik : 638

KATSIR BIN AS SHALT WASHED HIS HAIR ON THE ORDER OF UMAR BIN KHATTAB

Hadith Imam Malik Number 638

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ الصَّلْتِ بْنِ زَيْدٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَهْلِهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ وَجَدَ رِيحَ طِيبٍ وَهُوَ بِالشَّجَرَةِ وَإِلَى جَنْبِهِ كَثِيرُ بْنُ الصَّلْتِ فَقَالَ عُمَرُ مِمَّنْ رِيحُ هَذَا الطِّيبِ فَقَالَ كَثِيرٌ مِنِّي يَا أَمِيرَ الْمُؤْمِنِينَ لَبَدْتُ رَأْسِي وَأَرَدْتُ أَنْ لَا أَحْلِقَ فَقَالَ عُمَرُ فَاذْهَبْ إِلَى شَرْبَةٍ فَادْلُكْ رَأْسَكَ حَتَّى تُنْقِيَهُ فَفَعَلَ كَثِيرُ بْنُ الصَّلْتِ قَالَ مَالِكُ الشَّرْبَةُ حَفِيرٌ تَكُونُ عِنْدَ أَصْلِ الشَّخْلَةِ

It was narrated to me from Malik from As-Salt bin Zuyaid from several members of his family that Umar bin Al-Khattab smelled the scent of perfume while he was at Ash-Shajarah, and Kathir bin As-Salt was beside him. Umar said, 'Who is the source of this perfume?' Kathir said, 'It is from me, O Commander of the Believers. I applied perfume to my hair and intended not to shave it.' Umar said, 'Go to a water source and rub your head until it is clean.' Kathir bin As-Salt did so. Malik said, 'Ash-Sharabah is a well located at the base of a palm tree.'

DIFFERENCES OF OPINION ON THE USE OF FRAGRANCE AFTER STORING THE JUMRA

Hadith Imam Malik Number 639

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ وَرَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ سَأَلَ سَالِمَ بْنَ عَبْدِ اللَّهِ وَخَارِجَةَ بْنَ زَيْدٍ بْنِ ثَابِتٍ بَعْدَ أَنْ رَمَى الْجُمْرَةَ وَحَلَقَ رَأْسَهُ وَقَبْلَ أَنْ يُفِيضَ عَنِ الطِّيبِ فَتَهَا سَالِمٌ وَأَرْخَصَ لَهُ خَارِجَةُ بْنُ زَيْدٍ بْنِ ثَابِتٍ

It was narrated to me from Malik from Yahya bin Sa'id and Abdullah bin Abi Bakr and Rabi'ah bin Abi Abdurrahman that Al-Walid bin Abdul-Malik asked Salim bin Abdullah and Kharijah bin Zaid bin Thabit after he had thrown the pebbles at the Jamarat and shaved his head, but before he proceeded to the Tawaf Al-Ifadah, about using perfume. Salim forbade it, while Kharijah bin Zaid bin Thabit permitted it.

MIQAT MAKANI FOR IHRAM

Hadith Imam Malik Number 640

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَيُهْلُ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ وَيُهْلُ أَهْلُ نَجْدٍ مِنْ قَرْنٍ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَيُهْلُ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar used to say, 'The one who enters ihram for Hajj or Umrah should not wear any clothing that has been touched by saffron or wars (a type of perfume) until he completes his rites.'

Hadith Corroboration

Imam Ahmad : 2906, 4223, 4327, 4826, 4843, 4925, 5071, 5283, 5639, 6101, 14045, 14088

Imam Bukhari : 130, 1428

Imam Muslim : 2024, 2025, 2027, 2028

Imam Tirmidzi : 761

Imam Nasa'i : 2603, 2604, 2607

Imam Ibnu Majah : 2905, 2906

Imam Malik : 642

MIQAT PLACES OF HAJJ

Hadith Imam Malik Number 641

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ الْمَدِينَةِ أَنْ يَهْلُوا مِنْ ذِي الْحُلَيْفَةِ وَأَهْلَ الشَّامِ وَالْجُحْفَةِ وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَمَا هَؤُلَاءِ الثَّلَاثُ فَسَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُخْبِرْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَيُهْلُ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ

It was narrated to me by Yahya from Malik from Abdullah bin Dinar that he heard Abdullah bin Umar say, 'I saw the Messenger of Allah, peace and blessings be upon him, riding his camel at Dhu al-Hulayfah, and he did not enter ihram until his camel stood up with him.'

Hadith Corroboration

Imam Ahmad : 4843, 4925, 5071, 5639

Imam Muslim : 2024

Imam Tirmidzi : 761

Imam Nasa'i : 2603, 2607

Imam Ibnu Majah : 2905

IHRAM FROM AL-FURU

Hadith Imam Malik Number 642

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَهَلَ مِنَ الْفُرْعِ

has related to me from Malik from [Nafi'] that [Abdullah bin 'Umar] started ihram from al Furu'.

TALBIYAH RASULULLAH SHALALLAHU ALAIHI WASALLAM AND ADDITIONAL ABDULLAH BIN UMAR

Hadith Imam Malik Number 643

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ تَلِيَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبَيْكَ اللَّهُمَّ
لَبَيْكَ لَبَيْكَ لَا شَرِيكَ لَكَ لَبَيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَزِيدُ
فِيهَا لَبَيْكَ لَبَيْكَ لَبَيْكَ وَسَعْدَيْكَ وَالْحَيْرُ بِيَدَيْكَ لَبَيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ

It was narrated to me by Yahya from Malik from Nafi' from Abdullah bin Umar that he said, 'I heard the Messenger of Allah, peace and blessings be upon him, say, Whoever wishes to perform Hajj should enter ihram from the miqat designated for his region.'

Hadith Corroboration
Imam Ahmad : 2280, 2618, 3368, 3702, 4225, 4590, 4661, 4755, 4777, 4782, 4827, 4842, 4907, 5218, 5251, 5749, 5871, 14945, 22912,
23549, 24305, 24729, 24745, 24867, 24868
Imam Bukhari : 1448, 1449, 5460
Imam Muslim : 2029, 2030, 2031, 2249
Imam Abu Dawud : 1547
Imam Tirmidzi : 755, 756
Imam Nasa'i : 2697, 2698, 2699, 2700, 2701, 2996
Imam Ibnu Majah : 2909, 2910
Imam Darimi : 1740, 1778

RASULULLAH SALALLAHU ALAIHI WASALLAM PRAYED AT DZUL HULAIFAH BEFORE IHRAM

Hadith Imam Malik Number 644

و حَدَّثَنِي عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي مَسْجِدِ
ذِي الْحُلَيْفَةِ رَكَعَتَيْنِ فَإِذَا اسْتَوَتْ بِهِ رَأْسُهُ أَهَلَ

It was narrated to me from Malik from Abdullah bin Dinar that Abdullah bin Umar said, 'The Messenger of Allah, peace and blessings be upon him, designated Dhu al-Hulayfah as the miqat for the people of Medina, Al-Juhfah for the people of Sham, Qarn al-Manazil for the people of Najd, and Yalamlam for the people of Yemen.'

THE IHRAM OF RASULULLAH SHALALLAHU ALAIHI WASALLAM STARTED FROM THE DZUL HULAIFAH MOSQUE

Hadith Imam Malik Number 645

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ بَيِّدَاؤُكُمْ هَذِهِ الَّتِي تَكْذِبُونَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا مَا أَهْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ يَعْنِي مَسْجِدَ ذِي الْحُلَيْفَةِ

It was narrated to me by Yahya from Malik from Nafi' that Abdullah bin Umar said, 'By Allah, I would rather do what the Messenger of Allah, peace and blessings be upon him, did than have you attribute falsehood to him. The Messenger of Allah, peace and blessings be upon him, did not enter ihram except from the mosque, meaning the mosque of Dhu al-Hulayfah.'

Hadith Corroboration
Imam Muslim : 2033

FOUR BEHAVIORS OF ABDULLAH BIN UMAR THAT ARE DIFFERENT FROM OTHER COMPANIONS

Hadith Imam Malik Number 646

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ عُبَيْدِ بْنِ جُرَيْجٍ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ يَا أَبَا عَبْدِ الرَّحْمَنِ رَأَيْتُكَ تَصْنَعُ أَرْبَعًا لَمْ أَرِ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا قَالَ وَمَا هُنَّ يَا ابْنَ جُرَيْجٍ قَالَ رَأَيْتُكَ لَا تَمَسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانِيَيْنِ وَرَأَيْتُكَ تَلْبَسُ التَّعَالَ السَّبْتِيَّةَ وَرَأَيْتُكَ تَصْبُغُ بِالْصُّفْرَةِ وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهْلَ النَّاسِ إِذَا رَأَوْا الْهِلَالَ وَلَمْ تُهْلِلْ أَنْتَ حَتَّى يَكُونَ يَوْمُ التَّرْوِيَةِ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَمَّا الْأَرْكَانُ فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمَسُّ إِلَّا الْيَمَانِيَيْنِ وَأَمَّا التَّعَالَ السَّبْتِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُ التَّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ وَيَتَوَضَّأُ فِيهَا فَأَنَا أَحِبُّ أَنْ أَلْبَسَهَا وَأَمَّا الصُّفْرَةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْبُغُ بِهَا فَأَنَا أَحِبُّ أَنْ أَصْبُغَ بِهَا وَأَمَّا الْإِهْلَالُ فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْلُ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ

It was narrated to me from Malik from Sa'id bin Abi Sa'id Al-Maqburi from Ubaid bin Juraij that he said to Abdullah bin Umar, 'O Abu Abdurrahman, I saw you do four things that I did not see any of your companions do.' He said, 'What are they, O Ibn Juraij?' He said, 'I saw you touch only the two Yemeni corners (of the Ka'bah), I saw you wear leather sandals without hair, I saw you dye with yellow dye, and I saw that when you were in Mecca, people entered ihram when they saw the crescent moon, but you did not enter ihram until the Day of Tarwiyah.' Abdullah bin Umar replied, 'As for the corners, I did not see the Messenger of Allah, peace and blessings be upon him, touch any except the two Yemeni corners. As for the leather sandals without hair, I saw the Messenger of Allah, peace and blessings be upon him, wear sandals without hair and perform wudu while wearing them, so I love to wear them. As for the yellow dye, I saw the Messenger of Allah, peace and blessings be upon him, dye with it, so I love to dye with it. As for ihram, I did not see the Messenger of Allah, peace and blessings be upon him, enter ihram until his mount started moving.'

Hadith Corroboration
Imam Ahmad : 5086, 5628, 5745
Imam Bukhari : 5403
Imam Muslim : 2035, 2222, 2227
Imam Abu Dawud : 1598
Imam Nasa'i : 2900

ABDULLAH BIN UMAR BEGAN IHRAM AFTER HIS VEHICLE WAS MOVING

Hadith Imam Malik Number 647

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُصَلِّي فِي مَسْجِدِ ذِي الْحُلَيْفَةِ ثُمَّ يَخْرُجُ فَيَرْكَبُ فَإِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ أَحْرَمَ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar would pray in the mosque of Dhu al-Hulayfah, then go out and mount his ride, and when his mount stood up with him, he would enter ihram.

JIBRIL ORDERED RASULULLAH SHALALLAHU ALAIHI WASALLAM TO RAISE YOUR VOICE DURING TALBIYAH

Hadith Imam Malik Number 648

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ خَلَادِ بْنِ السَّائِبِ الْأَنْصَارِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَانِي جِبْرِيلُ فَأَمَرَنِي أَنْ أَمُرَ أَصْحَابِي أَوْ مَنْ مَعِيَ أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالتَّلْبِيَةِ أَوْ بِالْإِهْلَالِ يُرِيدُ أَحَدَهُمَا

It was narrated to me by Yahya from Malik from Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm from Abdul-Malik bin Abi Bakr bin Al-Harith bin Hisham from Khallad bin As-Sa'ib Al-Ansari from his father that the Messenger of Allah, peace and blessings be upon him, said, 'Jibril came to me and commanded me to order my companions, or those with me, to raise their voices with the talbiyah or ihram.' The narrator meant one of the two.

Hadith Corroboration
Imam Ahmad : 2798
Imam Abu Dawud : 1548
Imam Tirmidzi : 759
Imam Ibnu Majah : 2913

TYPES OF IHRAM IN THE FAREWELL HAJJ

Hadith Imam Malik Number 649

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَ بِحَجَّةٍ وَعُمْرَةٍ وَمِنَّا مَنْ أَهَلَ بِالْحَجِّ وَأَهَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَجِّ فَأَمَّا مَنْ أَهَلَ بِعُمْرَةٍ فَحَلَ وَأَمَّا مَنْ أَهَلَ بِحَجٍّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يُحِلُّوا حَتَّى كَانَ يَوْمُ النَّحْرِ

It was narrated to me by Yahya from Malik from Abu Al-Aswad Muhammad bin Abdurrahman from Urwah bin Az-Zubair from Aishah, the wife of the Prophet, peace and blessings be upon him, that she said, 'We went out with the Messenger of Allah, peace and blessings be upon him, during the Farewell Hajj. Some of us entered ihram for Umrah, some for Hajj and Umrah, and some for Hajj alone. The Messenger of Allah, peace and blessings be upon him, entered ihram for Hajj alone. Those who entered ihram for Umrah completed their rites and exited ihram, while those who entered ihram for Hajj or for Hajj and Umrah did not exit ihram until the Day of Sacrifice.'

Hadith Corroboration
 Imam Ahmad : 13861, 22947, 22964
 Imam Bukhari : 1460, 4056
 Imam Muslim : 2113
 Imam Nasa'i : 2668, 2764

RASULULLAH SALALLAHU ALAIHI WASALLAM PERFORMS THE IFRAD HAJJ

Hadith Imam Malik Number 650

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَدَ الْحَجَّ

It was narrated to me from Malik from Abdurrahman bin Al-Qasim from his father from Aishah, the Mother of the Believers, that the Messenger of Allah, peace and blessings be upon him, performed Hajj Ifrad (Hajj alone).

Hadith Corroboration
 Imam Ahmad : 23586, 23616, 23619, 24869, 24870
 Imam Muslim : 2116
 Imam Abu Dawud : 1514
 Imam Tirmidzi : 749, 750
 Imam Nasa'i : 2667
 Imam Ibnu Majah : 2955, 2956, 2957
 Imam Malik : 651
 Imam Darimi : 1743

RASULULLAH SHALALLAHU ALAIHI WASALLAM PERFORMED THE IFRAD HAJJ WITH AISYAH

Hadith Imam Malik Number 651

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ وَكَانَ يَتِيمًا فِي حَجْرِ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عُرْوَةَ

بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَدَ الْحَجَّ

It was narrated to me from Malik from Abu Al-Aswad Muhammad bin Abdurrahman, who was an orphan under the care of Urwah bin Az-Zubair, from Urwah bin Az-Zubair from Aishah, the Mother of the Believers, that the Messenger of Allah, peace and blessings be upon him, performed Hajj Ifrad (Hajj alone).

Hadith Corroboration

Imam Ahmad : 23586, 23616, 23619, 24869, 24870

Imam Muslim : 2116

Imam Abu Dawud : 1514

Imam Tirmidzi : 749, 750

Imam Nasa'i : 2667

Imam Ibnu Majah : 2955, 2956, 2957

Imam Darimi : 1743

ALI BIN ABI THALIB PERFORMS THE QIRAN HAJJ FOLLOWING THE SUNNAH OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 652

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ الْمِقْدَادَ بْنَ الْأَسْوَدِ دَخَلَ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ بِالسُّفْيَا وَهُوَ يَنْجَعُ بَكَرَاتٍ لَهُ دَقِيقًا وَخَبْطًا فَقَالَ هَذَا عُثْمَانُ بْنُ عَفَّانَ يَنْهَى عَنْ أَنْ يُقْرَنَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَخَرَجَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَعَلَى يَدَيْهِ أَثَرُ الدَّقِيقِ وَالْخَبْطِ فَمَا أَنْسَى أَثَرَ الدَّقِيقِ وَالْخَبْطِ عَلَى ذِرَاعَيْهِ حَتَّى دَخَلَ عَلَى عُثْمَانَ بْنِ عَفَّانَ فَقَالَ أَنْتَ تَنْهَى عَنْ أَنْ يُقْرَنَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَقَالَ عُثْمَانُ ذَلِكَ رَأْيِي فَخَرَجَ عَلِيٌّ مُغَضَّبًا وَهُوَ يَقُولُ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ بِحُجَّةٍ وَعُمْرَةٍ مَعًا

It was narrated to me by Yahya from Malik from Ja'far bin Muhammad from his father that Al-Miqdad bin Al-Aswad visited Ali bin Abi Talib at As-Suqya while he was feeding his camels flour and fodder. Al-Miqdad said, 'Uthman bin Affan has forbidden performing Hajj and Umrah together (qiran).' Ali bin Abi Talib went out, with traces of flour and fodder on his hands—I will never forget the traces of flour and fodder on his forearms—until he reached Uthman bin Affan. Ali asked, 'Are you forbidding performing Hajj and Umrah together?' Uthman replied, 'That is my opinion.' Ali left angrily, saying, 'Labbayk Allahumma Labbayk, Labbayk bi Hajjin wa Umratin ma'an (Here I am, O Allah, here I am, here I am for Hajj and Umrah together).'

Hadith Corroboration

Imam Ahmad : 3368, 12431, 12870, 13470, 15404

IHRAM DURING THE FAREWELL HAJJ

Hadith Imam Malik Number 653

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ

حَجَّةُ الْوَدَاعِ خَرَجَ إِلَى الْحَجِّ فَمِنْ أَصْحَابِهِ مَنْ أَهَلَ بِحَجٍّ وَمِنْهُمْ مَنْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ وَمِنْهُمْ مَنْ أَهَلَ بِعُمْرَةٍ فَقَطَّ فَأَمَّا مَنْ أَهَلَ بِحَجٍّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَحِلِّ وَأَمَّا مَنْ كَانَ أَهْلًا بِعُمْرَةٍ فَحَلَّوْا

It was narrated to me from Malik from Muhammad bin Abdurrahman from Sulaiman bin Yasar that during the Farewell Hajj, the Messenger of Allah, peace and blessings be upon him, set out for Hajj. Among his companions, some entered ihram for Hajj, some for Hajj and Umrah together, and some for Umrah alone. Those who entered ihram for Hajj or for Hajj and Umrah did not exit ihram, while those who entered ihram for Umrah exited ihram.

RASULULLAH SHALALLAHU ALAIHI WASALLAM DID NOT REJECT TALBIYAH AND TAKBIR ON THE DAY OF ARAFAH

Hadith Imam Malik Number 654

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ وَهُمَا غَادِيَانِ مِنْ مِئَى إِلَى عَرَفَةَ كَيْفَ كُنْتُمْ تَصْنَعُونَ فِي هَذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ يَهْلُ الْمُهْلُ مِنَّا فَلَا يُنْكِرُ عَلَيْهِ وَيُكَبِّرُ الْمُكَبِّرُ فَلَا يُنْكِرُ عَلَيْهِ

It was narrated to me by Yahya from Malik from Muhammad bin Abi Bakr Ath-Thaqafi that he asked Anas bin Malik, while they were traveling from Mina to Arafah, 'What did you do on this day with the Messenger of Allah, peace and blessings be upon him?' Anas replied, 'Some of us recited the talbiyah, and he did not disapprove, and some of us said takbir, and he did not disapprove of that either.'

Hadith Corroboration
Imam Ahmad : 11626, 13033
Imam Bukhari : 917, 1549
Imam Muslim : 2254
Imam Nasa'i : 2950
Imam Darimi : 1802

ALI BIN ABI THALIB STOPPED THE TALBIYAH ON THE DAY OF ARAFAH

Hadith Imam Malik Number 655

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ يُلَبِّي فِي الْحَجِّ حَتَّى إِذَا زَاغَتِ الشَّمْسُ مِنْ يَوْمِ عَرَفَةَ قَطَعَ التَّلْبِيَةَ

It was narrated to me from Malik from Ja'far bin Muhammad from his father that Ali bin Abi Talib would recite the talbiyah during his Hajj until the sun declined on the Day of Arafah, then he stopped reciting it.

AI SYAH STOPPED TALBIYAH WHEN ARRIVING AT THE WUKUF PLACE

Hadith Imam Malik Number 656

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَانَتْ تَتْرُكُ التَّلْبِيَةَ إِذَا رَجَعَتْ إِلَى الْمَوْقِفِ

It was narrated to me from Malik from Abdurrahman bin Al-Qasim from his father from Aishah, the wife of the Prophet, peace and blessings be upon him, that she would stop reciting the talbiyah when she returned to the standing place (at Arafah).

ABDULLAH BIN UMAR STOPPED THE TALBIYAH WHILE ENTERING THE HARAM MOSQUE

Hadith Imam Malik Number 657

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَفْطَعُ التَّلْبِيَةَ فِي الْحَجِّ إِذَا انْتَهَى إِلَى الْحَرَمِ حَتَّى يَطُوفَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ يُلَبِّي حَتَّى يَغْدُو مِنْ مَنَى إِلَى عَرَفَةَ فَإِذَا غَدَا تَرَكَ التَّلْبِيَةَ وَكَانَ يَتْرُكُ التَّلْبِيَةَ فِي الْعُمْرَةِ إِذَا دَخَلَ الْحَرَمَ

It was narrated to me from Malik from Nafi' from Aslam, the freed slave of Umar bin Al-Khattab, that Umar bin Al-Khattab would stop reciting the talbiyah when he threw the pebbles at the Jamarat on the Day of Sacrifice.

Hadith Corroboration
Imam Malik : 670

ABDULLAH BIN UMAR DID NOT RECITE Talbiyah WHILE PERFORMING THAWAF

Hadith Imam Malik Number 658

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ كَانَ يَقُولُ كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَا يُلَبِّي وَهُوَ يَطُوفُ بِالْبَيْتِ

It was narrated to me by Yahya from Malik from Hisham bin Urwah from his father that he would stop reciting the talbiyah for Umrah when he entered the Sacred Mosque (Masjid al-Haram).

AISYAH RECAPPED TALBIYAH IN NAMIRAH AND STOPPED IT DURING WUKUF

Hadith Imam Malik Number 659

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ عَنْ أُمِّهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا كَانَتْ تَنْزِلُ مِنْ عَرَفَةَ بِنَمِرَةَ

ثُمَّ تَحَوَّلْتُ إِلَى الْأَرَاكِ قَالَتْ وَكَانَتْ عَائِشَةُ تَهْلُ مَا كَانَتْ فِي مَنْزِلِهَا وَمَنْ كَانَ مَعَهَا فَإِذَا رَكِبَتْ فَتَوَجَّهَتْ إِلَى الْمَوْقِفِ تَرَكْتُ الْإِهْلَالَ قَالَتْ وَكَانَتْ عَائِشَةُ تَعْتَمِرُ بَعْدَ الْحَجِّ مِنْ مَكَّةَ فِي ذِي الْحِجَّةِ ثُمَّ تَرَكْتُ ذَلِكَ فَكَانَتْ تَخْرُجُ قَبْلَ هِلَالِ الْمُحَرَّمِ حَتَّى تَأْتِيَ الْجُحْفَةَ فَتُقِيمَ بِهَا حَتَّى تَرَى الْهِلَالَ فَإِذَا رَأَتْ الْهِلَالَ أَهَلَّتْ بِعُمْرَةٍ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar would stop reciting the talbiyah when he entered the Sacred Mosque.

UMAR BIN ABDUL AZIZ TELLS PEOPLE TO TALBIYAH ON ARAFAH DAY

Hadith Imam Malik Number 660

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَدَا يَوْمَ عَرَفَةَ مِنْ مَنَى فَسَمِعَ التَّكْبِيرَ عَالِيًا فَبَعَثَ الْحُرَّسَ يَصِيحُونَ فِي النَّاسِ أَيُّهَا النَّاسُ إِنَّهَا التَّلْبِيَةُ

It was narrated to me by Yahya from Malik from Abdullah bin Dinar that he heard Abdullah bin Umar reciting the talbiyah, saying, 'Labbayk Allahumma Labbayk, Labbayk la sharika laka Labbayk, Inna al-hamda wa an-ni'mata laka wa al-mulk, La sharika lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Indeed, all praise, blessings, and dominion are Yours. You have no partner).'

UMAR BIN KHATTAB ORDERED THE RESIDENTS OF MECCA TO START IHRAM WHEN SEEING THE CROSS-HEAD

Hadith Imam Malik Number 661

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالِيَا أَهْلَ مَكَّةَ مَا شَأْنُ النَّاسِ يَأْتُونَ شُعْثًا وَأَنْتُمْ مُدَّهِنُونَ أَهْلُوا إِذَا رَأَيْتُمُ الْهِلَالَ

It was narrated to me from Malik from Hisham bin Urwah that his father would raise his voice with the talbiyah until he reached the Sacred Mosque for Umrah or until the Day of Arafah for Hajj.

ABDULLAH BIN ZUBAIR BEGINS IHRAM FOR HAJJ IN THE MONTH OF DZULHIJJAH

Hadith Imam Malik Number 662

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ أَقَامَ بِمَكَّةَ تِسْعَ سِنِينَ وَهُوَ يُهْلُ بِالْحَجِّ لِهِلَالِ ذِي الْحِجَّةِ وَعُرْوَةُ بْنُ الزُّبَيْرِ مَعَهُ يَفْعَلُ ذَلِكَ

It was narrated to me from Malik from Abdullah bin Dinar from Abdullah bin Umar that the

Messenger of Allah, peace and blessings be upon him, said, 'The one who recites the talbiyah for Hajj or Umrah from the miqat of his region and performs what is required of him, his previous and future sins will be forgiven.'

AISYAH REFUTES IBNU ABBAS'S OPINION REGARDING QURBAN

Hadith Imam Malik Number 663

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ أَنَّ زِيَادَ بْنَ أَبِي سُفْيَانَ كَتَبَ إِلَى عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ مَنْ أَهْدَى هَدْيًا حَرَّمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ حَتَّى يُنْحَرَ الْهَدْيُ وَقَدْ بَعَثْتُ بِهِدْيٍ فَأَكْتُبِي إِلَيَّ بِأَمْرِكَ أَوْ مُرِّي صَاحِبَ الْهَدْيِ قَالَتْ عُمَرُ قَالَتْ عَائِشَةُ لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ أَنَا فَتَلْتُ فَلَائِدَ هَدْيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِي ثُمَّ قَلَدَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ ثُمَّ بَعَثَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَبِي فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ أَحَلَّهُ اللَّهُ لَهُ حَتَّى يُحْرَ الْهَدْيُ

It was narrated to me by Yahya from Malik from Nafi' that Abdullah bin Umar would not recite the talbiyah except when he had entered ihram.

Hadith Corroboration

Imam Ahmad : 22955, 23352, 23418, 24816

Imam Bukhari : 1581, 1585

Imam Muslim : 2332, 2333, 2340, 2341

Imam Abu Dawud : 1494

Imam Tirmidzi : 832

Imam Nasa'i : 2733, 2743

AISYAH REJECTS IHRAM FOR THOSE WHO ONLY SEND QURBAN ANIMALS

Hadith Imam Malik Number 664

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ سَأَلْتُ عُمَرَ بْنَ عَبْدِ الرَّحْمَنِ عَنِ الَّذِي يَبْعَثُ بِهِدْيِهِ وَيُقِيمُ هَلْ يَحْرُمُ عَلَيْهِ شَيْءٌ فَأَخْبَرْتَنِي أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ لَا يَحْرُمُ إِلَّا مَنْ أَهَلَ وَلَبَّى

It was narrated to me from Malik from Hisham bin Urwah from his father that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever recites the talbiyah three times every day during Hajj or Umrah will be protected from the Fire.'

ABDULLAH BIN ZUBAIR CONSIDERS IT A BID'AH TO STAY ALONE AFTER SENDING A QURBAN

Hadith Imam Malik Number 665

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ الثَّيْمِيِّ عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَدَيْرِ أَنَّهُ رَأَى رَجُلًا مُتَجَرِّدًا بِالْعِرَاقِ فَسَأَلَ النَّاسَ عَنْهُ فَقَالُوا إِنَّهُ أَمَرَ بِهَدْيِهِ أَنْ يُقْلَدَ فَلِذَلِكَ تَجَرَّدَ قَالَ رَبِيعَةُ فَلَقِيتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ بِدْعَةٍ وَرَبِّ الْكُعْبَةِ

It was narrated to me by Yahya from Malik from Hisham bin Urwah from his father that the Messenger of Allah, peace and blessings be upon him, would raise his voice with the talbiyah until it could be heard by those around him.

MENUARY WOMEN WHO ARE IN IHRAM SHOULD NOT PERFORM TAWAF

Hadith Imam Malik Number 666

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لِمَرْأَةِ الْحَائِضِ الَّتِي تُهَلُّ بِالْحَجِّ أَوْ الْعُمْرَةِ إِنَّهَا تُهَلُّ بِحَجِّهَا أَوْ عُمْرَتِهَا إِذَا أَرَادَتْ وَلَكِنْ لَا تَطُوفُ بِالْبَيْتِ وَلَا بَيْنَ الصَّفا وَالْمَرْوَةِ وَهِيَ تَشْهَدُ الْمَنَاسِكَ كُلَّهَا مَعَ النَّاسِ غَيْرَ أَنَّهَا لَا تَطُوفُ بِالْبَيْتِ وَلَا بَيْنَ الصَّفا وَالْمَرْوَةِ وَلَا تَقْرُبُ الْمَسْجِدَ حَتَّى تَطْهَرَ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar would say, 'The talbiyah is the sign of ihram, and the one who does not recite it has not entered ihram.'

RASULULLAH SALALLAHU ALAIHI WASALLAM PERFORMED UMRA THREE TIMES

Hadith Imam Malik Number 667

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَعْتَمِرْ إِلَّا ثَلَاثًا إِحْدَاهُنَّ فِي شَوَّالٍ وَاثْنَتَيْنِ فِي ذِي الْقَعْدَةِ

It was narrated to me from Malik from Yahya bin Sa'id that Sa'id bin Al-Musayyab said, 'The talbiyah is like the call to prayer; it is not recited except by the one who has entered ihram.'

Hadith Corroboration
Imam Ahmad : 17897
Imam Ibnu Majah : 2987, 2988

IS IT PERMISSIBLE TO PERFORM UMRAH BEFORE HAJJ?

Hadith Imam Malik Number 668

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ الْأَسْلَمِيِّ أَنَّ رَجُلًا سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ فَقَالَ عَتَمِرُ قَبْلَ أَنْ أَحْجَّ فَقَالَ سَعِيدٌ نَعَمْ قَدْ اعْتَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَحْجَّ

It was narrated to me by Yahya from Malik from Hisham bin Urwah from his father that he said, 'The talbiyah for Umrah is stopped when one enters the Sacred Mosque, and for Hajj, it is stopped when one reaches the standing place at Arafah.'

Hadith Corroboration

Imam Ahmad : 4825, 5962, 6186, 17886

Imam Bukhari : 1651, 1656

Imam Abu Dawud : 1695

Imam Nasa'i : 2676

UMAR BIN KHATTAB PERMITTED UMRAH IN THE MONTH OF SHAWWAL

Hadith Imam Malik Number 669

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ اسْتَأْذَنَ عُمَرَ بْنَ الْخَطَّابِ أَنْ يَعْتَمِرَ فِي شَوَّالٍ فَأَذِنَ لَهُ فَأَعْتَمَرَ ثُمَّ قَفَلَ إِلَى أَهْلِهِ وَلَمْ يَحْجَّ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar would not recite the talbiyah after the Day of Arafah until he returned to Mina.

URWAH BIN ZUBAIR STOPPED HIS TALBIYAH WHEN ENTERING THE HARAM MOSQUE

Hadith Imam Malik Number 670

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّكَ كَانَ يَقْطَعُ التَّلْبِيَةَ فِي الْعُمْرَةِ إِذَا دَخَلَ الْحَرَمَ

It was narrated to me from Malik from Hisham bin Urwah from his father that he would stop reciting the talbiyah for Umrah when he entered the Sacred Mosque.

Hadith Corroboration

Imam Ahmad : 4400, 4838

Imam Bukhari : 1470

THE DEBATE ON TAMATTU' HAJJ DURING THE TIME OF MU'AWIYAH

Hadith Imam Malik Number 671

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ وَالضَّحَّاكَ بْنَ قَيْسٍ عَامَ حَجِّ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَهُمَا يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَقَالَ الضَّحَّاكَ بْنُ قَيْسٍ لَا يَفْعَلُ ذَلِكَ إِلَّا مَنْ جَهِلَ أَمْرَ اللَّهِ عَزَّ وَجَلَّ فَقَالَ سَعْدُ بِئْسَ مَا قُلْتَ يَا ابْنَ أَخِي فَقَالَ الضَّحَّاكَ فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ قَدْ نَهَى عَنْ ذَلِكَ فَقَالَ سَعْدُ قَدْ صَنَعَهَا رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَنَعْنَاهَا مَعَهُ

It was narrated to me by Yahya from Malik from Ibn Shihab from Muhammad bin Abdullah bin Al-Harith bin Nawfal bin Abdul-Muttalib that he narrated that he heard Sa'd bin Abi Waqqas and Adh-Dhahhak bin Qays during the year Mu'awiyah bin Abi Sufyan performed Hajj, discussing tamattu' (performing Umrah followed by Hajj). Adh-Dhahhak bin Qays said, 'Only someone ignorant of Allah's command would do that.' Sa'd said, 'How bad is what you have said, O nephew!' Adh-Dhahhak said, 'Umar bin Al-Khattab forbade it.' Sa'd replied, 'The Messenger of Allah, peace and blessings be upon him, did it, and we did it with him.'

Hadith Corroboration
Imam Ahmad : 1421
Imam Nasa'i : 2684

UMRAH BEFORE THE HAJJ IS MORE PREFERRED THAN UMRAH AFTER THE HAJJ

Hadith Imam Malik Number 672

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ صَدَقَةَ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ وَاللَّهِ لَأَنْ أَعْتَمِرَ قَبْلَ الْحَجِّ وَأُهْدِيَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَمِرَ بَعْدَ الْحَجِّ فِي ذِي الْحِجَّةِ

It was narrated to me from Malik from Sadaqah bin Yasar from Abdullah bin Umar that he said, 'By Allah, performing Umrah before Hajj and offering a sacrificial animal is dearer to me than performing Umrah after Hajj in Dhul-Hijjah.'

PROVISIONS OF TAMATTU' AND THE OBLIGATION TO SLAUGHTER ANIMALS

Hadith Imam Malik Number 673

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ مَنْ اعْتَمَرَ فِي أَشْهُرِ الْحَجِّ فِي شَوَّالٍ أَوْ ذِي الْقَعْدَةِ أَوْ فِي ذِي الْحِجَّةِ قَبْلَ الْحَجِّ ثُمَّ أَقَامَ بِمَكَّةَ حَتَّى يُدْرِكَهُ الْحَجُّ فَهُوَ مُتَمَتِّعٌ إِنْ حَجَّ وَعَلَيْهِ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَإِنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعَ

It was narrated to me from Malik from Abdullah bin Dinar from Abdullah bin Umar that he said, 'Whoever performs Umrah during the months of Hajj—in Shawwal, Dhul-Qa'dah, or Dhul-Hijjah—before Hajj and remains in Mecca until the time of Hajj, he is a mutamatti' (performing tamattu'). If he performs Hajj, he must offer a sacrificial animal that is affordable for him. If he cannot afford it, he must fast three days during Hajj and seven days after returning.'

Hadith Corroboration
Imam Ahmad : 17897
Imam Abu Dawud : 1700
Imam Malik : 674

UMRAH IN THE MONTHS OF HAJJ REQUIRES SLAUGHTERING AN ANIMAL

Hadith Imam Malik Number 674

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ مَنْ اعْتَمَرَ فِي شَوَّالٍ أَوْ ذِي الْقَعْدَةِ أَوْ فِي ذِي الْحِجَّةِ ثُمَّ أَقَامَ بِمَكَّةَ حَتَّى يُدْرِكَهُ الْحَجُّ فَهُوَ مُتَمَتِّعٌ إِنْ حَجَّ وَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعَ

It was narrated to me from Malik from Yahya bin Sa'id that he heard Sa'id bin Al-Musayyab say, 'Whoever performs Umrah in Shawwal, Dhul-Qa'dah, or Dhul-Hijjah and remains in Mecca until the time of Hajj, he is a mutamatti' if he performs Hajj. He must offer a sacrificial animal that is affordable for him. If he cannot afford it, he must fast three days during Hajj and seven days after returning.'

Hadith Corroboration
Imam Ahmad : 17897
Imam Abu Dawud : 1700

UMRAH BETWEEN UMRAH REMOVES SINS, HAJJ MABRUR HAS THE REWARD OF HEAVEN

Hadith Imam Malik Number 675

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

It was narrated to me by Yahya from Malik from Sumayy, the freed slave of Abu Bakr bin Abdurrahman, from Abu Salih As-Samman from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'An Umrah to another Umrah is an expiation for the sins committed between them, and the reward for an accepted Hajj (Hajj Mabrur) is nothing but Paradise.'

Hadith Corroboration
Imam Ahmad : 6832, 15146
Imam Bukhari : 1650
Imam Muslim : 2403
Imam Tirmidzi : 855
Imam Nasa'i : 2582
Imam Ibnu Majah : 2879

UMRAH IN THE MONTH OF RAMADAN IS EQUIVALENT TO THE HAJJ

Hadith Imam Malik Number 676

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ جَاءَتْ

امْرَأَةً إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي قَدْ كُنْتُ تَجَهَّزْتُ لِلْحَجِّ فَأَعْتَرَضَ لِي فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمِرِي فِي رَمَضَانَ فَإِنَّ عُمْرَةً فِيهِ كَحِجَّةٍ

has narrated to me from Malik from [Sumayya] a former slave of Abu Bakr bin Abdurrahman, that he heard [Abu Bakar bin Abdurrahman] say, "A woman came to Rasulullah shallallahu 'alaihi wasallam and asked, "I am ready to perform the Hajj, but have not encountered any obstacles in doing so?" Rasulullah shallallahu 'alaihi wasallam then said; "Make Umrah in the month of Ramadan, because Umrah is in that month. (the reward) is like Hajj.

Hadith Corroboration

Imam Ahmad : 1921, 14268, 14353, 14732, 15811, 16938, 16939, 16940, 17001, 17167, 17169, 25857, 25858, 26025, 26027, 26028

Imam Bukhari : 1730

Imam Abu Dawud : 1697

Imam Nasa'i : 2083

Imam Ibnu Majah : 2982, 2983, 2984, 2985, 2986

Imam Darimi : 1785, 1786

UMAR BIN KHATTAB SAYS TO SEPARATE HAJJ AND UMRAH FOR PERFECTION OF HAJJ

Hadith Imam Malik Number 677

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ أَفْصَلُوا بَيْنَ حَجِّكُمْ وَعُمْرَتِكُمْ فَإِنَّ ذَلِكَ أَتَمُّ لِحَجٍّ أَحَدِكُمْ وَأَتَمُّ لِعُمْرَتِهِ أَنْ يَعْتَمِرَ فِي غَيْرِ أَشْهُرِ الْحَجِّ

It was narrated to me from Malik from Nafi' from Abdullah bin Umar that Umar bin Al-Khattab said, 'Separate your Hajj and Umrah, for that makes your Hajj more complete. The best Umrah is the one performed outside the months of Hajj.'

THE PROPHET SAW WAS MARRIED TO MAIMUNAH WHILE HE WAS STILL IN MEDINAH

Hadith Imam Malik Number 678

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا رَافِعٍ وَرَجُلًا مِنَ الْأَنْصَارِ فَرَزَّوْجَاهُ مَيْمُونَةَ بِنْتَ الْحَارِثِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ قَبْلَ أَنْ يَخْرُجَ

It was narrated to me by Yahya from Malik from Rabi'ah bin Abi Abdurrahman from Sulaiman bin Yasar that the Messenger of Allah, peace and blessings be upon him, sent Abu Rafi' and a man from the Ansar, and they arranged his marriage to Maymunah bint Al-Harith while the Messenger of Allah, peace and blessings be upon him, was in Medina before he set out.

UTSMAN BIN AFFAN'S WARNING ABOUT THE PROHIBITION OF MARRIAGE DURING IHRAM

Hadith Imam Malik Number 679

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ نُبَيْهٍ بْنِ وَهْبٍ أَخِي بَنِي عَبْدِ الدَّارِ أَنَّ عُمَرَ بْنَ عُيَيْدٍ اللَّهُ أَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ وَأَبَانَ يُؤَمِّدُ أَمِيرَ الْحَاجِّ وَهُمَا مُحْرِمَانِ إِنِّي قَدْ أَرَدْتُ أَنْ أَنْكِحَ طَلْحَةَ بِنَ عُمَرَ بِنْتَ شَيْبَةَ بِنِ جُبَيْرٍ وَأَرَدْتُ أَنْ تَحْضُرَ فَأَنْكَرَ ذَلِكَ عَلَيْهِ أَبَانُ وَقَالَ سَمِعْتُ عُثْمَانَ بْنَ عَفَّانٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ

has told me from Malik from [Nafi'] from [Nubiah bin Wahb] the brother of Bani Abdudar, that Umar bin Ubaidullah sent (messenger) to [Aban bin Uthman], at that time he was the leader of the Hajj group. Both of them were in a state of ihram, "I intend to marry Talha bin Umar to the daughter of Syaibah bin Jubair. I want you to be present." But Aban denied this, saying, "I have heard [Uthman bin Affan] say, "The Messenger of Allah sallallaahu 'alaihi wasallam said: "People who are in ihram are not allowed to marry, or marry off, or propose marriage".

Hadith Corroboration

Imam Ahmad : 378, 432, 436, 461, 465, 503, 504, 5761

Imam Muslim : 2522, 2523, 2524, 2525, 2526

Imam Abu Dawud : 1569

Imam Tirmidzi : 769

Imam Nasa'i : 2793, 2794, 2795, 3223, 3224

Imam Ibnu Majah : 1956

Imam Malik : 681

Imam Darimi : 1753, 2101

UMAR BIN KHATTAB REJECTS MARRIAGE DURING IHRAM

Hadith Imam Malik Number 680

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ أَنَّ أَبَا غَطَفَانَ بْنَ طَرِيفٍ الْمُرِّيَّ أَخْبَرَهُ أَنَّ أَبَاهُ طَرِيفًا تَزَوَّجَ امْرَأَةً وَهُوَ مُحْرِمٌ فَرَدَّ عُمَرُ بْنُ الْخَطَّابِ نِكَاحَهُ

It was narrated to me from Malik from Dawud bin Al-Husayn that Abu Ghatafan bin Tarif Al-Murri informed him that his father, Tarif, married a woman while he was in ihram, and Umar bin Al-Khattab annulled his marriage.

PROHIBITION ON MARRIAGE FOR THOSE WHO ARE IN IHRAM

Hadith Imam Malik Number 681

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لَا يَنْكِحُ الْمُحْرِمُ وَلَا يَخْطُبُ عَلَى نَفْسِهِ وَلَا عَلَى غَيْرِهِ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar said, 'A person in ihram should neither marry nor arrange a marriage.'

Hadith Corroboration

Imam Ahmad : 378, 432, 436, 465, 503

Imam Muslim : 2522, 2524, 2525, 2526

Imam Nasa'i : 2793, 2795, 3223, 3224

Imam Ibnu Majah : 1956

Imam Darimi : 2101

THE RASULULLAH SALALLAHU ALAIHI WASALLAM FOUGHT DURING IHRAM

Hadith Imam Malik Number 682

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَجَمَ وَهُوَ مُحْرِمٌ فَوْقَ رَأْسِهِ وَهُوَ يَوْمَئِذٍ بِلَحْيَى جَمَلٍ مَكَانٌ بِطَرِيقِ مَكَّةَ

has told me Yahya from Malik from [Yahya bin Sa'id] from [Sulaiman bin Yasar], that the Messenger of Allah sallallaahu 'alaihi wasallam covered the top of his head when he was in ihram. At that time he was in Lahyai Jamal, which is a route to Mecca.

Hadith Corroboration

Imam Ahmad : 1752, 2131, 2534, 2738, 3112, 3344

Imam Bukhari : 1705, 1802, 5262, 5265

Imam Muslim : 2087, 2088

Imam Abu Dawud : 1564, 2025

Imam Nasa'i : 2796, 2797, 2801

Imam Ibnu Majah : 3072, 3472

Imam Darimi : 1749, 1750

PROHIBITION ON CUPPING DURING IHRAM EXCEPT IN EMERGENCIES

Hadith Imam Malik Number 683

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنََّّهُ كَانَ يَقُولُ لَا يَحْتَجِمُ الْمُحْرِمُ إِلَّا مِمَّا لَا بُدَّ لَهُ مِنْهُ قَالِ مَالِكٌ لَا يَحْتَجِمُ الْمُحْرِمُ إِلَّا مِنْ ضَرُورَةٍ

It was narrated to me by Yahya from Malik from Yahya bin Sa'id from Sulaiman bin Yasar that the Messenger of Allah, peace and blessings be upon him, married Maymunah bint Al-Harith while he was not in ihram.

A COMPANION EATING THE MEAT OF A WILD DONKEY HUNTED BY ANOTHER COMPANION DURING IHRAM

Hadith Imam Malik Number 684

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ التَّمِيمِيِّ عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ عَنْ أَبِي قَتَادَةَ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانُوا بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ فَرَأَى حِمَارًا وَحُشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ فَسَأَلَ أَصْحَابَهُ أَنْ يُنَازِلُوهُ سَوَطَهُ فَأَبَوْا عَلَيْهِ فَسَأَلَهُمْ رُحْمَهُ فَأَبَوْا فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْحِمَارِ فَقَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَى بَعْضُهُمْ فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلُوهُ عَنْ ذَلِكَ فَقَالَ إِنَّمَا هِيَ طُعْمَةٌ أَطَعَمَكُمُوهَا اللَّهُ

It was narrated to me from Malik from Hisham bin Urwah from his father that the Messenger of Allah, peace and blessings be upon him, married Zaynab bint Jahsh while he was not in ihram.

Hadith Corroboration
 Imam Ahmad : 21524
 Imam Bukhari : 2698, 5067
 Imam Muslim : 2063
 Imam Abu Dawud : 1578
 Imam Tirmidzi : 776
 Imam Nasa'i : 2766

ZUBAIR BIN AWWAM PROVIDES DRIED MEAT DURING IHRAM

Hadith Imam Malik Number 685

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ كَانَ يَتَزَوَّدُ صَفِيفَ الطَّبَّاءِ وَهُوَ مُحْرِمٌ قَالَ مَالِكٌ وَالصَّفِيفُ الْقَدِيدُ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar would not marry or arrange a marriage while in ihram.

RASULULLAH SALALLAHU ALAIHI WASALLAM ASKED FOR THE REST OF THE MEAT OF THE WILD ASSES

Hadith Imam Malik Number 686

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ عَنْ أَبِي قَتَادَةَ فِي الْحِمَارِ الْوَحْشِيِّ مِثْلَ حَدِيثِ أَبِي النَّضْرِ إِلَّا أَنَّ فِي حَدِيثِ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ

It was narrated to me by Yahya from Malik from Abdullah bin Dinar from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said, 'The person in ihram should not eat the meat of game hunted by someone not in ihram.'

Hadith Corroboration
 Imam Muslim : 3576
 Imam Abu Dawud : 3343

THE RASULULLAH SALALLAHU ALAIHI WASALLAM DID NOT APPROACH THE LOOKING DEER Hadith Imam Malik Number 687

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ أَنَّهُ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيُّ عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ عَنْ عُمَيْرِ بْنِ سَلَمَةَ الضَّمِرِيِّ عَنْ الْبَهْزِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يُرِيدُ مَكَّةَ وَهُوَ مُحْرِمٌ حَتَّى إِذَا كَانَ بِالرَّوْحَاءِ إِذَا حِمَارٌ وَحْشِيٌّ فَقَذَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ دَعُوهُ فَإِنَّهُ يُوشِكُ أَنْ يَأْتِيَ صَاحِبُهُ فَجَاءَ الْبَهْزِيُّ وَهُوَ صَاحِبُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ شَأْنُكُمْ بِهِذَا الْحِمَارِ فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ فَقَسَمَهُ بَيْنَ الرَّفَاقِ ثُمَّ مَضَى حَتَّى إِذَا كَانَ بِالْأَثَابَةِ بَيْنَ الرُّوَيْتَةِ وَالْعَرَجِ إِذَا ظَبْيٌ حَاقِفٌ فِي ظِلٍّ فِيهِ سَهْمٌ فَرَعَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ رَجُلًا أَنْ يَقِفَ عِنْدَهُ لَا يَرِيْبُهُ أَحَدٌ مِنَ النَّاسِ حَتَّى يُجَاوِزَهُ

It was narrated to me from Malik from Zaid bin Aslam that the Messenger of Allah, peace and blessings be upon him, said, 'The person in ihram should not eat the meat of game that was hunted for him.'

Hadith Corroboration
Imam Nasa'i : 2768

ABU HURAIRAH'S FATWA ON EATING HUNTED FOOD DURING IHRAM Hadith Imam Malik Number 688

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ أَقْبَلَ مِنَ الْبَحْرَيْنِ حَتَّى إِذَا كَانَ بِالرَّبَذَةِ وَجَدَ رَكَبًا مِنْ أَهْلِ الْعِرَاقِ مُحْرِمِينَ فَسَأَلُوهُ عَنْ لَحْمٍ صِيدٍ وَجَدُوهُ عِنْدَ أَهْلِ الرَّبَذَةِ فَأَمَرَهُمْ بِأَكْلِهِ قَالَ أَبُو هُرَيْرَةَ ثُمَّ إِنِّي شَكَّكْتُ فِيمَا أَمَرْتُهُمْ بِهِ فَلَمَّا قَدِمْتُ الْمَدِينَةَ ذَكَرْتُ ذَلِكَ لِعُمَرَ بْنِ الْخَطَّابِ فَقَالَ عُمَرُ مَاذَا أَمَرْتُهُمْ بِهِ فَقَالَ أَمَرْتُهُمْ بِأَكْلِهِ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ لَوْ أَمَرْتُهُمْ بِغَيْرِ ذَلِكَ لَفَعَلْتُ بِكَ يَتَوَاعَدُ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar said, 'The person in ihram should not eat the meat of game hunted by someone not in ihram, nor should he accept it if it was hunted for him.'

Hadith Corroboration
Imam Malik : 689

FATWA OF UMAR BIN KHATTAB ON EATING FOOD DURING IHRAM

Hadith Imam Malik Number 689

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَبْدَ اللَّهِ بْنَ عُمَرَ أَنَّهُ مَرَّ بِهِ قَوْمٌ مُحْرِمُونَ بِالرَّبَذَةِ فَاسْتَفْتَوْهُ فِي لَحْمٍ صَيْدٍ وَجَدُوا نَاسًا أَحِلَّةً يَأْكُلُونَهُ فَأَفْتَاهُمْ بِأَكْلِهِ قَالَ ثُمَّ قَدِمْتُ الْمَدِينَةَ عَلَى عُمَرَ بْنِ الْخَطَّابِ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ بِمَ أَفْتَيْتَهُمْ قَالَ فَقُلْتُ أَفْتَيْتُهُمْ بِأَكْلِهِ قَالَ فَقَالَ عُمَرُ لَوْ أَفْتَيْتَهُمْ بِغَيْرِ ذَلِكَ لَأَوْجَعْتُكَ

It was narrated to me from Malik from Yahya bin Sa'id that he heard Sa'id bin Al-Musayyab say, 'The person in ihram should not eat the meat of game hunted by someone not in ihram.'

KA'B AL AHBAR ADVISED FATWANTS FOR FOOD AND GROSS DURING IHRAM

Hadith Imam Malik Number 690

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ كَعْبَ الْأَخْبَارِ أَقْبَلَ مِنَ الشَّامِ فِي رَكْبٍ حَتَّى إِذَا كَانُوا بِبَعْضِ الطَّرِيقِ وَجَدُوا لَحْمَ صَيْدٍ فَأَفْتَاهُمْ كَعْبٌ بِأَكْلِهِ قَالَ فَلَمَّا قَدِمُوا عَلَى عُمَرَ بْنِ الْخَطَّابِ بِالْمَدِينَةِ ذَكَرُوا ذَلِكَ لَهُ فَقَالَ مَنْ أَفْتَاكُمْ بِهَذَا قَالُوا كَعْبٌ قَالَ فَإِنِّي قَدْ أَمَرْتُهُ عَلَيْكُمْ حَتَّى تَرْجِعُوا ثُمَّ لَمَّا كَانُوا بِبَعْضِ طَرِيقٍ مَكَّةَ مَرَّتْ بِهِمْ رَجُلٌ مِنْ جَرَادٍ فَأَفْتَاهُمْ كَعْبٌ أَنْ يَأْخُذُوهُ فَيَأْكُلُوهُ فَلَمَّا قَدِمُوا عَلَى عُمَرَ بْنِ الْخَطَّابِ ذَكَرُوا لَهُ ذَلِكَ فَقَالَ مَا حَمَلَكَ عَلَى أَنْ تُفْتِيَهُمْ بِهَذَا قَالَ هُوَ مِنْ صَيْدِ الْبَحْرِ قَالَ وَمَا يُدْرِيكَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي هِيَ إِلَّا نَثْرُهُ حَوْتٍ يَنْثَرُهُ فِي كُلِّ عَامٍ مَرَّتَيْنِ

It was narrated to me by Yahya from Malik from Hisham bin Urwah from his father that the Messenger of Allah, peace and blessings be upon him, said, 'The person in ihram should not eat the meat of game hunted by someone not in ihram.'

RASULULLAH SALALLAHU ALAIHI WASALLAM REFUSED THE GIFT OF A DONKEY DURING IHRAM

Hadith Imam Malik Number 691

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ الصَّعْبِ بْنِ جَثَامَةَ اللَّيْثِيَّ أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِمَارًا وَحْشِيًّا وَهُوَ بِالْأَبْوَاءِ أَوْ بَوْدَانَ فَرَدَّهُ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فِي وَجْهِهِ قَالَ إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَّا حُرْمٌ

It was narrated to me from Malik from Ibn Shihab that Sa'd bin Abi Waqqas said, 'The

person in ihram should not eat the meat of game hunted by someone not in ihram.'

Hadith Corroboration

Imam Ahmad : 15829, 16066, 16077, 16078, 16086, 16092

Imam Bukhari : 1696, 2385

Imam Muslim : 2059

Imam Nasa'i : 2769

UTSMAN BIN AFFAN DID NOT EAT GAME MEAT BECAUSE HE WAS HUNTED BECAUSE OF HIMSELF

Hadith Imam Malik Number 692

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَيْعَةَ قَالَ رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ بِالْعَرَجِ وَهُوَ مُحْرِمٌ فِي يَوْمٍ صَائِفٍ قَدْ غَطَّى وَجْهَهُ بِقَطِيفَةٍ أَرْجَوَانٍ ثُمَّ أُتِيَ بِلَحْمٍ صَيْدٍ فَقَالَ لِأَصْحَابِهِ كُلُوا فَقَالُوا أَوْ لَا تَأْكُلُ أَنْتَ فَقَالَ إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنَّمَا صَيْدَ مِنْ أَجْلِي

It was narrated to me from Malik from Zaid bin Aslam that the Messenger of Allah, peace and blessings be upon him, said, 'The person in ihram may eat the meat of game that he hunted himself, but not what was hunted for him by someone else.'

Hadith Corroboration

Imam Ahmad : 6125

AISYAH'S ADVICE TO AVOID EATING GAME MEAT DURING HAJJ

Hadith Imam Malik Number 693

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ لَهَا ابْنُ أُخْتِي إِنَّمَا هِيَ عَشْرُ لَيَالٍ فَإِنْ تَخَلَّجَ فِي نَفْسِكَ شَيْءٌ فَدَعُهُ تَغْنِي أَكْلَ لَحْمِ الصَّيْدِ

It was narrated to me by Yahya from Malik from Yahya bin Sa'id from Sa'id bin Al-Musayyab that he said to Adh-Dhahhak bin Qays, 'Hajj is only ten days, so if you have any doubt in your heart, avoid it.' He meant eating the meat of game hunted by someone else.

ANIMALS THAT CAN BE KILLED DURING IHRAM

Hadith Imam Malik Number 694

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحُ الْغَرَابِ وَالْحِدَاةِ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ

It was narrated to me by Yahya from Malik from Nafi' from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said, 'There are five animals that a person in ihram may kill without sin: the crow, the kite, the scorpion, the mouse, and the

rabid dog.'

Hadith Corroboration

Imam Ahmad : 4315, 4644, 4700, 4847, 4886, 4913, 5072

Imam Bukhari : 1697, 1698

Imam Muslim : 2073, 2077, 2078

Imam Abu Dawud : 1572

Imam Nasa'i : 2779, 2783, 2784, 2786, 2840

Imam Ibnu Majah : 3079

FIVE ANIMALS THAT CAN BE KILLED

Hadith Imam Malik Number 695

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
خَمْسٌ مِنَ الدَّوَابِّ مَنْ قَتَلَهُنَّ وَهُوَ مُحْرِمٌ فَلَا جُنَاحَ عَلَيْهِ الْعَقْرَبُ وَالْفَأْرَةُ وَالْغَرَابُ وَالْحِدَاةُ وَالْكَلْبُ الْعَقُورُ

It was narrated to me from Malik from Abdullah bin Dinar from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said, 'There are five animals that one who kills them while in ihram incurs no sin: the scorpion, the mouse, the crow, the kite, and the rabid dog.'

Hadith Corroboration

Imam Ahmad : 4315, 4700, 4913, 5950

Imam Bukhari : 3068

Imam Muslim : 2078, 2079

Imam Nasa'i : 2783, 2786, 2840

DESTRUCTIVE ANIMALS THAT MUST BE KILLED

Hadith Imam Malik Number 696

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ
فِي الْحَرَمِ الْفَأْرَةُ وَالْعَقْرَبُ وَالْغَرَابُ وَالْحِدَاةُ وَالْكَلْبُ الْعَقُورُ

It was narrated to me from Malik from Hisham bin Urwah from his father that the Messenger of Allah, peace and blessings be upon him, said, 'There are five harmful creatures that should be killed even in the Sacred Precinct: the mouse, the scorpion, the crow, the kite, and the rabid dog.'

Hadith Corroboration

Imam Ahmad : 22923, 23520, 25026, 25043

Imam Bukhari : 3067

Imam Muslim : 2069, 2070, 2071

Imam Tirmidzi : 766

Imam Nasa'i : 2841, 2842

Imam Ibnu Majah : 3078

KILLING SNAKES IN THE FORBIDDEN LAND

Hadith Imam Malik Number 697

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَمَرَ بِقَتْلِ الْحَيَّاتِ فِي الْحَرَمِ

It was narrated to me from Malik from Ibn Shihab that Umar bin Al-Khattab ordered the killing of snakes in the Sacred Precinct.

Hadith Corroboration
Imam Ahmad : 7075, 7157
Imam Abu Dawud : 67
Imam Darimi : 1748

UMAR BIN KHATTAB CLEANING THE CAMEL FROM LICE DURING IHRAM

Hadith Imam Malik Number 698

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ الثَّيْمِيِّ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ اللَّهِ بْنِ الْهَدَيْرِ أَنَّهُ رَأَى عُمَرَ بْنَ الْخَطَّابِ قَرَدُ بَعِيرًا لَهُ فِي طِينٍ بِالسُّقْيَا وَهُوَ مُحَرِّمٌ قَالَ مَالِكٌ وَأَنَا أَكْرَهُهُ

It was narrated to me by Yahya from Malik from Yahya bin Sa'id from Muhammad bin Ibrahim bin Al-Harith At-Taymi from Rabi'ah bin Abi Abdullah bin Al-Hudayr that he saw Umar bin Al-Khattab delousing his camel in the mud at As-Suqya while he was in ihram. Malik said, 'I disapprove of it.'

AISYAH ALLOWS SCRATCHING THE BODY DURING IHRAM

Hadith Imam Malik Number 699

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عُلْقَمَةَ بْنِ أَبِي عُلْقَمَةَ عَنْ أُمِّهِ أَنَّهَا قَالَتْ سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ الْمُحْرِمِ أَيَحْكُ جَسَدَهُ فَقَالَتْ نَعَمْ فَلْيَحْكُكْهُ وَلْيَشْدُدْ وَلَوْ رُبِطَتْ يَدَايَ وَلَمْ أَجِدْ إِلَّا رِجْلِي لَحَكَّكْتُ

has told me with Malik from ['Alqamah] from [his mother] he said; I heard [Aishah] the wife of the Prophet sallallaahu 'alaihi wasallam asked about a person in ihram, 'Is it permissible for him to scratch his body? ' 'Aisha then answered, "Yes, let him scratch it and pull it. If only my hands were tied and I couldn't find anything other than my feet, I would really scratch it.

ABDULLAH BIN UMAR LOOKS AT THE MIRROR DURING IHRAM DUE TO EYE COMPLAINTS

Hadith Imam Malik Number 700

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَيُّوبَ بْنِ مُوسَى أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ نَظَرَ فِي الْمِرْآةِ لِشَكْوِ كَانَ بِعَيْنَيْهِ وَهُوَ مُحْرِمٌ

It was narrated to me from Malik from Ayyub bin Musa that Abdullah bin Umar looked in a mirror because of a complaint in his eyes while he was in ihram.

ABDULLAH BIN UMAR DEEMED IT MAKRUH TO REMOVE CALMERS OR LICES FROM CALM DURING IHRAM

Hadith Imam Malik Number 701

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَكْرَهُ أَنْ يَنْزَعَ الْمُحْرِمُ حَلَمَةً أَوْ قَرَادًا عَنْ بَعِيرِهِ قَالَ مَالِكٌ وَذَلِكَ أَحَبُّ مَا سَمِعْتُ إِلَيَّ فِي ذَلِكَ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar considered it disliked for a person in ihram to remove a tick or louse from his camel. Malik said, 'This is the opinion I prefer regarding this matter.'

SA'ID BIN MUSAYYAB'S EXPLANATION ABOUT DAMAGED NAILS DURING IHRAM

Hadith Imam Malik Number 702

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ أَنَّهُ سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ عَنْ ظُفْرِ لَهُ انْكَسَرَ وَهُوَ مُحْرِمٌ فَقَالَ سَعِيدٌ أَقْطَعُهُ

It was narrated to me from Malik from Muhammad bin Abdullah bin Abi Maryam that he asked Sa'id bin Al-Musayyab about a broken nail while he was in ihram. Sa'id said, 'Cut it.' Malik was asked about a person who feels pain in his ear and whether he may use unscented medicine in his ear while in ihram. Malik replied, 'I see no harm in it, and even if he used it in his mouth, I see no prohibition.' Malik continued, 'There is no harm for a person in ihram to burst a pimple or boil or cut a vein if it is not needed.'

KHAT'AM WOMAN ASKED THE RASULULLAH SHALALLAHU ALAIHI WASALLAM ABOUT THE HAJJ FOR THE PARENTS

Hadith Imam Malik Number 703

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَتْهُ امْرَأَةٌ مِنْ خَتَمِ تَسْتَفْتِيهِ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْأَخْرِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ أَذْرَكْتُ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ قَالَ نَعَمْ وَذَلِكَ

It was narrated to me by Yahya from Malik from Ibn Shihab from Sulaiman bin Yasar from Abdullah bin Abbas that Al-Fadl bin Abbas was riding behind the Messenger of Allah, peace and blessings be upon him, when a woman from Khath'am came to seek his ruling. Al-Fadl began looking at her, and she looked at him. The Messenger of Allah, peace and blessings be upon him, turned Al-Fadl's face to the other side. She said, 'O Messenger of Allah, the obligation of Hajj has come upon my father, who is an elderly man and cannot stay steady on his mount. May I perform Hajj on his behalf?' He replied, 'Yes.' This occurred during the Farewell Hajj.

Hadith Corroboration
Imam Muslim : 2375
Imam Abu Dawud : 1544
Imam Nasa'i : 2593, 5296
Imam Ibnu Majah : 2707

ABDULLAH BIN UMAR PERFORMED IHRAM WHEN HAD BEEN PREVENTED FROM THE KA'BA Hadith Imam Malik Number 704

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالِحِينَ خَرَجَ إِلَى مَكَّةَ مُعْتَمِرًا فِي الْفِتْنَةِ إِنْ صُدِّدَتْ عَنْ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَهْلَلْ بِعُمْرَةٍ مِنْ أَجْلِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَلَ بِعُمْرَةٍ عَامَ الْحُدَيْبِيَّةِ ثُمَّ إِنَّ عَبْدِ اللَّهِ نَظَرَ فِي أَمْرِهِ فَقَالَ مَا أَمْرُهُمَا إِلَّا وَاحِدٌ ثُمَّ التَفَتَ إِلَى أَصْحَابِهِ فَقَالَ مَا أَمْرُهُمَا إِلَّا وَاحِدٌ أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحُجَّ مَعَ الْعُمْرَةِ ثُمَّ نَفَذَ حَتَّى جَاءَ الْبَيْتَ فَطَافَ طَوَافًا وَاحِدًا وَرَأَى ذَلِكَ مُجْزِيًا عَنْهُ وَأَهْدَبَقَالَ مَالِكٌ فَهَذَا الْأَمْرُ عِنْدَنَا فِيمَنْ أُحْصِرَ بَعْدُوكَ كَمَا أُحْصِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ فَأَمَّا مَنْ أُحْصِرَ بِغَيْرِ عَدُوٍّ فَإِنَّهُ لَا يَحِلُّ دُونَ الْبَيْتِ

It has been related to me from Malik from [Nafi'] from [Abdullah bin 'Umar] who said when heading to Mecca for Umrah during the fitnah (i.e. Hajjaj fitnah), "If I am prevented from leaving the Kaaba, then we will do as we did with the Prophet sallallaahu 'alaihi wasallam. Then Abdullah did the ihram for the Umrah, because the Rasulullah sallallaahu 'alaihi wasallam in the Hudaibiyah incident also did the ihram Umrah. Abdullah then looked at the matter, then he said, "These two things are actually the same," he then turned to his companions and said, "These two things are actually the same. I swear to you that I have combined Hajj and Umrah together." Then he immediately did it, until when he arrived at the Kaaba, he made one round of Tawaf and saw that it was enough. After that he slaughtered the sacrifice." Malik said; "In our opinion, this opinion is used if the situation is surrounded by enemies, as the Prophet sallallaahu 'alaihi wasallam and his companions were surrounded. However, if they are not surrounded by enemies, then they are not allowed to stay silent before going to the Kaaba.

Hadith Corroboration
Imam Ahmad : 5046, 5986

SICK PEOPLE SHOULD NOT TAHALLUL BEFORE THAWAF AND SA'I

Hadith Imam Malik Number 705

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ لِمُحْصَرٍ بِمَرَضٍ لَا يَحِلُّ حَتَّى يَطُوفَ بِالْبَيْتِ وَيَسْعَى بَيْنَ الصَّافَا وَالْمَرْوَةِ فَإِذَا اضْطُرَّ إِلَى لُبْسِ شَيْءٍ مِنَ الثِّيَابِ الَّتِي لَا بُدَّ لَهُ مِنْهَا أَوْ الدَّوَاءِ صَنَعَ ذَلِكَ وَافْتَدَى

Yahya narrated to me from Malik, from Ibn Shihab, from Salim bin Abdullah, from Abdullah bin Umar, who said, 'A person prevented by illness cannot tahallul until he performs tawaf at the Ka'bah and sa'i between Safa and Marwah. If compelled to wear necessary clothes or take medicine, he should do so and pay a fidyah.'

Hadith Corroboration
Imam Malik : 708

MUHRIM PEOPLE SHOULD NOT TAHALLUL BEFORE TAWAF AT THE KA'BAH

Hadith Imam Malik Number 706

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ بَلَغَهُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَانَتْ تَقُولُ لِمُحْرِمٍ لَا يَحِلُّهُ إِلَّا الْبَيْتُ

It was narrated to me from Malik, from Yahya bin Sa'id, that Aishah, the wife of the Prophet, peace and blessings be upon him, said, 'A muhrim cannot tahallul until he performs tawaf at the Ka'bah.'

BROKEN THIGHBONES DURING TRAVEL TO MAKKAH AND FATWA ON TAHALLUL

Hadith Imam Malik Number 707

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ كَانَ قَدِيمًا أَنَّهُ قَالَتْ جُثْتُ إِلَى مَكَّةَ حَتَّى إِذَا كُنْتُ بِبَعْضِ الطَّرِيقِ كُسِرَتْ فَخِذِي فَأَرْسَلْتُ إِلَى مَكَّةَ وَبِهَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَعَبْدُ اللَّهِ بْنُ عُمَرَ وَالنَّاسُ فَلَمْ يُرَخَّصْ لِي أَحَدٌ أَنْ أَجِلَّ فَأَقَمْتُ عَلَى ذَلِكَ الْمَاءِ سَبْعَةَ أَشْهُرٍ حَتَّى أَحَلَلْتُ بِعُمْرَةٍ

It was narrated to me from Malik, from Ayub bin Abu Tamimah As-Sakhtiyani, from a man from Basra, who said, 'I set out for Mecca, but on the way, my thigh broke. I sent someone to Mecca, where Abdullah bin Abbas and Abdullah bin Umar were, but none permitted me

to tahallul. So I stayed at that place for seven months until I performed umrah to tahallul.'

PEOPLE WHO ARE SICK SHOULD NOT TAHALLUL BEFORE THAWAF AND SA'I

Hadith Imam Malik Number 708

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ مَنْ حُبِسَ دُونَ الْبَيْتِ بِمَرَضٍ فَإِنَّهُ لَا يَحِلُّ حَتَّى يَطُوفَ بِالْبَيْتِ وَيَبْنَ الصَّفا وَالْمَرْوَةَ

It was narrated to me from Malik, from Ibn Shihab, from Salim bin Abdullah, from Abdullah bin Umar, who said, 'Whoever is prevented from reaching the Ka'bah by illness cannot tahallul until he performs tawaf at the Ka'bah and sa'i between Safa and Marwah.'

SA'ID BIN HUZABAH FALLS DURING IHRAM AND IS ORDERED TO PERFORM UMRAH AFTER RECOVERING

Hadith Imam Malik Number 709

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ سَعِيدَ بْنَ حُزَابَةَ الْمَخْزُومِيَّ صَرَعَ بِبَعْضِ طَرِيقِ مَكَّةَ وَهُوَ مُحْرِمٌ فَسَأَلَ عَلَى الْمَاءِ الَّذِي كَانَ عَلَيْهِ عَنْ الْعُلَمَاءِ فَوَجَدَ عَبْدَ اللَّهِ بْنَ عُمَرَ وَعَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَمَرْوَانَ بْنَ الْحَكَمِ فَذَكَرَ لَهُمُ الَّذِي عَرَضَ لَهُ فَكُلُّهُمْ أَمَرَهُ أَنْ يَتَدَاوَى بِمَا لَا بُدَّ لَهُ مِنْهُ وَيَفْتَدِيَ فَإِذَا صَحَّ اعْتَمَرَ فَحَلَّ مِنْ إِحْرَامِهِ ثُمَّ عَلَيْهِ حَجٌّ قَابِلٍ وَيُهْدِي مَا اسْتَيْسَرَ مِنَ الْهَدْيِ

It was narrated to me from Malik, from Yahya bin Sa'id, from Sulaiman bin Yasar, that Sa'id bin Huzabah al-Makhzumi fell on the way to Mecca while in ihram. He asked scholars, finding Abdullah bin Umar, Abdullah bin az-Zubair, and Marwan bin al-Hakam. He explained his situation, and they instructed him to seek treatment, pay a fidyah, perform umrah to tahallul once recovered, and perform hajj the next year with an offering.'

MAINTENANCE OF THE KAAB ACCORDING TO IBRAHIM'S RULES

Hadith Imam Malik Number 710

قَالَ يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنَ أَبِي بَكْرٍ الصَّدِيقِ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَمْ تَرَيَ أَنَّ قَوْمَكَ حِينَ بَنَوْا الْكَعْبَةَ افْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ أَفَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا حِدْتَانِ قَوْمِكَ بِالْكَفْرِ لَفَعَلْتُ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكَ اسْتِلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلَّا أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ

It has been related to me from Yahya from Malik from [Ibn Shihab] from [Salim bin Abdullah] that [Abdullah bin Muhammad bin Abu Bakr As Shidiq] reported to [Abdullah bin 'Umar] from [Aisyah] that the Prophet sallallaahu 'alaihi wasallam said: "When your people built the Kaaba, didn't you see that they disdained the rule of Abraham?" Aisha said; "I said: 'O Messenger of Allah, wouldn't it be better for you to return according to Abraham's rules?" Rasulullah sallallaahu 'alaihi wasallam replied: "If it were not for your people who had just escaped disbelief (converted to Islam), I would have done it." Abdullah bin Muhammad said; "Abdullah bin Umar said: 'If indeed 'Aisyah had heard this hadith from Rasulullah shallallahu 'alaihi wasallam, I really never saw Rasulullah shallallahu 'alaihi wasallam leave touching the two pillars after Hijr Isma'il, except because the Kaaba was not built according to Abraham's rules.

Hadith Corroboration
Imam Ahmad : 24955

A'ISYAH DOESN'T CARE IF YOU PRAY AT THE HIJR ISMA'IL OR THE KA'BAH

Hadith Imam Malik Number 711

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ قَالَتْ مَا أَبَالِي أَصَلَّيْتُ فِي الْحِجْرِ أَمْ فِي الْبَيْتِ

It was narrated to me from Malik, from Hisham bin Urwah, from his father, that Aishah, Ummul Mukminin, said, 'I do not mind whether I pray in the Hijr or the Ka'bah.'

HIJR ISMA'IL WAS MADE A BARRIER TO KEEP THAWAF PEOPLE BEHIND HIM

Hadith Imam Malik Number 712

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ ابْنَ شَهَابٍ يَقُولُ سَمِعْتُ بَعْضَ عُلَمَائِنَا يَقُولُ مَا حُجِرَ الْحِجْرُ فَطَافَ النَّاسُ مِنْ وَرَائِهِ إِلَّا إِرَادَةَ أَنْ يَسْتَوْعِبَ النَّاسُ الطَّوَّافَ بِالْبَيْتِ كُلَّهُ

It was related to me from Malik that he heard [Ibn Shihab] say; "I heard some of our scholars say; 'The Hijr of Isma'il was not given a barrier so that people could perform tawaf behind it, except so that people could perform tawaf around the Ka'bah completely.

THE RASULULLAH SALALLAHU ALAIHI WASALLAM RUNS BETWEEN THE HAJAR ASWAD

Hadith Imam Malik Number 713

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَلَ مِنَ الْحَجَرِ الْأَسْوَدِ حَتَّى انْتَهَى إِلَيْهِ ثَلَاثَةَ أَطْوَافٍ قَالَ مَالِكٌ وَذَلِكَ الْأَمْرُ الَّذِي لَمْ يَزَلْ عَلَيْهِ أَهْلُ الْعِلْمِ يَبْلِدُنَا

Yahya narrated to me from Malik, from Ja'far bin Muhammad, from his father, from Jabir bin Abdullah, who said, 'I saw the Messenger of Allah, peace and blessings be upon him, perform raml from the Black Stone and back to it for three circuits.' Malik said, 'This is the practice of the scholars in our land.'

Hadith Corroboration

Imam Ahmad : 5144, 5774, 13434, 14476, 14636, 14707, 14737, 22686, 22689

Imam Muslim : 2215, 2216

Imam Nasa'i : 2895

Imam Malik : 714

Imam Darimi : 1769

ABDULLAH BIN UMAR WAS RUNNING AWAY FROM HAJAR ASWAD

Hadith Imam Malik Number 714

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَرْمُلُ مِنَ الْحَجَرِ الْأَسْوَدِ إِلَى الْحَجَرِ الْأَسْوَدِ ثَلَاثَةَ أَطْوَافٍ وَيَمْشِي أَرْبَعَةَ أَطْوَافٍ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar performed raml from the Black Stone to the Black Stone for three circuits and walked for four circuits.

Hadith Corroboration

Imam Ahmad : 5144, 5500, 5673, 5774, 6145, 6174, 13434, 14476, 14636, 14707, 22686, 22689

Imam Muslim : 2215, 2216

Imam Nasa'i : 2895

Imam Darimi : 1769

PRAYERS READ DURING THAWAF AROUND THE KA'BAH

Hadith Imam Malik Number 715

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ أَبَاهُ كَانَ إِذَا طَافَ بِالْبَيْتِ يَسْعَى الْأَشْوَاطَ الثَّلَاثَةَ يَقُولُ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَا وَأَنْتَ تُحْيِي بَعْدَ مَا أَمَتَّا يَخْفِضُ صَوْتَهُ بِذَلِكَ

It was narrated to me from Malik, from Hisham bin Urwah, that his father, when performing tawaf at the Ka'bah, performed raml for three circuits, saying softly, 'Allahumma la ilaha illa anta wa anta tuhyi ba'da ma amatta (O Allah, there is no god but You, and You give life after death).'

ABDULLAH BIN AZ ZUBAIR BERIHRAM FOR UMRAH FROM AT TAN'IM

Hadith Imam Malik Number 716

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ أَحْرَمَ بِعُمْرَةٍ مِنَ التَّنْعِيمِ قَالَ ثُمَّ رَأَيْتُهُ يَسْعَى حَوْلَ الْبَيْتِ الْأَشْوَاطِ الثَّلَاثَةَ

It was narrated to me from Malik, from Hisham bin Urwah, from his father, who saw Abdullah bin az-Zubair enter ihram for umrah from At-Tan'im. He said, 'I saw him perform raml around the Ka'bah for three circuits.'

PROCEDURES FOR IHRAM FROM MAKKAH

Hadith Imam Malik Number 717

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا أَحْرَمَ مِنْ مَكَّةَ لَمْ يَطُفْ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى يَرْجِعَ مِنْ مِئَى وَكَانَ لَا يَزْمِلُ إِذَا طَافَ حَوْلَ الْبَيْتِ إِذَا أَحْرَمَ مِنْ مَكَّةَ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar, when entering ihram from Mecca, did not perform tawaf at the Ka'bah or sa'i between Safa and Marwah until returning from Mina. He also did not perform raml during tawaf if he entered ihram from Mecca.

Hadith Corroboration
Imam Ahmad : 4283, 13894
Imam Abu Dawud : 1619

RASULULLAH SHALALLAHU ALAIHI WASALLAM GUIDED

ABDURRAHMAN BIN AUF ON RUKUN

Hadith Imam Malik Number 718

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ كَيْفَ صَنَعْتَ يَا أَبَا مُحَمَّدٍ فِي اسْتِلامِ الرُّكْنِ فَقَالَ عَبْدُ الرَّحْمَنِ اسْتَلَمْتُ وَتَرَكْتُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَبْتَ

It has been related to me from Malik from [Hisham bin Urwah] from [his father] that he said, "The Messenger of Allah (peace and blessings of Allaah be upon him) asked Abdurrahman bin Auf: "How do you do it when wiping the rukun, O Abu Abdurrahman?" He answered; "I wiped it and then left it." The Messenger of Allah (peace and blessings of Allaah be upon him) said: "You are right."

ABDULLAH BIN URWAH REMOVED ALL RUKUN EXCEPT RUKUN YAMANI

Hadith Imam Malik Number 719

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ أَبَاهُ كَانَ إِذَا طَافَ بِالْبَيْتِ يَسْتَلِمُ الْأَرْكَانَ كُلَّهَا وَكَانَ لَا يَدَعُ الْيَمَانِي إِلَّا أَنْ يُغْلَبَ عَلَيْهِ

It was narrated to me from Malik, from Hisham bin Urwah, that his father, when performing tawaf at the Ka'bah, touched all the corners and did not skip the Yamani corner unless unable to reach it.

KISSING THE HAJAR ASWAD

Hadith Imam Malik Number 720

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ وَهُوَ يَطُوفُ بِالْبَيْتِ لِلرُّكْنِ الْأَسْوَدِ إِنَّمَا أَنْتَ حَجَرٌ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبَّلَكَ مَا قَبَّلْتُكَ ثُمَّ قَبَّلَهُ

Yahya narrated to me from Malik, from Hisham bin Urwah, from his father, that Umar bin al-Khattab, while performing tawaf at the Ka'bah, said to the Black Stone, 'You are merely a stone. Had I not seen the Messenger of Allah, peace and blessings be upon him, kiss you, I would not have kissed you.' Then he kissed it.

Hadith Corroboration

Imam Ahmad : 95, 171, 220, 223, 263, 307, 357, 358, 359

Imam Bukhari : 1494, 1502, 1506

Imam Muslim : 2228, 2229, 2230, 2231, 2232

Imam Abu Dawud : 1597

Imam Tirmidzi : 788

Imam Nasa'i : 2887, 2888, 2889

Imam Ibnu Majah : 2934

Imam Malik : 720

Imam Darimi : 1790, 1791

ABDULLAH BIN URWAH ALWAYS PRAYES AFTER FINISHING TAWAF

Hadith Imam Malik Number 721

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهْ كَانَ لَا يَجْمَعُ بَيْنَ السَّبْعِينَ لَا يُصَلِّي بَيْنَهُمَا وَلَكِنَّهْ كَانَ يُصَلِّي بَعْدَ كُلِّ سَبْعٍ رَكَعَتَيْنِ فَرُبَّمَا صَلَّى عِنْدَ الْمَقَامِ أَوْ عِنْدَ غَيْرِهِ

Yahya narrated to me from Malik, from Hisham bin Urwah, from his father, that he never combined two sets of seven circuits without praying between them. He always prayed two rak'ahs after each set of seven, either at Maqam Ibrahim or elsewhere.

UMAR BIN AL KHATTHAB PRAYS SUNNAH THAWAF AFTER THE

DAWN PRAYER

Hadith Imam Malik Number 722

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ أَخْبَرَهُ أَنَّهُ طَافَ بِالْبَيْتِ مَعَ عُمَرَ بْنِ الْخَطَّابِ بَعْدَ صَلَاةِ الصُّبْحِ فَلَمَّا قَضَى عُمَرُ طَوَافَهُ نَظَرَ فَلَمْ يَرَ الشَّمْسَ طَلَعَتْ فَرَكِبَ حَتَّى أَتَا بَذِي طُوًى فَصَلَّى رَكْعَتَيْنِ سُنَّةَ الطَّوَافِ

Yahya narrated to me from Malik, from Ibn Shihab, from Humaid bin Abdurrahman bin Auf, that Abdurrahman bin Abd Al-Qari informed him that he performed tawaf with Umar bin al-Khattab after Subh prayer. After completing his tawaf, Umar saw the sun had not risen, so he rode to Dhu Tuwa and prayed two rak'ahs of sunnah tawaf.

ABDULLAH BIN ABBAS PERFORMING THAWAF AFTER ASR PRAYER

Hadith Imam Malik Number 723

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ أَنَّهُ قَالَ لَقَدْ رَأَيْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَطُوفُ بَعْدَ صَلَاةِ الْعَصْرِ ثُمَّ يَدْخُلُ حُجْرَتَهُ فَلَا أَدْرِي مَا يَصْنَعُ

It was narrated to me from Malik, from Abu Az-Zubair Al-Makki, who said, 'I saw Abdullah bin Abbas perform tawaf after Asr prayer, then enter his room, and I do not know what he did.'

Hadith Corroboration
Imam Ahmad : 26187

THE KA'BAH IS EMPTY AFTER THE FAMILY AND ASR PRAYERS

Hadith Imam Malik Number 724

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ أَنَّهُ قَالَ لَقَدْ رَأَيْتُ الْبَيْتَ يَخْلُو بَعْدَ صَلَاةِ الصُّبْحِ وَبَعْدَ صَلَاةِ الْعَصْرِ مَا يَطُوفُ بِهِ أَحَدٌ

It was narrated to me from Malik, from Abu Az-Zubair Al-Makki, who said, 'I saw the Ka'bah empty after Subh and Asr prayers, with no one performing tawaf around it.'

THAWAF WADA AS THE CLOSING OF MANASIK

Hadith Imam Malik Number 725

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لَا يَصْدُرَنَّ أَحَدٌ مِنَ الْحَاجِّ حَتَّى يَطُوفَ بِالْبَيْتِ فَإِنَّ آخِرَ النُّسْكِ الطَّوَافُ بِالْبَيْتِ قَالَ مَالِكٌ فِي قَوْلِ عُمَرَ بْنِ الْخَطَّابِ فَإِنَّ آخِرَ النُّسْكِ

الطَّوَافُ بِالْبَيْتِ إِنَّ ذَلِكَ فِيمَا نُرَى وَاللَّهُ أَعْلَمُ لِقَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى { وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ } وَقَالَ { ثُمَّ مَحَلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ } فَمَحَلُّ الشَّعَائِرِ كُلِّهَا وَانْقِضَاؤُهَا إِلَى الْبَيْتِ الْعَتِيقِ

It has been told to me that Yahya from Malik from [Nafi'] from [Abdullah bin Umar] said, "[Umar bin al Khatthab] said; "Never should a person return from Hajj until he has done tawaf at the Kaaba, because the end of the ritual is tawaf at the Kaaba." Regarding Umar's words 'The end of the ritual is tawaf at the Kaaba', Malik said, "That is the opinion we hold, wallahu a'lam. This is in accordance with the words of Allah Tabaraka Wa Ta'ala: 'And whoever glorifies the syi'ar of Allah, then indeed it arises from the piety of the heart.' -Qs. Al Haj; 32- and Allah says: 'Then the obligatory place (and the end of the period) for slaughtering it is after arriving at Baitul Atiq (Baitullah) ' -Qs. Al haj; 33- then it is finished and the final limit of all that is baitul 'atiq (baitullah).

Hadith Corroboration
Imam Ahmad : 1835
Imam Ibnu Majah : 3061
Imam Darimi : 1851

UMAR BIN AL KHATTHAB TOLD A PERSON TO DO THAWAF WADA' Hadith Imam Malik Number 726

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَجُلًا مِنْ مَرِّ الظُّهْرَانِ لَمْ يَكُنْ وَدَّعَ الْبَيْتَ حَتَّى وَدَّعَ

It was narrated to me from Malik, from Yahya bin Sa'id, that Umar bin al-Khattab ordered a man from Marr al-Zahran, who had not performed tawaf wada', to return to Mecca until he completed the tawaf.

TAWAF IFADLAH AND COMPLETENESS OF THE HAJJ SERVICE ACCORDING TO URWAH BIN AZ ZUBAIR Hadith Imam Malik Number 727

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ قَالِمَنْ أَفَاضَ فَقَدْ قَضَى اللَّهُ حَجَّهُ فَإِنَّهُ إِنْ لَمْ يَكُنْ حَبَسَهُ شَيْءٌ فَهُوَ حَقِيقٌ أَنْ يَكُونَ آخِرُ عَهْدِهِ الطَّوَافُ بِالْبَيْتِ وَإِنْ حَبَسَهُ شَيْءٌ أَوْ عَرَضَ لَهُ فَقَدْ قَضَى اللَّهُ حَجَّهُ

It was narrated to me from Malik, from Hisham bin Urwah, from his father, who said, 'Whoever performs tawaf ifadah, Allah has fulfilled his hajj. If not hindered, he should conclude with tawaf at the Ka'bah. If hindered, Allah has fulfilled his hajj.' Malik said, 'If someone is unaware that hajj ends with tawaf at the Ka'bah until reaching home, it is fine. But if near Mecca, he should return to perform tawaf ifadah before going home.'

UMMU SALAMAH PERFORMED THAWAF BY DRIVING BECAUSE OF ILLNESS

Hadith Imam Malik Number 728

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ شَكَوْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي أَشْتَكِي فَقَالَ طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ قَالَتْ فَطُفْتُ رَاكِبَةً بَعِيرِي وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَئِذٍ يُصَلِّي إِلَى جَانِبِ الْبَيْتِ وَهُوَ يَقْرَأُ بِالطُّورِ وَكِتَابٍ مَسْطُورٍ

Yahya narrated to me from Malik, from Abu Aswad Muhammad bin Abdurrahman bin Nawfal, from Urwah bin al-Zubair, from Zainab binti Abu Salamah, from Ummu Salamah, the wife of the Prophet, peace and blessings be upon him, who said, 'I complained to the Messenger of Allah, peace and blessings be upon him, that I was ill.' He said, 'Perform tawaf behind the people while riding.' She said, 'So I performed tawaf riding my camel while the Messenger, peace and blessings be upon him, was praying beside the Ka'bah, reciting By the Mount and a written Book' [At-Tur: 1-2].'

Hadith Corroboration

Imam Ahmad : 25280, 25489

Imam Bukhari : 444, 1514, 1526, 4475

Imam Muslim : 2238

Imam Abu Dawud : 1606

Imam Nasa'i : 2876, 2878

Imam Ibnu Majah : 2952

ABDULLAH BIN UMAR'S FATWA FOR WOMEN WHO BLEED DURING THAWAF

Hadith Imam Malik Number 729

وَحَدَّثَنِي عَنْ مَالِك عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ أَنَّ أَبَا مَاعِزٍ الْأَسْلَمِيَّ عَبْدَ اللَّهِ بْنَ سُفْيَانَ أَخْبَرَهُ أَنَّهُ كَانَ جَالِسًا مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَجَاءَتْهُ امْرَأَةٌ تَسْتَفْتِيهِ فَقَالَتْ إِنِّي أَقْبَلْتُ أُرِيدُ أَنْ أَطُوفَ بِالْبَيْتِ حَتَّى إِذَا كُنْتُ بِبَابِ الْمَسْجِدِ هَرَقْتُ الدَّمَاءَ فَرَجَعْتُ حَتَّى ذَهَبَ ذَلِكَ عَنِّي ثُمَّ أَقْبَلْتُ حَتَّى إِذَا كُنْتُ عِنْدَ بَابِ الْمَسْجِدِ هَرَقْتُ الدَّمَاءَ فَرَجَعْتُ حَتَّى ذَهَبَ ذَلِكَ عَنِّي ثُمَّ أَقْبَلْتُ حَتَّى إِذَا كُنْتُ عِنْدَ بَابِ الْمَسْجِدِ هَرَقْتُ الدَّمَاءَ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِنَّمَا ذَلِكَ رَكْضَةٌ مِنَ الشَّيْطَانِ فَاغْتَسِلِي ثُمَّ اسْتَنْفِرِي بِثَوْبٍ ثُمَّ طُوفِي

It was narrated to me from Malik, from Abu Az-Zubair Al-Makki, that Abu Ma'iz Al-Aslami Abdullah bin Sufyan informed him that he was sitting with Abdullah bin Umar when a woman came seeking his ruling. She said, 'I approached to perform tawaf at the Ka'bah, but at the mosque's gate, I bled. I returned until the bleeding stopped. I approached again, but at the gate, I bled again. I returned until it stopped, then approached, and bled again at the gate.' Abdullah bin Umar said, 'That is a disturbance from Satan. Bathe, cover with a cloth,

and perform tawaf.'

STARTING SHAI FROM SHAFI

Hadith Imam Malik Number 730

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حِينَ خَرَجَ مِنَ الْمَسْجِدِ وَهُوَ يُرِيدُ الصَّفَا وَهُوَ يَقُولُ نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ فَبَدَأَ بِالصَّفَا

Yahya narrated to me from Malik, from Ja'far bin Muhammad bin Ali, from his father, from Jabir bin Abdullah, who said, 'I heard the Messenger of Allah, peace and blessings be upon him, say as he left the mosque heading to Safa, We begin as Allah began.'" So he started with Safa.'

Hadith Corroboration
Imam Tirmidzi : 790, 2893
Imam Nasa'i : 2920, 2921

Dhikr on Shafa and Marwah

Hadith Imam Malik Number 731

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا وَقَفَ عَلَى الصَّفَا يُكَبِّرُ ثَلَاثًا وَيَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَصْنَعُ ذَلِكَ ثَلَاثَ مَرَّاتٍ وَيَدْعُو وَيَصْنَعُ عَلَى الْمَرْوَةِ مِثْلَ ذَلِكَ

It has been told to me that Yahya from Malik from [Ja'far bin Muhammad bin Ali] from [his father] from [Jabir bin Abdullah] said, "When Rasulullah shallallahu 'alaihi wasallam stood on the hill of Safa, he said takbir three times and said: "LAA ILAHA ILLALLAH WAHDAHU LAA SYARIKALAH LAHUL MULKU WALAHUL HAMDU WAHUWA 'ALA KULLI SYAI'IN QADIIR (There is no god but Allah The Almighty, there is no partner for Him. To Him is the kingdom, and praise is He Who determines all things." He did this three times and then prayed. And he also did the same thing in Marwa.

Hadith Corroboration
Imam Ahmad : 17483, 17489, 17800
Imam Bukhari : 5992
Imam Nasa'i : 1326
Imam Malik : 731

ABDULLAH BIN UMAR'S PRAYER ON THE SHAFI

Hadith Imam Malik Number 732

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ وَهُوَ عَلَى الصَّفَا يَدْعُو يَقُولُ اللَّهُمَّ إِنَّكَ قُلْتَ {ادْعُونِي أَسْتَجِبْ لَكُمْ} وَإِنَّكَ لَا تَخْلِفُ الْمِيعَادَ وَإِنِّي أَسْأَلُكَ كَمَا هَدَيْتَنِي لِلْإِسْلَامِ أَنْ لَا تَنْزِعَهُ مِنِّي حَتَّى تَتَوَفَّانِي وَأَنَا مُسْلِمٌ

It has been told to me from Malik from [Nafi'] that he once heard [Abdullah bin Umar] praying on the Shafa: "ALLAHUMMA INNAKA QULTA UD'UUNI ASTAJIB LAKUM WA INNAKA LA TUKHLIFUL MII'AAD. WA INNI AS'ALUKA KAMA HADAITANII LIL ISLAAM AN LA TANZI'AHU MINNII HATTA TATAWAFFAANII WA ANA MUSLIMUN (O Allah, You said: 'Ask Me and I will grant it. Indeed, You never break a promise. I beg you as You showed me to Islam, do not take it away from me until death comes to me while I am a Muslim.)

A'ISYAH'S EXPLANATION OF SA'I BETWEEN SHAFa AND MARWA Hadith Imam Malik Number 733

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ قُلْتُ لِعَائِشَةَ أُمِّ الْمُؤْمِنِينَ وَأَنَا يَوْمَئِذٍ حَدِيثُ السَّنَاءِ رَأَيْتُ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا} فَمَا عَلَى الرَّجُلِ شَيْءٌ أَنْ لَا يَطَّوَّفَ بِهِمَا فَقَالَتْ عَائِشَةُ كَلَّا لَوْ كَانَ كَمَا تَقُولُ لَكَانَتْ فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا إِنَّمَا أُنْزِلَتْ هَذِهِ الْآيَةُ فِي الْأَنْصَارِ كَانُوا يُهْلُونَ لِمَنَاةَ وَكَانَتْ مَنَاةَ حَذَوْ قُدَيْدٍ وَكَانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَلَمَّا جَاءَ الْإِسْلَامُ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا}

Having told me Yahya from Malik from [Hisyam bin Urwah] from [his father] he said; "I once asked [Aisyah Ummul Mukminin], when I was young: 'Do you know about the words of Allah Tabaraka Wa Ta'ala: 'Indeed Shafaa and Marwa are part of the syi'ar of Allah. Whoever makes the pilgrimage to the House of Allah or performs the Umrah, then there is no sin in him performing the sa'i between the two.' -Qs. Al Baqarah: 156- So it is okay for someone to leave sa'i." Aisyah answered; "It's not like that, if as you say, of course there is no sin for people who do not perform sa'i. This verse was revealed to the Ansar people, they used to do talbiyah for Manat, which is located in front of Qudaaid. They avoided not carrying out sa'i between Shafaa and Marwa. So when Islam came, they asked the Messenger of Allah sallallaahu 'alaihi wasallam about it. Allah Tabaraka Wa Ta'ala revealed the verse: 'Indeed Shafa and Marwa is part of the syi'ar of Allah. So whoever performs the Hajj to Baitullah or Umrah, then there is no sin for him to perform sa'i between the two.'

FATWA URWAH BIN AZ ZUBAIR ON THAWAF BY DRIVING

Hadith Imam Malik Number 734

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ سَوْدَةَ بِنْتَ عَبْدِ اللَّهِ بْنِ عُمَرَ كَانَتْ عِنْدَ عُرْوَةَ بْنِ الزُّبَيْرِ فَخَرَجَتْ تَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ فِي حَجٍّ أَوْ عُمْرَةٍ مَاشِيَةً وَكَانَتْ امْرَأَةً ثَقِيلَةً فَجَاءَتْ حِينَ انْصَرَفَ النَّاسُ مِنَ الْعِشَاءِ فَلَمْ تَقْضِ طَوَافَهَا حَتَّى يُودِيَ بِالْأُولَى مِنَ الصُّبْحِ فَقَضَتْ طَوَافَهَا فِيمَا بَيْنَهَا وَبَيْنَهُ وَكَانَ عُرْوَةُ إِذَا رَأَاهُمْ يَطُوفُونَ عَلَى الدَّوَابِّ يَنْهَاهُمْ أَشَدَّ النَّهْيِ فَيَعْتَلُونَ بِالْمَرَضِ حَيَاءً مِنْهُ فَيَقُولُ لَنَا فِيمَا بَيْنَنَا وَبَيْنَهُ لَقَدْ خَابَ هَؤُلَاءِ وَخَسِرُوا

It was narrated to me from Malik, from Hisham bin Urwah, that Saudah binti Abdullah bin Umar, the wife of Urwah bin al-Zubair, went to perform sa'i between Safa and Marwah during hajj or umrah on foot, though she was heavy. She arrived after people finished Isha prayer and did not complete her tawaf until the first Subh adhan. She finished her tawaf between Isha and Subh. Urwah, seeing people perform tawaf on mounts, forbade them sternly. They claimed illness out of shame. Urwah said to us, 'These people have failed and lost.'

THE RASULULLAH SALALLAHU ALAIHI WASALLAM WALKS AND RUNS IN SHAFI AND MARWA

Hadith Imam Malik Number 735

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا نَزَلَ مِنَ الصَّفَا وَالْمَرْوَةِ مَشَى حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي سَعَى حَتَّى يَخْرُجَ مِنْهُ

It was narrated to me from Malik, from Ja'far bin Muhammad, from his father, from Jabir bin Abdullah, who said, 'When the Messenger of Allah, peace and blessings be upon him, descended from Safa and Marwah, he walked until his feet reached the valley's bottom, then he performed sa'i until he exited it.'

Hadith Corroboration
Imam Ahmad : 14044, 14639
Imam Nasa'i : 2931, 2933

THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FASTED ON THE DAY OF ARAFAH

Hadith Imam Malik Number 736

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ عُمَيْرِ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صِيَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَعْضُهُمْ

هُوَ صَائِمٌ وَقَالَ بَعْضُهُمْ لَيْسَ بِصَائِمٍ فَأَرْسَلْتُ إِلَيْهِ بِقَدَحٍ لَبَنٍ وَهُوَ وَقِفٌ عَلَى بَعِيرِهِ فَشَرِبَ

It has been told to me that Yahya from Malik, from [Abu Nadlr] former slave 'Umar bin 'Ubaidullah, from ['Umair] former slave Abdullah bin 'Abbas, from [Ummul Fadll bint Al Harith] people argued with each other on their side about the fast of Rasulullah sallallaahu 'alaihi wasallam on the day of Arafah. Some of them said; 'He is fasting', and some say 'He is not fasting'. Then I gave him a glass of milk while he was on his riding animal, then he drank.

A'ISYAH FASTS ON ARAFAH DAY AND BREAK AFTER WUKUF

Hadith Imam Malik Number 737

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ كَانَتْ تَصُومُ يَوْمَ عَرَفَةَ قَالَ الْقَاسِمُ وَلَقَدْ رَأَيْتُهَا عَشِيَّةَ عَرَفَةَ يَدْفَعُ الْإِمَامُ ثُمَّ تَقِفُ حَتَّى يَبْيَضَ مَا بَيْنَهَا وَبَيْنَ النَّاسِ مِنَ الْأَرْضِ ثُمَّ تَدْعُو بِشَرَابٍ فَتُفْطِرُ

It was narrated to me from Malik, from Yahya bin Sa'id, from Al-Qasim bin Muhammad, who said, 'Aishah, Ummul Mukminin, fasted on the Day of Arafah.' Al-Qasim said, 'I saw her on the evening of Arafah when the imam departed. She stood until the ground between her and the people cleared, then she called for a drink and broke her fast.'

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED

FASTING ON MINA DAY

Hadith Imam Malik Number 738

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي التَّضَرِّ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صِيَامِ أَيَّامٍ مِنِّي

Yahya narrated to me from Malik, from Abu Nadr, freed slave of Umar bin Ubaidullah, from Sulaiman bin Yasar, who said, 'The Messenger of Allah, peace and blessings be upon him, forbade fasting on the days of Mina.'

MINA'S DAYS TO EAT AND DRINK

Hadith Imam Malik Number 739

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ عَبْدَ اللَّهِ بْنَ حُذَافَةَ أَيَّامَ مِنِّي يَطُوفُ يَقُولُ إِنَّمَا هِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللَّهِ

It has been narrated to me from Malik from [Ibn Shihab] who said, "The Messenger of Allah (peace and blessings of Allaah be upon him) sent Abdullah bin Hudzafah on the day of Mina

to go around and call out, "These are the days for eating, drinking and remembrance of Allah.

Hadith Corroboration

Imam Ahmad : 670, 6837, 10250, 10496, 19797

Imam Ibnu Majah : 1709

PROHIBITION OF FASTING ON HOLIDAYS

Hadith Imam Malik Number 740

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الْفِطْرِ وَيَوْمِ الْأَضْحَى

It was narrated to me from Malik, from Muhammad bin Yahya bin Habban, from Al-A'raj, from Abu Hurairah, who said, 'The Messenger of Allah, peace and blessings be upon him, forbade fasting on two days: Eid al-Fitr and Eid al-Adha.'

Hadith Corroboration

Imam Ahmad : 158, 408, 479, 10223, 10616, 10866, 10983, 10994, 11059, 11254, 11376, 11474

Imam Muslim : 1921, 1922, 1923, 1925

Imam Abu Dawud : 2063, 2064

Imam Tirmidzi : 703

Imam Ibnu Majah : 1711, 1712

Imam Darimi : 1688

ABDULLAH BIN 'AMRU BIN AL 'ASH DOES NOT FAST ON TASRYIK DAY

Hadith Imam Malik Number 741

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِي عَنْ أَبِي مُرَّةٍ مَوْلَى أُمِّ هَانِيٍّ أُخْتِ عَقِيلِ بْنِ أَبِي طَالِبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ أَخْبَرَهُ أَنَّهُ دَخَلَ عَلَى أَبِيهِ عَمْرٍو بْنِ الْعَاصِ فَوَجَدَهُ يَأْكُلُ قَالَ فَدَعَانِي قَالَ فَقُلْتُ لَهُ إِنِّي صَائِمٌ فَقَالَ هَذِهِ الْأَيَّامُ الَّتِي نَهَاَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِهِنَّ وَأَمَرَنَا بِفِطْرِهِنَّ قَالَ مَالِكٌ هِيَ أَيَّامُ التَّشْرِيقِ

It has been told to me by Malik from [Yazid bin Abdullah bin Al Had] from [Abu Murrah] a former slave of Umm Hani, the sister of 'Aqil bin Abu Talib, from [Abdullah bin 'Amru bin Al 'Ash] who reported to him that he once went in to see his father, [Amru bin Al Ash] and found him eating. Abdullah said, "Then my father called me to join him in eating together. So I said to him, "I am fasting." Amru bin al Ash said, "These are the days that Rasulullah shallallahu 'alaihi wasallam forbade us to fast, and told us to break the fast." Malik said; "He means the days of Tasyriq.

RASULULLAH SALALLAHU ALAIHI WASALLAM Slaughtered ABU

JAHL'S CAMEL ON HAJJ OR UMRAH

Hadith Imam Malik Number 742

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْدَى جَمَلًا كَانَ لِأَبِي جَهْلٍ بْنِ هِشَامٍ فِي حَجٍّ أَوْ عُمْرَةٍ

Yahya narrated to me from Malik, from Nafi', from Abdullah bin Abu Bakr bin Muhammad bin Amru bin Hazm, who said, 'The Messenger of Allah, peace and blessings be upon him, offered a camel once owned by Abu Jahl bin Hisham during hajj or umrah.'

Hadith Corroboration

Imam Ahmad : 1975

Imam Abu Dawud : 1487

Imam Ibnu Majah : 3091

Imam Malik : 745

RASULULLAH SALALLAHU ALAIHI WASALLAM TOLD YOU TO RIDE A PURCHASED CAMEL

Hadith Imam Malik Number 743

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ ارْكَبْهَا فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ فَقَالَ ارْكَبْهَا وَيْلَكَ فِي الثَّانِيَةِ أَوْ الثَّالِثَةِ

It has been related to me from Malik from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] who said, "The Messenger of Allah (peace and blessings of Allaah be upon him) saw a man leading a camel. He then said: "Climb it." The man answered: "O Messenger of Allah, this is a slaughtered camel." Rasulullah shallallahu 'alaihi wasallam said: "Climb it! "Then he said 'woe to you', the second or third time he said it.

Hadith Corroboration

Imam Ahmad : 7046, 7142, 7775, 9608, 9743, 9843, 9924, 10162, 12250, 12274, 12312, 12425, 12617, 12935, 12973, 13141, 13400, 13401, 13421, 13584

Imam Bukhari : 1576, 1577, 2549, 2550, 5693, 5694

Imam Muslim : 2342, 2343, 2344, 2345

Imam Abu Dawud : 1497

Imam Tirmidzi : 835

Imam Nasa'i : 2749, 2750

Imam Ibnu Majah : 3095

Imam Darimi : 1833

ABDULLAH BIN UMAR SACRED TWO CAMELS DURING THE HAJJ AND UMRAH

Hadith Imam Malik Number 744

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ كَانَ يَرَى عَبْدَ اللَّهِ بْنَ عُمَرَ يُهْدِي فِي الْحَجِّ بَدَنَتَيْنِ وَفِي

الْعُمْرَةَ بَدَنَةً قَالَ وَرَأَيْتُهُ فِي الْعُمْرَةِ يَنْحَرُ بَدَنَةً وَهِيَ قَائِمَةٌ فِي دَارِ خَالِدِ بْنِ أَسِيدٍ وَكَانَ فِيهَا مَنْزِلُهُ قَالَ وَلَقَدْ
رَأَيْتُهُ طَعَنَ فِي لَبَةِ بَدَنَتِهِ حَتَّى خَرَجَتْ الْحَرْبَةُ مِنْ تَحْتِ كَتِفِهَا

It was narrated to me from Malik, from Abdullah bin Dinar, who said, 'I saw Abdullah bin Umar offer two camels during hajj and one during umrah. During umrah, I saw him slaughter a camel standing at Khalid bin Asid's house, where he stayed. I saw him pierce the camel's throat until the spear emerged below its shoulder.'

UMAR BIN ABDUL AZIZ Slaughtering a Camel DURING THE HAJJ OR UMRAH

Hadith Imam Malik Number 745

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَهْدَى جَمَلًا فِي حَجٍّ أَوْ عُمْرَةٍ

It was narrated to me from Malik, from Yahya bin Sa'id, who said, 'Umar bin Abdul Aziz offered a camel during hajj or umrah.'

ABDULLAH BIN 'AYYAS SLAUGHTERING A LONG-NECKED CAMEL

Hadith Imam Malik Number 746

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي جَعْفَرٍ الْقَارِيِّ أَنَّ عَبْدَ اللَّهِ بْنَ عَيَّاشٍ بْنَ أَبِي رَبِيعَةَ الْمَخْزُومِيَّ أَهْدَى بَدَنَتَيْنِ
إِحْدَاهُمَا بُحْتِيَّةً

It was narrated to me from Malik, from Abu Ja'far Al-Qari, who said, 'Abdullah bin Ayyash bin Abu Rabi'ah al-Makhzumi offered two camels, one of which was a long-necked camel.'

ABDULLAH BIN UMAR Slaughtered a CAMEL AND ITS CALLS

Hadith Imam Malik Number 747

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ إِذَا نُتِجَتِ النَّاقَةُ فَلْيُحْمَلْ وَلَدُهَا حَتَّى يُنْحَرَ مَعَهَا
فَإِنْ لَمْ يُوْجَدْ لَهُ مُحْمَلٌ حُمِلَ عَلَى أُمِّهِ حَتَّى يُنْحَرَ مَعَهَا

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar said, 'If a camel has a calf, its calf should be brought and slaughtered with it. If no transport is available, it should be carried on its mother until slaughtered together.'

URWAH BIN AZ ZUBAIR'S FATWA CONCERNING FOR HIS CAMEL

Hadith Imam Malik Number 748

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ أَبَاهُ قَالَ إِذَا اضْطَرَرْتَ إِلَى بَدَنَتِكَ فَارْكَبْهَا رُكُوبًا غَيْرَ فَادِحٍ وَإِذَا اضْطَرَرْتَ إِلَى لَبَنِهَا فَاشْرَبْ بَعْدَ مَا يَرَوِي فَصِيلُهَا فَإِذَا نَحَرْتَهَا فَانْحَرْ فَصِيلَهَا مَعَهَا

It was narrated to me from Malik, from Hisham bin Urwah, that his father said, 'If you need your camel, ride it gently. If you need its milk, drink after its calf is satisfied. When you slaughter it, slaughter its calf with it.'

ABDULLAH BIN UMAR MARKS THE SACRIFICED ANIMAL IN DZUL HULAIFAH

Hadith Imam Malik Number 749

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ إِذَا أَهْدَى هَدِيًّا مِنَ الْمَدِينَةِ فَلَدَّهُ وَأَشْعَرَهُ بِذِي الْحُلَيْفَةِ يُقْلَدُّهُ قَبْلَ أَنْ يُشْعِرَهُ وَذَلِكَ فِي مَكَانٍ وَاحِدٍ وَهُوَ مُوجَّهٌ لِلْقِبْلَةِ يُقْلَدُّهُ بِنَعْلَيْنِ وَيُشْعِرُهُ مِنَ الشَّقِّ الْأَيْسَرِ ثُمَّ يُسَاقُ مَعَهُ حَتَّى يُوقَفَ بِهِ مَعَ النَّاسِ بِعَرَفَةَ ثُمَّ يَدْفَعُ بِهِ مَعَهُمْ إِذَا دَفَعُوا فَإِذَا قَدِمَ مِنِّي غَدَاةَ النَّحْرِ نَحَرَهُ قَبْلَ أَنْ يَخْلُقَ أَوْ يُقَصِّرَ وَكَانَ هُوَ يَنْحَرُ هَدْيَهُ بِيَدِهِ يَصْفُفُهُنَّ قِيَامًا وَيُوجِّهُنَّ إِلَى الْقِبْلَةِ ثُمَّ يَأْكُلُ وَيُطْعِمُ

Yahya narrated to me from Malik, from Nafi', from Abdullah bin Umar, who, when offering a sacrifice from Medina, marked and garlanded it at Dhu al-Hulayfah. He garlanded it with two sandals before marking it on the left side, facing the qiblah, in one place. It was driven to Arafah with the people, then moved with them. On the slaughter day at Mina, he slaughtered it before shaving or trimming, doing so himself, arranging them standing toward the qiblah, then eating and sharing the meat.

READINGS WHEN MARKING SACRIFICIAL ANIMALS

Hadith Imam Malik Number 750

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا طَعَنَ فِي سَنَامِ هَدْيِهِ وَهُوَ يُشْعِرُهُ قَالَ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar, when marking his sacrificial animal by piercing its hump, said, 'Bismillahi Allahu Akbar (In the name of Allah, Allah is the Greatest).'

ABDULLAH BIN UMAR'S OPINION REGARDING ANIMALS PURCHASED IN ARAFAH

Hadith Imam Malik Number 751

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لَهْدْيٍ مَا قُلَّدَ وَأَشْعِرَ وَوُقِفَ بِهِ بِعَرَفَةَ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar said, 'The sacrificial animal is one garlanded, marked, and stationed at Arafah.'

ABDULLAH BIN UMAR DECORATIONS HIS CAMEL FOR HADYU TO THE KA'BAH

Hadith Imam Malik Number 752

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُجَلِّلُ بُدْنَهُ الْقُبَاطِيَّ وَالْأَنْمَاطَ وَالْحُلَّلَ ثُمَّ يَبْعَثُ بِهَا إِلَى الْكَعْبَةِ فَيَكْسُوهَا بِهَا

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar adorned his camel with fine Egyptian cloth, silk, and mixed fabric, then sent it to the Ka'bah to cover it with the same.'

ABDULLAH BIN UMAR HANDS UP A CLOTH TO COVER HIS CAMEL

Hadith Imam Malik Number 753

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ دِينَارٍ مَا كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَصْنَعُ بِجَلَالِ بُدْنِهِ حِينَ كَسِيَتْ الْكَعْبَةُ هَذِهِ الْكِسْوَةَ قَالَ كَانَ يَتَصَدَّقُ بِهَا

It was narrated to me from Malik, that he asked Abdullah bin Dinar, 'What did Abdullah bin Umar do with his camel's coverings when the Ka'bah was draped with its kiswah?' Abdullah bin Dinar replied, 'He gave them as charity.'

Hadith Corroboration

Imam Ahmad : 13735

FATWA ABDULLAH BIN UMAR ON THE AGE OF ANIMALS FOR QURBAN

Hadith Imam Malik Number 754

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ فِي الصَّحَايَا وَالْبُدْنِ الثَّانِي فَمَا فَوْقَهُ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar said, 'For sacrificial animals and camels, it should be al-thaniy (a three-year-old goat or six-year-old camel) or older.'

ABDULLAH BIN UMAR DIDN'T REMOVE THE COVER OF HIS CAMEL BEFORE GOING TO ARAFAH

Hadith Imam Malik Number 755

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ لَا يَشُقُّ جِلَالَ بُدْنِهِ وَلَا يُجَلِّلُهَا حَتَّى يَغْدُو مِنْ مَنَى إِلَى عَرَفَةَ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar did not tear or remove his camel's covering until departing from Mina to Arafah.'

CHOOSING THE BEST SACRIFICIAL ANIMAL

Hadith Imam Malik Number 756

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ كَانَ يَقُولُ لِبَنِيهِ بَنِي لَا يُهْدَيْنَ أَحَدُكُمْ مِنَ الْبُذْنِ شَيْئًا يَسْتَحْيِي أَنْ يُهْدِيَهُ لِكَرِيمِهِ فَإِنَّ اللَّهَ أَكْرَمُ الْكَرَمَاءِ وَأَحَقُّ مَنْ اخْتِيرَ لَهُ

It was narrated to me from Malik, from Hisham bin Urwah, from his father, who said to his children, 'O my children, let none of you offer a camel you would be ashamed to give to a noble person, for Allah is the Most Noble, most worthy of the best.'

FATWA OF RASULULLAH SHALALLAHU ALAIHI WASALLAM CONCERNING DEFECTIVE PURCHASED CAMEL

Hadith Imam Malik Number 757

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ صَاحِبَ هَدْيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ بِمَا عَطِبَ مِنَ الْهَدْيِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ بَدَنَةٍ عَطِبَتْ مِنَ الْهَدْيِ فَانْحَرَهَا ثُمَّ أَلْقِ قِلَادَتَهَا فِي دَمِهَا ثُمَّ خَلِّ بَيْنَهَا وَبَيْنَ النَّاسِ يَأْكُلُونَهَا

Yahya narrated to me from Malik, from Hisham bin Urwah, from his father, that the keeper of the Messenger of Allah's sacrificial animal, peace and blessings be upon him, said, 'O Messenger of Allah, what should I do with a defective sacrificial camel?' The Messenger, peace and blessings be upon him, said, 'Slaughter it, cast its garland into its blood, then let people eat it.'

Hadith Corroboration
Imam Darimi : 1830

FATWA CONCERNING A SCATTERED CAMEL THAT ALMOST DIED ON THE TRAVEL

Hadith Imam Malik Number 758

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ مَنْ سَاقَ بَدَنَةً تَطَوُّعًا فَعَطِبَتْ فَنَحَرَهَا ثُمَّ خَلَّى بَيْنَهَا وَبَيْنَ النَّاسِ يَأْكُلُونَهَا فَلَيْسَ عَلَيْهِ شَيْءٌ وَإِنْ أَكَلَ مِنْهَا أَوْ أَمَرَ مَنْ يَأْكُلُ مِنْهَا غَرِمَهَا وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ مِثْلَ ذَلِكَ

It was narrated to me from Malik, from Ibn Shihab, from Sa'id bin al-Musayyab, who said, 'Whoever offers a voluntary sacrificial camel that becomes defective and slaughters it, letting people eat it, bears no obligation. But if he eats it or orders others to, he must compensate.' It was narrated to me from Malik, from Thawr bin Zaid ad-Dili, from Abdullah bin Abbas, the same.

FATWA ON THE REPLACEMENT OF HADYU ANIMALS AFFECTED BY DISASTER

Hadith Imam Malik Number 759

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ مَنْ أَهْدَى بَدَنَةً جَزَاءً أَوْ نَذْرًا أَوْ هَدْيٍ تَمَتَّعَ فَأَصِيبَتْ فِي الطَّرِيقِ فَعَلَيْهِ الْبَدَلُ

It was narrated to me from Malik, from Ibn Shihab, who said, 'Whoever offers a camel as a penalty, vow, or for tamattu' hajj, and it suffers harm on the way, must replace it.'

ABDULLAH BIN UMAR'S FATWA REGARDING MISSING OR DEAD PURCHASED ANIMALS

Hadith Imam Malik Number 760

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ مَنْ أَهْدَى بَدَنَةً ثُمَّ ضَلَّتْ أَوْ مَاتَتْ فَإِنَّهَا إِنْ كَانَتْ نَذْرًا أَبْدَلَهَا وَإِنْ كَانَتْ تَطَوُّعًا فَإِنْ شَاءَ أَبْدَلَهَا وَإِنْ شَاءَ تَرَكَهَا وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ أَهْلَ الْعِلْمِ يَقُولُونَ لَا يَأْكُلُ صَاحِبُ الْهَدْيِ مِنَ الْجَزَاءِ وَالنَّسْكِ

It was narrated to me from Malik, from Nafi', from Abdullah bin Umar, who said, 'If someone offers a camel that is lost or dies, if it was for a vow, he must replace it; if voluntary, he may replace it or not.' It was narrated to me from Malik, that he heard scholars say, 'The one offering a penalty or ritual sacrifice must not eat its meat.'

SA'ID BIN MUSAYYAB'S OPINION ABOUT MEN WHO ASK HIS WIFE DURING IHRAM

Hadith Imam Malik Number 761

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ مَا تَرَوْنَ فِي رَجُلٍ وَقَعَ بِأَمْرَاتِهِ وَهُوَ

مُحْرَمٌ فَلَمْ يَقُلْ لَهُ الْقَوْمُ شَيْئًا فَقَالَ سَعِيدٌ إِنَّ رَجُلًا وَقَعَ بِامْرَأَتِهِ وَهُوَ مُحْرَمٌ فَبَعَثَ إِلَى الْمَدِينَةِ يَسْأَلُ عَنْ ذَلِكَ فَقَالَ بَعْضُ النَّاسِ يُفَرِّقُ بَيْنَهُمَا إِلَى عَامٍ قَابِلٍ فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ لِيَنْفِذَا لَوَجْهِمَا فَلْيَتِمَّا حَجَّهُمَا الَّذِي أَفْسَدَاهُ فَإِذَا رَجَعَا فَإِنْ أَذْرَكَهُمَا حَجٌّ قَابِلٌ فَعَلَيْهِمَا الْحُجُّ وَالْهَدْيُ وَيُهْلَانِ مِنْ حَيْثُ أَهْلَا بِحَجَّهُمَا الَّذِي أَفْسَدَاهُ وَيَتَفَرَّقَانِ حَتَّى يَقْضِيَا حَجَّهُمَا قَالَ مَالِكٌ يُهْدِيَانِ جَمِيعًا بَدَنَةً بَدَنَةً

Malik told me from [Yahya bin Sa'id] that he heard [Sa'id Ibnul Musayyab] ask, "What do you think about a man who has sexual intercourse with his wife while she is in ihram?" Nobody answered. Sa'id then said, "There was a man who had sex with his wife while she was in ihram, so he sent someone to Medina to ask about this. Some people answered, 'He must be separated from his wife until next year.'" Sa'id Ibnul Musayyab said; "They both have to carry out their original intention and complete their Hajj which they have broken. When they have finished, they can return. If they still have the Hajj season next year, then they have to perform the Hajj and slaughter sacrifices, and intend the intention of their previous Hajj which they have broken. They must separate until they have finished their Hajj." Malik said; "Both of them must slaughter a camel each."

UMAR BIN AL KHATTHAB GIVES INSTRUCTIONS TO ABU AYYUB WHO LOST A RIDING ANIMAL

Hadith Imam Malik Number 762

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ أَنَّ أَبَا أَيُّوبَ الْأَنْصَارِيَّ خَرَجَ حَاجًّا حَتَّى إِذَا كَانَ بِالنَّازِيَةِ مِنْ طَرِيقِ مَكَّةَ أَضَلَّ رَوَاحِلَهُ وَإِنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ يَوْمَ التَّحْرِ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ عُمَرُ اصْنَعْ كَمَا يَصْنَعُ الْمُعْتَمِرُ ثُمَّ قَدْ حَلَلْتَ فَإِذَا أَذْرَكَكَ الْحُجُّ قَابِلًا فَاحْجُجْ وَأَهْدِ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ

Yahya narrated to me from Malik, from Yahya bin Sa'id, who said, Sulaiman bin Yasar informed him that Abu Ayyub al-Ansari set out for hajj, but at Naziyah on the way to Mecca, he lost his mounts. He reached Umar bin al-Khattab on the day of slaughter and told him. Umar said, 'Do as one performing umrah does, then you are free.'

HABBAR BIN AL ASWAD MISTRUSTED ARAFAH DAY

Hadith Imam Malik Number 763

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ هَبَّارَ بْنَ الْأَسْوَدِ جَاءَ يَوْمَ التَّحْرِ وَعُمَرُ بْنُ الْخَطَّابِ نَحَرَ هَدْيَهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْطَأْنَا الْعِدَّةَ كُنَّا نَرَى أَنَّ هَذَا الْيَوْمَ يَوْمَ عَرَفَةَ فَقَالَ عُمَرُ أَذْهَبَ إِلَى مَكَّةَ فَطُفَ أَنْتَ وَمَنْ مَعَكَ وَانْحَرُوا هَدْيًا إِنْ كَانَ مَعَكُمْ ثُمَّ احْلِقُوا أَوْ قَصِّرُوا وَارْجِعُوا فَإِذَا كَانَ عَامٌ قَابِلٌ فَحُجُّوا

وَأَهْدُوا فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعَ

It was narrated to me from Malik, from Nafi', from Abdullah bin Umar, who said, 'Whoever sends a sacrificial animal should not cut any of his hair or nails until it is slaughtered.'

ABDULLAH BIN ABBAS ORDERS TO Slaughter CAMEL FOR THOSE WHO ASK HIS WIFE

Hadith Imam Malik Number 764

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ رَجُلٍ وَقَعَ بِأَهْلِهِ وَهُوَ بِمِئَى قَبْلَ أَنْ يُفِيضَ فَأَمَرَهُ أَنْ يَنْحَرَ بَدَنَةً

It was narrated to me from Malik, from Yahya bin Sa'id, that Abu Qatadah al-Ansari asked the Messenger of Allah, peace and blessings be upon him, 'I have a vow for a sacrificial animal. Can I ride it?' The Messenger, peace and blessings be upon him, said, 'No, unless it was stipulated in your vow.'

FATWA ABDULLAH BIN ABBAS ON THOSE WHO HAVE SEX WITH THEIR WIFE BEFORE THAWAF IFADLAH

Hadith Imam Malik Number 765

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيَلِيِّ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ قَالَ لَا أَطْنُهُ إِلَّا عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ لَأَنْدِي يُصِيبُ أَهْلَهُ قَبْلَ أَنْ يُفِيضَ يَعْتَمِرُ وَيُهْدِيُو حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ رِبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَنِ يَقُولُ فِي ذَلِكَ مِثْلَ قَوْلِ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ مَالِكٌ وَذَلِكَ أَحَبُّ مَا سَمِعْتُ إِلَيَّ فِي ذَلِكَ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar saw no issue with the keeper of a sacrificial animal eating its meat after slaughter.

THE EASIEST PURCHASED ANIMALS ACCORDING TO ALI BIN ABU THALIB

Hadith Imam Malik Number 766

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ كَانَ يَقُولُ { مَا اسْتَيْسَرَ مِنَ الْهَدْيِ } شَأْهُ

It was narrated to me from Malik, from Yahya bin Sa'id, that Sa'id bin al-Musayyab said, 'A person in ihram who is intimate with his wife must offer a camel, complete his hajj, and perform another hajj the next year.'

THE EASIEST PURCHASED ANIMALS ACCORDING TO ABDULLAH BIN UMAR

Hadith Imam Malik Number 767

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ بَدَنَةً أَوْ بَقَرَةً

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar said, 'The easiest sacrificial animal to obtain is a camel or a cow.'

AMRAH BINTI ABDURRAHMAN'S EXPERIENCE DURING UMRAH

Hadith Imam Malik Number 768

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّ مَوْلَاةً لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ يُقَالُ لَهَا رُقَيْيَّةٌ أَخْبَرَتْهُ أَنَّهَا خَرَجَتْ مَعَ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ إِلَى مَكَّةَ قَالَتْ فَدَخَلْتُ عَمْرَةَ مَكَّةَ يَوْمَ التَّزْوِيَةِ وَأَنَا مَعَهَا فَطَافَتْ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ دَخَلْتُ صُفَّةَ الْمَسْجِدِ فَقَالَتْ أَمْعَاكِ مِقْصَصَانِ فَقُلْتُ لَا فَقَالَتْ فَالْتَمِسِيهِ لِي فَالْتَمَسْتُهُ حَتَّى جِئْتُ بِهِ فَأَخَذْتُ مِنْ قُرُونِ رَأْسِهَا فَلَمَّا كَانَ يَوْمُ النَّحْرِ دَبَحْتُ شَاةً

It was related to me from Malik that [Abdullah ibn Abu Bakr] the former slave of 'Amrah bint 'Abdurrahman named [Ruqayyah] who informed him that she had gone out with ['Amrah bint 'Abdurrahman] to Mecca. Ruqayyah said: "'Amrah entered Mecca on the day of Tarwiyah, while I was with him. He performed tawaf around the Ka'bah, then sa'i from Safa to Marwa. Then he entered the back of the mosque and asked, 'Do you have two scissors?' I said, 'No.' He then said, 'Find them for me.' So I searched until I found them, then I held their head. And when the day of slaughter came, he slaughtered a goat.

ABDULLAH BIN UMAR'S FATWA ON HAIR CUTTING AND PURCHASING

Hadith Imam Malik Number 769

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ صَدَقَةَ بْنِ يَسَارٍ الْمَكِّيِّ أَنَّ رَجُلًا مِنْ أَهْلِ الْيَمَنِ جَاءَ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ وَقَدْ ضَفَرَ رَأْسَهُ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنِّي قَدِمْتُ بِعُمْرَةٍ مُفْرَدَةٍ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ كُنْتُ مَعَكَ أَوْ سَأَلْتَنِي لَأَمَرْتُكَ أَنْ تَقْرِنَ فَقَالَ الْيَمَانِيُّ قَدْ كَانَ ذَلِكَ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ خُذْ مَا تَطَايَرُ مِنْ رَأْسِكَ وَأَهْدِ فَقَالَتْ امْرَأَةٌ مِنْ أَهْلِ الْعِرَاقِ مَا هَدِيَهُ يَا أَبَا عَبْدِ الرَّحْمَنِ فَقَالَ هَدِيَهُ فَقَالَتْ لَهُ مَا هَدِيَهُ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ لَمْ أَجِدْ إِلَّا أَنْ أَذْبَحَ شَاةً لَكَانَ أَحَبَّ إِلَيَّ مِنْ أَنْ أَصُومَ

Yahya narrated to me from Malik, from Sadaqah bin Yasar al-Makki, that a man from Yemen, with braided hair, came to Abdullah bin Umar and said, 'O Abu Abdurrahman, I came for umrah alone.' Abdullah bin Umar said, 'Had I been with you or you asked me, I

would have told you to combine hajj and umrah.' The Yemeni said, 'It has been done.' Abdullah bin Umar said, 'Cut your hair and offer a sacrifice.' An Iraqi woman asked, 'What is his sacrifice, O Abu Abdurrahman?' He said, 'His sacrifice.' She asked again, 'What is it?' Abdullah bin Umar said, 'If I found only a sheep to slaughter, I would prefer that over fasting.'

WOMEN IN IHRAM ARE FORBIDDEN TO COMB BEFORE CUTTING THEIR HAIR

Hadith Imam Malik Number 770

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لِمَرْأَةِ الْمُحْرِمَةِ إِذَا حَلَّتْ لَمْ تَمْتَشِطْ حَتَّى تَأْخُذَ مِنْ قُرُونِ رَأْسِهَا وَإِنْ كَانَ لَهَا هَدْيٌ لَمْ تَأْخُذْ مِنْ شَعْرِهَا شَيْئًا حَتَّى تَنْحَرَ هَدْيَهَا

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar said, 'A woman in ihram, when intending to tahallul, must not comb her hair until she trims its ends. If she has a sacrificial animal, she must not cut any hair until it is slaughtered.'

HUSAIN BIN ALI WAS SICK IN SUQYA AND HIS HAIR WAS CUT

Hadith Imam Malik Number 771

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ يَعْقُوبَ بْنِ خَالِدٍ الْمَخْزُومِيِّ عَنْ أَبِي أَسْمَاءَ مَوْلَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّهُ أَخْبَرَهُ أَنَّهُ كَانَ مَعَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ فَخَرَجَ مَعَهُ مِنَ الْمَدِينَةِ فَمَرُّوا عَلَى حُسَيْنِ بْنِ عَلِيٍّ وَهُوَ مَرِيضٌ بِالسُّفْيَا فَأَقَامَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ حَتَّى إِذَا خَافَ الْقَوَاتِ خَرَجَ وَبَعَثَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ وَأَسْمَاءَ بِنْتِ عُمَيْسٍ وَهُمَا بِالْمَدِينَةِ فَقَدِمَا عَلَيْهِ ثُمَّ إِنَّ حُسَيْنًا أَشَارَ إِلَى رَأْسِهِ فَأَمَرَ عَلِيٌّ بِرَأْسِهِ فَحُلِقَ ثُمَّ نَسَكَ عَنْهُ بِالسُّفْيَا فَنَحَرَ عَنْهُ بَعِيرًا قَالَ يَحْيَى بْنُ سَعِيدٍ وَكَانَ حُسَيْنٌ خَرَجَ مَعَ عُثْمَانَ بْنِ عَفَّانَ فِي سَفَرِهِ ذَلِكَ إِلَى مَكَّةَ

It was narrated to me from Malik, from Yahya bin Sa'id, from Ya'qub bin Khalid al-Makhzumi, from Abu Asma, freed slave of Abdullah bin Ja'far, who informed him that he was with Abdullah bin Ja'far, leaving Medina. They passed Husain bin Ali, who was ill at Suqya. Abdullah bin Ja'far stayed until fearing delay, then left and sent for Ali bin Abu Talib and Asma binti Umais in Medina. They came to Husain, who signaled to his head. Ali ordered his hair shaved, then performed rites for him at Suqya, slaughtering a camel for him. Yahya bin Sa'id said, 'Husain went with Uthman bin Affan on that journey to Mecca.'

ARAFAH AND MUZDALIFAH ARE ALL WUKUF PLACES EXCEPT THE VALLEY

Hadith Imam Malik Number 772

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّهُ كَانَ يَقُولُ عَلَّمُوا أَنَّ عَرَفَةَ كُلَّهَا مَوْقِفٌ إِلَّا بَطْنَ عُرْنَةَ وَأَنَّ الْمُزْدَلِفَةَ كُلَّهَا مَوْقِفٌ إِلَّا بَطْنَ مُحَسَّرٍ

It was narrated to me from Malik, from Hisham bin Urwah, from Abdullah bin al-Zubair, who said, 'Know that all of Arafah is a place for standing, except the valley of Uranah, and all of Muzdalifah is a place for standing, except the valley of Muhassir.'

Hadith Corroboration
Imam Nasa'i : 2965, 2995

ABDULLAH BIN UMAR'S FATWA ON PEOPLE WHO MISS THE HAJJ

Hadith Imam Malik Number 773

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ مَنْ لَمْ يَقِفْ بِعَرَفَةَ مِنْ لَيْلَةِ الْمُزْدَلِفَةِ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ فَاتَهُ الْحَجُّ وَمَنْ وَقَفَ بِعَرَفَةَ مِنْ لَيْلَةِ الْمُزْدَلِفَةِ مِنْ قَبْلِ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ الْحَجَّ

Yahya narrated to me from Malik, from Nafi', that Abdullah bin Umar said, 'Whoever does not stand at Arafah from the night of Muzdalifah before dawn has missed the hajj. Whoever stands at Arafah from the night of Muzdalifah before dawn has fulfilled the hajj.'

Hadith Corroboration
Imam Malik : 774

URWAH BIN AZ ZUBAIR'S FATWA ON WUKUF IN ARAFAH AND MUZDALIFAH

Hadith Imam Malik Number 774

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ مَنْ أَدْرَكَهُ الْفَجْرُ مِنْ لَيْلَةِ الْمُزْدَلِفَةِ وَلَمْ يَقِفْ بِعَرَفَةَ فَقَدْ فَاتَهُ الْحَجُّ وَمَنْ وَقَفَ بِعَرَفَةَ مِنْ لَيْلَةِ الْمُزْدَلِفَةِ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ الْحَجَّ

It was narrated to me from Malik, from Hisham bin Urwah, from his father, who said, 'Whoever is overtaken by dawn on the night of Muzdalifah without standing at Arafah has missed the hajj. Whoever stands at Arafah from the night of Muzdalifah before dawn has fulfilled the hajj.'

ABDULLAH BIN UMAR PUT HIS WIFE AND CHILDREN TO PRAY AT MINA

Hadith Imam Malik Number 775

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ سَالِمٍ وَعُبَيْدِ اللَّهِ ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُمَا عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ

يُقَدِّمُ أَهْلَهُ وَصِبْيَانَهُ مِنَ الْمُزْدَلِفَةِ إِلَى مَنَى حَتَّى يُصَلُّوا الصُّبْحَ بِمَنَى وَيَرْمُوا قَبْلَ أَنْ يَأْتِيَ النَّاسُ

Yahya narrated to me from Malik, from Nafi', from Salim and Ubaidullah, sons of Abdullah bin Umar, that their father, Abdullah bin Umar, sent his wife and children ahead from Muzdalifah to Mina to pray Subh at Mina and throw stones before others arrived.'

ASMA DAUGHTER OF ABU BAKAR ARRIVED IN MINA AT NIGHT

Hadith Imam Malik Number 776

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّ مَوْلَاةً لِأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَخْبَرَتْهُ قَالَتْ جِئْنَا مَعَ أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ مَنَى بَعْلَسِ قَالَتْ فَقُلْتُ لَهَا لَقَدْ جِئْنَا مَنَى بَعْلَسِ فَقَالَتْ قَدْ كُنَّا نَصْنَعُ ذَلِكَ مَعَ مَنْ هُوَ خَيْرٌ مِنْكَ

Malik told me from [Yahya bin Sa'id] from ['Atha bin Abu Rabah] that [former slave Asma bint Abu Bakar] reported to him, he said, "We together with [Asma bint Abu Bakar] arrived in Mina while the night was still dark." Asma's former slave said, "So I said to Asma, "We arrived at Mina while it was still dark." Asma answered, "We have done it with better people than you.

Hadith Corroboration
Imam Nasa'i : 3000

ASMA BINTI ABU BAKAR URGES PEOPLE TO PRAY FIRST AT MUZDALIFAH

Hadith Imam Malik Number 777

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَرَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ بِالْمُزْدَلِفَةِ تَأْمُرُ الَّذِي يُصَلِّي لَهَا وَلَا أَصْحَابَهَا الصُّبْحَ يُصَلِّي لَهُمُ الصُّبْحَ حِينَ يَطْلُعُ الْفَجْرُ ثُمَّ تَرْكَبُ فَتَسِيرُ إِلَى مَنَى وَلَا تَقْفُ

It was narrated to me from Malik, from Hisham bin Urwah, from Fatimah binti al-Mundhir, who informed him that she saw Asma binti Abu Bakr at Muzdalifah ordering the person leading her and her companions' Subh prayer to pray when dawn appeared, then she rode and proceeded to Mina without stopping.'

RASULULLAH SALALLAHU ALAIHI WASALLAM WALKS AND SPEED UP HIS WAY DURING THE WADA HAJJ

Hadith Imam Malik Number 778

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ سُئِلَ أُسَامَةُ بْنُ زَيْدٍ وَأَنَا جَالِسٌ مَعَهُ كَيْفَ كَانَ يَسِيرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ قَالَ كَانَ يَسِيرُ الْعَنْقَ فَإِذَا وَجَدَ فَجْوَةً نَصَقَا
مَالِكٌ قَالَ هِشَامُ بْنُ عُرْوَةَ وَالنَّصُّ فَوْقَ الْعَنْقِ

Had told me Yahya from Malik from [Hisham bin Urwah] from [his father] he said, "[Usamah bin Zaid] was once asked, and at that time I was sitting with him, 'How did the Messenger of Allah shallallahu 'alaihi wasallam walk from his place during the Wada Hajj'?" He answered, "He walks normally, if he finds a large area of land he speeds up." Malik said; Hisham bin Urwah said, "An-Nash is walking rather quickly.

Hadith Corroboration
Imam Ahmad : 20784, 20831
Imam Bukhari : 1555, 4061
Imam Muslim : 2263
Imam Abu Dawud : 1642
Imam Nasa'i : 2973, 3001
Imam Ibnu Majah : 3008

ABDULLAH BIN UMAR ACCELERATES HIS VEHICLE IN MUHASSIR

Hadith Imam Malik Number 779

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُحَرِّكُ رَا حِلَّتَهُ فِي بَطْنِ مُحَسَّرٍ

It was narrated to me from Malik that [Nafi'] said, "[Abdullah bin Umar] sped up his vehicle in the middle of Muhassir (the valley near Muzdalifah).

THE PROPHET'S SACRIFICE SLAUGHTER FOR HIS WIVES

Hadith Imam Malik Number 780

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ أَخْبَرَتْنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ أَنَّهَا سَمِعَتْ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ تَقُولُ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحُمْسٍ لَيَالٍ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ وَلَا نُرَى إِلَّا أَنَّهُ الْحُجُّ فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ أَنْ يَحِلَّ قَالَتْ عَائِشَةُ فَدَخَلَ عَلَيْنَا يَوْمَ التَّحْرِ بِلَحْمٍ بَقَرٍ فَقُلْتُ مَا هَذَا فَقَالُوا نَحَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَزْوَاجِهِ قَالَ يَحْيَى بْنُ سَعِيدٍ فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ فَقَالَ أَتَيْتُكَ وَاللَّهِ بِالْحَدِيثِ عَلَى وَجْهِهِ

It was narrated to me by Malik from [Yahya bin Sa'id] who said, he had reported to me ['Amrah bint Abdurrahman] that he heard [Aisyah Ummul Mukminin] say, "We left with Rasulullah shallallahu 'alaihi wasallam five days before the end of the month of Dzul Hijjah. There was nothing we expected except that it was a pilgrimage. When we were approaching Makkah, Rasulullah shallallahu 'alaihi wasallam told us; "Whoever does not bring sacrifices,

if he has made Tawaf at the Kaaba and performed sa'i between Shafa and Marwa, then let him be in Tahallul." Aisha said, "So on the day of Nahr we were given beef dishes." Aisyah asked, "What is this?" they answered; "The Messenger of Allah sallallaahu 'alaihi wasallam slaughtered for his wives." Yahya bin Sa'id said; "Then I mentioned this hadith to [Al Qasim bin Muhammad], he said; "By Allah, 'Amrah brought you the hadith as it should be?"

Hadith Corroboration

:

Imam Ahmad : 3329, 13602, 14708, 24440, 25097, 25726

Imam Bukhari : 1458, 1663, 4006

Imam Muslim : 2117, 2174

Imam Nasa'i : 2754, 2940, 2942

Imam Ibnu Majah : 2974

Imam Malik : 780

THE ANSWER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO HAFSHAH CONCERNING TAHALLUL

Hadith Imam Malik Number 781

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَأْنُ النَّاسِ حَلُّوْا وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ فَقَالَ إِنِّي لَبَدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلَا أَحِلُّ حَتَّى أَنْحَرَ

It was narrated to me from Malik, from Nafi', from Abdullah bin Umar, from Hafsa, Ummul Mukminin, who said to the Messenger of Allah, peace and blessings be upon him, 'Why have people tahallul while you have not from your umrah?' He replied, 'I matted my hair and garlanded my sacrifice, so I will not tahallul until I slaughter.'

Hadith Corroboration

Imam Ahmad : 5795, 25220, 25227

Imam Bukhari : 1464, 1582, 1610, 5461

Imam Muslim : 2161, 2162, 2163

Imam Abu Dawud : 1541

Imam Nasa'i : 2634, 2731

Imam Ibnu Majah : 3037

THE PROPHET SLAUGHTERED PART OF HIS SACRIFICE

Hadith Imam Malik Number 782

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحَرَ بَعْضَ هَدْيِهِ وَنَحَرَ غَيْرَهُ بَعْضُهُ

Yahya narrated to me from Malik, from Ja'far bin Muhammad, from his father, from Ali bin Abu Talib, who said, 'The Messenger of Allah, peace and blessings be upon him, slaughtered some of his sacrificial animals, and others slaughtered the rest.'

Hadith Corroboration

Imam Ahmad : 14640

Hadith Imam Malik Number 786

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ أَنَّهُ كَانَ يَدْخُلُ مَكَّةَ لَيْلًا وَهُوَ مُعْتَمِرٌ فَيَطُوفُ
بِالْبَيْتِ وَبَيْنَ الصَّافَا وَالْمَرْوَةِ وَيُؤَخِّرُ الْحِلَاقَ حَتَّى يُصْبِحَ قَالَ وَلَكِنَّهُ لَا يَعُودُ إِلَى الْبَيْتِ فَيَطُوفُ بِهِ حَتَّى يَحْلِقَ
رَأْسَهُ قَالَ وَرُبَّمَا دَخَلَ الْمَسْجِدَ فَأَوْتَرَ فِيهِ وَلَا يَقْرُبُ الْبَيْتَ

It was related to me from Malik from [Abdurrahman bin Al Qasim] from [his father] that he entered Makkah at night for Umrah, then he performed tawaf around the Kaaba and sa'i between Safa and Marwa, then delayed shaving his hair until morning." Abdurrahman bin Al Qasim said, "But he did not return to the Kaaba for tawaf until he had his hair cut." 'Abdurrahman added, "Perhaps he entered the mosque and prayed Witr in it without approaching the Kaaba.

ABDULLAH BIN UMAR DID NOT CUT HAIR BEFORE THE HAJJ Hadith Imam Malik Number 787

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا أَفْطَرَ مِنْ رَمَضَانَ وَهُوَ يُرِيدُ الْحَجَّ لَمْ يَأْخُذْ مِنْ
رَأْسِهِ وَلَا مِنْ لِحْيَتِهِ شَيْئًا حَتَّى يُحْجَّ قَالَ مَالِكٌ لَيْسَ ذَلِكَ عَلَى النَّاسِ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar said, 'The people of Medina, when intending hajj or umrah, should enter ihram at Dhu al-Hulayfah.'

SHORTEN YOUR BEARD AND MUSTACHE DURING TAHALLUL Hadith Imam Malik Number 788

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا حَلَقَ فِي حَجٍّ أَوْ عُمْرَةٍ أَخَذَ مِنْ لِحْيَتِهِ وَشَارِبِهِ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar entered ihram for umrah at Qudaid.'

Hadith Corroboration
Imam Ahmad : 5366

THE STORY OF A MAN WHO CUT HIS WIFE'S HAIR WITH HIS TEETH Hadith Imam Malik Number 789

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رِبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ رَجُلًا أَتَى الْقَاسِمَ بْنَ مُحَمَّدٍ فَقَالَ إِنِّي أَفَضْتُ وَأَفَضْتُ
مَعِيَ بِأَهْلِي ثُمَّ عَدَلْتُ إِلَى شِعْبٍ فَذَهَبْتُ لِأَذْنُو مِنْ أَهْلِي فَقَالَتْ إِنِّي لَمْ أَقْصِرْ مِنْ شَعْرِي بَعْدُ فَأَخَذْتُ مِنْ
شَعْرِهَا بِأَسْنَانِي ثُمَّ وَقَعْتُ بِهَا فَصَحِكَ الْقَاسِمُ وَقَالَ مُرَّهَا فَلْتَأْخُذْ مِنْ شَعْرِهَا بِالْجَلَمِ فَقَالَ مَالِكٌ أَسْتَحِبُّ فِي

مِثْلَ هَذَا أَنْ يُهْرَقَ دَمًا وَذَلِكَ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ مَنْ نَسِيَ مِنْ نُسْكِهِ شَيْئًا فَلْيُهْرَقْ دَمًا

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar said, 'Whoever intends hajj or umrah should enter ihram from his land's miqat, except the people of Mecca, who enter ihram from Mecca.'

ABDULLAH BIN UMAR TOLD SOMEONE TO SHAVE HIS HAIR AFTER THAWAF

Hadith Imam Malik Number 790

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ لَقِيَ رَجُلًا مِنْ أَهْلِهِ يُقَالُ لَهُ الْمُجَبَّرُ قَدْ أَفَاضَ وَلَمْ يَخْلُقْ وَلَمْ يَقْصُرْ جَهْلَ ذَلِكَ فَأَمَرَهُ عَبْدُ اللَّهِ أَنْ يَرْجِعَ فَيَخْلُقَ أَوْ يَقْصُرَ ثُمَّ يَرْجِعَ إِلَى الْبَيْتِ فَيُفِيضُو حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ كَانَ إِذَا أَرَادَ أَنْ يُحْرِمَ دَعَا بِالْجَلْمَيْنِ فَقَصَّ شَارِبَهُ وَأَخَذَ مِنْ لَحْيَتِهِ قَبْلَ أَنْ يَرْكَبَ وَقَبْلَ أَنْ يَهْلَ مُحْرَمًا

It has been related to me from Malik from [Nafi'] from [Abdullah bin 'Umar] that he once met one of his family named Al Mujabbar, he had performed the tawaf ifadlah but had not shaved or shortened his hair because he did not know. Abdullah then ordered him to shave or shorten his hair, then return to the Kaaba to perform the tawaf ifadlah. It has been related to me from Malik to you, that when Salim bin Abdullah wanted to enter ihram he would ask for a haircut, then he would shave his moustache and trim his beard before getting on his mount and before intending to perform Umrah.

UMAR BIN KHATTHAB TOLD THE MAN WHO BRAIDED HIS HAIR TO SHAVE IT

Hadith Imam Malik Number 791

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ مَنْ ضَفَرَ رَأْسَهُ فَلْيَخْلُقْ وَلَا تَشَبَّهُوا بِالتَّلْبِيدِ

Yahya related to me from Malik from [Nafi'] from [Abdullah bin Umar] that [Umar bin Khaththab] said, "Whoever braids his hair, let him shave it and it should not resemble a braid.

UMAR BIN KHATTHAB MADE IT MANDATORY TO SHAVE THEIR HAIR FOR THOSE WHO BRAIDED THEIR HAIR

Hadith Imam Malik Number 792

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ مَنْ عَقَصَ رَأْسَهُ أَوْ

صَفَرَ أَوْ لَبَدَ فَقَدْ وَجَبَ عَلَيْهِ الْحِلَاقُ

It was narrated to me from Malik, that he heard some scholars say, 'Whoever dies on the way to Mecca intending hajj or umrah, Allah will resurrect him on the Day of Resurrection making talbiyah.'

THE RASULULLAH SALALLAHU ALAIHI WASALLAM ENTERED THE KA'BAH WITH USAMAH AND BILAL

Hadith Imam Malik Number 793

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْكَعْبَةَ هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلَالُ بْنُ رَبَاحٍ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ وَمَكَثَ فِيهَا قَالَ عَبْدُ اللَّهِ فَسَأَلْتُ بِلَالًا حِينَ خَرَجَ مَا صَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ جَعَلَ عَمُودًا عَنْ يَمِينِهِ وَعَمُودَيْنِ عَنْ يَسَارِهِ وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ ثُمَّ صَلَّى

Yahya narrated to me from Malik, from Nafi', that Abdullah bin Umar said, 'Whoever dies in one of the two harams or on the way to them, intending hajj or umrah, will enter paradise.'

Hadith Corroboration

Imam Ahmad : 5747

Imam Bukhari : 448, 474, 475, 1495

Imam Muslim : 2362, 2363

UMAR BIN KHATTHAB TOLD AL HAJJAJ TO SPEED UP ARAFAH PRAYERS

Hadith Imam Malik Number 794

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ كَتَبَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ إِلَى الْحَجَّاجِ بْنِ يُوسُفَ أَنْ لَا تُخَالِفَ عَبْدَ اللَّهِ بْنَ عُمَرَ فِي شَيْءٍ مِنْ أَمْرِ الْحَجِّ قَالَ فَلَمَّا كَانَ يَوْمَ عَرَفَةَ جَاءَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ حِينَ زَالَتْ الشَّمْسُ وَأَنَا مَعَهُ فَصَاحَ بِهِ عِنْدَ سُرَادِقِهِ أَيْنَ هَذَا فَخَرَجَ عَلَيْهِ الْحَجَّاجُ وَعَلَيْهِ مِلْحَفَةٌ مُعْصَفَرَةٌ فَقَالَ مَا لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فَقَالَ الرَّوَاحُ إِنْ كُنْتُ تُرِيدُ السُّنَّةَ فَقَالَ أَهَذِهِ السَّاعَةُ قَالَ نَعَمْ قَالَ فَأَنْظِرْنِي حَتَّى أَفِيضَ عَلَى مَاءٍ ثُمَّ أَخْرَجَ فَزَلَّ عَبْدُ اللَّهِ حَتَّى خَرَجَ الْحَجَّاجُ فَسَارَ بَيْنِي وَبَيْنَ أَبِي فَقُلْتُ لَهُ إِنْ كُنْتُ تُرِيدُ أَنْ تُصِيبَ السُّنَّةَ الْيَوْمَ فَأَفْضُرُ الْخُطْبَةَ وَعَجِّلِ الصَّلَاةَ قَالَ فَجَعَلَ الْحَجَّاجُ يَنْظُرُ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ كَيْمَا يَسْمَعَ ذَلِكَ مِنْهُ فَلَمَّا رَأَى ذَلِكَ عَبْدُ اللَّهِ قَالَ صَدَقَ سَالِمٌ

It has been told to me from Malik from [Ibnu Shihab] from [Salim bin Abdullah] who said, "Abdullah bin Malik bin Marwan wrote a letter to Al Hajjaj bin Yusuf so that he would not disagree with Abdullah bin 'Umar in the matter of the Hajj in the slightest." Salim bin

Abdullah said, "On the day of Arafat, Abdullah bin 'Umar came to him when the sun was already leaning, and at that time I was with him. Then from within a blink of an eye he shouted, "Where are you going now?" Al Hajjaj came out wearing a blanket dyed yellow, then said, "What is wrong with you, O Abu Abdurrahman?" Abdullah bin 'Umar said, "Go immediately, if you want to carry out the sunnah." Al Hajjaj asked, "Is it at this time?" He answered, "Yes." Al Hajjaj said, "Wait until I pour water on my hair and come out again." Abdullah then went down until Al Hajjaj came out. Then he walked between me and my father, "If today you want to do good deeds according to the sunnah, then when Abdullah realized this, he said." said; "Salim is right.

ABDULLAH BIN UMAR PRAYED THE FIVE TIME PRAYERS IN MINA THEN DEPARTED FOR ARAFAH

Hadith Imam Malik Number 795

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُصَلِّي الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالصُّبْحَ
بِمَنَى ثُمَّ يَغْدُو إِذَا طَلَعَتِ الشَّمْسُ إِلَى عَرَفَةَ

Yahya narrated to me from Malik, from Nafi', that Abdullah bin Umar prayed Dhuhr, Asr, Maghrib, Isha, and Subh at Mina, then departed for Arafah when the sun rose.'

Hadith Corroboration
Imam Ahmad : 14441
Imam Bukhari : 1637
Imam Tirmidzi : 805
Imam Ibnu Majah : 2995

RASULULLAH SHALALLAHU ALAIHI WASALLAM MAGHRIB AND ISHA' PRAYERS IN MUZDALIFAH

Hadith Imam Malik Number 796

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا

Yahya narrated to me from Malik, from Ibn Shihab, from Salim bin Abdullah, from Abdullah bin Umar, who said, 'The Messenger of Allah, peace and blessings be upon him, combined Maghrib and Isha prayers at Muzdalifah.'

Hadith Corroboration
Imam Ahmad : 4660, 5035, 5038, 6111, 6184, 20770, 22447, 22460, 22463, 22544
Imam Bukhari : 1562, 4062
Imam Muslim : 2265
Imam Abu Dawud : 1645, 1647
Imam Nasa'i : 603
Imam Ibnu Majah : 3011
Imam Malik : 799
Imam Darimi : 1808

RASULULLAH SALALLAHU ALAIHI WASALLAM LEFT ARAFAH FOR MUZDALIFAH

Hadith Imam Malik Number 797

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ سَمِعَهُ يَقُولُ دَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفَةَ حَتَّى إِذَا كَانَ بِالشَّعْبِ نَزَلَ فَبَالَ فَتَوَضَّأَ فَلَمْ يُسِغِ الْوُضُوءَ فَقُلْتُ لَهُ الصَّلَاةُ يَا رَسُولَ اللَّهِ فَقَالَ الصَّلَاةُ أَمَامَكَ فَارْكَبْ فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْمَغْرِبَ ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلَّاهَا وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا

It was related to me from Malik from [Musa bin Uqbah] from [Kuraib] the former slave of Ibn 'Abbas, from [Usamah bin Zaid] that he heard him say, "The Messenger of Allah (peace and blessings of Allah be upon him) left Arafah until he reached a road in the mountains, he got down to urinate, then he performed ablution but did not complete it. Then I asked, "Shall we pray, O Messenger of Allah?" He replied: "Prayer in front of you." Then he mounted his mount until when he reached Muzdalifah he got down, then performed ablution and completed it. After that the prayer was called, he prayed the Maghrib prayer. The people stopped their mounts in their place, then the Isha prayer was performed without any other prayer between them.

Hadith Corroboration

:

Imam Ahmad : 1778, 20747, 20754, 20765, 20766, 20813, 20830

Imam Bukhari : 136, 175, 176, 196, 1557, 1558, 1560, 4069, 5352, 5353

Imam Muslim : 402, 404, 405, 408, 409, 412, 2245, 2256, 2257, 2258, 2259, 2260, 2261, 2262

Imam Abu Dawud : 21, 144, 1641, 1644

Imam Nasa'i : 605, 2974, 2975

Imam Malik : 797

Imam Darimi : 1806

MAGHRIB AND ISHA PRAYERS IN MUZDALIFAH IN PLURAL

Hadith Imam Malik Number 798

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ الْأَنْصَارِيِّ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْخُطَمِيَّ أَخْبَرَهُ أَنَّ أَبَا أَيُّوبَ الْأَنْصَارِيَّ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا

It was narrated to me from Malik, from Yahya bin Sa'id, from Adi bin Thabit al-Ansari, that Abdullah bin Yazid al-Khatmi informed him, that Abu Ayyub al-Ansari said, 'I prayed Maghrib and Isha combined with the Messenger of Allah, peace and blessings be upon him, at Muzdalifah during the Farewell Hajj.'

Hadith Corroboration

Imam Ahmad : 5035, 6111, 6184, 20770, 22447, 22460, 22463, 22544

Imam Bukhari : 1562, 4062

Imam Muslim : 2264

Imam Nasa'i : 601

ABDULLAH BIN UMAR PRAYES MAGHRIB AND ISHA' AT MUZDALIFAH IN PLURAL

Hadith Imam Malik Number 799

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُصَلِّي الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar combined Maghrib and Isha prayers at Muzdalifah.'

Hadith Corroboration

Imam Ahmad : 5035, 6111, 6184, 20770, 22447, 22463, 22470, 22544

Imam Bukhari : 1562

Imam Muslim : 2265

Imam Abu Dawud : 1645

Imam Ibnu Majah : 3011

Imam Darimi : 1808

RASULULLAH SHALALLAHU ALAIHI WASALLAM PRAYED AT MINA TWO RAKAATS

Hadith Imam Malik Number 800

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الصَّلَاةَ الرَّبَاعِيَّةَ بِمِنَى رَكْعَتَيْنِ وَأَنَّ أَبَا بَكْرٍ صَلَّى صَلَاتَهَا بِمِنَى رَكْعَتَيْنِ وَأَنَّ عُمَرَ بْنَ الْخَطَّابِ صَلَّى صَلَاتَهَا بِمِنَى رَكْعَتَيْنِ وَأَنَّ عُثْمَانَ صَلَّى صَلَاتَهَا بِمِنَى رَكْعَتَيْنِ شَطْرَ إِمَارَتِهِ ثُمَّ أَتَمَّهَا بَعْدُ

Yahya narrated to me from Malik, from Hisham bin Urwah, from his father, who said, 'The Messenger of Allah, peace and blessings be upon him, performed four-rakat prayers at Mina as two rakats. Abu Bakr performed them as two rakats at Mina. Umar bin al-Khattab performed them as two rakats at Mina. Uthman bin Affan performed them as two rakats during part of his leadership, then completed them later.'

Hadith Corroboration

Imam Ahmad : 2622, 2734, 3412, 3757, 3802, 3829, 4195, 4305, 4423, 4530, 4626, 4798, 4931, 4964, 4989, 5310, 5439, 5497, 5974, 6067, 12008, 12021, 12257, 12477, 12507, 13490, 13625, 17979, 17983, 17998, 18001, 18006, 18016, 19025, 19110, 24776

Imam Bukhari : 1018, 1019, 1020, 1021, 1022, 1545, 1546, 1547, 3960

Imam Muslim : 1112, 1118, 1119, 1120, 1121, 1122, 1123, 1124

Imam Abu Dawud : 1034, 1041, 1042, 1043, 1044, 1675, 1676

Imam Tirmidzi : 500, 504, 506, 808

Imam Nasa'i : 1422, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436

Imam Ibnu Majah : 1065, 1066, 1067

Imam Malik : 800

Imam Darimi : 1373, 1467, 1469, 1799, 1800

UMAR BIN KHATTHAB PRAYED TWO RAKAATS IN MAKKAH AND

TOLD THE PEOPLE TO PERFECTION THE PRAYERS

Hadith Imam Malik Number 801

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ لَمَّا قَدِمَ مَكَّةَ صَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ فَقَالَ يَا أَهْلَ مَكَّةَ أَتِمُّوا صَلَاتَكُمْ فَإِنَّا قَوْمٌ سَفَرٌ ثُمَّ صَلَّى عُمَرُ بْنُ الْخَطَّابِ رَكْعَتَيْنِ بِمَنْوَلَمَ يَبْلُغْنَا أَنَّهُ قَالَ لَهُمْ شَيْئًا

It was narrated to me from Malik, from Ibn Shihab, from Sa'id bin al-Musayyab, that when Umar bin al-Khattab arrived in Mecca, he led them in two rakats of prayer, then left, saying, 'O people of Mecca, complete your prayers, for we are travelers.' Then Umar bin al-Khattab prayed two rakats in Mina, and we heard nothing of him saying anything to them.

Hadith Corroboration
Imam Abu Dawud : 1040
Imam Malik : 802

UMAR BIN KHATTHAB PRAYED TWO RAKAATS IN MINA WITHOUT GIVING DIRECTIONS

Hadith Imam Malik Number 802

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ صَلَّى لِلنَّاسِ بِمَكَّةَ رَكْعَتَيْنِ فَلَمَّا انْصَرَفَ قَالَ يَا أَهْلَ مَكَّةَ أَتِمُّوا صَلَاتَكُمْ فَإِنَّا قَوْمٌ سَفَرٌ ثُمَّ صَلَّى عُمَرُ رَكْعَتَيْنِ بِمَنْوَلَمَ يَبْلُغْنَا أَنَّهُ قَالَ لَهُمْ شَيْئًا

It was narrated to me from Malik, from Zaid bin Aslam, from his father, that Umar bin al-Khattab led the people in two rakats of prayer in Mecca. As he left, he said, 'O people of Mecca, complete your prayers, for we are travelers.' Then Umar prayed two rakats in Mina, and we heard nothing of him saying anything to them.

Hadith Corroboration
Imam Ahmad : 4964
Imam Abu Dawud : 1040

UMAR BIN KHATTHAB PRAYED UNTIL HE ARRIVED AT THE KA'BAH ON THE DAY OF NAFAR

Hadith Imam Malik Number 803

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ بَلَغَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ الْغَدَ مِنْ يَوْمِ التَّحْرِ حِينَ ارْتَفَعَ النَّهَارُ شَيْئًا فَكَبَّرَ النَّاسُ بِتَكْبِيرِهِ ثُمَّ خَرَجَ الثَّانِيَةَ مِنْ يَوْمِهِ ذَلِكَ بَعْدَ ارْتِفَاعِ النَّهَارِ فَكَبَّرَ فَكَبَّرَ النَّاسُ بِتَكْبِيرِهِ ثُمَّ خَرَجَ الثَّالِثَةَ حِينَ زَاغَتِ الشَّمْسُ فَكَبَّرَ فَكَبَّرَ النَّاسُ بِتَكْبِيرِهِ حَتَّى يَتَّصِلَ التَّكْبِيرُ وَيَبْلُغَ الْبَيْتَ فَيُعْلَمَ أَنَّ عُمَرَ قَدْ خَرَجَ يَرْمِي

Yahya narrated to me from Malik, from Yahya bin Sa'id, that it reached him that Umar bin al-Khattab went out on the day after Nahr when the sun was rising, pronounced takbir, and the people echoed his takbir. On the second day, when the sun was higher, he pronounced takbir, and the people echoed. On the third day, when the sun began to set, he pronounced takbir, and the people echoed, continuing until it reached the Ka'bah, signaling Umar went to throw the pebbles.

THE RASULULLAH SALALLAHU ALAIHI WASALLAM REST AND PRAY IN THE BATH'

Hadith Imam Malik Number 804

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَاخَ بِالْبَطْحَاءِ
الَّتِي بِيَدِي الْخُلَيْفَةِ فَصَلَّى بِهَا قَالِ نَافِعٌ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُ ذَلِكَ

Yahya narrated to me from Malik, from Nafi', from Abdullah bin Umar, that the Messenger of Allah, peace and blessings be upon him, rested at al-Batha in Dhu al-Hulayfah and prayed there. Nafi' said, 'Abdullah bin Umar did the same.'

Hadith Corroboration

Imam Ahmad : 4588, 5652, 5732, 5952

Imam Bukhari : 1434

Imam Muslim : 2396, 2398

Imam Abu Dawud : 1748

Imam Nasa'i : 2613

ABDULLAH BIN UMAR PRAYED AT THE MUHASSHAB THEN DOING THAWAF

Hadith Imam Malik Number 805

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُصَلِّي الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ بِالْمُحَصَّبِ ثُمَّ
يَدْخُلُ مَكَّةَ مِنَ اللَّيْلِ فَيَطُوفُ بِالْبَيْتِ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar prayed Dhuhr, Asr, Maghrib, and Isha at al-Muhassab, then entered Mecca at night and performed tawaf at the Ka'bah.

Hadith Corroboration

Imam Ahmad : 5496, 5626, 14441

Imam Bukhari : 1637, 1643

Imam Abu Dawud : 1721

UMAR BIN KHATTHAB ENTERED PEOPLE FROM BEHIND AQABAH

Hadith Imam Malik Number 806

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّهُ قَالَ زَعَمُوا أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَبْعَثُ رِجَالًا يُدْخِلُونَ النَّاسَ مِنْ وَرَاءِ الْعَقَبَةِ

Yahya narrated to me from Malik, from Nafi', who said, 'They claimed that Umar bin al-Khattab sent men to bring people from behind al-Aqabah.'

UMAR BIN KHATTHAB PROHIBITED HAJJ BEHIND THE AQABAH

Hadith Imam Malik Number 807

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لَا يَبِيتَنَّ أَحَدٌ مِنَ الْحَاجِّ لَيْلِي مَنَى مِنْ وَرَاءِ الْعَقَبَةِ

It was narrated to me from Malik, from Nafi', from Abdullah bin Umar, that Umar bin al-Khattab said, 'No pilgrim should spend the nights of Mina behind al-Aqabah.'

URWAH BIN AZ ZUBAIR FORBIDDEN OVERNIGHT IN MAKKAH ON MINA NIGHT

Hadith Imam Malik Number 808

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهٗ قَالَ فِي الْبَيْتُوتَةِ بِمَكَّةَ لَيْلِي مَنَى لَا يَبِيتَنَّ أَحَدٌ إِلَّا بِمَنَى

It was narrated to me from Malik, from Hisham bin Urwah, from his father, who said about staying in Mecca during the nights of Mina, 'No one should stay except in Mina.'

ABDULLAH BIN UMAR PRAYED FOR A LONG TIME IN THE FIRST TWO JUMRAH

Hadith Imam Malik Number 809

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقِفُ عِنْدَ الْجُمُرَتَيْنِ الْأُولَيَيْنِ وَقُوفًا طَوِيلًا يُكَبِّرُ اللَّهَ وَيُسَبِّحُهُ وَيُحَمِّدُهُ وَيَدْعُو اللَّهَ وَلَا يَقِفُ عِنْدَ جُمْرَةِ الْعَقَبَةِ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar stood for a long time at the first two jamrat, pronouncing takbir, tasbih, tahmid, and supplicating to Allah, but did not stop at Jamrat al-Aqabah.

ABDULLAH BIN UMAR TAKES TAKBIR EVERY TIME he throws a jumrah

Hadith Imam Malik Number 810

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُكَبِّرُ عِنْدَ رَمِي الْجُمَرَةِ كُلَّمَا رَمَى بِحَصَاةٍ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ بَعْضَ أَهْلِ الْعِلْمِ يَقُولُ الْحَصَى الَّتِي يُرْمَى بِهَا الْجِمَارُ مِثْلُ حَصَى الْحَذَفِ قَالَ مَالِكٌ وَأَكْبَرُ مِنْ ذَلِكَ قَلِيلًا أَعْجَبُ إِلَيَّ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar pronounced takbir each time he threw a pebble at the jamrat. It was narrated to me from Malik, that he heard some scholars say, 'The pebbles thrown at the jamrat are like small pebbles.' Malik said, 'I prefer them slightly larger.'

ABDULLAH BIN UMAR'S FATWA ON THROWING JUMRAH ON TASYRIQ DAY

Hadith Imam Malik Number 811

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ مَنْ غَرَبَتْ لَهُ الشَّمْسُ مِنْ أَوْسَطِ أَيَّامِ التَّشْرِيقِ وَهُوَ بِمِنَى فَلَا يَنْفِرَنَّ حَتَّى يَرْمِيَ الْجِمَارَ مِنَ الْغَدِ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar said, 'Whoever is at Mina when the sun sets on the middle day of Tashriq should not depart until throwing the jamrat the next day.'

MU'AWIYAH BIN ABU SUFYAN BECOMES THE FIRST PERSON TO USE A VEHICLE TO STORM THE JUMRA

Hadith Imam Malik Number 812

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ أَنَّ النَّاسَ كَانُوا إِذَا رَمَوْا الْجِمَارَ مَشَوْا ذَاهِبِينَ وَرَاجِعِينَ وَأَوَّلُ مَنْ رَكِبَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ

It was narrated to me from Malik, from Abdurrahman bin al-Qasim, from his father, that people used to walk to and from throwing the jamrat. The first to ride was Mu'awiyah bin Abu Sufyan.'

ABDULLAH BIN UMAR'S FATWA ON THROWING THE AQABAH JUMRAH

Hadith Imam Malik Number 813

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَأَلَ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ مِنْ أَيْنَ كَانَ الْقَاسِمُ يَرْمِي جَمْرَةَ الْعَقَبَةِ فَقَالَ مِنْ حَيْثُ تَيَسَّرَ

It was narrated to me from Malik, that he asked Abdurrahman bin al-Qasim, 'From where

did al-Qasim throw Jamrat al-Aqabah?' He replied, 'From wherever was easiest for him.'

JUMPAH CAN ONLY BE THROWN AFTER THE SUN IS OUT

Hadith Imam Malik Number 814

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لَا تُرْمَى الْجِمَارُ فِي الْأَيَّامِ الثَّلَاثَةِ حَتَّى تَزُولَ الشَّمْسُ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar said, 'The jamrat should not be thrown on the three days until the sun declines.'

CAMEL HERSDERS WERE GIVEN RELIEF TO STAY OUTSIDE MINA

Hadith Imam Malik Number 815

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ أَبِيهِ أَنَّ أَبَا الْبَدَّاحِ بْنَ عَاصِمٍ بْنَ عَدِيٍّ أَخْبَرَهُ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْخَصَ لِرِعَاءِ الْإِبِلِ فِي الْبَيْتُوتَةِ خَارِجِينَ عَنْ مِئَةِ يَوْمٍ يَوْمَ النَّحْرِ ثُمَّ يَوْمَ الْغَدِ وَمِنْ بَعْدِ الْغَدِ لِيَوْمَيْنِ ثُمَّ يَوْمَ النَّفَرِ

Yahya narrated to me from Malik, from Abdullah bin Abi Bakr bin Hazm, from his father, that Abu al-Baddah bin Asim bin Adi informed him, from his father, that the Messenger of Allah, peace and blessings be upon him, allowed camel herders to stay outside Mina, throwing pebbles on the day of Nahr, then the next day and the day after for two days, and on the day of Nafar.

Hadith Corroboration
Imam Ahmad : 22659, 22660
Imam Abu Dawud : 1685
Imam Tirmidzi : 878
Imam Ibnu Majah : 3028

RASULULLAH SHALALLAHU ALAIHI WASALLAM GIVES RUKHSAH FOR CAMEL HERDERS TO THROW THE JUMRAH

Hadith Imam Malik Number 816

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّهُ سَمِعَهُ يَذْكُرُ أَنَّهُ أَرْخَصَ لِلرِّعَاءِ أَنْ يَرْمُوا بِاللِّيلِ يَقُولُ فِي الزَّمَانِ الْأَوَّلِ قَالَ مَالِكٌ تَفْسِيرُ الْحَدِيثِ الَّذِي أَرْخَصَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرِعَاءِ الْإِبِلِ فِي تَأْخِيرِ رَمِي الْجِمَارِ فِيمَا نَرَى وَاللَّهُ أَعْلَمُ أَنَّهُمْ يَوْمَ النَّحْرِ فَإِذَا مَضَى الْيَوْمُ الَّذِي يَلِي يَوْمَ النَّحْرِ رَمَوْا مِنَ الْغَدِ وَذَلِكَ يَوْمَ النَّفَرِ الْأَوَّلِ فَيَوْمَ النَّفَرِ الَّذِي مَضَى ثُمَّ يَوْمَ لِيَوْمِهِمْ ذَلِكَ لِأَنَّهُ لَا يَقْضِي

أَحَدٌ شَيْئًا حَتَّى يَجِبَ عَلَيْهِ فَإِذَا وَجَبَ عَلَيْهِ وَمَضَى كَانَ الْقَضَاءُ بَعْدَ ذَلِكَ فَإِنْ بَدَأَ لَهُمُ التَّفَرُّ فَقَدْ فَرَّغُوا وَإِنْ أَقَامُوا إِلَى الْغَدِ رَمَوْا مَعَ النَّاسِ يَوْمَ التَّفَرُّ الْآخِرِ وَتَفَرُّوا

Having told me from Malik from [Yahya bin Sa'id] from ['Atha bin Abu Rabah] that he heard him mention, that the camel drivers had been given relief from throwing Jumrah at night, he said; "In the beginning of time." Malik said; "The interpretation of the hadith of Rasulullah shallallahu 'alaihi wasallam regarding the rukhshah for camel herders in ending the Jumrah throwing, according to us, wallahu a'lam: they may throw it on the day of slaughter. If the days after the Eid have passed, they throw the Jumrah on the following day, namely on Early Nafar Day. So they throw the Jumrah for the previous days, then throw the Jumrah for that day, because it is not permissible for a person to change anything except what is obligatory for him. If there is an obligation that is not fulfilled, then he must make up for it afterwards. When the time for nafar arrives, then they have finished. If they stay until tomorrow, they cast together with the people on the day of the final nafar, after which they leave.

SHAFIYYAH'S SISTER DELAYED STORMING THE JUMRA DUE TO MENSTRUATION

Hadith Imam Malik Number 817

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ عَنْ أَبِيهِ أَنَّ ابْنَةَ أَخٍ لَصَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ نَفَسَتْ بِالْمُزْدَلِفَةِ فَتَخَلَّفَتْ هِيَ وَصَفِيَّةُ حَتَّى أَتَتَا مِنِّي بَعْدَ أَنْ غَرَبَتِ الشَّمْسُ مِنْ يَوْمِ النَّحْرِ فَأَمَرَهُمَا عَبْدُ اللَّهِ بْنُ عُمَرَ أَنْ تَرْمِيَا الْجُمْرَةَ حِينَ أَتَتَا وَلَمْ يَرِ عَلَيْهِمَا شَيْئًا

Malik told me from [Abu Bakr bin Nafi'] from [his father] that the daughter of Shafiyyah bint Abu Ubaid's brother menstruated in Muzdalifah, so he and Shafiyyah were late, they arrived in Mina after sunset on Nahr Day. When the two arrived, [Abdullah bin 'Umar] told him to throw the stoner, and Abdullah bin Umar saw no problem in that.

UMAR BIN KHATTHAB TEACHES THE HAJJ AND TAHALLUL IN ARAFAH

Hadith Imam Malik Number 818

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ النَّاسَ بِعَرَفَةَ وَعَلَّمَهُمْ أَمْرَ الْحَجِّ وَقَالَ لَهُمْ فِيمَا قَالَ إِذَا جِئْتُمْ مِنِّي فَمَنْ رَمَى الْجُمْرَةَ فَقَدْ حَلَّ لَهُ مَا حُرِّمَ عَلَى الْحَاجِّ إِلَّا النِّسَاءَ وَالطَّيِّبَ لَا يَمَسُّ أَحَدٌ نِسَاءً وَلَا طَيْبًا حَتَّى يَطُوفَ بِالْبَيْتِ

Yahya told me from Malik from [Nafi'] and [Abdullah bin Dinar] from [Abdullah bin 'Umar] that ['Umar bin Khattab] once preached to the people at Arafah, he taught them about the Hajj. Then he said to them in one of his words, "When you arrive from Mina, then for anyone who has thrown the pilgrimage, Allah has made lawful for him what is forbidden for those

who perform the Hajj, except women and perfume. No one is allowed to have sex with a woman or wear perfume until he makes Tawaf in the Kaaba.

UMAR BIN KHATTHAB'S FATWA CONCERNING EVERYTHING IS HALAL EXCEPT WOMEN AND FRAGRANCES AFTER THROWING THE JUMRAH

Hadith Imam Malik Number 819

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ مَنْ رَمَى الْجُمْرَةَ ثُمَّ حَلَقَ أَوْ قَصَرَ وَنَحَرَ هَدْيًا إِنْ كَانَ مَعَهُ فَقَدْ حَلَّ لَهُ مَا حُرِّمَ عَلَيْهِ إِلَّا النِّسَاءَ وَالطِّيبَ حَتَّى يَطُوفَ بِالْبَيْتِ

It has been related to me from Malik from [Nafi'] and [Abdullah bin Dinar] from [Abdullah bin 'Umar] that [Umar bin Al Khattab] said, "Whoever throws the stoner, then shaves or shortens his hair, and slaughters any sacrifice if he brings it, then it is lawful for him except women and perfumes until he makes Tawaf in the Kaaba.

A'ISYAH COMPLAINS HER MENstruation TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM DURING THE HAJJ

Hadith Imam Malik Number 820

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ ثُمَّ لَا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا قَالَتْ فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ فَلَمْ أَطْفِ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ انْقِضِي رَأْسَكَ وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ قَالَتْ فَفَعَلْتُ فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ فَقَالَ هَذَا مَكَانُ عُمْرَتِكَ فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا مِنْهَا ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنَى لِحَجَّتِهِمْ وَأَمَّا الَّذِينَ كَانُوا أَهَلُّوا بِالْحَجِّ أَوْ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ بِمِثْلِ ذَلِكَ

Yahya told me from Malik from [Abdurrahman bin Al Qasim] from [his father] from [Aisyah] Ummul Mukminin, he said, "We set out with Rasulullah shallallahu 'alaihi wasallam in the year of the Hajj Wada'. We performed ihram for Umrah, then Rasulullah shallallahu 'alaihi wasallam said: 'Whoever brings slaughter, let him perform ihram for Hajj and Umrah, and he must not tarry until both of them are completed.' Aisyah said; "I arrived in Mecca while

menstruating, even though I had not yet performed the Tawaf at the Kaaba or said the Sa'i between Safa and Marwa. Then I complained about this to Rasulullah sallallaahu 'alaihi wasallam, and he said: 'Untangle your hair and comb it, then enter ihram for the Hajj and leave the Umrah.' Aisyah said; "I then did it. When we had performed the Hajj, Rasulullah shallallahu 'alaihi wasallam sent me with Abdurrahman bin Abu Bakr ash Shidiq to Tan'im, then I performed the Umrah." He said: "This is the place of your Umrah." People who performed Ihram for the Umrah performed Tawaf at the Ka'bah and Sa'i between Shofa and Marwa, then they performed Tahallul from it. Then they performed Tawaf again for their Hajj. on their return from Mina. Meanwhile, those who perform ihram only for Hajj, or who collect Hajj and Umrah, then one tawaf is enough." It has been narrated to me from Malik from [Ibn Syihab] from [Urwah bin Az Zubair] from [Aisyah] as above.

Hadith Corroboration

Imam Ahmad : 23730, 24143, 24269

Imam Bukhari : 308, 1454, 1530, 4044

Imam Muslim : 2108, 2109, 2110

Imam Abu Dawud : 1517

Imam Nasa'i : 2941

Imam Malik : 820

A'ISYAH IS FORBIDDEN TO DO THAWAF AND SA'I DURING MENSURE

Hadith Imam Malik Number 821

حَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ قَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ فَلَمْ أَطْفِ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ افْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى تَطْهُرِي

It was narrated to me from Malik from [Abdurrahman bin Al Qasim] from [his father] from [Aisyah] who said, "When I arrived in Mecca, I was in menstruation so that I could not perform Tawaf in the Ka'bah or sa'i between the Shafa and Marwah. Then I conveyed this to the Messenger of Allah sallallaahu 'alaihi wasallam, he said: 'Do everything that a person doing Hajj, except Tawaf in the Ka'bah and sa'i between Safa and Marwah so that you are pure.

Hadith Corroboration

Imam Ahmad : 22980

Imam Bukhari : 1540

Imam Nasa'i : 2691

Imam Darimi : 1775

MENSTRUATION AFTER THAWAF IFADHAH

Hadith Imam Malik Number 822

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ صَفِيَّةَ بِنْتَ حُيٍّ حَاضَتْ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَحَابِسْتُنَا هِيَ فَقِيلَ إِنَّهَا قَدْ أَقَاضَتْ فَقَالَ فَلَا إِذَا

He told me about Yahya from Malik from [Abdurrahman bin Al Qasim] from [his father] from [Aisyah] the wife of the Prophet sallallaahu 'alaihi wasallam, he said, "Shafiyyah bint Huyyai had menstrual blood, then you reported this to the Prophet sallallaahu 'alaihi wasallam. He said: "Will she be our guardian?" then someone said, "She has done tawaf ifadlah." said: "Then no.

Hadith Corroboration

Imam Ahmad : 22972, 22984, 23384, 23419, 24257, 24482, 24539, 24754, 24964

Imam Bukhari : 1618, 1638, 1639, 1649, 4050, 4913, 5691

Imam Muslim : 2353, 2354, 2357

Imam Tirmidzi : 865

Imam Ibnu Majah : 3063

Imam Malik : 822

YOU CAN GO HOME AFTER THAWAF IFADHAH

Hadith Imam Malik Number 823

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ إِنَّ صَفِيَّةَ بِنْتَ حُيٍّ قَدْ حَاصَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَلَّهَا تَحْبِسُنَا أَلَمْ تَكُنْ طَافَتْ مَعَكُنَّ بِالْبَيْتِ قُلْنَ بَلَى قَالَ فَاخْرُجْنَ

Yahya narrated to me from Malik, from Abdullah bin Abi Bakr bin Hazm, from his father, from Amrah binti Abdurrahman, from Aishah, Ummul Mukminin, who said to the Messenger of Allah, peace and blessings be upon him, 'O Messenger of Allah, Safiyyah binti Huyayy has menstruated.' He said, 'Perhaps she will delay us. Has she not performed tawaf at the Ka'bah with you?' They said, 'Yes.' He said, 'Then depart.'

Hadith Corroboration

Imam Ahmad : 24270

Imam Bukhari : 317

Imam Muslim : 2355

Imam Nasa'i : 388

Imam Malik : 823

A'ISYAH PRIORITIZES THAWAF IFADLAH FOR WOMEN WHO ARE WORRIED ABOUT MENSTRUATION

Hadith Imam Malik Number 824

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الرَّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ كَانَتْ إِذَا حَجَّتْ وَمَعَهَا نِسَاءٌ تَخَافُ أَنْ يَحِضْنَ قَدَّمَتْهُنَّ يَوْمَ التَّحْرِ فَأَفْضَنَ فَإِنْ حِضْنَ بَعْدَ ذَلِكَ لَمْ تَنْتَظِرْهُنَّ فَتَنْفِرُ بِهِنَّ وَهُنَّ حِيضٌ إِذَا كُنَّ قَدْ أَفْضَنَ

It was narrated to me from Malik, from Abu ar-Rijal Muhammad bin Abdurrahman, from Amrah binti Abdurrahman, that Aishah, Ummul Mukminin, when performing hajj with women, fearing they might menstruate, sent them ahead on the day of Nahr to perform

tawaf ifadah. If they menstruated afterward, she did not wait for them and departed with them while they were menstruating, provided they had performed tawaf ifadah.

THE STORY OF SHAFIYYAH BINTI HUYAI WHO MENSURED AFTER THAWAF

Hadith Imam Malik Number 825

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ صَفِيَّةَ بِنْتَ حُيٍّ فَقِيلَ لَهُ قَدْ حَاضَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَلَّهَا حَابِسْتُنَا فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ طَافَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا إِذَا قَالَ مَالِكٌ قَالَ هِشَامٌ قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ وَنَحْنُ نَذْكُرُ ذَلِكَ فَلِمَ يُقَدِّمُ النَّاسُ نِسَاءَهُمْ إِنْ كَانَ ذَلِكَ لَا يَنْفَعُهُنَّ وَلَوْ كَانَ الَّذِي يَقُولُونَ لَا صَبَحَ بَيْنِي أَكْثَرُ مِنْ سِتَّةِ آلَافِ امْرَأَةٍ حَائِضٍ كُلُّهُنَّ قَدْ أَفَاضَتْ

It has been related to me from Malik from [Hisyam bin Urwah] from [his father] from [Aisyah] Ummul Mukminin, he said, "The Messenger of Allah sallallahu 'alaihi wasallam asked Shafiyyah bint Huyai, then someone conveyed the news to him that she was menstruating. Rasulallah shallallahu 'alaihi wasallam said: "It could be that he will detain us." They said, "O Rasulallah, he has done tawaf." Rasulallah sallallahu 'alaihi wasallam then said: "Then no." Malik said; Urwah said; Aisyah said, "We mentioned that, why do people put their women first, if it does not bring any benefit to them. If the situation is as they say, then in Mina there will be gathered a greater number of women than six thousand menstruating women, all of whom will have performed tawaf ifadlah.

Hadith Corroboration
Imam Ahmad : 24343, 24754

RASULULLAH SHALALLAHU ALAIHI WASALLAM GIVES A FATWA FOR WOMEN WHO MENARE AFTER THAWAF

Hadith Imam Malik Number 826

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّ أُمَّ سُلَيْمٍ بِنْتَ مِلْحَانَ اسْتَفْتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ حَاضَتْ أَوْ وَلَدَتْ بَعْدَمَا أَفَاضَتْ يَوْمَ التَّحْرِ فَأَذِنَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَتْ

It was narrated to me from Malik, from Abdullah bin Abi Bakr, from his father, that Abu Salamah bin Abdurrahman informed him that Umm Sulaim binti Milhan sought a ruling from the Messenger of Allah, peace and blessings be upon him, as she menstruated or gave birth after performing tawaf ifadah on the day of Nahr. The Messenger of Allah, peace and blessings be upon him, permitted her to depart.

UMAR BIN KHATTHAB DECIDED A RANSOM FOR WILD ANIMALS

Hadith Imam Malik Number 827

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَضَى فِي الصَّبُعِ بِكَبْشٍ وَفِي الْغَزَالِ بَعُزْرٍ وَفِي الْأَرْنبِ بَعْنَاقٍ وَفِي الْيَرْبُوعِ بِجَفْرَةٍ

Yahya narrated to me from Malik, from Abu az-Zubair, that Umar bin al-Khattab ruled that a hyena requires a ram, a deer an adult female goat, a rabbit a young female goat under a year, and a jerboa a four-month-old kid.

UMAR BIN KHATTHAB IMPOSES PUNISHMENT FOR THOSE WHO KILL DEER DURING IHRAM

Hadith Imam Malik Number 828

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الْمَلِكِ بْنِ قُرَيْرٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ أَنَّ رَجُلًا جَاءَ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ إِنِّي أَجَرَيْتُ أَنَا وَصَاحِبِي لِي فَرَسَيْنِ نَسْتَبِقُ إِلَى ثُعْرَةٍ ثَنِيَّةٍ فَأَصَبْنَا ظَبْيًا وَنَحْنُ مُحْرِمَانِ فَمَاذَا تَرَى فَقَالَ عُمَرُ لِرَجُلٍ إِلَى جَنْبِهِ تَعَالَ حَتَّى أَحْكُمَ أَنَا وَأَنْتَ قَالَ فَحَكَمَا عَلَيْهِ بِعُزْرِ قَوْلِ الرَّجُلِ وَهُوَ يَقُولُ هَذَا أَمِيرُ الْمُؤْمِنِينَ لَا يَسْتَطِيعُ أَنْ يَحْكُمَ فِي ظَبْيٍ حَتَّى دَعَا رَجُلًا يَحْكُمُ مَعَهُ فَسَمِعَ عُمَرُ قَوْلَ الرَّجُلِ فَدَعَاهُ فَسَأَلَهُ هَلْ تَقْرَأُ سُورَةَ الْمَائِدَةِ قَالَ لَا قَالَ فَهَلْ تَعْرِفُ هَذَا الرَّجُلَ الَّذِي حَكَمَ مَعِي فَقَالَ لَا فَقَالَ لَوْ أَخْبَرْتَنِي أَنَّكَ تَقْرَأُ سُورَةَ الْمَائِدَةِ لَأَوْجَعْتُكَ ضَرْبًا ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ {يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بِالْأُكُوبَةِ} وَهَذَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ

It was narrated to me from Malik from [Abdul Malik bin Qurair] from [Muhammad bin Sirin] who said, "A man came to [Umar bin Khattab] and asked, "My companion and I were racing on two horses, then we hit a deer, while we were in a state of ihram. So what do you think?" Umar said to [someone] who was beside him, "Let us consult to judge the incident!" Muhammad bin Sirin said; "Then they both punished them by paying a fine of one goat. The questioner left saying, "Amir al-mu'minin cannot give a verdict in the matter of a deer except with someone else!" Umar heard the man's words, then called him and asked him, "Have you read Surat Al-Maidah?" The man replied, "No." Umar asked again, "Do you know who the man was who consulted to judge the incident with me?" The man replied, "I do not know." 'Umar bin Khattab said; "If you had told me that you had read Surah Al Maidah, I would have hit you." Then Umar said, "Allah Tabaraka Wa Ta'ala says in His Book: '(According to the decision of two just people among you as hadyu (namely: camels, oxen, goats, sheep) which were brought to the Kaaba to get closer to Allah, slaughtered in the Haram land and their meat was given to the poor in the context of the Hajj pilgrimage) who were brought up to the Kaaba)' -Qs. Al Maidah: 95- And people it was Abdurrahman bin Auf.

THE RANSOM OF THE WILD COW IS A COW

Hadith Imam Malik Number 829

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ أَبَاهُ كَانَ يَقُولُ فِي الْبَقَرَةِ مِنَ الْوَحْشِ بَقْرَةٌ وَفِي الشَّاةِ مِنَ الظَّبَايِ شَاةٌ

It was related to me from Malik from [Hisham bin Urwah] that [his father] said, "The ransom for a wild cow is a cow, while for a mountain goat it is a goat."

THE RANSOM OF THE DOVE IN MAKKAH WAS A GOAT

Hadith Imam Malik Number 830

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُ فِي حَمَامٍ مَكَّةَ إِذَا قُتِلَ شَاةٌ

It was narrated to me from Malik, from Yahya bin Sa'id, from Sa'id bin Musayyab, he said, 'The penalty for a pigeon in Makkah, if killed, is one goat.'

FATWA UMAR BIN KHATTHAB ON KILLING LOCUSTS DURING IHRAM

Hadith Imam Malik Number 831

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَجُلًا جَاءَ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَصَبْتُ جَرَادَاتٍ بِسَوْطِي وَأَنَا مُحْرِمٌ فَقَالَ لَهُ عُمَرُ أَطْعِمْ قَبْضَةً مِنْ طَعَامٍ

It was narrated to me by Yahya, from Malik, from Zaid bin Aslam, that a man came to Umar bin Khattab and said, 'O Leader of the Believers, I killed some locusts with my whip while in ihram.' Umar said to him, 'Feed a handful of food to the poor.'

FINE FOR KILLING GRASSCUSTOS DURING IHRAM

Hadith Imam Malik Number 832

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ رَجُلًا جَاءَ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَسَأَلَهُ عَنْ جَرَادَاتٍ قَتَلَهَا وَهُوَ مُحْرِمٌ فَقَالَ عُمَرُ لِكَعْبٍ تَعَالَى حَتَّى نَحْكُمَ فَقَالَ كَعْبٌ دِرْهَمٌ فَقَالَ عُمَرُ لِكَعْبٍ إِنَّكَ لَتَجِدُ الدَّرَاهِمَ لَتَمْرَةً خَيْرٌ مِنْ جَرَادَةٍ

It was narrated to me from Malik, from Yahya bin Sa'id, that a man came to Umar bin Khattab and asked about locusts he killed while in ihram. Umar said to Ka'ab, 'Come, let us judge this together.' Ka'ab said, 'One dirham.' Umar said to Ka'ab, 'You easily find dirhams, but a date is enough for a locust.'

RASULULLAH SALALLAHU ALAIHI WASALLAM TOLD KA'AB BIN UJRAH TO CUT HAIR BECAUSE OF LICE

Hadith Imam Malik Number 833

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ مَالِكٍ الْجَزَرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحْرِمًا فَأَذَاهُ الْقَمَلُ فِي رَأْسِهِ فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَخْلِقَ رَأْسَهُ وَقَالَ صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ مُدَّيْنِ مُدَّيْنِ لِكُلِّ إِنْسَانٍ أَوْ انْسُكْ بِشَاةٍ أَيْ ذَلِكَ فَعَلْتُ أَجْزَأَ عَنْكَ

It was narrated to me by Yahya, from Malik, from Abdul Karim bin Malik Al-Jazari, from Abdurrahman bin Abu Laila, from Ka'ab bin Ujrah, that he was with the Messenger of Allah, peace be upon him, in ihram, and lice troubled his head. The Messenger of Allah, peace be upon him, told him to shave his head and said, 'Fast for three days, or feed six poor people two mud each, or sacrifice a goat. Whichever you do will suffice.'

Hadith Corroboration
Imam Ahmad : 17412, 17421, 17426
Imam Bukhari : 1687
Imam Abu Dawud : 1582, 1586
Imam Malik : 834, 835

RASULULLAH SALALLAHU ALAIHI WASALLAM TOLD KA'AB BIN UJRAH TO CUT HIS HAIR AND REDEEM HIM

Hadith Imam Malik Number 834

حَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ مُجَاهِدِ أَبِي الْحَجَّاجِ عَنْ ابْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ لَعَلَّكَ أَذَاكَ هَوَامُّكَ فَقُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْلِقْ رَأْسَكَ وَصُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ أَوْ انْسُكْ بِشَاةٍ

It was narrated to me from Malik, from Humaid bin Qais, from Mujahid Abu Al-Hajjaj, from Ibn Abu Laila, from Ka'ab bin Ujrah, that the Messenger of Allah, peace be upon him, said to him, 'Perhaps your lice have troubled you?' I said, 'Yes, O Messenger of Allah.' He said, 'Shave your head, then fast for three days, or feed six poor people, or sacrifice a goat.'

Hadith Corroboration
Imam Ahmad : 17407, 17412, 17421
Imam Abu Dawud : 1582, 1586
Imam Malik : 835

THE STORY OF KA'AB BIN UJRAH WITH FLEA WHILE COOKING FOR HIS FRIEND

Hadith Imam Malik Number 835

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَطَاءِ بْنِ عَبْدِ اللَّهِ الْخُرَاسَانِيِّ أَنَّهُ قَالَ حَدَّثَنِي شَيْخٌ بِسُوقِ الْبُرَمِ بِالْكُوفَةِ عَنْ كَعْبِ بْنِ عُجْرَةَ أَنَّهُ قَالَجَاءَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَنْفُخُ تَحْتَ قَدْرِ لِأَصْحَابِي وَقَدْ أَمْتَلَأَ رَأْسِي وَلِحْيَتِي قَمْلًا فَأَخَذَ بِجَبْهَتِي ثُمَّ قَالَ احْلِقْ هَذَا الشَّعَرَ وَصُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِمَ أَنَّهُ لَيْسَ عِنْدِي مَا أَنْسُكَ بِهِ

It was narrated to me from Malik, from 'Atha bin Abdullah Al-Khurasani, that a sheikh in the Al-Buram market in Kufah narrated from Ka'ab bin Ujah, he said, 'The Messenger of Allah, peace be upon him, came to me while I was blowing under a pot for my companions, my head and beard full of lice. He took my forehead and said, 'Shave this hair, then fast for three days or feed six poor people.' The Messenger knew I had nothing to sacrifice.'

Hadith Corroboration
Imam Ahmad : 17412, 17421
Imam Abu Dawud : 1586

OBLIGATION TO Slaughter GOATS FOR THOSE WHO NEGLECT THE HAJJ

Hadith Imam Malik Number 836

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ مَنْ نَسِيَ مِنْ نُسُكِهِ شَيْئًا أَوْ تَرَكَهُ فَلْيُهْرِقْ دَمًا قَالَ أَيُّوبُ لَا أَذْرِي قَالَ تَرَكَ أَوْ نَسِيَ قَالَ مَالِكٌ مَا كَانَ مِنْ ذَلِكَ هَدْيًا فَلَا يَكُونُ إِلَّا بِمَكَّةَ وَمَا كَانَ مِنْ ذَلِكَ نُسْكًَا فَهُوَ يَكُونُ حَيْثُ أَحَبَّ صَاحِبُ النُّسْكِ

It was narrated to me by Yahya, from Malik, from Ayyub bin Abu Tamimah As-Sakhtiyani, from Sa'id bin Jubair, from Abdullah bin Abbas, he said, 'Whoever forgets or omits part of his pilgrimage rites must sacrifice a goat.' Ayyub said, 'I do not know if he said forgot or omitted.' Malik said, 'A sacrificial penalty must be done in Makkah, but other rites can be done wherever the person wishes.'

EASY IN THE HAJJ WORSHIP WHICH BEGINS OR EXCEEDS

Hadith Imam Malik Number 837

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ قَالَ وَقَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلنَّاسِ بِمِنَى وَالنَّاسُ يَسْأَلُونَهُ فَجَاءَهُ رَجُلٌ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْحَرْ وَلَا حَرَجَ ثُمَّ جَاءَهُ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَشْعُرْ فَتَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ قَالَ أَرْمِ وَلَا حَرَجَ قَالَ فَمَا سِئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ قَدَّمَ

وَلَا أُخَرِّ إِلَّا قَالَ افْعَلْ وَلَا حَرَجَ

It was narrated to me by Yahya, from Malik, from Ibnu Syihab, from Isa bin Thalhah, from Abdullah bin 'Amru bin Al-'Ash, he said, 'The Messenger of Allah, peace be upon him, stood at Mina with people asking him questions. A man came and said, 'O Messenger of Allah, I unknowingly shaved before sacrificing.' The Messenger said, 'Sacrifice now, no harm done.' Another came and said, 'O Messenger of Allah, I unknowingly sacrificed before throwing the pebbles.' He said, 'Throw now, no harm done.' Whatever the Messenger was asked about doing things early or late, he said, 'Do it, no harm done.'

Hadith Corroboration
Imam Ahmad : 6196
Imam Muslim : 2301
Imam Abu Dawud : 1722
Imam Ibnu Majah : 3043

PRAYER ON RETURNING FROM A TRAVEL

Hadith Imam Malik Number 838

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ آيُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

It was narrated to me from Malik, from Nafi', from Abdullah bin Umar, that when the Messenger of Allah, peace be upon him, returned from battle, hajj, or umrah, he would say takbir three times at every high place, then say, 'There is no god but Allah, alone without partner. To Him belongs dominion and praise, and He is over all things powerful. Returning, repenting, worshipping, prostrating, praising our Lord. Allah fulfills His promise, helps His servant, and defeats the factions alone.'

Hadith Corroboration
Imam Ahmad : 4341, 4407, 4487, 4720, 21620, 22444, 22465, 22480
Imam Bukhari : 1670, 3807, 5906
Imam Muslim : 2394
Imam Abu Dawud : 1287
Imam Tirmidzi : 873

THE OBLIGATION OF HAJJ FOR SMALL CHILDREN AND THE REWARD FOR THEIR PARENTS

Hadith Imam Malik Number 839

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِامْرَأَةٍ وَهِيَ فِي مُحَفَّتِهَا فَقِيلَ لَهَا هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَتْ بِضَبْعِي

صَبِيٍّ كَانَ مَعَهَا فَقَالَتْ أَلَيْهَذَا حَجٌّ يَا رَسُولَ اللَّهِ قَالَ نَعَمْ وَلَكِ أَجْرٌ

It was narrated to me from Malik, from Ibrahim bin Uqbah, from Kuraib, freed slave of Abdullah bin Abbas, from Ibn Abbas, that the Messenger of Allah, peace be upon him, passed a woman in her litter. She was told, 'This is the Messenger of Allah.' She took the arms of a child with her and said, 'O Messenger of Allah, does this child have a hajj?' He said, 'Yes, and you will have a reward.'

Hadith Corroboration

Imam Muslim : 2378, 2379

Imam Tirmidzi : 847

Imam Nasa'i : 2597, 2598, 2599, 2600, 2601

Imam Ibnu Majah : 2901

SATAN IS THE WEAKEST AND ANGRIEST ON THE DAY OF ARAFAH BECAUSE OF THE DESCENDANCE OF MERCY

Hadith Imam Malik Number 840

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي عُبَيْلَةَ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا رَأَى الشَّيْطَانُ يَوْمًا هُوَ فِيهِ أَصْغَرُ وَلَا أَذْهَرُ وَلَا أَحْقَرُ وَلَا أَغْيَظُ مِنْهُ فِي يَوْمٍ عَرَفَةَ وَمَا ذَاكَ إِلَّا لِمَا رَأَى مِنْ تَنْزِيلِ الرَّحْمَةِ وَتَجَاوُزِ اللَّهِ عَنِ الذُّنُوبِ الْعِظَامِ إِلَّا مَا أَرَى يَوْمَ بَدْرٍ قِيلَ وَمَا رَأَى يَوْمَ بَدْرٍ يَا رَسُولَ اللَّهِ قَالَ أَمَا إِنَّهُ قَدْ رَأَى جِبْرِيلَ يَزْعُمُ الْمَلَائِكَةَ

It was narrated to me from Malik, from Ibrahim bin Abu 'Ablah, from Thalhah bin Ubaidillah bin Kariz, that the Messenger of Allah, peace be upon him, said, 'No day is the devil seen smaller, more defeated, more humiliated, or angrier than on the Day of Arafah, because he sees the descent of mercy and Allah's forgiveness of great sins, except what he saw on the Day of Badr.' Someone asked, 'What did he see on the Day of Badr, O Messenger of Allah?' He said, 'He saw Jibril arranging the angels.'

THE MOST MAIN PRAYER ON ARAFAH DAY

Hadith Imam Malik Number 841

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عِيَّاشِ بْنِ أَبِي رَبِيعَةَ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْضَلُ الدُّعَاءِ دُعَاءُ يَوْمٍ عَرَفَةَ وَأَفْضَلُ مَا قُلْتُ أَنَا وَالتَّيْبُونُ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

It was narrated to me from Malik, from Ziyad bin Abu Ziyad, freed slave of Abdullah bin 'Ayyas bin Abu Rabi'ah, from Thalhah bin Ubaidillah bin Kariz, that the Messenger of Allah, peace be upon him, said, 'The best supplication is on the Day of Arafah, and the best I and the prophets before me said is: There is no god but Allah, alone without partner.'

Hadith Corroboration

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO KILL IBNU KHATHAL

Hadith Imam Malik Number 842

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ ابْنُ خَطْلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتُلُوهُ قَالَ مَالِكٌ وَلَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ مُحْرِمًا وَاللَّهُ أَعْلَمُ

It was narrated to me from Malik, from Ibnu Syihab, from Anas bin Malik, that the Messenger of Allah, peace be upon him, entered Makkah during the conquest with a helmet on his head. When he removed it, a man came and said, 'O Messenger of Allah, Ibn Khathal is clinging to the Ka'bah's curtains.' The Messenger said, 'Kill him.' Malik said, 'The Messenger was not in ihram then, and Allah knows best.'

Hadith Corroboration

Imam Ahmad : 4979, 12387, 12866

Imam Bukhari : 1715, 2817, 3949, 5361

Imam Muslim : 2417

Imam Abu Dawud : 2310, 3554

Imam Tirmidzi : 1616

Imam Nasa'i : 2819

Imam Ibnu Majah : 2795

ABDULLAH BIN UMAR RETURNED TO MAKKAH WITHOUT IHRAM

Hadith Imam Malik Number 843

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَقْبَلَ مِنْ مَكَّةَ حَتَّى إِذَا كَانَ بِقُدَيْدٍ جَاءَهُ خَبْرٌ مِنَ الْمَدِينَةِ فَرَجَعَ فَدَخَلَ مَكَّةَ بِغَيْرِ إِحْرَامٍ وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ بِمِثْلِ ذَلِكَ

It was narrated to me from Malik, from Nafi', that Abdullah bin Umar traveled from Makkah until Qudaid, when news came from Madinah, so he returned to Makkah without ihram. It was narrated to me from Malik, from Ibnu Syihab, the same.

A TREE IN THE SIRAR VALLEY USED BY 70 PROPHETS FOR SHELTER

Hadith Imam Malik Number 844

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ الدَّيْلِيِّ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الْأَنْصَارِيِّ عَنْ أَبِيهِ أَنَّهُ قَالَ

عَدَلَ إِلَيَّ عَبْدُ اللَّهِ بْنُ عُمَرَ وَأَنَا نَازِلٌ تَحْتَ سَرَحَةٍ بِطَرِيقِ مَكَّةَ فَقَالَ مَا أَنْزَلَكَ تَحْتَ هَذِهِ السَّرَحَةِ فَقُلْتُ أَرَدْتُ ظِلَّهَا فَقَالَ هَلْ غَيْرُ ذَلِكَ فَقُلْتُ لَا مَا أَنْزَلَنِي إِلَّا ذَلِكَ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنْتَ بَيْنَ الْأَخْشَبَيْنِ مِنْ مِنَى وَنَفَخَ بِيَدِهِ نَحْوَ الْمَشْرِقِ فَإِنَّ هُنَاكَ وَادِيًا يُقَالُ لَهُ السَّرَرُ بِهِ شَجَرَةٌ سُرَّرَ تَحْتَهَا سَبْعُونَ نَبِيًّا

It was narrated to me from Malik, from Muhammad bin 'Amru bin Halhalah Ad-Dili, from Muhammad bin Imran Al-Anshari, from his father, that Abdullah bin Umar turned to me while I rested under a tall tree on the road to Makkah. He said, 'What made you stop under this tree?' I said, 'I sought its shade.' He said, 'Anything else?' I said, 'No, only that.' Abdullah bin Umar said, 'The Messenger of Allah, peace be upon him, said: When you are between the two hills of Mina—pointing east—there is a valley called As-Sirar with a tree under which seventy prophets found joy.'

Hadith Corroboration
Imam Ahmad : 5953
Imam Nasa'i : 2945

UMAR BIN KHATTAB'S ORDER TO WOMEN AFFECTED BY LEPROY TO REMAIN SILENCE

Hadith Imam Malik Number 845

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ بِأَمْرَةٍ مَجْدُومَةٍ وَهِيَ تَطُوفُ بِالْبَيْتِ فَقَالَ لَهَا يَا أُمَّةَ اللَّهِ لَا تُؤْذِي النَّاسَ لَوْ جَلَسْتَ فِي بَيْتِكَ فَجَلَسَتْ فَمَرَّ بِهَا رَجُلٌ بَعْدَ ذَلِكَ فَقَالَ لَهَا إِنَّ الَّذِي كَانَ قَدْ نَهَاكَ قَدْ مَاتَ فَاخْرُجِي فَقَالَتْ مَا كُنْتُ لِأَطِيعَهُ حَيًّا وَأَعْصِيَهُ مَيِّتًا

It was narrated to me from Malik, from Abdullah bin Abu Bakar bin Hazm, from Ibnu Abu Mulaikah, that Umar bin Khattab passed a leprosy woman circumambulating the Ka'bah. He said, 'O servant of Allah, do not trouble people. Stay in your house.' So she stayed. Later, a man passed her and said, 'The one who forbade you has died, so come out.' She said, 'I would not obey him alive and disobey him dead.'

ABU DZAR GIVES ADVICE TO A MAN GOING TO THE HAJJ

Hadith Imam Malik Number 846

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ أَنَّهُ سَمِعَهُ يَذْكُرُ أَنَّ رَجُلًا مَرَّ عَلَى أَبِي ذَرٍّ بِالرَّبْدَةِ وَأَنَّ أَبَا ذَرٍّ سَأَلَهُ أَيْنَ تُرِيدُ فَقَالَ أَرَدْتُ الْحَجَّ فَقَالَ هَلْ نَزَعَكَ غَيْرُهُ فَقَالَ لَا قَالَ فَاتَّيَنَ الْعَمَلَ قَالَ الرَّجُلُ فَخَرَجْتُ حَتَّى قَدِمْتُ مَكَّةَ فَمَكَثْتُ مَا شَاءَ اللَّهُ ثُمَّ إِذَا أَنَا بِالنَّاسِ مُنْقَصِينَ عَلَى رَجُلٍ فَضَاعَطْتُ عَلَيْهِ النَّاسَ فَإِذَا أَنَا بِالشَّيْخِ الَّذِي وَجَدْتُ بِالرَّبْدَةِ يَعْنِي أَبَا ذَرٍّ قَالَ فَلَمَّا رَأَيْتَنِي عَرَفَنِي فَقَالَ هُوَ الَّذِي حَدَّثْتُكَ

It was narrated to me from Malik, from Yahya bin Sa'id, from Muhammad bin Yahya bin Habban, that he heard a man pass by Abu Dharr at Rabadhah. Abu Dharr asked, 'Where are you going?' He said, 'I intend to perform hajj.' Abu Dharr said, 'Anything else?' He said, 'No.' Abu Dharr said, 'Perform your deed.' The man said, 'I went to Makkah and stayed as Allah willed. Then, I was among people crowding a man. I pushed through and found the elder I met at Rabadhah, Abu Dharr.' He saw me, recognized me, and said, 'This is the one I told you about.'

PROHIBITION ON REMOVING GRASS IN THE HOLY LAND FOR LIVESTOCK

Hadith Imam Malik Number 847

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شَهَابٍ عَنِ الْأَسْتِثْنَاءِ فِي الْحَجِّ فَقَالَ أَوْ يَصْنَعُ ذَلِكَ أَحَدٌ وَأَنْكَرَ ذَلِكَ سُلَيْمٌ مَالِكٍ
هَلْ يَخْتَشُّ الرَّجُلُ لِدَابَّتِهِ مِنَ الْحَرَمِ فَقَالَ لَا

It was narrated to me from Malik, that he asked Ibnu Syihab about exceptions in hajj. Ibnu Syihab said, 'Does anyone do that?' and disapproved. Malik was asked, 'Can a man cut grass from the sanctuary for his animal?' He said, 'No.'

THE OBLIGATION OF FASTING FOR THOSE WHO DO NOT OBTAIN ANIMALS TO SACRIFICE FOR TAMATTU HAJJ

Hadith Imam Malik Number 848

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا كَانَتْ تَقُولُ لِلصَّيَامِ
لِمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ لِمَنْ لَمْ يَجِدْ هَدْيًا مَا بَيْنَ أَنْ يُهَلَ بِالْحَجِّ إِلَى يَوْمِ عَرَفَةَ فَإِنْ لَمْ يَصُمْ صَامَ أَيَّامٍ مِنْهُ
حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنََّّهُ كَانَ يَقُولُ فِي ذَلِكَ مِثْلَ
قَوْلِ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا

It was narrated to me by Yahya, from Malik, from Ibnu Syihab, from Urwah bin Zubair, from Aisyah, Mother of the Believers, that she said, 'Fasting for one who performs tamattu'—umrah then hajj—without a sacrificial animal is from starting hajj until Arafah. If he does not fast, he fasts during Mina.' It was narrated to me from Malik, from Ibnu Syihab, from Salim bin Abdullah, from Abdullah bin Umar, who said the same as Aisyah, may Allah be pleased with her.

Hadith Corroboration
Imam Bukhari : 1860

THE PRINCIPITY OF JIHAD ON THE WAY OF ALLAH

Hadith Imam Malik Number 849

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الدَّائِمِ الَّذِي لَا يَفْطُرُ مِنْ صَلَاةٍ وَلَا صِيَامٍ حَتَّى يَرْجِعَ

It was narrated to me by Yahya, from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah, peace be upon him, said, 'The example of a mujahid in Allah's path is like one who fasts and prays, never stopping from prayer or fasting until he returns.'

Hadith Corroboration

Imam Ahmad : 5938, 7041, 8620, 8622, 8623, 8821, 9116, 9273, 9619, 9742, 10004, 10038, 10119, 10701, 10894, 11109, 11411, 11671, 11728, 13290, 14404, 15818, 16998, 17359, 17675, 21487, 21521, 21537, 21547, 21552, 21592, 25790, 26110

Imam Bukhari : 35, 2578, 2579, 2580, 2588, 2589, 2590, 2665, 2680, 2750, 2835, 2891, 3474, 3929, 5810, 6013, 6486, 6685, 6686, 6903, 6909

Imam Muslim : 3484, 3485, 3490, 3501, 3502, 3535, 3536, 4195, 4196, 4197, 4198

Imam Abu Dawud : 2126, 4367

Imam Tirmidzi : 1569, 1584, 2203

Imam Nasa'i : 3047, 3054, 3071, 3072, 3073, 3076, 3100, 3101, 3120, 3121, 4943, 4944

Imam Ibnu Majah : 2743, 2766, 3899, 3968

Imam Malik : 849, 850, 871, 882, 883, 1507

Imam Darimi : 2048, 2049, 2284, 2314

GOD'S GUARANTEE FOR MUJAHID

Hadith Imam Malik Number 850

وَحَدَّثَنِي عَنْ مَالِك عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَكْفَلُ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ لَا يُخْرِجُهُ مِنْ بَيْتِهِ إِلَّا الْجِهَادُ فِي سَبِيلِهِ وَتَصْدِيقُ كَلِمَاتِهِ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ يُرَدَّهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ

It has been related to me from Malik from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] that the Messenger of Allah sallallaahu 'alaihi wasallam said: "Allah guarantees the person who strives for jihad in His path; he does not leave his house unless he strives for His path and confirms His words, to enter him into heaven. Or returns him to his original place when he departs by obtaining and/or ghanimah.

Hadith Corroboration

Imam Ahmad : 5938, 7041, 8620, 8622, 8623, 8821, 9116, 9273, 9619, 9742, 10004, 10038, 10119, 10701, 10894, 11109, 11411, 11671, 11728, 13290, 14404, 15818, 16998, 17359, 17675, 21487, 21521, 21537, 21547, 21552, 21592, 25790, 26110

Imam Bukhari : 35, 2578, 2579, 2580, 2588, 2589, 2590, 2665, 2680, 2750, 2835, 2891, 3474, 3929, 5810, 6013, 6486, 6685, 6686, 6903, 6909

Imam Muslim : 3484, 3485, 3490, 3501, 3502, 3535, 3536, 4195, 4196, 4197, 4198

Imam Abu Dawud : 2126, 4367

Imam Tirmidzi : 1569, 1584, 2203

Imam Nasa'i : 3047, 3054, 3071, 3072, 3073, 3076, 3100, 3101, 3120, 3121, 4943, 4944

Imam Ibnu Majah : 2743, 2766, 3899, 3968

Imam Malik : 849, 850, 871, 882, 883, 1507

Imam Darimi : 2048, 2049, 2284, 2314

THREE THINGS ABOUT HORSE OWNERSHIP IN ISLAM

Hadith Imam Malik Number 851

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْخَيْلُ لِرَجُلٍ أَجْرٌ وَلِرَجُلٍ سِتْرٌ وَعَلَى رَجُلٍ وَزْرٌ فَأَمَّا الَّذِي هِيَ لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرَّوْضَةِ كَانَ لَهُ حَسَنَاتٌ وَلَوْ أَنَّهَا قُطِعَتْ طِيلُهَا ذَلِكَ فَاسْتَنْتَ شَرْفًا أَوْ شَرْفَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاتُهَا حَسَنَاتٍ لَهُ وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ كَانَ ذَلِكَ لَهُ حَسَنَاتٍ فَهِيَ لَهُ أَجْرٌ وَرَجُلٌ رَبَطَهَا تَعْنِيًا وَتَعَقُّفًا وَلَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا فِي ظُهُورِهَا فَهِيَ لِذَلِكَ سِتْرٌ وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنَوَاءً لِأَهْلِ الْإِسْلَامِ فَهِيَ عَلَى ذَلِكَ وَزْرٌ وَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحُمْرِ فَقَالَ لَمْ يُنْزَلْ عَلَيَّ فِيهَا شَيْءٌ إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَادَةُ { فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ }

It was narrated to me from Malik, from Zaid bin Aslam, from Abu Shalih As-Samman, from Abu Hurairah, that the Messenger of Allah, peace be upon him, said, 'A horse can bring reward to a man, be a shield for another, or a burden for another. The one who gains reward ties it for Allah's cause, letting it graze in a meadow or garden. Whatever it eats there becomes good deeds for him. If it breaks free and crosses a hill or two, its tracks and dung become good deeds for him. If it drinks from a river without his intent, that too becomes good deeds. Thus, it is a reward for him. Another ties it for self-sufficiency and restraint, not forgetting Allah's rights on its neck or back; it is his shield. But one who ties it for pride, show, and hostility to Muslims, it is a burden for him.' When asked about donkeys, the Messenger said, 'Nothing was revealed to me about them except this comprehensive verse: Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it (Az-Zalzalah: 7-8).'

Hadith Corroboration

Imam Bukhari : 2198, 2648, 3373, 4580, 6809

Imam Nasa'i : 3507

THE PRINCIPITY OF JIHAD IN THE WAY OF ALLAH AND PEOPLE WHO WORSHIP ALONE

Hadith Imam Malik Number 852

وَحَدَّثَنِي عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ الْأَنْصَارِيِّ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ مَنْزِلًا رَجُلٌ آخِذٌ بِعِنَانِ فَرَسِهِ يُجَاهِدُ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ مَنْزِلًا بَعْدَهُ رَجُلٌ مُعْتَزِلٌ فِي غَنِيمَتِهِ يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ وَيَعْبُدُ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا

It was narrated to me from Abdullah bin Abdurrahman bin Ma'mar Al-Anshari, from Atha bin Yasar, that the Messenger of Allah, peace be upon him, said, 'Shall I tell you of the best person in rank? A man holding his horse's reins, striving in Allah's path. Shall I tell you of

the next best? A man living alone with his flock, praying, giving zakat, and worshipping Allah without associating anything with Him.'

Hadith Corroboration
Imam Ahmad : 10361
Imam Tirmidzi : 1576
Imam Nasa'i : 2522

PLEDGE TO THE PROPHET TO OBEDIENCE AND EFFECT THE TRUTH Hadith Imam Malik Number 853

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي عُبَادَةُ بْنُ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ عَنْ أَبِيهِ عَنْ
جَدِّهِ قَالِبَايَعَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْيُسْرِ وَالْعُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَأَنْ
لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَأَنْ نَقُولَ أَوْ نَقُومَ بِالْحَقِّ حَيْثُمَا كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً

It was narrated to me from Malik, from Yahya bin Sa'id, that Ubadah bin Al-Walid bin Ubadah bin As-Samit reported from his father, from his grandfather, saying, 'We pledged to the Messenger of Allah, peace be upon him, to hear and obey in ease and hardship, in zeal and reluctance, to not dispute authority with its people, and to speak or uphold the truth wherever we are, fearing no blame for Allah's sake.'

Hadith Corroboration
Imam Ahmad : 4337, 4337, 5272, 5272, 5510, 5510, 5963, 5963, 6554, 11758, 11758, 12302, 12454, 12454, 12642, 13245, 15099, 15099, 15449, 15450, 17397, 17402, 18399, 18399, 18432, 18441, 19866, 19867, 21046, 21058, 21082, 21616, 21622, 21623, 21657, 21657, 21666, 21666, 21673, 21680, 21692, 22868, 24020, 24042, 25816, 25882, 26046
Imam Bukhari : 17, 3603, 3604, 3698, 4515, 6286, 6303, 6365, 6532, 6532, 6660, 6662, 6662, 6664, 6664, 6673, 6914
Imam Muslim : 85, 85, 1729, 3223, 3224, 3225, 3426, 3426, 3427, 3427, 3472, 3472
Imam Abu Dawud : 1399, 2551, 2551, 4294
Imam Tirmidzi : 1359, 1519, 1519, 2657, 3069
Imam Nasa'i : 456, 4010, 4080, 4080, 4081, 4081, 4082, 4082, 4083, 4083, 4084, 4084, 4087, 4087, 4091, 4092, 4107, 4116, 4116, 4117, 4117, 4118, 4118, 4139, 4916
Imam Ibnu Majah : 2857, 2857, 2858, 2859, 2859
Imam Malik : 853, 853, 1555, 1555
Imam Darimi : 2345

UMAR BIN KHATTAB'S MESSAGE ABOUT PATIENCE AND PREPAREDNESS Hadith Imam Malik Number 854

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ كَتَبَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ إِلَى عُمَرَ بْنِ الْخَطَّابِ يُكْرِئُهُ جُمُوعًا مِنَ
الرُّومِ وَمَا يَتَخَوَّفُ مِنْهُمْ فَكَتَبَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ أَمَّا بَعْدُ فَإِنَّهُ مَهْمَا يَنْزِلُ بِعَبْدٍ مُؤْمِنٍ مِنْ مُنْزِلِ شِدَّةٍ
يَجْعَلُ اللَّهُ بَعْدَهُ فَرْجًا وَإِنَّهُ لَنْ يَغْلِبَ عُسْرُ يُسْرَيْنِ وَأَنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ { يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا
وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ }

It was narrated to me from Malik, from Zaid bin Aslam, that Abu Ubaidah bin Al-Jarrah wrote to Umar bin Khattab about Roman armies and their threat. Umar replied, 'To proceed:

Whenever a believing servant faces hardship, Allah grants relief afterward. One difficulty cannot overcome two eases. Allah says in His Book: O you who believe, be patient, persevere, remain vigilant, and fear Allah that you may succeed (Ali Imran: 200).'

PROHIBITION OF BRINGING THE QURAN TO ENEMY PLACES

Hadith Imam Malik Number 855

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ قَالَ مَالِكٌ وَإِنَّمَا ذَلِكَ مَخَافَةٌ أَنْ يَنَالَهُ الْعَدُوُّ

It was narrated to me by Yahya, from Malik, from Nafi', from Abdullah bin Umar, that the Messenger of Allah, peace be upon him, forbade traveling with the Qur'an to enemy lands. Malik said, 'This is out of fear that the enemy might seize it.'

Hadith Corroboration

Imam Ahmad : 4923, 5041, 5208, 5850

Imam Bukhari : 2768

Imam Muslim : 3474, 3475

Imam Abu Dawud : 2243

Imam Ibnu Majah : 2870, 2871

PROHIBITION OF KILLING WOMEN AND CHILDREN IN WAR

Hadith Imam Malik Number 856

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ لَكْعَبٍ بْنِ مَالِكٍ قَالَ حَسِبْتُ أَنَّهُ قَالَ عَبْدُ الرَّحْمَنِ بْنِ كَعْبٍ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِينَ قَتَلُوا ابْنَ أَبِي الْحُقَيْقِ عَنْ قَتْلِ النِّسَاءِ وَالْوِلْدَانِ قَالَ فَكَانَ رَجُلٌ مِنْهُمْ يَقُولُ بَرَحْتُ بِنَا امْرَأَةً ابْنِ أَبِي الْحُقَيْقِ بِالصِّيَاحِ فَأَرْفَعُ السَّيْفَ عَلَيْهَا ثُمَّ أَذْكُرُ نَهْيَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكُفُّ وَلَوْلَا ذَلِكَ اسْتَرَحْنَا مِنْهَا

Yahya related to me from Malik from [Ibn Shihab] from [one of the sons of Ka'ab bin Malik] who said: "The Messenger of Allah (peace and blessings of Allaah be upon him) forbade those who killed Ibn Abu Al Huqaiq from killing women and children." 'Abdurrahman said: "One of them said, "Ibn Abu Al Huqaiq's wife has troubled us with her screams, so I raised my sword to kill her, but I remembered the prohibition of the Messenger of Allah (peace and blessings of Allaah be upon him). So I changed my mind. If it had not been for that prohibition, I would have killed her.

Hadith Corroboration

Imam Ahmad : 2202, 4509, 4516, 5201, 5400, 5493

Imam Bukhari : 2791, 2792

Imam Muslim : 3279, 3280

Imam Abu Dawud : 2298

Imam Ibnu Majah : 2831

Imam Malik : 857

Imam Darimi : 2353

PROHIBITION ON KILLING WOMEN AND CHILDREN DURING WAR

Hadith Imam Malik Number 857

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي بَعْضِ مَغَازِيهِ امْرَأَةً مَقْتُولَةً فَأَنْكَرَ ذَلِكَ وَنَهَى عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ

It was narrated to me from Malik, from Nafi', from Ibn Umar, that in one of his battles, the Messenger of Allah, peace be upon him, saw a woman killed and disapproved, forbidding the killing of women and children.

Hadith Corroboration

Imam Ahmad : 2202, 4509, 4516, 5201, 5400, 5493, 5688, 5782

Imam Bukhari : 2791, 2792

Imam Muslim : 3279, 3280

Imam Abu Dawud : 2298

Imam Tirmidzi : 1494

Imam Ibnu Majah : 2831

Imam Darimi : 2353

ABU BAKAR ASH-SHIDDIQ'S LEADERSHIP AND WISDOM IN WAR

Hadith Imam Malik Number 858

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ بَعَثَ جُيُوشًا إِلَى الشَّامِ فَخَرَجَ يَمْشِي مَعَ يَزِيدَ بْنِ أَبِي سُفْيَانَ وَكَانَ أَمِيرَ رُبْعٍ مِنْ تِلْكَ الْأَرْبَاعِ فَرَعِمُوا أَنَّ يَزِيدَ قَالَ لِأَبِي بَكْرٍ إِمَّا أَنْ تَرْكَبَ وَإِمَّا أَنْ أُنْزَلَ فَقَالَ أَبُو بَكْرٍ مَا أَنْتَ بِنَازِلٍ وَمَا أَنَا بِرَاكِبٍ إِنِّي أَحْتَسِبُ خُطَايَ هَذِهِ فِي سَبِيلِ اللَّهِ ثُمَّ قَالَ لَهُ إِنَّكَ سَتَجِدُ قَوْمًا رَعِمُوا أَنَّهُمْ حَبَسُوا أَنْفُسَهُمْ لِلَّهِ فَذَرَهُمْ وَمَا رَعِمُوا أَنَّهُمْ حَبَسُوا أَنْفُسَهُمْ لَهُ وَسَتَجِدُ قَوْمًا فَحَصُوا عَنْ أَوْسَاطِ رُءُوسِهِمْ مِنَ الشَّعْرِ فَاضْرِبْ مَا فَحَصُوا عَنْهُ بِالسَّيْفِ وَإِنِّي مُوصِيكَ بِعَشْرِ لَا تَقْتُلَنَّ امْرَأَةً وَلَا صَبِيًّا وَلَا كَبِيرًا هَرِمًا وَلَا تَقْطَعَنَّ شَجَرًا مُثْمِرًا وَلَا تُخَرِّبَنَّ عَامِرًا وَلَا تَعْقِرَنَّ شَاةً وَلَا بَعِيرًا إِلَّا لِمَا كَلَّةٍ وَلَا تَحْرِقَنَّ نَخْلًا وَلَا تُعْرِقَنَّه وَلَا تَغْلُلْ وَلَا تَجْبُنْ

It was narrated to me from Malik, from Yahya bin Sa'id, that Abu Bakar As-Siddiq sent armies to Sham and walked with Yazid bin Abu Sufyan, leader of a quarter of them. They say Yazid told Abu Bakar, 'Either you ride, or I dismount.' Abu Bakar said, 'You won't dismount, nor will I ride. I seek reward for these steps in Allah's path.' He then said, 'You will find people claiming they devote themselves to Allah; leave them and their claims. You will find others who shave the middle of their heads; strike what they shaved with the sword. I enjoin you with ten things: do not kill women, children, or the elderly; do not cut fruit trees; do not destroy buildings; do not slaughter sheep or camels except for food; do not burn or drown date palms; do not steal spoils; and do not be cowardly.'

ABDULLAH BIN UMAR'S ORDER TO SHARE WEALTH IN THE WAY OF

ALLAH

Hadith Imam Malik Number 859

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّه كَانَ إِذَا أُعْطِيَ شَيْئًا فِي سَبِيلِ اللَّهِ يَقُولُ لِصَاحِبِهِ إِذَا بَلَغْتَ وَادِيَ الْقُرَى فَشَأْنُكَ بِهِ

It was narrated to me by Yahya, from Malik, from Nafi', from Abdullah bin Umar, that when he gave something for Allah's cause, he would say to its user, 'When you reach Wadi Al-Qura, it's up to you.'

ITEMS RECEIVED IN WAR BECOME ONE'S OWN PROPERTY

Hadith Imam Malik Number 860

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ كَانَ يَقُولُ إِذَا أُعْطِيَ الرَّجُلُ الشَّيْءَ فِي الْغَزْوِ فَيَبْلُغُ بِهِ رَأْسَ مَغْرَاتِهِ فَهُوَ لَهُ

It was narrated to me from Malik, from Yahya bin Sa'id, that Sa'id bin Musayyab said, 'If someone is given something in battle and reaches the battle's destination, it belongs to him.'

DISTRIBUTION OF THE SPOTS OF WAR OBTAINED BY THE TROOPS OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 861

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ سَرِيَّةً فِيهَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَبْلَ نَجْدٍ فَعَنِمُوا إِبِلًا كَثِيرَةً فَكَانَ سُهُمَانُهُمْ اثْنِي عَشَرَ بَعِيرًا أَوْ أَحَدَ عَشَرَ بَعِيرًا وَنُقِلُوا بَعِيرًا بَعِيرًا

It was narrated to me by Yahya, from Malik, from Nafi', from Abdullah bin Umar, that the Messenger of Allah, peace be upon him, sent a troop including Abdullah bin Umar toward Najd. They gained many camels, each receiving twelve or eleven camels, plus an extra camel each.

Hadith Corroboration
Imam Ahmad : 5036, 5649, 6165
Imam Bukhari : 2901
Imam Muslim : 3290, 3292
Imam Abu Dawud : 2364
Imam Darimi : 2370

EQUALITY OF VALUE BETWEEN CAMEL AND GOAT IN DISTRIBUTION OF GHANIMAH

Hadith Imam Malik Number 862

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ كَانَ النَّاسُ فِي الْغَزْوِ إِذَا اقْتَسَمُوا غَنَائِمَهُمْ يَعْدِلُونَ الْبَعِيرَ بِعَشْرِ شِيَاهِ

It was narrated to me from Malik, from Yahya bin Sa'id, that he heard Sa'id bin Musayyab say, 'When people divided their war spoils, they equated one camel to ten goats.'

LAW ON THE DISTRIBUTION OF WAR SPOILERS

Hadith Imam Malik Number 863

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ كَثِيرٍ بْنِ أَفْلَحَ عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ أَنَّهُ قَالِحَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حُنَيْنٍ فَلَمَّا التَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ قَالَ فَرَأَيْتُ رَجُلًا مِنَ الْمُشْرِكِينَ قَدْ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ قَالَ فَاسْتَدْرْتُ لَهُ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ فَضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ فَأَقْبَلَ عَلَيَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي قَالَ فَلَقِيْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ مَا بَالُ النَّاسِ فَقَالَ أَمْرُ اللَّهِ ثُمَّ إِنَّ النَّاسَ رَجَعُوا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلْبُهُ قَالَ فَقُمْتُ ثُمَّ قُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ ثُمَّ قَالَ مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلْبُهُ قَالَ فَقُمْتُ ثُمَّ قُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ ثُمَّ قَالَ ذَلِكَ الثَّالِثَةُ فَقُمْتُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَكَ يَا أَبَا قَتَادَةَ قَالَ فَاقْتَصَصْتُ عَلَيْهِ الْقِصَّةَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ صَدَقَ يَا رَسُولَ اللَّهِ وَسَلَبُ ذَلِكَ الْقَتِيلِ عِنْدِي فَأَرْضِيهِ عَنْهُ يَا رَسُولَ اللَّهِ فَقَالَ أَبُو بَكْرٍ لَا هَاءَ اللَّهُ إِذَا لَا يَعْمِدُ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنْ اللَّهِ وَرَسُولِهِ فَيُعْطِيكَ سَلْبَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ فَأَعْطَاهُ إِيَّاهُ فَأَعْطَانِيهِ فَبِعْتُ الدَّرْعَ فَاشْتَرَيْتُ بِهِ مَخْرَفًا فِي بَنِي سَلِمْةَ فَإِنَّهُ لَأَوَّلُ مَالٍ تَأْتَلَتْهُ فِي الْإِسْلَامِ

Has told me Yahya from Malik from [Yahya bin Sa'id] from ['Amru bin Katsir bin Aflah] from [Abu Muhammad] the former slave of Abu Qatadah bin Rib'i, from [Abu Qatadah bin Rib'i] he said; "We went with Rasulallah sallallaahu 'alaihi wasallam in the battle of Hunain, when we met (the enemy), the Muslims scattered." Abu Qatadah said; "I saw a polytheist targeting a Muslim, so I looked for him until I found him from behind. I then slashed him with a sword right in the neck. The polytheist faced me and embraced me so tightly that I could feel his death. And not long after, he died. Then I went to take him." Abu Qatadah said; "Then I met Umar bin Khattab, so I said, "What happened to the polytheists? ' Umar answered; "This has become a provision of Allah Ta'ala." Then the Muslims returned home. Rasulallah sallallaahu 'alaihi wasallam said: 'Whoever kills an enemy and can prove it, then to him is the treasure that the enemy brought.' Abu Qatadah said; "I then stood up and asked; "Who can be a witness for me?" Then I sat down again. He said again: 'Whoever kills an enemy and can prove it, to him is the treasure that the enemy brought.'" Abu Qatadah said; "I then

stood up and said; 'Who can be a witness for me?' Then I sat back down. Rasulullah shallallahu 'alaihi wasallam said for the third time, then I stood up, at that time Rasulullah shallallahu 'alaihi wasallam asked: 'What happened to you, O Abu Qatadah? '." Abu Qatadah said, "Then I told the story. Suddenly a man stood up and said; "That's right, O Messenger of Allah, and the loot that was killed is with me. Leave it for me, O Messenger of Allah! ' Abu Bakr said; 'No, by Allah. If that is the case, it means that one of Allah's lions fought for Allah and His Messenger, but his treasure was given to you!" to me. So I sold these weapons and bought a plot of garden to harvest in Bani Salimah. That treasure was the first treasure I obtained in Islam.

Hadith Corroboration
 Imam Ahmad : 15926, 15939, 19285
 Imam Bukhari : 2909, 3978, 6635
 Imam Muslim : 3295
 Imam Abu Dawud : 2342
 Imam Tirmidzi : 1487
 Imam Ibnu Majah : 2828

IBNU ABBAS EXPLAINED THAT AL-ANFAL INCLUDED HORSES, WEAPONS AND JEWELRY

Hadith Imam Malik Number 864

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ سَمِعْتُ رَجُلًا يَسْأَلُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَنِ الْأَنْفَالِ فَقَالَ ابْنُ عَبَّاسٍ الْفَرَسُ مِنَ النَّفْلِ وَالسَّلْبُ مِنَ النَّفْلِ قَالَ ثُمَّ عَادَ الرَّجُلُ لِمَسْأَلَتِهِ فَقَالَ ابْنُ عَبَّاسٍ ذَلِكَ أَيْضًا ثُمَّ قَالَ الرَّجُلُ الْأَنْفَالُ الَّتِي قَالَ اللَّهُ فِي كِتَابِهِ مَا هِيَ قَالَ الْقَاسِمُ فَلَمْ يَزَلْ يَسْأَلُهُ حَتَّى كَادَ أَنْ يُخْرِجَهُ ثُمَّ قَالَ ابْنُ عَبَّاسٍ أَتَدْرُونَ مَا مَثَلُ هَذَا مَثَلُ صَبِيغٍ الَّذِي ضَرَبَهُ عُمَرُ بْنُ الْخَطَّابِ

Has told me from Malik from [Ibn Shihab] from [al Qasim bin Muhammad] he said; I heard a man ask [Abdullah bin Abbas] about Al Anfal (spoilt treasure). Ibn Abbas answered, "A horse is considered ghanimah, as are weapons or jewelry obtained from people who were killed." al Qasim said; "The man repeated his question." Ibn Abbas also answered with the same answer. Then the man asked again about Al Anfal which is contained in the Qur'an. The man kept asking, so that Ibnu Abbas almost threw him away. After that Ibn Abbas said, "Do you know the parable of this person? It is like Shabigh who was beaten by Umar bin Khattab.

ADDITIONAL TREASURE OF A FIFTH FOR THOSE WHO FIGHT

Hadith Imam Malik Number 865

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ كَانَ النَّاسُ يُعْطَوْنَ النَّفْلَ مِنَ الْخُمْسِ قَالَ مَالِكٌ وَذَلِكَ أَحْسَنُ مَا سَمِعْتُ إِلَيَّ فِي ذَلِكَ

It was narrated to me by Yahya, from Malik, from Abu Az-Zinad, from Sa'id bin Musayyab, that he said, 'People were given extra shares from the fifth (of spoils).' Malik said, 'This is

the best I've heard on this matter.'

PROHIBITION OF CHEATING IN THE DISTRIBUTION OF WAR SPOILERS

Hadith Imam Malik Number 866

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ صَدَرَ مِنْ حُنَيْنٍ وَهُوَ يُرِيدُ الْجِعْرَانَةَ سَأَلَهُ النَّاسُ حَتَّى دَنَتْ بِهِ نَاقَتُهُ مِنْ شَجَرَةٍ فَتَشَبَّكَتْ بِرِدَائِهِ حَتَّى نَزَعَتْهُ عَنْ ظَهْرِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُدُّوا عَلَيَّ رِدَائِي أَتَخَافُونَ أَنْ لَا أَقْسِمَ بَيْنَكُمْ مَا أَفَاءَ اللَّهُ عَلَيْكُمْ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَفَاءَ اللَّهُ عَلَيْكُمْ مِثْلَ سَمْرِ تِهَامَةَ نَعَمًا لَقَسَمْتُ بَيْنَكُمْ ثُمَّ لَا تَجِدُونِي بِخِيَلًا وَلَا جَبَانًا وَلَا كَذَابًا فَلَمَّا نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ فِي النَّاسِ فَقَالَ أَدُّوا الْخِيَاطَ وَالْمِخِيطَ فَإِنَّ الْغُلُولَ عَارٌ وَنَارٌ وَشَنَارٌ عَلَى أَهْلِهِ يَوْمَ الْقِيَامَةِ قَالَ ثُمَّ تَنَاوَلَ مِنَ الْأَرْضِ وَبَرَةً مِنْ بَعِيرٍ أَوْ شَيْئًا ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا لِي مِمَّا أَفَاءَ اللَّهُ عَلَيْكُمْ وَلَا مِثْلُ هَذِهِ إِلَّا الْخُمْسُ وَالْخُمْسُ مَرْدُودٌ عَلَيْكُمْ

It was narrated to me by Yahya, from Malik, from Abdu Rabbih bin Sa'id, from Amru bin Syu'aib, that when the Messenger of Allah, peace be upon him, returned from Hunain toward Ji'ranah, people pressed him until his camel neared a tree, and his cloak caught, pulling him off. He said, 'Return my cloak. Do you fear I won't divide what Allah has granted you? By Him in whose hand is my soul, if Allah granted you livestock like Tihamah's trees, I'd share it, and you wouldn't find me stingy, cowardly, or deceitful.' When he dismounted, he stood among the people and said, 'Return even a needle and thread, for ghulul brings shame, fire, and disgrace on its taker on the Day of Resurrection.' He picked up a camel hair or something from the ground and said, 'By Him in whose hand is my soul, I take nothing of what Allah granted you except the fifth, and that fifth returns to you.'

PUNISHMENT FOR TRAITORS IN WAR

Hadith Imam Malik Number 867

وَحَدَّثَنِي عَنْ مَالِك عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ قَالَتْوُفِّي رَجُلٌ يَوْمَ حُنَيْنٍ وَإِنَّهُمْ ذَكَرُوهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَزَعَمَ زَيْدٌ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلُّوا عَلَى صَاحِبِكُمْ فَتَغَيَّرَتْ وَجُوهُ النَّاسِ لِذَلِكَ فَزَعَمَ زَيْدٌ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ صَاحِبَكُمْ قَدْ غَلَّ فِي سَبِيلِ اللَّهِ قَالَ فَفَتَحْنَا مَتَاعَهُ فَوَجَدْنَا حَرَزَاتٍ مِنْ حَرَزِ يَهُودَ مَا تُسَاوِينَ دِرْهَمَيْنِ

It was related to me from Malik from [Yahya bin Sa'id] from [Muhammad bin Yahya bin Habban] that [Zaid bin Khalid Al Juhani] said; "A man died during the battle of Hunain, then they reported it to the Messenger of Allah sallallaahu 'alaihi wasallam. Zaid stated that the Messenger of Allah sallallaahu 'alaihi wasallam said: 'Pray for your companion.' So the faces

of the people changed because of the Messenger of Allah's words. Then Zaid said that the Messenger of Allah sallallaahu 'alaihi wasallam said: 'Your companion has committed ghulul in the way of Allah.' Zaid bin Khalid said; "We opened his belongings, and we found a Jewish marjan (crown pearl) worth less than two dirhams.

Hadith Corroboration
Imam Ahmad : 749, 1106, 20686
Imam Abu Dawud : 2335

THE TRIBAL WHO FOUND THE STOLEN ITEMS AND THE PRAYER OF THE RASULULLAH ShalALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 868

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ بْنِ أَبِي بُرْدَةَ الْكِنَانِيِّ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى النَّاسَ فِي قَبَائِلِهِمْ يَدْعُو لَهُمْ وَأَنَّهُ تَرَكَ قَبِيلَةً مِنَ الْقَبَائِلِ قَالَ وَإِنَّ الْقَبِيلَةَ وَجَدُوا فِي بَرْدَعَةٍ رَجُلٍ مِنْهُمْ عَقَدَ جَزْعٌ غُلُولًا فَأَتَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبَّرَ عَلَيْهِمْ كَمَا يُكَبَّرُ عَلَى الْمَيِّتِ

It has been told to me from Malik from [Yahya bin Sa'id] from [Abdullah bin Mughirah bin Abu Burdah Al Kinani] that it has reached him, that the Messenger of Allah sallallaahu 'alaihi wasallam met people in their tribes and prayed for all of them, except one tribe. Abudallah said, "And it turned out that the tribe found a marjan necklace on the saddle belonging to one of its residents as a result of the theft of ghanimah's property. After that the Messenger of Allah sallallaahu 'alaihi wasallam came to them and performed takbir on them as he did takbir on the dead.

REWARDS FOR PEOPLE WHO TAKE GHANIMAH'S TREASURE BEFORE SHARING IT

Hadith Imam Malik Number 869

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيَلِيِّ عَنْ أَبِي الْغَيْثِ سَالِمِ مَوْلَى ابْنِ مُطِيعٍ عَنْ أَبِي هُرَيْرَةَ قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ خَيْبَرَ فَلَمْ نَعْنَمْ ذَهَبًا وَلَا وَرِقًا إِلَّا الْأَمْوَالَ الثِّيَابَ وَالْمَتَاعَ قَالَ فَأَهْدَى رِفَاعَةُ بْنُ زَيْدٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُلَامًا أَسْوَدَ يُقَالُ لَهُ مِدْعَمٌ فَوَجَّهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى وَادِي الْقُرَى حَتَّى إِذَا كُنَّا بِوَادِي الْقُرَى بَيْنَمَا مِدْعَمٌ يَحُطُّ رَحَلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ سَهْمٌ عَائِرٌ فَأَصَابَهُ فَقَتَلَهُ فَقَالَ النَّاسُ هَنِيئًا لَهُ الْجَنَّةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلَّا وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الشَّمْلَةَ الَّتِي أَخَذَ يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَمْ تُصِبْهَا الْمَقَاسِمُ لَتَشْتَعِلْ عَلَيْهِ نَارًا قَالَ فَلَمَّا سَمِعَ النَّاسُ ذَلِكَ جَاءَ رَجُلٌ بِشِرَاكِ أَوْ شِرَاكَيْنِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Had told me from Malik from [Tsauro bin Zaid Ad-Dili] from [Abu Al Ghaith Salim] former slave of Ibn Muthi', from [Abu Hurairah] he said; "We went with the Messenger of Allah sallallahu 'alaihi wasallam during the Khaibar War, but we did not get ghanimah in the form of gold or money. We only got treasures in the form of clothes and utensils." Abu Hurairah said, "Rifa'ah bin Zaid then gave Rasulullah shallallahu 'alaihi wasallam a black slave named Mid'am as a gift. Rasulullah shallallahu 'alaihi wasallam then headed for Wadil Qura. When we arrived at Wadil Qura, suddenly an arrow appeared that the owner did not know about Mid'am who was leading Rasulullah shallallahu 'alaihi wasallam's camel to death. People said: "Hopefully he will go to heaven." Rasulullah shallallahu 'alaihi wasallam said: "Absolutely not, by the One in Whose hand my soul is, the mantle that he took in the Battle of Khaibar is among the ghanimah that has not been divided, and it will light a fire in him." sallallahu 'alaihi wasallam said: "One sandal strap or two (undivided) parts of Hell.

Hadith Corroboration
 Imam Ahmad : 198, 310
 Imam Bukhari : 3908, 6213
 Imam Muslim : 165, 166
 Imam Abu Dawud : 2336
 Imam Nasa'i : 3767
 Imam Malik : 869
 Imam Darimi : 2378

REPLY FOR THOSE WHO COMMIT SIN DEEDS

Hadith Imam Malik Number 870

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ بَلَغَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ مَا ظَهَرَ الْغُلُولُ فِي قَوْمٍ قَطُّ إِلَّا أُلْقِيَ فِي قُلُوبِهِمُ الرُّعْبُ وَلَا فَشَا الزَّنَا فِي قَوْمٍ قَطُّ إِلَّا كَثُرَ فِيهِمُ الْمَوْتُ وَلَا نَقَصَ قَوْمٌ الْمِكْيَالَ وَالْمِيزَانَ إِلَّا قُطِعَ عَنْهُمْ الرِّزْقُ وَلَا حَكَمَ قَوْمٌ بَغَيْرِ الْحَقِّ إِلَّا فَشَا فِيهِمُ الدَّمُ وَلَا خَرَقَ قَوْمٌ بِالْعَهْدِ إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمُ الْعَدُوَّ

It was narrated to me from Malik, from Yahya bin Sa'id, that he heard from Abdullah bin Abbas, saying, 'When ghulul spreads among a people, fear is cast into their hearts. When zina spreads, death increases among them. When a people cheat in measures and scales, their provision is cut off. When they rule unjustly, bloodshed spreads. When they break covenants, Allah empowers their enemy over them.'

THE RASULULLAH SALALLAHU ALAIHI WASALLAM WANTED TO FIGHT UNTIL HE WAS KILLED AND BEEN BACK TO LIFE

Hadith Imam Malik Number 871

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنِّي أُقَاتِلُ فِي سَبِيلِ اللَّهِ فَأُقْتَلَ ثُمَّ أُحْيَا فَأُقْتَلَ ثُمَّ أُحْيَا فَأُقْتَلَ فَكَانَ أَبُو هُرَيْرَةَ يَقُولُ

ثَلَاثًا أَشْهَدُ بِاللَّهِ

It was narrated to me by Yahya, from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah, peace be upon him, said, 'By Him in whose hand is my soul, I wish to fight in Allah's path, be killed, revived, killed again, and revived to be killed.' Abu Hurairah said this thrice, 'I testify by Allah.'

Hadith Corroboration

Imam Ahmad : 5938, 7041, 8620, 8622, 8623, 8821, 9116, 9273, 9619, 9742, 10004, 10038, 10119, 10701, 10894, 11109, 11411, 11671, 11728, 13290, 14404, 15818, 16998, 17359, 17675, 21487, 21521, 21537, 21547, 21552, 21592, 25790, 26110

Imam Bukhari : 35, 2578, 2579, 2580, 2588, 2589, 2590, 2665, 2680, 2750, 2835, 2891, 3474, 3929, 5810, 6013, 6486, 6685, 6686, 6903, 6909

Imam Muslim : 3484, 3485, 3490, 3501, 3502, 3535, 3536, 4195, 4196, 4197, 4198

Imam Abu Dawud : 2126, 4367

Imam Tirmidzi : 1569, 1584, 2203

Imam Nasa'i : 3047, 3054, 3071, 3072, 3073, 3076, 3100, 3101, 3120, 3121, 4943, 4944

Imam Ibnu Majah : 2743, 2766, 3899, 3968

Imam Malik : 849, 850, 871, 882, 883, 1507

Imam Darimi : 2048, 2049, 2284, 2314

THE STORY OF TWO PEOPLE WHO ENTERED HEAVEN

Hadith Imam Malik Number 872

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ ثُمَّ يَتُوبُ
اللَّهُ عَلَى الْقَاتِلِ فَيُقَاتِلُ فَيُسْتَشْهَدُ

It was narrated to me from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah, peace be upon him, said, 'Allah smiles at two men: one kills the other, yet both enter paradise. One fights in Allah's path and is killed; then Allah accepts the killer's repentance, and he fights and is martyred.'

Hadith Corroboration

Imam Ahmad : 7877, 9597, 10225

Imam Bukhari : 2614

Imam Muslim : 3504, 3505

Imam Nasa'i : 3115

Imam Ibnu Majah : 187

THE IMPORTANCE OF WOUNDS IN THE WAY OF ALLAH

Hadith Imam Malik Number 873

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي
نَفْسِي بِيَدِهِ لَا يُكَلِّمُ أَحَدٌ فِي سَبِيلِ اللَّهِ وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يَشْتَعِبُ
دَمًا اللَّوْنُ لَوْنُ دَمٍ وَالرَّيْحُ رِيحُ الْمِسْكِ

It was narrated to me from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that

the Messenger of Allah, peace be upon him, said, 'By Him in whose hand is my soul, no one wounded in Allah's path—and Allah knows who is wounded for Him—will come on the Day of Resurrection but with his wound bleeding: its color blood, its scent musk.'

Hadith Corroboration

Imam Ahmad : 7001, 8725, 8810, 8822, 8826, 10323, 10450, 10514

Imam Bukhari : 2593

Imam Muslim : 3486

Imam Tirmidzi : 1580

Imam Nasa'i : 3096

Imam Ibnu Majah : 2785

PRAYER ASKING FOR PROTECTION FROM DEATH

Hadith Imam Malik Number 874

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَقُولُ لِلَّهِمَّ لَا تَجْعَلَ قَتْلِي بِيَدِ رَجُلٍ صَلَّى لَكَ سَجْدَةً وَاحِدَةً يُحَاجُّنِي بِهَا عِنْدَكَ يَوْمَ الْقِيَامَةِ

It was narrated to me from Malik, from Zaid bin Aslam, that Umar bin Khattab prayed, 'O Allah, do not let me be killed by a man who prayed a single prostration to You, lest he argue with it before You on the Day of Resurrection.'

SHAHID REDEEMS ALL SINS EXCEPT DEBT

Hadith Imam Malik Number 875

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ أَنَّهُ قَالَهُ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُدْبِرٍ أَيْكَفَّرُ اللَّهُ عَنِّي خَطَايَايَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ فَلَمَّا أَذْبَرَ الرَّجُلُ نَادَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَمَرَهُ فَنُودِيَ لَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ قُلْتَ فَأَعَادَ عَلَيْهِ قَوْلَهُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ إِلَّا الدَّيْنَ كَذَلِكَ قَالَ لِي جِبْرِيلُ

It was narrated to me from Malik, from Yahya bin Sa'id, from Sa'id bin Abu Sa'id Al-Maqburi, from Abdullah bin Abu Qatadah, from his father, that a man asked the Messenger of Allah, peace be upon him, 'O Messenger of Allah, if I am killed in Allah's path, patient, seeking His reward, advancing without retreating, will Allah forgive my sins?' The Messenger said, 'Yes.' As the man turned away, the Messenger called him back or ordered him called, saying, 'What did you say?' The man repeated his words. The Prophet said, 'Yes, except for debt. That's what Jibril told me.'

Hadith Corroboration

Imam Ahmad : 18294

Imam Nasa'i : 3104, 3105

**STATEMENT OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM
TO THE SHYUHADA OF UHUD
Hadith Imam Malik Number 876**

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
لِشُهَدَاءِ أَحَدٍ هَؤُلَاءِ أَشْهَدُ عَلَيْهِمْ فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ أَلَسْنَا يَا رَسُولَ اللَّهِ بِإِخْوَانِهِمْ أَسْلَمْنَا كَمَا أَسْلَمُوا
وَجَاهَدْنَا كَمَا جَاهَدُوا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلَى وَلَكِنْ لَا أَدْرِي مَا تُحْدِثُونَ بَعْدِي فَبَكَى أَبُو
بَكْرٍ ثُمَّ بَكَى ثُمَّ قَالَ أَئِنَّا لَكَائِنُونَ بَعْدَكَ

It was narrated to me from Malik, from Abu An-Nadr, freed slave of Umar bin Ubaidillah, that it reached him that the Messenger of Allah, peace be upon him, said of Uhud's martyrs, 'These, I bear witness for them.' Abu Bakr As-Siddiq said, 'O Messenger of Allah, are we not their brothers? We embraced Islam as they did and strove as they did.' The Messenger said, 'Yes, but I do not know what you will do after me.' Abu Bakr wept, then wept again, and said, 'Will we be such after you?'

**REMINDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM
REGARDING THE GRAVES OF THOSE WHO DIED
Hadith Imam Malik Number 877**

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا وَقَبْرٌ يُخْفَرُ بِالْمَدِينَةِ
فَاطَّلَعَ رَجُلٌ فِي الْقَبْرِ فَقَالَ بِئْسَ مَضْجَعُ الْمُؤْمِنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِئْسَ مَا قُلْتَ فَقَالَ
الرَّجُلُ إِنِّي لَمْ أَرِدْ هَذَا يَا رَسُولَ اللَّهِ إِنَّمَا أَرَدْتُ الْقَتْلَ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا
مِثْلَ لِلْقَتْلِ فِي سَبِيلِ اللَّهِ مَا عَلَى الْأَرْضِ بُقْعَةٌ هِيَ أَحَبُّ إِلَيَّ أَنْ يَكُونَ قَبْرِي بِهَا مِنْهَا ثَلَاثَ مَرَّاتٍ يَعْنِي
الْمَدِينَةَ

It was narrated to me from Malik, from Yahya bin Sa'id, that the Messenger of Allah, peace be upon him, was sitting while a grave was dug in Madinah. A man looked into it and said, 'What a poor resting place for a believer.' The Messenger said, 'How poor is what you said.' The man replied, 'O Messenger of Allah, I meant those killed in Allah's path.' The Messenger said, 'Nothing compares to death in Allah's path. No spot on earth would I prefer for my grave over it,' repeating thrice, meaning Madinah.

**UMAR BIN KHATTAB'S PRAYER TO DIE AS A SHIELD IN MADINAH
Hadith Imam Malik Number 878**

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَقُولُ لِلَّهِمَّ إِنِّي أَسْأَلُكَ شَهَادَةً فِي سَبِيلِكَ

It was narrated to me by Yahya, from Malik, from Zaid bin Aslam, that Umar bin Khattab prayed, 'O Allah, I ask You for martyrdom in Your path and death in Your Messenger's city.'

Hadith Corroboration
Imam Bukhari : 1757

THE NATURE OF THE GLORY AND COURAGE OF A MUKMIN Hadith Imam Malik Number 879

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ كَرَّمَ الْمُؤْمِنِ تَقْوَاهُ وَدِينُهُ حَسْبُهُ وَمُرُوءَتُهُ خُلُقُهُ وَالْجُرْأَةُ وَالْجُبْنُ غَرَائِزُ يَضَعُهَا اللَّهُ حَيْثُ شَاءَ فَالْجَبَانُ يَفِرُّ عَنْ أَبِيهِ وَأُمِّهِ وَالْجَرِيءُ يُقَاتِلُ عَمَّا لَا يَتُوبُ بِهِ إِلَى رَحْلِهِ وَالْقَتْلُ حَتْفٌ مِنَ الْخُتُوفِ وَالشَّهِيدُ مَنْ اخْتَسَبَ نَفْسَهُ عَلَى اللَّهِ

It was narrated to me from Malik, from Yahya bin Sa'id, that Umar bin Khattab said, 'A believer's nobility is his piety, his religion is his honor, his dignity is his character. Courage and cowardice are instincts Allah places where He wills. A coward flees from his parents, while a brave man fights for what he won't take home. Death in battle is a form of death, but a martyr is one who surrenders his soul to Allah.'

UMAR BIN KHATTAB WAS BATHED, SHROUDED, AND PRAYED FOR AS A MARTYR Hadith Imam Malik Number 880

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ غُسِّلَ وَكُفِّنَ وَصُلِّيَ عَلَيْهِ وَكَانَ شَهِيدًا يَرْحَمُهُ اللَّهُ

It was narrated to me by Yahya, from Malik, from Nafi', from Abdullah bin Umar, that Umar bin Khattab was bathed, shrouded, and prayed over, though he was a martyr, may Allah have mercy on him.

UMAR BIN KHATTAB SENDS CAMELS TO SUPPORT THE WAR TRAVEL Hadith Imam Malik Number 881

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَحْمِلُ فِي الْعَامِ الْوَاحِدِ عَلَى أَرْبَعِينَ أَلْفَ بَعِيرٍ يَحْمِلُ الرَّجُلُ إِلَى الشَّامِ عَلَى بَعِيرٍ وَيَحْمِلُ الرَّجُلَيْنِ إِلَى الْعِرَاقِ عَلَى بَعِيرٍ فَجَاءَهُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ اخْمِلْنِي وَسُحَيْمًا فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ نَشَدْتُكَ اللَّهُ أَسْحَيْمَ زِقْ قَالَ لَهُ نَعَمْ

It was narrated to me by Yahya, from Malik, from Yahya bin Sa'id, that Umar bin Khattab

transported forty thousand camels in a year, assigning one camel per man to Sham and one camel for two men to Iraq. A man from Iraq came and said, 'Carry me and Suhaim.' Umar bin Khattab said, 'I swear by Allah, is Suhaim a waterskin?' The man replied, 'Yes.'

THE PEOPLE OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM WHO FIGHT IN THE WAY OF ALLAH LIKE KINGS ON THE COTTAGE Hadith Imam Malik Number 882

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَهَبَ إِلَى قُبَاءٍ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عِبَادَةَ بْنِ الصَّامِتِ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَأُطْعِمَتْهُ وَجَلَسَتْ تَفْلِي فِي رَأْسِهِ فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ مُلُوكًا عَلَى الْأَسِرَّةِ أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِرَّةِ يَشْكُ إِسْحَقُ قَالَتْ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَدَعَا لَهَا ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ ثُمَّ اسْتَيْقَظَ يَضْحَكُ قَالَتْ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ مَا يُضْحِكُكَ قَالَ نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ مُلُوكًا عَلَى الْأَسِرَّةِ أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِرَّةِ كَمَا قَالَ فِي الْأَوَّلَى قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَقَالَ أَنْتِ مِنَ الْأَوَّلِينَ قَالَ فَرَكِبْتُ الْبَحْرَ فِي زَمَانٍ مُعَاوِيَةَ فَصَرِيعَتْ عَنْ دَابَّتَيْهَا حِينَ خَرَجْتُ مِنَ الْبَحْرِ فَهَلَكْتُ

It was narrated to me by Yahya, from Malik, from Ishaq bin Abdullah bin Abu Talhah, from Anas bin Malik, that when the Messenger of Allah, peace be upon him, went to Quba, he visited Umm Haram bint Milhan, who fed him. Umm Haram was married to Ubadah bin As-Samit. One day, the Messenger visited her, and she fed him, then sat combing his hair. He slept, then woke laughing. She asked, 'What makes you laugh, O Messenger of Allah?' He said, 'People from my nation were shown to me, fighting in Allah's path, sailing the sea's heart, like kings on thrones, or akin to kings on thrones'—Ishaq was unsure. She said, 'O Messenger of Allah, pray I'm among them.' He prayed for her, laid his head, slept, then woke laughing. She asked, 'What makes you laugh, O Messenger of Allah?' He said, 'People from my nation, fighting in Allah's path, like kings on thrones, or akin to kings,' as before. She said, 'Pray I'm among them.' He said, 'You are among the first.' Anas said, 'She sailed in Mu'awiyah's time, fell from her mount leaving the sea, and perished.'

Hadith Corroboration

Imam Ahmad : 5938, 7041, 8620, 8622, 8623, 8821, 9116, 9273, 9619, 9742, 10004, 10038, 10119, 10701, 10894, 11109, 11411, 11671, 11728, 13290, 14404, 15818, 16998, 17359, 17675, 21487, 21521, 21537, 21547, 21552, 21592, 25790, 26110

Imam Bukhari : 35, 2578, 2579, 2580, 2588, 2589, 2590, 2665, 2680, 2750, 2835, 2891, 3474, 3929, 5810, 6013, 6486, 6685, 6686, 6903, 6909

Imam Muslim : 3484, 3485, 3490, 3501, 3502, 3535, 3536, 4195, 4196, 4197, 4198

Imam Abu Dawud : 2126, 4367

Imam Tirmidzi : 1569, 1584, 2203

Imam Nasa'i : 3047, 3054, 3071, 3072, 3073, 3076, 3100, 3101, 3120, 3121, 4943, 4944

Imam Ibnu Majah : 2743, 2766, 3899, 3968

THE DESIRE OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM NOT TO BE LEFT IN JIHAD Hadith Imam Malik Number 883

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَا أَنَأَشُقُّ عَلَى أُمَّتِي لَأَحْبَبْتُ أَنْ لَا أَتَخَلَّفَ عَنْ سَرِيَّةٍ تَخْرُجُ فِي سَبِيلِ اللَّهِ وَلَكِنِّي لَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ وَلَا يَجِدُونَ مَا يَتَحَمَّلُونَ عَلَيْهِ فَيَخْرُجُونَ وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا بَعْدِي فَوَدِدْتُ أَنِّي أُقَاتِلُ فِي سَبِيلِ اللَّهِ فَأُقْتَلَ ثُمَّ أُحْيَا فَأُقْتَلَ ثُمَّ أُحْيَا فَأُقْتَلَ

Malik narrated to me from Yahya bin Sa'id, from Abu Shalih As-Saman, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: 'If I were not concerned about burdening my ummah, I would not wish to stay behind any troop departing for jihad in Allah's path. But I lack the means to equip them, and they lack the means to equip themselves to go out. It pains them to stay behind after me. I truly wish to fight in Allah's path, be killed, revived, and killed again, revived, and killed again.'

Hadith Corroboration

Imam Ahmad : 5938, 7041, 8620, 8622, 8623, 8821, 9116, 9273, 9619, 9742, 10004, 10038, 10119, 10701, 10894, 11109, 11411, 11671, 11728, 13290, 14404, 15818, 16998, 17359, 17675, 21487, 21521, 21537, 21547, 21552, 21592, 25790, 26110
Imam Bukhari : 35, 2578, 2579, 2580, 2588, 2589, 2590, 2665, 2680, 2750, 2835, 2891, 3474, 3929, 5810, 6013, 6486, 6685, 6686, 6903, 6909
Imam Muslim : 3484, 3485, 3490, 3501, 3502, 3535, 3536, 4195, 4196, 4197, 4198
Imam Abu Dawud : 2126, 4367
Imam Tirmidzi : 1569, 1584, 2203
Imam Nasa'i : 3047, 3054, 3071, 3072, 3073, 3076, 3100, 3101, 3120, 3121, 4943, 4944
Imam Ibnu Majah : 2743, 2766, 3899, 3968
Imam Malik : 849, 850, 871, 882, 883, 1507
Imam Darimi : 2048, 2049, 2284, 2314

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO FIND SA'AD BIN RABI' IN THE WAR OF UHUD Hadith Imam Malik Number 884

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ لَمَّا كَانَ يَوْمُ أُحُدٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَأْتِينِي بِخَبَرِ سَعْدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ فَقَالَ رَجُلٌ أَنَا يَا رَسُولَ اللَّهِ فَذَهَبَ الرَّجُلُ يَطُوفُ بَيْنَ الْقَتْلَى فَقَالَ لَهُ سَعْدُ بْنُ الرَّبِيعِ مَا شَأْنُكَ فَقَالَ لَهُ الرَّجُلُ بَعَثَنِي إِلَيْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَتِيَهُ بِخَبَرِكَ قَالَ فَاذْهَبْ إِلَيْهِ فَأَقْرَأْهُ مِنِّي السَّلَامَ وَأَخْبِرْهُ أَنِّي قَدْ طُعِنْتُ اثْنَتَيْ عَشْرَةَ طَعْنَةً وَأَنِّي قَدْ أَنْفَذْتُ مَقَاتِلِي وَأَخْبِرْ قَوْمَكَ أَنَّهُ لَا عُذْرَ لَهُمْ عِنْدَ اللَّهِ إِنْ قُتِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَاحِدٌ مِنْهُمْ حَيٌّ

Malik narrated to me from Yahya bin Sa'id, who said: On the day of Uhud, the Messenger of Allah (peace be upon him) said, 'Who will bring me news of Sa'ad bin Rabi' Al-Anshari?' A man said, 'I will, O Messenger of Allah!' He went searching among the fallen. Sa'ad bin Rabi' asked him, 'What are you doing?' The man replied, 'The Messenger of Allah (peace be upon him) sent me to bring news of you.' Sa'ad said, 'Go to him, convey my salam, and tell him I have been stabbed twelve times, and my death is near. Tell your people they have no excuse before Allah if the Messenger of Allah (peace be upon him) is killed while one of them still lives.'

THE STORY OF A FRIEND WHO LEFT THE WORLD FOR JIHAD

Hadith Imam Malik Number 885

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَغَّبَ فِي الْجِهَادِ وَذَكَرَ الْجَنَّةَ وَرَجُلٌ مِنَ الْأَنْصَارِ يَأْكُلُ تَمَرَاتٍ فِي يَدِهِ فَقَالَ إِنِّي لَحَرِيصٌ عَلَى الدُّنْيَا إِنْ جَلَسْتُ حَتَّى أَفْرُغَ مِنْهُنَّ فَرَمَى مَا فِي يَدِهِ فَحَمَلَ بِسَيْفِهِ فَقَاتَلَ حَتَّى قُتِلَ

Malik narrated to me from Yahya bin Sa'id, who said: The Messenger of Allah (peace be upon him) encouraged jihad and spoke of paradise. An Anshari man, eating dates in his hand, said, 'I am too attached to this world if I finish these dates.' He threw the dates away, took his sword, fought, and was killed.

TYPES OF WARS THAT HAVE GOOD VALUE AND WARS THAT DON'T PROVIDE BENEFITS

Hadith Imam Malik Number 886

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّهُ قَالَ لَعَزُؤُ غَزَوَانٍ فَعَزُؤُ تُنْفَقُ فِيهِ الْكَرِيمَةُ وَيُيَاسَرُ فِيهِ الشَّرِيكُ وَيُطَاعُ فِيهِ ذُو الْأَمْرِ وَيُجْتَنَّبُ فِيهِ الْفَسَادُ فَذَلِكَ الْعَزُؤُ خَيْرٌ كُلُّهُ وَغَزُؤُ لَا تُنْفَقُ فِيهِ الْكَرِيمَةُ وَلَا يُيَاسَرُ فِيهِ الشَّرِيكُ وَلَا يُطَاعُ فِيهِ ذُو الْأَمْرِ وَلَا يُجْتَنَّبُ فِيهِ الْفَسَادُ فَذَلِكَ الْعَزُؤُ لَا يَرْجِعُ صَاحِبُهُ كَفَافًا

Malik narrated to me from Yahya bin Sa'id, from Mu'adz bin Jabal, who said: 'War is of two kinds. A war funded with lawful wealth, where companions are supported, the leader is obeyed, and corruption is avoided—this war is entirely good. But a war not funded with lawful wealth, where companions are not supported, the leader is not obeyed, and corruption is not avoided—this war brings no benefit to its participants.'

BLESSINGS ON HORSES UNTIL THE DAY OF JUDGMENT

Hadith Imam Malik Number 887

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

Yahya narrated to me from Malik, from Nafi', from Abdullah bin Umar, that the Messenger of Allah (peace be upon him) said: 'Goodness is tied to the forelocks of horses until the Day of Resurrection.'

Hadith Corroboration

Imam Ahmad : 4387, 4585, 4856, 4953, 5508, 5522, 5648, 7101, 8511, 9253, 9772, 10919, 11682, 11842, 12290, 14264, 18400, 18547, 18548, 18550, 18551, 18552, 18553, 18555, 18556, 18557, 18559, 26293

Imam Bukhari : 2637, 2638, 2639, 2640, 2641, 2643, 2887, 3370, 3371, 3372

Imam Muslim : 3478, 3479, 3480, 3481, 3482, 3483

Imam Tirmidzi : 1560, 1617

Imam Nasa'i : 3506, 3510, 3515, 3516, 3517, 3518, 3519, 3520, 3521, 3526

Imam Ibnu Majah : 2776, 2777, 2778, 2779, 2780

Imam Malik : 887

Imam Darimi : 2319, 2320

A HORSE MATCH IN WHICH ABDULLAH BIN UMAR FOLLOWED Hadith Imam Malik Number 888

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي قَدْ أَضْمِرَتْ مِنَ الْخَفِيَاءِ وَكَانَ أَمْدُهَا ثَنِيَّةَ الْوَدَاعِ وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضَمَّرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ مِمَّنْ سَابَقَ بِهَا

Malik narrated to me from Nafi', from Abdullah bin Umar, who said: The Messenger of Allah (peace be upon him) held races with trained horses from Haifa' to Tsaniyyatul Wada', and with untrained horses from Tsaniyyah to the mosque of Bani Zuraiq. Abdullah bin Umar was among the winners.

Hadith Corroboration

Imam Bukhari : 403, 2657, 2658

Imam Muslim : 3477

Imam Abu Dawud : 2211

Imam Nasa'i : 3527, 3528

HORSE RACING IS PERFECT ON PROVISION THAT THERE ARE PRIZES

Hadith Imam Malik Number 889

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ لَيْسَ بِرَهَانِ الْخَيْلِ بِأَسْ إِذَا دَخَلَ فِيهَا مُحَلَّلٌ فَإِنْ سَبَقَ أَخَذَ السَّبَقَ وَإِنْ سُبِقَ لَمْ يَكُنْ عَلَيْهِ شَيْءٌ

Malik told me from [Yahya bin Sa'id] that he heard [Sa'id bin Musayyab] say, "There is nothing wrong with horse racing if there is a halal. If he wins then he has the right to take the bet, and if he loses then he is not obliged to pay anything.

THE DREAM OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM ABOUT HORSES AND SHAVES Hadith Imam Malik Number 890

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُئِيَ وَهُوَ يَمْسَحُ وَجْهَ فَرَسِهِ بِرِدَائِهِ
فَسُئِلَ عَنْ ذَلِكَ فَقَالَ إِنِّي عُوتِبْتُ اللَّيْلَةَ فِي الْخَيْلِ

Malik narrated to me from Yahya bin Sa'id, who said: The Messenger of Allah (peace be upon him) was seen wiping his horse's face with his cloak. When asked about it, he said, 'Last night, I was reproached about horses.'

WAR ETHICS IN ISLAM Hadith Imam Malik Number 891

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ خَرَجَ إِلَى
خَيْبَرَ أَتَاهَا لَيْلًا وَكَانَ إِذَا أَتَى قَوْمًا بَلِيلٍ لَمْ يُغِرْ حَتَّى يُصْبِحَ فَلَمَّا أَصْبَحَ خَرَجَتْ يَهُودُ بِمَسَاحِيهِمْ وَمَكَاتِلِهِمْ فَلَمَّا
رَأَوْهُ قَالُوا مُحَمَّدٌ وَاللَّهِ مُحَمَّدٌ وَالْخَمِيسُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ إِنَّا إِذَا
نَزَلْنَا بِسَاحَةِ قَوْمٍ {فَسَاءَ صَبَاحُ الْمُنْذَرِينَ}

Malik narrated to me from Humaid Ath-Thawil, from Anas bin Malik, who said: When the Messenger of Allah (peace be upon him) went to Khaibar, he arrived at night. When approaching a people at night, he would not attack until dawn. At dawn, the Jews came out with their hoes and baskets. Seeing him, they said, 'Muhammad! By Allah, Muhammad and his army!' The Messenger of Allah (peace be upon him) said, 'Allahu Akbar! Khaibar is ruined. When we descend upon a people's courtyard, it is a terrible morning for those warned.' (Qur'an, As-Saffat: 177)

Hadith Corroboration

Imam Ahmad : 12209, 12210, 12472, 12665, 13086, 13272, 13359, 15755, 15758, 15765

Imam Bukhari : 358, 575, 895, 2726, 2769, 3374, 3876, 3877, 3879

Imam Muslim : 2561, 2564, 3360, 3361, 3362

Imam Tirmidzi : 1470

Imam Nasa'i : 544, 3327

THE DOORS OF HEAVEN ARE BASED ON DEEDS Hadith Imam Malik Number 892

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ فَمَنْ كَانَ مِنْ أَهْلِ
الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ

مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَّانِ فَقَالَ أَبُو بَكْرٍ الصَّدِيقُ يَا رَسُولَ اللَّهِ مَا عَلَى مَنْ يُدْعَى مِنْ هَذِهِ الْأَبْوَابِ مِنْ ضَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ هَذِهِ الْأَبْوَابِ كُلِّهَا قَالَ نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ

It has been related to me from Malik from [Ibn Shihab] from [Humaid bin Abdurrahman bin 'Auf] from [Abu Hurairah] that the Messenger of Allah sallallaahu 'alaihi wasallam said: "Whoever spends a pair of things in the way of Allah, then in heaven he will be called, 'O Abdullah, this is a good deed.' If he is an expert in prayer, he will be called from the door of prayer. If he is an expert in jihad, then he will be called from the door of jihad. If he is an expert in alms, he will be called from the door of alms. If he is an expert in fasting, then he will be called from the door of Ar Rayyan." Abu Bakr Ash Siddiq said; "O Messenger of Allah, if someone is called from one of the existing doors, that is a certainty, but is it possible if someone is called from all the existing doors? The Prophet answered, "That is very possible, and I am sure that you are among those who are called from all the doors.

Hadith Corroboration

Imam Ahmad : 7313, 7313, 8435, 20379, 20395, 20444, 21752, 21753, 21775

Imam Bukhari : 1763, 1764, 1764, 2629, 2977, 3017, 3393, 3393

Imam Muslim : 1705, 1705, 1706, 1947

Imam Tirmidzi : 696, 1550, 3607, 3607

Imam Nasa'i : 2204, 2205, 2206, 2206, 2396, 2396, 3084, 3084, 3132, 3132, 3133, 3134, 3135

Imam Ibnu Majah : 1630

Imam Malik : 892, 892

Imam Darimi : 2296

THE BODY OF AMRU BIN JAMUH AND ABDULLAH BIN 'AMRU IS NOT CHANGED AFTER 46 YEARS

Hadith Imam Malik Number 893

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعَصَعَةَ أَنَّهُ بَلَغَهُ أَنَّ عَمْرَو بْنَ الْجُمُوحِ وَعَبْدَ اللَّهِ بْنَ عَمْرِو الْأَنْصَارِيِّينَ ثُمَّ السَّلَمِيِّينَ كَانَا قَدْ حَفَرَ السَّيْلُ قَبْرَهُمَا وَكَانَ قَبْرُهُمَا مِمَّا يَلِي السَّيْلَ وَكَانَا فِي قَبْرِ وَاحِدٍ وَهُمَا مِمَّنْ اسْتُشْهِدَ يَوْمَ أُحُدٍ فَحُفِرَ عَنْهُمَا لِيُغَيَّرَا مِنْ مَكَانِهِمَا فَوَجِدَا لَمْ يَتَغَيَّرَا كَأَنَّهُمَا مَاتَا بِالْأَمْسِ وَكَانَ أَحَدُهُمَا قَدْ جُرِحَ فَوَضَعَ يَدَهُ عَلَى جُرْحِهِ فَدُفِنَ وَهُوَ كَذَلِكَ فَأَمِيطَتْ يَدُهُ عَنْ جُرْحِهِ ثُمَّ أُرْسِلَتْ فَرَجَعَتْ كَمَا كَانَتْ وَكَانَ بَيْنَ أَحَدٍ وَبَيْنَ يَوْمٍ حُفِرَ عَنْهُمَا سِتٌّ وَأَرْبَعُونَ سَنَةً

Yahya narrated to me from Malik, from Abdurrahman bin Abu Sha'sha'ah, that he heard: The graves of 'Amru bin Jamuh and Abdullah bin 'Amru, both Anshari from Bani Salam, were damaged by a flood, as they were in a flood-prone area. They were buried in one grave, martyred at Uhud. When their grave was dug to relocate them, their bodies were unchanged, as if they died yesterday. One was wounded and had placed his hand over the wound; he was buried thus. When his hand was moved, it returned to its place. Forty-six years had passed since Uhud.

ABU BAKAR GAVE GHANIMAH'S TREASURE TO JABIR BIN ABDULLAH

Hadith Imam Malik Number 894

حَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ قَدِمَ عَلَى أَبِي بَكْرٍ الصِّدِّيقِ مَالٌ مِنَ الْبَحْرَيْنِ فَقَالَ مَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُيُّ أَوْ عِدَّةٌ فَلْيَأْتِنِي فَجَاءَهُ جَابِرُ بْنُ عَبْدِ اللَّهِ فَحَفَنَ لَهُ ثَلَاثَ حَفَنَاتٍ

Malik narrated to me from Rabi'ah bin Abu Abdurrahman, who said: When spoils from Bahrain reached Abu Bakr As-Shiddiq, he said, 'Whoever had a promise or debt from the Messenger of Allah (peace be upon him), come to me.' Jabir bin Abdullah came, and Abu Bakr gave him three handfuls of wealth.

RASULULLAH SHALALLAHU ALAIHI WASALLAM ORDERED TO FULFILL THE NADZAR OF THE DEAD MOTHER

Hadith Imam Malik Number 895

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ وَلَمْ تَقْضِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْضِهِ عَنْهَا

It has been told to me that Yahya from Malik from [Ibn Shihab] from ['Ubaiddullah bin Abdullah bin 'Utbah bin Mas'ud] from [Abdullah bin Abbas] said, "Sa'ad bin Ubadah asked the Rasulullah shallallahu 'alaihi wasallam for a fatwa, "My mother has died and she still has a nadzar which she has not fulfilled," Rasulullah shallallahu 'alaihi wasallam said: "Fulfill it. his vows.

Hadith Corroboration

Imam Ahmad : 3326

Imam Bukhari : 2555, 6444

Imam Abu Dawud : 2876

Imam Nasa'i : 3597, 3598, 3599, 3600, 3602, 3603, 3757, 3758, 3759

Imam Ibnu Majah : 2123

ABDULLAH BIN ABBAS ORDER TO IMPLEMENT THE NADZAR OF DECEASED PARENTS

Hadith Imam Malik Number 896

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَمَّتَيْهَا أَنَّهَا حَدَّثَتْهُ عَنْ جَدَّتِهِ أَنَّهَا كَانَتْ جَعَلَتْ عَلَى نَفْسِهَا مَشْيًا إِلَى مَسْجِدِ قُبَاءٍ فَمَاتَتْ وَلَمْ تَقْضِهِ فَأَفْتَى عَبْدُ اللَّهِ بْنُ عَبَّاسٍ ابْنَتَهَا أَنْ تَمْشِيَ عَنْهَا قَالَ يَحْيَى وَ سَمِعْتُ قَوْلَهُ تَعَالَى يَقُولُ لَا يَمْشِيَ أَحَدٌ عَنْ أَحَدٍ

It was related to me from Malik from [Abdullah bin Abu Bakr] from his aunt that she related from her grandmother that she had made a vow to walk to the Quba mosque, but she died before fulfilling her vow. Then [Abdullah bin Abbas] ordered her daughter to walk to the Quba mosque in her place." Yahya said, "I heard Malik say; "A person is not worthy to walk in the place of another person.

THE OBLIGATION TO FULFILL VOWS EVEN IF MADE WHEN STILL CHILDHOOD

Hadith Imam Malik Number 897

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حَبِيبَةَ قَالَ قُلْتُ لِرَجُلٍ وَأَنَا حَدِيثُ السِّنِّ مَا عَلَى الرَّجُلِ أَنْ يَقُولَ عَلَيَّ مَشْيِي إِلَى بَيْتِ اللَّهِ وَلَمْ يَقُلْ عَلَيَّ نَذْرُ مَشْيِي فَقَالَ لِي رَجُلٌ هَلْ لَكَ أَنْ أُعْطِيكَ هَذَا الْجُرْوَ لَجُرْوِ قَتَاءٍ فِي يَدِهِ وَتَقُولَ عَلَيَّ مَشْيِي إِلَى بَيْتِ اللَّهِ قَالَ فَقُلْتُ نَعَمْ فَقُلْتُهُ وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ ثُمَّ مَكَثْتُ حَتَّى عَقَلْتُ فَقِيلَ لِي إِنَّ عَلَيْكَ مَشْيًا فَجِئْتُ سَعِيدَ بْنِ الْمُسَيَّبِ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ لِي عَلَيْكَ مَشْيِي فَمَشَيْتُمْقَالَ مَالِكٌ وَهَذَا الْأَمْرُ عِنْدَنَا

Had told me from Malik from [Abdullah bin Abu Habibah] said; "I said to someone, even though I was still small, "No one should say, 'I make it obligatory for me to walk to Baitullah', and not say 'I vow to walk'." Then a man said to me, "Are you willing to accept this fruit - while showing me a cucumber -, on the condition that you say 'It is obligatory for me to walk to Baitullah'?" Abdullah bin Abu Habibah said; "Yes." I said this when I was little, when I was an adult and could thought, then it was said to me, "You have an obligation to walk (keep your nadzar)." So I went to [Sa'id Ibnul Musayyab] and asked about that. He answered; Malik said; "Here's our opinion.

ABDULLAH BIN UMAR'S DIRECTION TO Slaughter ANIMALS IN REPLACE FOR NADZAR

Hadith Imam Malik Number 898

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عُرْوَةَ بْنِ أَدِينَةَ اللَّيْثِيِّ أَنَّهُ فَالْخَرَجْتُ مَعَ جَدَّةٍ لِي عَلَيْهَا مَشْيِي إِلَى بَيْتِ اللَّهِ حَتَّى إِذَا كُنَّا بِبَعْضِ الطَّرِيقِ عَجَزْتُ فَأَرْسَلْتُ مَوْلى لَهَا يَسْأَلُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَخَرَجْتُ مَعَهُ فَسَأَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ مُرَّهَا فَلَتَرَكَبُ ثُمَّ لَتَمَشِ مِنْ حَيْثُ عَجَزْتَ قَالَ يَحْيَى وَسَمِعْتُ قَوْلَهُ تَعَالَى يَقُولُ وَنَرَى عَلَيْهَا مَعَ ذَلِكَ الْهَدْيِ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ كَانَا يَقُولَانِ مِثْلَ قَوْلِ عَبْدِ اللَّهِ بْنِ عُمَرَ

It has been told to me that Yahya from Malik from [Urwah bin Udzainah Al Laitsi] said; "I went out with my grandmother who had a nadzar debt to walk all the way to Baitullah, until half way through she felt weak. Then she sent her slave to ask Abdullah bin Umar, and I

went with the slave to meet Abdullah bin Umar. [Abdullah bin Umar] answered; 'Tell the grandmother to ride, then repeat at another time by walking from the place where she stopped.' Yahya said; 'I heard Malik say; 'In our opinion, besides that he should replace it with slaughter.' Malik told me that news had reached him that Sa'id bin Musayyab and Abu Salamah had the same opinion as Abdullah bin 'Umar.

PROVISIONS FOR SLAUGHTERING AN ANIMAL DUE TO UNABILITY TO FULFILL THE VOW TO WALK

Hadith Imam Malik Number 899

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ كَانَ عَلِيٌّ مَشِيٍّ فَأَصَابَنِي خَاصِرَةٌ فَرَكَبْتُ حَتَّى أَتَيْتُ مَكَّةَ فَسَأَلْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ وَغَيْرَهُ فَقَالُوا عَلَيْكَ هَذِي فَلَمَّا قَدِمْتُ الْمَدِينَةَ سَأَلْتُ عُلَمَاءَهَا فَأَمَرُونِي أَنْ أَمْشِيَ مَرَّةً أُخْرَى مِنْ حَيْثُ عَجَزْتُ فَمَشَيْتُقَالَ يَحْيَى وَ سَمِعْتُ قَوْلَهُ تَعَالَى يَقُولُ فَلَا تُرْ عِنْدَنَا فَيَمْنُ يَقُولُ عَلِيٌّ مَشِيٍّ إِلَى بَيْتِ اللَّهِ أَنَّهُ إِذَا عَجَزَ رَكَبَ ثُمَّ عَادَ فَمَشَى مِنْ حَيْثُ عَجَزَ فَإِنْ كَانَ لَا يَسْتَطِيعُ الْمَشْيَ فَلْيَمْسُ مَا قَدَرَ عَلَيْهِ ثُمَّ لِيَرْكَبْ وَعَلَيْهِ هَذِي بَدَنَةٌ أَوْ بَقَرَةٌ أَوْ شَاةٌ إِنْ لَمْ يَجِدْ إِلَّا هِيَ

It was related to me from Malik that [Yahya bin Sa'id] said: "I made a vow to walk, but then I had a backache so I rode until I reached Mecca. I then asked [Ata bin Abu Rabah] and others. They said: 'You are obligated to slaughter an animal.' When I arrived in Medina, I asked the scholars there. They also ordered me to walk once more from the place where I stopped due to fatigue. So I carried out that order." Yahya said: "I have heard Malik say, 'According to our opinion regarding the person who says 'It is obligatory for me to walk to the Ka'bah,' then if he is unable, he may ride. Then he returns and walks from the place where he feels tired. If he is unable to walk anymore, he should continue walking as much as he can, then ride. Only then is he obligated to slaughter a camel, or a cow or a goat if he is unable to do anything but that.

RASULULLAH SALALLAHU ALAIHI WASALLAM ALLOWED TO PERFECT FASTING AND TO STOP EXCESSIVE NADZAR

Hadith Imam Malik Number 900

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ حُمَيْدِ بْنِ قَيْسٍ وَثَوْرِ بْنِ زَيْدٍ الدَّيْلِيِّ أَنَّهُمَا أَخْبَرَاهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَحَدُهُمَا يَزِيدُ فِي الْحَدِيثِ عَلَى صَاحِبِهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا قَائِمًا فِي الشَّمْسِ فَقَالَ مَا بَالُ هَذَا فَقَالُوا نَذَرْنَا أَنْ لَا يَتَكَلَّمَ وَلَا يَسْتَظِلَّ مِنَ الشَّمْسِ وَلَا يَجْلِسَ وَيَصُومَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُّهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَجْلِسْ وَلْيَتِمَّ صِيَامُهُ فَقَالَ مَالِكٌ وَلَمْ أَسْمَعْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ بِكَفَّارَةٍ وَقَدْ أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتِمَّ مَا كَانَ لِلَّهِ طَاعَةً وَيَتْرَكَ مَا كَانَ لِلَّهِ

Yahya told me from Malik from [Humaid bin Qais] and [Tsaur bin Zaid Ad Dili] that they both told him a hadith from Rasulullah shallallahu 'alaihi wasallam, then one of the two added to his friend's statement, that Rasulullah shallallahu 'alaihi wasallam once saw someone standing under the hot sun. He asked: "What is he doing this for?" They answered; "He made a vow not to speak, not to take shelter from the hot sun and not to sit while fasting." Rasulullah shallallahu 'alaihi wasallam said: "Tell him to talk, take shelter, sit down and continue his fast." Malik said; "I did not hear Rasulullah shallallahu 'alaihi wasallam telling him to pay kafarat, "Rasulullah shallallahu 'alaihi wasallam told him to perfect his promise to Allah in the form of obedience (fasting) and abandon the promise to Allah in the form of disobedience (nadzar beyond his ability).

Hadith Corroboration

Imam Ahmad : 2027, 2032, 2165, 2685, 2691, 8504, 11597, 11684, 12423, 12983, 13363, 16668, 16735, 17125

Imam Bukhari : 1732, 1733, 6207, 6210

Imam Muslim : 3100, 3101, 3102

Imam Abu Dawud : 2865, 2866, 2867, 2868, 2869, 2870, 2871, 2872, 2873, 2874

Imam Tirmidzi : 1456, 1464

Imam Nasa'i : 2871, 3751, 3754, 3755, 3792, 3793, 3794

Imam Ibnu Majah : 2125, 2126, 2127

Imam Malik : 900

Imam Darimi : 2229, 2230

THE LAW ON VOWING TO SLAUGHTER A CHILD

Hadith Imam Malik Number 901

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّهُ سَمِعَهُ يَقُولُ أَتَتْ امْرَأَةً إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقَالَتْ إِنِّي نَذَرْتُ أَنْ أَنْحَرَ ابْنِي فَقَالَ ابْنُ عَبَّاسٍ لَا تَنْحَرِي ابْنَكَ وَكَفَّرِي عَنْ يَمِينِكَ فَقَالَ شَيْخٌ عِنْدَ ابْنِ عَبَّاسٍ وَكَيْفَ يَكُونُ فِي هَذَا كَفَّارَةٌ فَقَالَ ابْنُ عَبَّاسٍ إِنَّ اللَّهَ تَعَالَى قَالَ {وَالَّذِينَ يُظَاهِرُونَ مِنْكُمْ} مِنْ نِسَائِهِمْ {ثُمَّ جَعَلَ فِيهِ مِنَ الْكَفَّارَةِ مَا قَدْ رَأَيْتَ

It has been related to me from Malik from [Yahya bin Sa'id] from [Al Qasim bin Muhammad] that he heard him say, "A woman met Abdullah bin Abbas and said: "I have made a vow to slaughter my son." [Ibnu Abbas] then said; "Don't slaughter your son, and pay the fine for your oath." Then the old man who was at Ibn Abbas' side said, "How can he have to pay the kafarah? ' Ibn Abbas answered; "Allah Ta'ala said: '(And those who commit zihar among you against their wives) ' (Qs. Al Mujadilah: 3) then Allah established kafarah on him as you know.

THE COMMAND TO FULFILL NADZAR RELATING TO OBEDIENCE TO ALLAH

Hadith Imam Malik Number 902

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ الْأَيْلِيِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ ابْنِ الصَّدِّيقِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِيعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ قَالَ يَحْيَى وَ سَمِعْتُ قَوْلَهُ تَعَالَى يَقُولُ مَعْنَى قَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ أَنْ يَنْذِرَ الرَّجُلُ أَنْ يَمْشِيَ إِلَى الشَّامِ أَوْ إِلَى مِصْرَ أَوْ إِلَى الرَّبَذَةِ أَوْ مَا أَشْبَهَ ذَلِكَ مِمَّا لَيْسَ لِلَّهِ بِطَاعَةٍ إِنْ كَلَّمَ فُلَانًا أَوْ مَا أَشْبَهَ ذَلِكَ فَلَيْسَ عَلَيْهِ فِي شَيْءٍ مِنْ ذَلِكَ شَيْءٌ إِنْ هُوَ كَلَّمَهُ أَوْ حَنَثَ بِمَا حَلَفَ عَلَيْهِ لِأَنَّهُ لَيْسَ لِلَّهِ فِي هَذِهِ الْأَشْيَاءِ طَاعَةٌ وَإِنَّمَا يُؤْتَى لِلَّهِ بِمَا لَهُ فِيهِ طَاعَةٌ

It has been related to me from Malik from [Thalhah bin Abdul Malik Al Aili] from [Al Qasim bin Muhammad bin Ash-Shiddiq] from [Aisyah] that the Messenger of Allah sallallaahu 'alaihi wasallam said: "Whoever vows to obey Allah, let him do it. Whoever vows to disobey Him, then let him not do it." Yahya said; "I heard Malik say: The meaning of the words of the Prophet sallallaahu 'alaihi wasallam, "Whoever vows to disobey Him, then let him not do it," that is, if someone vows to go to the land of Syria, or to Egypt, or to Rabadzah, or to another place where there is no value in obeying Allah, or if he asks to talk to someone or other than that. Then there is no obligation for him from that; if he tells someone or breaks the promise, because This matter has no value of obedience. God's promises must be kept if there is value of obedience in them.

Hadith Corroboration
 Imam Ahmad : 22946, 23011, 24556, 24691
 Imam Bukhari : 6202, 6206
 Imam Abu Dawud : 2862
 Imam Ibnu Majah : 2117
 Imam Darimi : 2233

UNCONSIDERED OATH

Hadith Imam Malik Number 903

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ الْمُؤْمِنِينَ أَنَّهَا كَانَتْ تَقُولُ لَغْوُ الْيَمِينِ قَوْلُ الْإِنْسَانِ لَا وَاللَّهِ لَا وَاللَّهِ

Has told me Yahya from Malik from [Hisyam bin Urwah] from [his father] from ['Aisyah] Ummul Mukminin, he said; "An oath that is not considered is someone saying, "No, by Allah, no, by Allah.

A VOW WITH THE ADDITION OF INSYA ALLAH IS NOT CONSIDERED TO VIOLATE THE VOW

Hadith Imam Malik Number 904

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ مَنْ قَالَ وَاللَّهِ ثُمَّ قَالَ إِنْ شَاءَ اللَّهُ ثُمَّ لَمْ

يَفْعَلُ الَّذِي حَلَفَ عَلَيْهِ لَمْ يَحْنُثْ

It has been told to me that Yahya from Malik from [Nafi'] from [Abdullah bin Umar] said; 'Whoever says; 'By Allah,' then he says 'INSYA ALLAH' (if Allah wills), then he does not carry out the oath then he is not among those who break the oath.

Hadith Corroboration
Imam Ahmad : 7742
Imam Nasa'i : 3768, 3769
Imam Ibnu Majah : 2095
Imam Darimi : 2237, 2238

THE LAW OF CANCELLING AN OATH FOR GOOD

Hadith Imam Malik Number 905

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيُكْفِّرْ عَنْ يَمِينِهِ وَلْيَفْعَلْ الَّذِي هُوَ خَيْرٌ

Yahya narrated to me from Malik, from Suhail bin Abu Shalih, from his father, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: 'Whoever swears an oath and sees something better than it, let him pay expiation for his oath and do what is better.'

Hadith Corroboration
Imam Ahmad : 6448, 6674, 8379, 11302, 17540, 17545
Imam Muslim : 3113, 3114, 3115, 3117
Imam Tirmidzi : 1450
Imam Nasa'i : 3721, 3722, 3725, 3726
Imam Ibnu Majah : 2102
Imam Darimi : 2240

OBLIGATION TO PAY KAFARAT FOR THOSE WHO BREAK THE Oath

Hadith Imam Malik Number 906

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ مَنْ حَلَفَ يَمِينٍ فَوَكَّدَهَا ثُمَّ حَنَثَ فَعَلَيْهِ عَتَقُ رَقَبَةٍ أَوْ كِسْوَةُ عَشْرَةِ مَسَاكِينَ وَمَنْ حَلَفَ يَمِينٍ فَلَمْ يُوَكِّدْهَا ثُمَّ حَنَثَ فَعَلَيْهِ إِطْعَامُ عَشْرَةِ مَسَاكِينَ لِكُلِّ مَسْكِينٍ مُدٌّ مِنْ حِنْطَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ

Yahya narrated to me from Malik, from Nafi', from Abdullah bin Umar, who said: 'Whoever swears an oath, emphasizes it, and then breaks it must free a slave or clothe ten poor people. Whoever swears an oath without emphasizing it and breaks it must feed ten poor people, each with one mud of wheat. If he cannot, he must fast three days.'

IMPLEMENTATION OF ABDULLAH BIN UMAR IN PAYING THE KAFARATH OF THE Oath

Hadith Imam Malik Number 907

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يُكْفِّرُ عَنْ يَمِينِهِ بِإِطْعَامِ عَشْرَةِ مَسَاكِينَ لِكُلِّ مَسْكِينٍ مُدًّا مِنْ حِنْطَةٍ وَكَانَ يَغْتِقُ الْمِرَارَ إِذَا وَكَّدَ الْيَمِينَ

Malik narrated to me from Nafi', from Abdullah bin Umar, that he paid expiation for his oath by feeding ten poor people, each with one mud of wheat, and freed a slave if he emphasized the oath.

GIVING EXPENSE FOR THE OATH WITH A SMALL MEASUREMENT OF WHEAT

Hadith Imam Malik Number 908

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُ قَالَ أَدْرَكْتُ النَّاسَ وَهُمْ إِذَا أَعْطَوْا فِي كَفَّارَةِ الْيَمِينِ أَعْطَوْا مُدًّا مِنْ حِنْطَةٍ بِالْمُدِّ الْأَصْغَرِ وَرَأَوْا ذَلِكَ مُجْزِئًا عَنْهُمْ

Malik narrated to me from Yahya bin Sa'id, from Sulaiman bin Yasar, who said: 'I found people giving expiation for an oath with one mud of wheat using the smaller measure, and they considered it sufficient.'

Hadith Corroboration
Imam Ahmad : 16681, 16687

PROHIBITION OF SWEARING IN ANY NAME OTHER THAN GOD

Hadith Imam Malik Number 909

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَسِيرُ فِي رَكْبٍ وَهُوَ يَحْلِفُ بِأَبِيهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ لَا وَمَقْلَبِ الْقُلُوبِ

Yahya narrated to me from Malik, from Nafi', from Abdullah bin Umar, who said: The Messenger of Allah (peace be upon him) found Umar bin al-Khattab swearing by his father in a caravan. The Messenger said, 'Allah forbids you to swear by your fathers. Whoever swears must swear by Allah or remain silent.' Malik heard that the Messenger said, 'No, by the One who turns hearts.'

Hadith Corroboration
Imam Ahmad : 107, 234, 4294, 4365, 4473, 6006, 16557
Imam Bukhari : 5643, 6155, 6156, 6157, 6852
Imam Muslim : 3104, 3105
Imam Abu Dawud : 2828
Imam Tirmidzi : 1453, 1454

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR ABU LUBABAH TO CHARITY WITH ONE-THIRD OF HIS TREASURE

Hadith Imam Malik Number 910

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عُثْمَانَ بْنِ حَفْصٍ بْنِ عُمَرَ بْنِ خَلْدَةَ عَنْ ابْنِ شِهَابٍ أَنَّهُ بَلَغَهُ أَنَّ أَبَا لُبَابَةَ بْنَ عَبْدِ
الْمُنْذِرِ حِينَ تَابَ اللَّهُ عَلَيْهِ قَالَ يَا رَسُولَ اللَّهِ أَهْجُرُ دَارَ قَوْمِي الَّتِي أَصَبْتُ فِيهَا الذَّنْبَ وَأُجَاوِرُكَ وَأُخْلَعُ مِنْ
مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجْزِيكَ مِنْ ذَلِكَ الثُّلُثُ

Malik narrated to me from Utsman bin Hafsh bin Umar bin Khaldah, from Ibnu Syihab, who heard: When Allah accepted Abu Lubabah bin Abdul Mundzir's repentance, he said, 'O Messenger of Allah, I will leave my people's home where I sinned, live near you, and give my wealth as charity to Allah and His Messenger.' The Messenger (peace be upon him) said, 'A third of it is enough.'

THE PROPERTY PROVIDED MUST BE PAYED LIKE A FINE FOR OATH

Hadith Imam Malik Number 911

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ الْحَجَبِيِّ عَنْ أُمِّهِ عَنْ عَائِشَةَ أُمِّ
الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سُئِلَتْ عَنْ رَجُلٍ قَالَ مَالِي فِي رِثَاجِ الْكَعْبَةِ فَقَالَتْ عَائِشَةُ يُكْفَرُهُ مَا يُكْفَرُ
الْيَمِينَ قَالَ مَالِكٌ فِي الَّذِي يَقُولُ مَالِي فِي سَبِيلِ اللَّهِ ثُمَّ يَحْنُثُ قَالَ يَجْعَلُ ثُلُثَ مَالِهِ فِي سَبِيلِ اللَّهِ وَذَلِكَ لِلَّذِي جَاءَ
عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَمْرِ أَبِي لُبَابَةَ

It has been told to me from Malik from [Ayyub bin Musa] from [Mansur bin Abdurrahman Al Hajabi] from [His mother] from ['Aisyah] Ummul Mukminin radliallahu 'anha when he was asked about someone who had said; "My treasure is at the gate of the Kaaba (giving it to charity)." 'Aisha replied, "He must pay the fine as he paid the fine of the oath." Malik said about the person who said, 'My wealth is in the path of Allah', then he transgressed, "He must spend a third of his wealth in the path of Allah, which is what happened to Abu Lubabah.

PROHIBITION OF SACRIFICING ANIMALS WITH DEFECTS

Hadith Imam Malik Number 912

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ عُبَيْدِ بْنِ فَيْرُوزٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ مَاذَا يُتَّقَى مِنَ الضَّحَايَا فَأَشَارَ بِيَدِهِ وَقَالَ أَرْبَعًا وَكَانَ الْبَرَاءُ يُشِيرُ بِيَدِهِ وَيَقُولُ يَدِي أَقْصَرُ مِنْ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعُرَجَاءُ الْبَيِّنُ ظَلْعُهَا وَالْعَوْرَاءُ الْبَيِّنُ عَوْرُهَا وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا وَالْعَجْفَاءُ الَّتِي لَا تُنْقِي

Yahya narrated to me from Malik, from Amru bin Al-Harits, from Ubaid bin Fairuz, from Barra bin Azib, who said: The Messenger of Allah (peace be upon him) was asked, 'What should be avoided in sacrificial animals?' He gestured with his hand and said, 'Four.' Barra gestured, saying, 'My hand is shorter than the Messenger's (peace be upon him): the clearly lame, the clearly blind, the clearly sick, and the emaciated with no meat.'

Hadith Corroboration
Imam Ahmad : 17927
Imam Darimi : 1867

ABDULLAH BIN UMAR AVOIDS SACRIFICIAL ANIMALS THAT ARE NOT OLD ENOUGH

Hadith Imam Malik Number 913

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَتَّقِي مِنَ الضَّحَايَا وَالْبُذْنِ الَّتِي لَمْ تُسَنَّ وَالَّتِي نَقَصَ مِنْ خَلْقِهَا قَالَ مَالِكٌ وَهَذَا أَحَبُّ مَا سَمِعْتُ إِلَيَّ

Malik narrated to me from Nafi', that Abdullah bin Umar avoided sacrificial animals and camels that were not of age or had defects. Malik said, 'This is what I prefer from what I heard.'

ABDULLAH BIN UMAR SLAUGHTERED THE SACRIFICIAL ANIMAL WHILE HE WAS SICK

Hadith Imam Malik Number 914

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ضَعِيَ مَرَّةً بِالْمَدِينَةِ قَالَ نَافِعٌ فَأَمَرَنِي أَنْ أَشْتَرِيَ لَهُ كَبْشًا فَحِيلًا أَقْرَنَ ثُمَّ أَذْبَحَهُ يَوْمَ الْأَضْحَى فِي مُصَلَّى النَّاسِ قَالَ نَافِعٌ فَفَعَلْتُ ثُمَّ حُمِلَ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ فَحَلَقَ رَأْسَهُ حِينَ ذُبِحَ الْكَبْشُ وَكَانَ مَرِيضًا لَمْ يَشْهَدْ الْعِيدَ مَعَ النَّاسِ قَالَ نَافِعٌ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَقُولُ لَيْسَ جِلَاقُ الرَّأْسِ بِوَاجِبٍ عَلَى مَنْ ضَعِيَ وَقَدْ فَعَلَهُ ابْنُ عُمَرَ

Yahya told me from Malik from [Nafi'] that [Abdullah bin Umar] once slaughtered a sacrificial animal in Medina. Nafi' said; "He then told me to buy a male goat with horns. Then I slaughtered it on Eid al-Adha at the place where people pray." Nafi' continued, "Then I did it, the animal was then brought to Abdullah bin Umar. He cut his hair when the goat

was slaughtered, because at that time he was sick and could not attend the Eid al-Adha prayers with the people. Nafi' said; "Abdullah bin Umar once said; "The person who sacrifices is not obliged to shave his head." But Ibn Umar did so.

RASULULLAH SHALALLAHU ALAIHI WASALLAM ORDERED ABU BURDAH TO REPEAT THE SACRIFICIAL Slaughter

Hadith Imam Malik Number 915

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ أَنَّ أَبَا بُرْدَةَ بْنَ نِيَارٍ ذَبَحَ ضَحِيَّتَهُ قَبْلَ أَنْ يَذْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْأَضْحَى فَرَعِمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ أَنْ يَعُودَ بِضَحِيَّتِهِ أُخْرَى قَالَ أَبُو بُرْدَةَ لَا أَجِدُ إِلَّا جَذَعًا يَا رَسُولَ اللَّهِ قَالَ وَإِنْ لَمْ تَجِدْ إِلَّا جَذَعًا فَادْبَحْ

Yahya narrated to me from Malik, from Yahya bin Sa'id, from Busyair bin Yasar, that Abu Burdah bin Niyar slaughtered his sacrifice before the Messenger of Allah (peace be upon him) on Eid al-Adha. Abu Burdah thought the Messenger ordered him to repeat it. He said, 'O Messenger of Allah, I have only a young goat.' The Messenger said, 'If you have only a young goat, slaughter it.'

ORDER TO REPEAT THE SACRIFICE SLAUGHTER PERFORMED BEFORE THE EID AL-ADHA PRAYER

Hadith Imam Malik Number 916

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبَّادِ بْنِ تَمِيمٍ أَنَّ عُوَيْمَرَ بْنَ أَشْقَرٍ ذَبَحَ ضَحِيَّتَهُ قَبْلَ أَنْ يَعْدُوَ يَوْمَ الْأَضْحَى وَأَنَّهُ ذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ أَنْ يَعُودَ بِضَحِيَّتِهِ أُخْرَى

Malik narrated to me from Yahya bin Sa'id, from Abbad bin Tamim, that Uwaimir bin Asyqar slaughtered his sacrifice before Eid al-Adha prayer. He mentioned it to the Messenger of Allah (peace be upon him), who ordered him to slaughter another.

Hadith Corroboration
Imam Ahmad : 18231

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED EATING SACRIFICIAL MEAT FOR MORE THAN THREE DAYS

Hadith Imam Malik Number 917

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثَةِ أَيَّامٍ ثُمَّ قَالَ بَعْدُ كُلُوا وَتَصَدَّقُوا وَتَزَوَّدُوا وَادَّخَرُوا

Yahya narrated to me from Malik, from Abu Az-Zubair Al-Maki, from Jabir bin Abdullah, who

said: The Messenger of Allah (peace be upon him) forbade eating sacrificial meat after three days, then later said, 'Eat, give charity, take provisions, and store the rest.'

Hadith Corroboration
Imam Muslim : 3644
Imam Nasa'i : 4355

PROHIBITION ON EATING QURBAN MEAT AFTER THREE DAYS DUE TO THE COMING OF PEOPLE

Hadith Imam Malik Number 918

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ أَنَّهُ قَالَتْ هَي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ لَحُومِ الضَّحَايَا بَعْدَ ثَلَاثِ أَيَّامٍ قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ فَذَكَرْتُ ذَلِكَ لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ فَقَالَتْ صَدَقَ سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ دَفَّ نَاسٌ مِنْ أَهْلِ الْبَادِيَةِ حَضَرَةَ الْأَضْحَى فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ادَّخِرُوا لِثَلَاثٍ وَتَصَدَّقُوا بِمَا بَقِيَ قَالَتْ فَلَمَّا كَانَ بَعْدَ ذَلِكَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ كَانَ النَّاسُ يَنْتَفِعُونَ بِضَحَايَاهُمْ وَيَجْمَلُونَ مِنْهَا الْوَدَّكَ وَيَتَّخِذُونَ مِنْهَا الْأَسْقِيَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا ذَلِكَ أَوْ كَمَا قَالَ قَالُوا نَهَيْتَ عَنْ لَحُومِ الضَّحَايَا بَعْدَ ثَلَاثٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا نَهَيْتُكُمْ مِنْ أَجْلِ الدَّافَةِ الَّتِي دَفَّتْ عَلَيْكُمْ فَكُلُوا وَتَصَدَّقُوا وَادَّخِرُوا يَعْنِي بِالدَّافَةِ قَوْمًا مَسَاكِينَ قَدِمُوا الْمَدِينَةَ

It was narrated to me from Malik from [Abdullah bin Abu Bakr] from [Abdullah bin Waqid] that he said: "The Messenger of Allah (peace and blessings of Allaah be upon him) forbade eating the meat of sacrifice after three days." Abdullah bin Abu Bakr said: "Then I conveyed this to [Amrah bint Abdurrahman] and she said: 'Yes, I have heard [Aisha], the wife of the Prophet (peace and blessings of Allaah be upon him) say: 'During the time of the Messenger of Allah (peace and blessings of Allaah be upon him) a group of Bedouins beat tambourines to welcome the arrival of Eid al-Adha, then the Messenger of Allah (peace and blessings of Allaah be upon him) said: 'Keep the meat of sacrifice for three days and give the rest in charity.' Aisha said: "After that someone asked the Messenger of Allah (peace and blessings of Allaah be upon him); "People have used the sacrificial animals by removing their fat and using their skins as water containers?" The Messenger of Allah (peace and blessings of Allah be upon him) said: "Why is that?" or something similar. They replied: "You have forbidden the meat of the sacrifice after three days." The Messenger of Allah (peace and blessings of Allah be upon him) said: "I forbade you because of the people who came. Eat the meat, give it in charity, and keep the rest to give to the poor who came to Medina."

Hadith Corroboration
Imam Ahmad : 1211, 4665, 11383, 14635
Imam Muslim : 3583
Imam Nasa'i : 4347, 4350

ABU SA'ID AL-KHUDRI'S COURAGE TO ENSURE THE ORDERS OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 919

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَدِمَ مِنْ سَفَرٍ فَقَدَّمَ إِلَيْهِ أَهْلُهُ لَحْمًا فَقَالَ انْظُرُوا أَنْ يَكُونَ هَذَا مِنْ لَحْمٍ الْأَضْحَى فَقَالُوا هُوَ مِنْهَا فَقَالَ أَبُو سَعِيدٍ أَلَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْهَا فَقَالُوا إِنَّهُ قَدْ كَانَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَكَ أَمْرٌ فَخَرَجَ أَبُو سَعِيدٍ فَسَأَلَ عَنْ ذَلِكَ فَأُخِيرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَهَيْتُكُمْ عَنْ لَحْمٍ الْأَضْحَى بَعْدَ ثَلَاثٍ فَكُلُوا وَتَصَدَّقُوا وَادَّخِرُوا وَنَهَيْتُكُمْ عَنِ الْإِنْتِبَازِ فَانْتَبِذُوا وَكُلُّ مُسْكِرٍ حَرَامٌ وَنَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَلَا تَقُولُوا هُجْرًا يَعْني لَا تَقُولُوا سُوءًا

Malik narrated to me from Rabi'ah bin Abu Abdurrahman, from Abu Sa'id Al-Khudri, who returned from a journey, and his family offered him meat. He said, 'Check if this is sacrificial meat.' They said, 'It is.' Abu Sa'id said, 'Didn't the Messenger of Allah (peace be upon him) forbid it?' They said, 'There was a new order after you left.' Abu Sa'id went out and asked, and was told the Messenger said, 'I forbade eating sacrificial meat after three days; now eat, give charity, and store the rest. I forbade storing grape juice; now do it, but all intoxicants are unlawful. I forbade visiting graves; now visit them, but do not say anything bad.'

Hadith Corroboration
Imam Nasa'i : 4354

SACRIFICING WITH THE RASULULLAH SHALALLAHU ALAIHI WASALLAM WITH ONE CAMEL FOR SEVEN PEOPLE

Hadith Imam Malik Number 920

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَتْحَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةِ الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ

Yahya narrated to me from Malik, from Abu Az-Zubair Al-Maki, from Jabir bin Abdullah, who said: At Hudaibiyah, we sacrificed with the Messenger of Allah (peace be upon him), one camel for seven people and one cow for seven people.

Hadith Corroboration
Imam Ahmad : 13613, 13712, 13878, 14066, 14280, 14385, 14396
Imam Muslim : 2322, 2324
Imam Abu Dawud : 2426
Imam Tirmidzi : 828, 1422
Imam Ibnu Majah : 3123
Imam Darimi : 1874

THE TRADITION OF QURBAN WHICH WAS INITIALLY ONE FOR ONE

FAMILY

Hadith Imam Malik Number 921

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عُمَارَةَ بْنِ صَيَّادٍ أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ أَبَا أَيُّوبَ الْأَنْصَارِيَّ أَخْبَرَهُ قَالَ كُنَّا نُضَحِّي بِالشَّاةِ الْوَاحِدَةِ يَذْبَحُهَا الرَّجُلُ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ ثُمَّ تَبَاهَى النَّاسُ بَعْدَ فَصَارَتْ مُبَاهَاةً

Malik narrated to me from Umarah bin Shayyad, that Atha bin Yasar reported from Abu Ayyub Al-Anshari, who said: 'We used to sacrifice one sheep for a man and his family. Later, people boasted and became proud.'

Hadith Corroboration
Imam Tirmidzi : 1425
Imam Ibnu Majah : 3138

SACRIFICE OF THE RASULULLAH SALALLAHU ALAIHI WASALLAM FOR HIMSELF AND HIS FAMILY

Hadith Imam Malik Number 922

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ مَا نَحَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ إِلَّا بَدَنَةً وَاحِدَةً أَوْ بَقَرَةً وَاحِدَةً قَالَ مَالِكٌ لَا أَدْرِي أَيَّتَهُمَا قَالَ ابْنُ شِهَابٍ

Malik narrated to me from Ibnu Syihab, who said: The Messenger of Allah (peace be upon him) never sacrificed for himself and his family except one camel or one cow. Malik said, 'I don't know which Ibnu Syihab meant.'

TIME TO SLAUGHTER SACRIFICIAL ANIMALS UP TO TWO DAYS AFTER IDUL ADHA

Hadith Imam Malik Number 923

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ لَا ضَحَى يَوْمَانِ بَعْدَ يَوْمِ الْأَضْحَى حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ مِثْلُ ذَلِكَ

Yahya narrated to me from Malik, from Nafi', that Abdullah bin Umar said: 'Sacrificing can be done two days after Eid al-Adha.' Malik heard that Ali bin Abu Thalib said the same.

QURBA IS A SUNNAH AND NOT AN OBLIGATION

Hadith Imam Malik Number 924

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ لَمْ يَكُنْ يُضَحِّي عَمَّا فِي بَطْنِ الْمَرْأَةِ قَالَ مَالِكٌ الصَّحِيَّةُ سُنَّةٌ

وَلَيْسَتْ بِوَاجِبَةٍ وَلَا أَحَبُّ لِأَحَدٍ مِمَّنْ قَوِيَ عَلَى ثَمَنِهَا أَنْ يَتْرُكَهَا

Malik narrated to me from Nafi', that Abdullah bin Umar did not sacrifice for what was in a woman's womb. Malik said, 'Sacrifice is sunnah, not obligatory, but I dislike anyone able to afford it neglecting it.'

THE JUDGMENT FOR EATING PURCHASING WITHOUT BASMALAH

Hadith Imam Malik Number 925

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ إِنَّ نَاسًا مِنْ أَهْلِ الْبَادِيَةِ يَأْتُونَنَا بِلُحْمَانٍ وَلَا نَدْرِي هَلْ سَمَّوْا اللَّهَ عَلَيْهَا أَمْ لَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمُّوا اللَّهَ عَلَيْهَا ثُمَّ كُلُّوْهَا قَالَ مَالِكٌ وَذَلِكَ فِي أَوَّلِ الْإِسْلَامِ

Yahya narrated to me from Malik, from Hisyam bin Urwah, from his father, who said: The Messenger of Allah (peace be upon him) was asked, 'O Messenger, Badui bring us meat, but we don't know if they said Allah's name.' The Messenger said, 'Say Allah's name and eat.' Malik said, 'This was in early Islam.'

Hadith Corroboration
Imam Abu Dawud : 2446

THE IMPORTANCE OF READING THE BASMALAH WHEN SLAUGHTERING

Hadith Imam Malik Number 926

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَيَّاشٍ بْنَ أَبِي رَبِيعَةَ الْمَخْزُومِيَّ أَمَرَ غُلَامًا لَهُ أَنْ يَذْبَحَ ذَبِيحَةً فَلَمَّا أَرَادَ أَنْ يَذْبَحَهَا قَالَ لَهُ سَمَّ اللَّهُ فَقَالَ لَهُ الْغُلَامُ قَدْ سَمَيْتُ فَقَالَ لَهُ سَمَّ اللَّهُ وَيَحْكُ قَالَ لَهُ قَدْ سَمَيْتُ اللَّهُ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عَيَّاشٍ وَاللَّهِ لَا أَطْعَمُهَا أَبَدًا

Malik narrated to me from Yahya bin Sa'id, that Abdullah bin Ayyas bin Abu Rabi'ah Al-Makhzumi ordered his slave to slaughter an animal. When the slave was about to slaughter, he said, 'Say Allah's name!' The slave replied, 'I have said it.' He said again, 'Woe to you, say Allah's name!' The slave replied, 'I have said Allah's name.' Abdullah bin Ayyas said, 'By Allah, I will never eat it.'

THE RASULULLAH SHALALLAHU ALAIHI WASALLAM ALLOWED TO EAT THE MEAT OF A DEAD CAMEL AND THEN Slaughtered IT WITH WOOD

Hadith Imam Malik Number 927

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ مِنْ بَنِي حَارِثَةَ كَانَ يَرْعَى لِقْحَةً لَهُ بِأُحْدٍ فَأَصَابَهَا الْمَوْتُ فَذَكَّاهَا بِشِطَاطٍ فَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ لَيْسَ بِهَا بَأْسٌ فَكُلُوهَا

Yahya narrated to me from Malik, from Zaid bin Aslam, from Atha bin Yasar, who said: A man from the Anshar of Bani Haritsah was herding his milking camel at Uhud when it died. He slaughtered it with a sharp stick. The Messenger of Allah (peace be upon him) was asked about it and said, 'There is no harm in it; eat it.'

RASULULLAH SHALALLAHU ALAIHI WASALLAM ALLOWED THE Slaughter of A GOAT THAT WAS ALMOST DEAD

Hadith Imam Malik Number 928

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ عَنْ مُعَاذِ بْنِ سَعْدٍ أَوْ سَعْدِ بْنِ مُعَاذٍ أَنَّ جَارِيَةً لِكَعْبِ بْنِ مَالِكٍ كَانَتْ تَرْعَى غَنَمًا لَهَا بِسَلْعٍ فَأُصِيبَتْ شَاةٌ مِنْهَا فَأَذْرَكْتُهَا فَذَكَّيْتُهَا بِحَجَرٍ فَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ لَا بَأْسَ بِهَا فَكُلُوهَا

Malik narrated to me from Nafi', from an Anshari man, from Mu'adz bin Sa'ad or Sa'ad bin Mu'adz, who said: A freed slave girl of Ka'ab bin Malik was herding his sheep at Sal'. One sheep was injured, so she caught it and slaughtered it with a stone. The Messenger of Allah (peace be upon him) was asked about it and said, 'There is no harm in it; eat it.'

THE PERMISSIBILITY OF PURCHASING BY ARAB CHRISTIANS ACCORDING TO ABDULLAH BIN ABBAS

Hadith Imam Malik Number 929

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ ذَبَائِحِ نَصَارَى الْعَرَبِ فَقَالَ لَا بَأْسَ بِهَا وَتَلَا هَذِهِ الْآيَةَ {وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ} وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَانَ يَقُولُ مَا فَرَى الْأَوْدَاجَ فَكُلُوهُ

Malik narrated to me from Tsaur bin Zaid Ad-Dili, from Abdullah bin Abbas, who was asked about the slaughter of Arab Christians. He said, 'There is no harm in it,' and recited this verse: 'Whoever takes them as allies among you, he is one of them.' (Qur'an, Al-Maidah: 51) Malik narrated that he heard Abdullah bin Abbas say, 'Eat what cuts the throat.'

YOU CAN EAT ANIMALS Slaughtered WITH THEIR VENUE SEVERED

Hadith Imam Malik Number 930

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُ مَا دُبِحَ بِهِ إِذَا بَضَعَ فَلَا بَأْسَ بِهِ إِذَا اضْطُرَّتْ إِلَيْهِ

Malik narrated to me from Yahya bin Sa'id, from Sa'id bin Musayyab, who said: 'If an animal's throat is cut with something that severs it, it is permissible to eat if you need it.'

DIFFERENCES OF OPINIONS BETWEEN ABU HURAIRAH AND ZAID BIN TSABIT REGARDING ANIMALS THAT ARE STILL MOVING

Hadith Imam Malik Number 931

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي مُرَّةٍ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ عَنْ شَاةٍ دُبِحَتْ فَتَحَرَّكَ بَعْضُهَا فَأَمَرَهُ أَنْ يَأْكُلَهَا ثُمَّ سَأَلَ عَنْ ذَلِكَ زَيْدَ بْنَ ثَابِتٍ فَقَالَ إِنَّ الْمَيْتَةَ لَتَتَحَرَّكَ وَنَهَاةً عَنْ ذَلِكَ

Yahya narrated to me from Malik, from Yahya bin Sa'id, from Abu Murrah, freed slave of Aqil bin Abu Thalib, who asked Abu Hurairah about a sheep slaughtered but still moving. Abu Hurairah told him to eat it. He then asked Zaid bin Tsabit, who said, 'A carcass may move,' and forbade eating it.

THE FETUES FOUND IN THE STOMACH OF A SLAUGHTERED CAMEL ARE ALSO HALAL TO EAT

Hadith Imam Malik Number 932

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ إِذَا نُحِرَتِ النَّاقَةُ فَذَكَاهُ مَا فِي بَطْنِهَا فِي ذَكَاةِهَا إِذَا كَانَ قَدْ تَمَّ خَلْقُهُ وَنَبَتَ شَعْرُهُ فَإِذَا خَرَجَ مِنْ بَطْنِ أُمِّهِ دُبِحَ حَتَّى يَخْرُجَ الدَّمُ مِنْ جَوْفِهِ

Yahya narrated to me from Malik, from Nafi', from Abdullah bin Umar, who said: 'If a camel is slaughtered, the fetus in its womb is lawful with its slaughter, provided its form is complete and its hair has grown. If it comes out of its mother's womb, it must be slaughtered until blood flows from its throat.'

THE LAW ON A FETUDE THAT IS EQUAL TO ITS MOTHER WHO HAS BEEN SLAUGHTERED

Hadith Imam Malik Number 933

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ اللَّيْثِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُ ذَكَاهُ مَا فِي بَطْنِ الذَّبِيحَةِ فِي ذَكَاةِ أُمِّهِ إِذَا كَانَ قَدْ تَمَّ خَلْقُهُ وَنَبَتَ شَعْرُهُ

Malik narrated to me from Yazid bin Abdullah bin Qusaith Al-Laitsi, from Sa'id bin Musayyab, who said: 'The fetus in the womb of a slaughtered animal is lawful with its mother's slaughter, provided its form is complete and its hair has grown.'

ABDULLAH BIN UMAR'S EXPERIENCE WITH ANIMALS THAT DIED BEFORE Slaughter

Hadith Imam Malik Number 934

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّهُ قَالَ رَمَيْتُ طَائِرَيْنِ بِحَجَرٍ وَأَنَا بِالْجُرْفِ فَأَصَبْتُهُمَا فَأَمَّا أَحَدُهُمَا فَمَاتَ فَطَرَحَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ وَأَمَّا الْآخَرُ فَذَهَبَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُدْكَيهِ بِقَدُومٍ فَمَاتَ قَبْلَ أَنْ يُدْكَيَهُ فَطَرَحَهُ عَبْدُ اللَّهِ أَيْضًا

Yahya narrated to me from Malik, from Nafi', who said: 'I threw a stone at two birds at Jurf and hit them. One died, and Abdullah bin Umar discarded it. For the other, Abdullah bin Umar took it to slaughter with an axe, but it died before slaughter, so he discarded it too.'

LAW ON TRAINED DOG BURNING RESULTS

Hadith Imam Malik Number 935

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ فِي الْكَلْبِ الْمَعْلَمِ كُلِّ مَا أَمْسَكَ عَلَيْكَ إِنْ قَتَلَ وَإِنْ لَمْ يَقْتُلْ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ نَافِعًا يَقُولُ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَإِنْ أَكَلَ وَإِنْ لَمْ يَأْكُلْ

Yahya narrated to me from Malik, from Nafi', from Abdullah bin Umar, who said about a trained dog: 'Eat what it catches for you, whether it kills it or not.' Malik narrated that he heard Nafi' say, 'Abdullah bin Umar said, Whether it eats it or not.'

CHANGES IN ABDULLAH BIN UMAR'S OPINION REGARDING FOOD SPEED UP FROM THE SEA

Hadith Imam Malik Number 936

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي هُرَيْرَةَ سَأَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ عَمَّا لَفَظَ الْبَحْرُ فَنَهَاهُ عَنْ أَكْلِهِ قَالَ نَافِعٌ ثُمَّ انْقَلَبَ عَبْدُ اللَّهِ فَذَكَرَ بِالْمُصْحَفِ فَقَرَأَ {أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ} قَالَ نَافِعٌ فَأَرْسَلَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِي هُرَيْرَةَ إِنَّهُ لَا بَأْسَ بِأَكْلِهِ

Yahya narrated to me from Malik, from Nafi', that Abdurrahman bin Abu Hurairah asked Abdullah bin Umar about what the sea casts out. He forbade eating it. Nafi' said, 'Then Abdullah returned, called for the Qur'an, and read: Lawful for you is the game of the sea and its food.' (Qur'an Al-Maidah: 96) Nafi' said 'Abdullah bin Umar sent me to Abdurrahman bin Abu Hurairah saying "There is no harm in eating it."

IT IS OK TO EAT A DEAD WHALE ACCORDING TO ABDULLAH BIN UMAR

Hadith Imam Malik Number 937

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ سَعْدِ الْجَارِيِّ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنِ الْحَيَّاتِ يَقْتُلُ بَعْضُهَا بَعْضًا أَوْ تَمُوتُ صَرْدًا فَقَالَ لَيْسَ بِهَا بَأْسٌ قَالَ سَعْدٌ ثُمَّ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ بْنِ الْعَاصِ فَقَالَ مِثْلَ ذَلِكَ

Has told me from Malik from [Zaid bin Aslam] from [Sa'ad Al Jaari] former slave Umar bin Khattab, said; "I asked [Abdullah bin Umar] about a group of whales killing each other, or whales freezing to death." Ibn Umar answered; "That's fine." Sa'ad said; "I then asked [Abdullah bin 'Amr bin Ash] again but he also answered as Ibn Umar said.

THE LOSS OF DEAD ANIMALS STRANDED FROM THE SEA ACCORDING TO ABU HURAIRAH AND ZAID BIN TSABIT

Hadith Imam Malik Number 938

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ ثَابِتٍ أَنَّهُمَا كَانَا لَا يَرِيَانِ بِمَا لَفَظَ الْبَحْرُ بِأَسًا

Malik narrated to me from Abu Az-Zinad, from Abu Salamah bin Abdurrahman, from Abu Hurairah and Zaid bin Tsabit, that they considered animals cast out by the sea lawful to eat.

AGREEMENT OF ZAID BIN TSABIT AND ABU HURAIRAH ON THE HALAL OF SEA ANIMALS

Hadith Imam Malik Number 939

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ نَاسًا مِنْ أَهْلِ الْجَارِ قَدِمُوا فَسَأَلُوا مَرْوَانَ بْنِ الْحَكَمِ عَمَّا لَفَظَ الْبَحْرُ فَقَالَ لَيْسَ بِهِ بَأْسٌ وَقَالَ اذْهَبُوا إِلَى زَيْدِ بْنِ ثَابِتٍ وَأَبِي هُرَيْرَةَ فَسَأَلُوهُمَا عَنْ ذَلِكَ ثُمَّ اتُّنُونِي فَأَخْبِرُونِي مَاذَا يَقُولَانِ فَاتَّوهُمَا فَسَأَلُوهُمَا فَقَالَا لَا بَأْسَ بِهِمَا فَتَوَّأَا مَرْوَانَ فَأَخْبَرُوهُ فَقَالَ مَرْوَانُ قَدْ قُلْتُ لَكُمْ

Malik narrated to me from Abu Az-Zinad, from Abu Salamah bin Abdurrahman, that people from Jar came to Marwan bin Al-Hakam and asked about what the sea casts out. Marwan said, 'There is no harm in it,' and said, 'Go to Zaid bin Tsabit and Abu Hurairah, ask them, then tell me what they say.' They asked, and both said, 'There is no harm in it.' They returned to Marwan and told him. Marwan said, 'I told you so.'

PROHIBITION ON EATING ANIMALS THAT HAVE FANGS

Hadith Imam Malik Number 940

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ثَعْلَبَةَ الْحُثَنِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكُلْ كُلَّ ذِي نَابٍ مِنَ السَّبَاعِ حَرَامٌ

Yahya narrated to me from Malik, from Ibnu Syihab, from Abu Idris Al-Khaulani, from Abu Tsa'labah Al-Khusyani, that the Messenger of Allah (peace be upon him) said: 'Eating every fanged beast is unlawful.'

Hadith Corroboration

Imam Ahmad : 1189, 2083, 2488, 2611, 2847, 2867, 2910, 2974, 3363, 6926, 8434, 9054, 17072, 17073, 17074, 17079, 20716

Imam Bukhari : 5104, 5335

Imam Muslim : 3570, 3571, 3572, 3573, 3574, 3575

Imam Abu Dawud : 3308, 3309, 3311

Imam Tirmidzi : 1394, 1397, 1399, 1717

Imam Nasa'i : 4250, 4251, 4252, 4258, 4267, 4273

Imam Ibnu Majah : 3223, 3224, 3225

Imam Malik : 941

Imam Darimi : 1898

PROHIBITION OF EATING FANGED ANIMALS ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 941

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ عَنْ عُبَيْدَةَ بْنِ سُفْيَانَ الْخَضِرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكُلْ كُلَّ ذِي نَابٍ مِنَ السَّبَاعِ حَرَامٌ قَالَ مَالِكٌ وَهُوَ الْأَمْرُ عِنْدَنَا

Malik narrated to me from Isma'il bin Abu Hakim, from Abidah bin Sufyan Al-Hadlrami, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: 'Eating every fanged beast is unlawful.' Malik said, 'This is our view.'

Hadith Corroboration

Imam Ahmad : 2910, 6926, 9054, 17072, 17073, 17074

Imam Bukhari : 5104

Imam Muslim : 3571, 3572, 3573

Imam Abu Dawud : 3311

Imam Nasa'i : 4250, 4251, 4267

Imam Ibnu Majah : 3223, 3224, 3225

Imam Darimi : 1898, 1900

RECOMMENDATIONS FOR USE OF TANNING CARSIDE SKIN

Hadith Imam Malik Number 942

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ مَيْتَةٍ كَانَتْ أُعْطَاهَا مَوْلَاةٌ لِمَيْمُونَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَقَالَ أَفَلَا انْتَفَعْتُمْ بِجِلْدِهَا فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهَا مَيْتَةٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّمَا حُرِّمَ أَكْلُهَا

Yahya narrated to me from Malik, from Ibnu Syihab, from Ubaidillah bin Abdullah bin Uthbah bin Mas'ud, from Abdullah bin Abbas, who said: The Messenger of Allah (peace be upon him) passed a dead sheep given to a freed slave of Maimunah, the Prophet's wife. He asked, 'Why not use its hide?' They said, 'O Messenger, it's a carcass.' The Messenger said, 'Only eating it is unlawful.'

Hadith Corroboration
Imam Ahmad : 2894

WRECK SKIN BECOMES HOLY IF IT HAS BEEN TANNED

Hadith Imam Malik Number 943

وَحَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ ابْنِ وَغَلَةَ الْمِصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دُبِغَ الْإِهَابُ فَقَدْ طَهَرَ

Malik narrated to me from Zaid bin Aslam, from Ibnu Wa'lah Al-Mishri, from Abdullah bin Abbas, that the Messenger of Allah (peace be upon him) said: 'When a hide is tanned, it becomes pure.'

Hadith Corroboration
Imam Ahmad : 1797, 2309, 3029
Imam Muslim : 547
Imam Abu Dawud : 3594
Imam Tirmidzi : 1650
Imam Nasa'i : 4168
Imam Ibnu Majah : 3599
Imam Darimi : 1902

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO UTILIZE THE SKIN OF THE TANNING WRECK

Hadith Imam Malik Number 944

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ أُمِّهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَنْ يُسْتَمْتَعَ بِجُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ

Malik narrated to me from Yazid bin Abdullah bin Qusaith, from Muhammad bin Abdurrahman bin Tsauban, from his mother, from Aisyah, the Prophet's wife, who said: The Messenger of Allah (peace be upon him) ordered using the hide of a carcass after it is tanned.

Hadith Corroboration
Imam Ahmad : 23308, 23587, 24002, 24040
Imam Abu Dawud : 3595
Imam Nasa'i : 4179

EXPLANATION OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM ABOUT AQIQAH Hadith Imam Malik Number 945

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ رَجُلٍ مِنْ بَنِي صَمْرَةَ عَنْ أَبِيهِ أَنَّهُ قَالَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْعُقُوقِ فَقَالَ لَا أَحِبُّ الْعُقُوقَ وَكَأَنَّهُ إِنَّمَا كَرِهَ الْأَسْمَ وَقَالَ مَنْ وُلِدَ لَهُ وَلَدٌ فَأَحَبَّ أَنْ يَنْسُكَ عَنْ وَلَدِهِ فَلْيَفْعَلْ

Yahya narrated to me from Malik, from Zaid bin Aslam, from a man of Bani Dlamrah, from his father, who said: The Messenger of Allah (peace be upon him) was asked about aqiqah. He said, 'I dislike aqiqah,' as if he disliked the name, and said, 'Whoever has a child born and wishes to offer a sacrifice for it, let him do so.'

Hadith Corroboration
Imam Ahmad : 22053, 22536, 25264
Imam Abu Dawud : 2459

FATIMAH GIVES HER CHILDREN SILVER WEIGHTS OF HAIR Hadith Imam Malik Number 946

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّهُ قَالَوْزَنْتُ فَاطِمَةَ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَعَرَ حَسَنِ وَحُسَيْنٍ وَزَيْنَبَ وَأُمِّ كُلْثُومٍ فَتَصَدَّقْتُ بِزَنَةِ ذَلِكَ فِضَّةً

Malik narrated to me from Ja'far bin Muhammad, from his father, who said: Fatimah, daughter of the Messenger of Allah (peace be upon him), weighed the hair of Hasan, Husain, Zainab, and Ummu Kulthum, then gave charity in silver equal to its weight.

Hadith Corroboration
Imam Malik : 947

FATIMAH WEIGHED HASAN AND HUSAIN'S HAIR AND GIVEN THE SILVER Hadith Imam Malik Number 947

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ أَنَّهُ قَالَوْزَنْتُ فَاطِمَةَ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَعَرَ حَسَنِ وَحُسَيْنٍ فَتَصَدَّقْتُ بِزَنَتِهِ فِضَّةً

Malik narrated to me from Rabi'ah bin Abu Abdurrahman, from Muhammad bin Ali bin Al-

Husain, who said: Fatimah, daughter of the Messenger of Allah (peace be upon him), weighed the hair of Hasan and Husain, then gave charity in silver equal to its weight.

ABDULLAH BIN UMAR'S FAMILY ASKED FOR A GOAT FOR AQIQAH

Hadith Imam Malik Number 948

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ لَمْ يَكُنْ يَسْأَلُهُ أَحَدٌ مِنْ أَهْلِهِ عَقِيقَةً إِلَّا أَعْطَاهُ إِيَّاهَا وَكَانَ يَعُوقُ عَنْ وَلَدِهِ بِشَاةٍ شَاةٍ عَنِ الذُّكُورِ وَالْإِنَاثِ

Yahya narrated to me from Malik, from Nafi', who said: No one from Abdullah bin Umar's family asked for an aqiqah animal but he gave it. Ibn Umar performed aqiqah for his children with one sheep, for both boys and girls.

Hadith Corroboration
Imam Malik : 950

RECOMMENDED AQIQAH EVEN WITH BIRDS

Hadith Imam Malik Number 949

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ أَنَّهُ قَالَ سَمِعْتُ أَبِي يَسْتَحِبُّ الْعَقِيقَةَ وَلَوْ بِعُصْفُورٍ

Malik narrated to me from Rabi'ah bin Abu Abdurrahman, from Muhammad bin Ibrahim bin Al-Harits At-Taimi, who said: I heard my father recommend aqiqah, even if with a bird.

URWAH BIN ZUBAIR AQIQAH HIS CHILDREN EACH WITH A GOAT

Hadith Imam Malik Number 950

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ أَبَاهُ عُرْوَةَ بْنَ الزُّبَيْرِ كَانَ يَعُوقُ عَنْ بَنِيهِ الذُّكُورِ وَالْإِنَاثِ بِشَاةٍ شَاةٍ

Malik narrated to me from Hisyam bin Urwah, that his father, Urwah bin Zubair, performed aqiqah for his sons and daughters with one sheep each.

INHERITANCE LAW FOR GRANDFATHERS

Hadith Imam Malik Number 951

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ بَلَغَهُ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ كَتَبَ إِلَى زَيْدِ بْنِ ثَابِتٍ يَسْأَلُهُ عَنْ الْجَدِّ فَكَتَبَ إِلَيْهِ زَيْدُ بْنُ ثَابِتٍ إِنَّكَ كَتَبْتَ إِلَيَّ تَسْأَلُنِي عَنْ الْجَدِّ وَاللَّهُ أَعْلَمُ وَذَلِكَ مِمَّا لَمْ يَكُنْ يَقْضِي فِيهِ إِلَّا الْأُمَرَاءُ يَعْنِي الْخُلَفَاءَ وَقَدْ حَضَرْتُ الْحُلَيْفَتَيْنِ قَبْلَكَ يُعْطِيَانِهِ التَّصَفَّ مَعَ الْأَخِ الْوَاحِدِ وَالثُلُثَ مَعَ الْأَثْنَيْنِ فَإِنْ

كَثُرَتِ الْإِخْوَةُ لَمْ يُنْقَصُوهُ مِنَ الثُّلُثِ

Yahya narrated to me from Malik, from Yahya bin Sa'id, that he heard: Mu'awiyah bin Abu Sufyan wrote to Zaid bin Tsabit asking about a grandfather's inheritance. Zaid bin Tsabit replied, 'You wrote to me about a grandfather's share. Allah knows best; only the leaders, meaning the Caliphs, have ruled on this. I lived during two Caliphs before you who gave a grandfather half with one brother and a third with two brothers. If there are many brothers, his third is not reduced.'

INHERITANCE PROVISIONS FOR GRANDFATHERS

Hadith Imam Malik Number 952

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ قَبِيصَةَ بْنِ دُوَيْبٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ فَرَضَ لِلْجَدِّ الَّذِي يَفْرُضُ النَّاسُ لَهُ الْيَوْمَ

Malik narrated to me from Ibnu Syihab, from Qabishah bin Dzu'aib, that Umar bin Khattab established the grandfather's inheritance share as it is determined by people today.

INHERITANCE LAW FOR GRANDMOTHERS

Hadith Imam Malik Number 953

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ عُثْمَانَ بْنِ إِسْحَقَ بْنِ حَرْشَةَ عَنْ قَبِيصَةَ بْنِ دُوَيْبٍ أَنَّهُ قَالَ جَاءَتْ الْجَدَّةُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا فَقَالَ لَهَا أَبُو بَكْرٍ مَا لَكَ فِي كِتَابِ اللَّهِ شَيْءٌ وَمَا عَلِمْتُ لَكَ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ فَسَأَلَ النَّاسَ فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ حَضَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهَا السُّدُسَ فَقَالَ أَبُو بَكْرٍ هَلْ مَعَكَ غَيْرُكَ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ الْأَنْصَارِيُّ فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ الصِّدِّيقُ ثُمَّ جَاءَتْ الْجَدَّةُ الْأُخْرَى إِلَى عُمَرَ بْنِ الْخَطَّابِ تَسْأَلُهُ مِيرَاثَهَا فَقَالَ لَهَا مَا لَكَ فِي كِتَابِ اللَّهِ شَيْءٌ وَمَا كَانَ الْقَضَاءُ الَّذِي قُضِيَ بِهِ إِلَّا لِغَيْرِكَ وَمَا أَنَا بِزَائِدٍ فِي الْفَرَائِضِ شَيْئًا وَلَكِنَّهُ ذَلِكَ السُّدُسُ فَإِنْ اجْتَمَعْتُمَا فَهُوَ بَيْنَكُمَا وَأَيَّتُكُمَا خَلَتْ بِهِ فَهُوَ لَهَا

Yahya narrated to me from Malik, from Ibnu Syihab, from Utsman bin Ishaq bin Kharasyah, from Qabishah bin Dzu'aib, who said: A grandmother came to Abu Bakar Ash-Shiddiq asking about her inheritance. Abu Bakar said, 'I find nothing for you in Allah's Book or the Sunnah of the Messenger of Allah (peace be upon him). Return until I ask the people.' He asked, and Al-Mughirah bin Syu'bah said, 'I was present when the Messenger gave her a sixth.' Abu Bakar asked, 'Is there another with you?' Muhammad bin Maslamah Al-Anshari stood and confirmed Al-Mughirah's statement. Abu Bakar granted her the sixth. Another grandmother came to Umar bin Khattab asking about her inheritance. He said, 'There is nothing for you in Allah's Book, and the prior ruling was for another. I will not add to the inheritance shares, but it is that sixth. If you are both present, you share it; if one is absent, it goes to the other.'

ABU BAKAR GIVES ONE SIXTH OF HIS WEALTH TO TWO GRANDMOTHERS

Hadith Imam Malik Number 954

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ أَتَتْ الْجَدَّتَانِ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَأَرَادَ أَنْ يَجْعَلَ السُّدُسَ لِلَّتِي مِنْ قَبْلِ الْأُمِّ فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ أَمَا إِنَّكَ تَتْرُكُ الَّتِي لَوْ مَاتَتْ وَهُوَ حَيٌّ كَانَ إِيَّاهَا يَرِثُ فَجَعَلَ أَبُو بَكْرٍ السُّدُسَ بَيْنَهُمَا

Malik narrated to me from Yahya bin Sa'id, from Al-Qasim bin Muhammad, who said: Two grandmothers came to Abu Bakar Ash-Shiddiq. He intended to give the sixth to the maternal grandmother. An Anshari man said, 'You overlook the one who, if she died while he was alive, would inherit her entirely.' Abu Bakar then divided the sixth between them.

Hadith Corroboration
Imam Ahmad : 11576
Imam Abu Dawud : 2507
Imam Ibnu Majah : 2714

DIVISION OF INHERITANCE FOR TWO GRANDMOTHERS

Hadith Imam Malik Number 955

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ أَنَّ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ كَانَ لَا يَفْرِضُ إِلَّا لِلْجَدَّتَيْنِ

Malik narrated to me from Abdu Rabbih bin Sa'id, that Abu Bakar bin Abdurrahman bin Al-Harits bin Hisyam only granted the sixth to two grandmothers.

ADVICE OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO UMAR REGARDING KALALAH

Hadith Imam Malik Number 956

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْكَلَالَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْفِيكَ مِنْ ذَلِكَ الْآيَةُ الَّتِي أُنْزِلَتْ فِي الصَّيْفِ آخِرَ سُورَةِ النَّسَاءِ

Yahya narrated to me from Malik, from Zaid bin Aslam, that Umar bin Khattab asked the Messenger of Allah (peace be upon him) about kalalah. The Messenger said, 'The verse revealed in summer at the end of Surah An-Nisa suffices you.'

Hadith Corroboration
Imam Ahmad : 174
Imam Ibnu Majah : 2716

REMOVAL OF INHERITANCE FOR AUNT

Hadith Imam Malik Number 957

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَنْظَلَةَ الزُّرْقِيِّ أَنَّهُ أَخْبَرَهُ عَنْ مَوْلَى لِقْرِيشٍ كَانَ قَدِيمًا يُقَالُ لَهُ ابْنُ مِرْسَى أَنَّهُ قَالَ كُنْتُ جَالِسًا عِنْدَ عُمَرَ بْنِ الْخَطَّابِ فَلَمَّا صَلَّى الظُّهْرَ قَالَ يَا يَرْفَا هَلُمَّ ذَلِكَ الْكِتَابَ لِكِتَابِ كَتَبَهُ فِي شَأْنِ الْعَمَّةِ فَتَسَالَّ عَنْهَا وَتَسْتَخْبِرُ عَنْهَا فَأَتَاهُ بِهِ يَرْفَا فَدَعَا بِتَوْرٍ أَوْ قَدَحٍ فِيهِ مَاءٌ فَمَحَا ذَلِكَ الْكِتَابَ فِيهِ ثُمَّ قَالَ لَوْ رَضِيكَ اللَّهُ وَارِثَةً أَقَرَّكَ لَوْ رَضِيكَ اللَّهُ أَقَرَّكَ

Yahya narrated to me from Malik, from Yahya bin Sa'id, from Al-Qasim bin Muhammad, who said: Umar bin Khattab and Zaid bin Tsabit disputed about kalalah and a pregnant woman's child. Zaid said, 'When the child is born, he inherits.' Umar said, 'If she miscarries, no one inherits from him.' Malik said, 'This is what we follow.'

DISCUSSION ON AUNT'S INHERITANCE RIGHTS

Hadith Imam Malik Number 958

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ أَنَّهُ سَمِعَ أَبَاهُ كَثِيرًا يَقُولُ كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ لِعَمَّةٍ تُوْرَتْ وَلَا تَرِثُ

Malik narrated to me from Yahya bin Sa'id, from Sulaiman bin Yasar, that Umar bin Khattab said: 'A child inherits from his mother, and she from him.' Malik said, 'This is our practice.'

MUSLIM PROHIBITION ON INHERITING PROPERTY TO INFIDELS

Hadith Imam Malik Number 959

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنٍ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ عُثْمَانَ بْنِ عَفَّانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ

Yahya narrated to me from Malik, from Hisham bin Urwah, from his father, that he said: 'A Muslim inherits from a Muslim, but a Muslim does not inherit from a disbeliever, nor a disbeliever from a Muslim.'

Hadith Corroboration

Imam Ahmad : 20752, 20757, 20771, 20807, 20812, 20819

Imam Bukhari : 3946, 6267

Imam Muslim : 3027

Imam Abu Dawud : 2521

Imam Tirmidzi : 2033

Imam Ibnu Majah : 2719, 2720

Imam Darimi : 2871, 2873, 2874

INHERITANCE IN FAMILIES OF INTER RELIGIONS

Hadith Imam Malik Number 960

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنٍ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَّهُ أَخْبَرَهُمَا وَرِثَ أَبَا طَالِبٍ عَقِيلٌ وَطَالِبٌ وَلَمْ يَرِثْهُ عَلِيٌّ قَالَ فَلِذَلِكَ تَرَكْنَا نَصِيبَنَا مِنَ الشَّعْبِ

Malik narrated to me from Yahya bin Sa'id, from Al-Qasim bin Muhammad, that Umar bin Khattab and Utsman bin Affan gave a Muslim's inheritance to his Muslim brother over his disbelieving brother.

INHERITANCE FOR HEIRS OF DIFFERENT RELIGIONS

Hadith Imam Malik Number 961

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ مُحَمَّدَ بْنَ الْأَشْعَثِ أَخْبَرَهُ أَنَّ عَمَّةً لَهُ يَهُودِيَّةً أَوْ نَصْرَانِيَّةً تُوفِّيَتْ وَأَنَّ مُحَمَّدَ بْنَ الْأَشْعَثِ ذَكَرَ ذَلِكَ لِعُمَرَ بْنِ الْخَطَّابِ فَقَالَ لَهُ مَنْ يَرِثُهَا فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ يَرِثُهَا أَهْلُ دِينِهَا ثُمَّ أَتَى عُثْمَانَ بْنَ عَفَّانَ فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ لَهُ عُثْمَانُ أَتُرَانِي نَسِيتُ مَا قَالَ لَكَ عُمَرُ بْنُ الْخَطَّابِ يَرِثُهَا أَهْلُ دِينِهَا

Yahya narrated to me from Malik, from Rabi'ah bin Abu Abdurrahman, that Al-Qasim bin Muhammad and Urwah bin Zubair said: 'A Muslim does not inherit from a disbeliever.' Malik said, 'This is our practice.'

Hadith Corroboration
Imam Darimi : 2862

UMAR BIN ABDUL AZIZ ORDERS THE DELIVERY OF CHRISTIAN TREASURES TO BAITUL MAL

Hadith Imam Malik Number 962

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ أَنَّ نَصْرَانِيًّا أَعْتَقَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ هَلَكَ قَالَ إِسْمَاعِيلُ فَأَمَرَنِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَنْ أَجْعَلَ مَالَهُ فِي بَيْتِ الْمَالِ

Malik narrated to me from Yahya bin Sa'id, from Isma'il bin Abu Hakim, who heard Umar bin Abdul Aziz say: 'Among the last things the Messenger of Allah (peace be upon him) said was, May Allah curse the Jews and Christians who took their prophets' graves as places of worship.'

HERITAGE IN WAR CONDITIONS

Hadith Imam Malik Number 963

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ غَيْرِ وَاحِدٍ مِنْ عُلَمَائِهِمْ أَنَّهُ لَمْ يَتَوَارَثْ مَنْ قُتِلَ يَوْمَ الْجَمَلِ وَيَوْمَ صِفِّينَ وَيَوْمَ الْحَرَّةِ ثُمَّ كَانَ يَوْمَ قُدَيْدٍ فَلَمْ يُورَثْ أَحَدٌ مِنْ صَاحِبِهِ شَيْئًا إِلَّا مَنْ عَلِمَ أَنَّهُ قُتِلَ قَبْلَ صَاحِبِهِ

Malik narrated to me from Ibnu Syihab, that the Messenger of Allah (peace be upon him) said: 'Whoever innovates in this matter of ours what is not part of it, it is rejected.'

PROHIBITION OF PROPOSING FOR YOUR BROTHER'S APPROVAL ACCORDING TO THE RASULULLAH ShalALLAHU ALAIHI WASALLAM Hadith Imam Malik Number 964

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَخْطُبُ أَحَدُكُمْ عَلَى خُطْبَةِ أَخِيهِ

Yahya narrated to me from Malik, from Zaid bin Aslam, from Atha bin Yasar, that the Messenger of Allah (peace be upon him) said: 'O Allah, do not make my grave an idol worshipped. Allah's wrath is severe on a people who took their prophets' graves as places of worship.'

Hadith Corroboration

Imam Ahmad : 4492, 5761, 5763, 5787, 5815, 5861, 5994, 6123, 7753, 7878, 8966, 9153, 9520, 9572, 9953, 10197, 10271, 10429, 10430, 16690, 19256

Imam Muslim : 2519, 2530, 2531, 2534, 2787

Imam Abu Dawud : 1781, 1782

Imam Tirmidzi : 1053, 1213

Imam Nasa'i : 3186, 3188, 3189, 3190

Imam Ibnu Majah : 1857, 1858

Imam Malik : 965

Imam Darimi : 2080, 2081

PROHIBITION ON PROPOSING TO A WOMAN WHO HAS BEEN PROPOSATED TO SOMEONE ELSE Hadith Imam Malik Number 965

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَخْطُبُ أَحَدُكُمْ عَلَى خُطْبَةِ أَخِيهِ

Yahya narrated to me from Malik, from Hisham bin Urwah, from his father, that Aisyah, the Prophet's wife, said: 'When the Messenger of Allah (peace be upon him) was ill, he said, Allah cursed the Jews and Christians who took their prophets' graves as places of worship.' He warned against doing so.'

Hadith Corroboration

Imam Ahmad : 4492, 5761, 5763, 5787, 5815, 5861, 5994, 6123, 7753, 7878, 8966, 9153, 9520, 9572, 9953, 10197, 10271, 10429, 10430, 16690, 19256
 Imam Muslim : 2519, 2530, 2531, 2534, 2787
 Imam Abu Dawud : 1781, 1782
 Imam Tirmidzi : 1053, 1213
 Imam Nasa'i : 3186, 3188, 3189, 3190
 Imam Ibnu Majah : 1857, 1858
 Imam Darimi : 2080, 2081

ALLOWED SPEECH TO WOMEN DURING THE IDDAH PERIOD

Hadith Imam Malik Number 966

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ أَنَّكَ كَانَ يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى { وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِيمَ اللَّهِ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا } أَنْ يَقُولَ الرَّجُلُ لِلْمَرْأَةِ وَهِيَ فِي عِدَّتِهَا مِنْ وَفَاةٍ زَوْجَهَا إِنَّكَ عَلَيَّ لَكَرِيمَةٌ وَإِنِّي فِيكَ لَرَاغِبٌ وَإِنَّ اللَّهَ لَسَائِقٌ إِلَيْكَ خَيْرًا وَرِزْقًا وَنَحْوَ هَذَا مِنْ الْقَوْلِ

Malik narrated to me from Abdullah bin Abu Bakar bin Muhammad bin Amru bin Hazm, from his father, that Umar bin Abdul Aziz said: 'Some of the last words of the Messenger of Allah (peace be upon him) were, May Allah curse those who take graves as places of worship.'

WIDOW'S RIGHT TO CHOOSE A HUSBAND AND THE GIRL'S SIGN OF CONSENT

Hadith Imam Malik Number 967

حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْأَيُّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا

Yahya narrated to me from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: 'A woman is married for four reasons: her wealth, lineage, beauty, or religion. Choose the religious one, or you will fail.'

Hadith Corroboration
 Imam Ahmad : 1790, 1799, 2055, 2351, 3053, 3172, 3246
 Imam Muslim : 2545, 2546
 Imam Abu Dawud : 1795
 Imam Tirmidzi : 1026
 Imam Nasa'i : 3208, 3209
 Imam Ibnu Majah : 1860
 Imam Darimi : 2092, 2094

IMPLEMENTATION OF MARRIAGE WITH DOWRY FROM AL-QUR'AN LETTERS

Hadith Imam Malik Number 968

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَتْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي قَدْ وَهَبْتُ نَفْسِي لَكَ فَقَامَتْ قِيَامًا طَوِيلًا فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصَدِّقُهَا إِيَّاهُ فَقَالَ مَا عِنْدِي إِلَّا إِزَارِي هَذَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ أُعْطِيَتْهَا إِيَّاهُ جَلَسْتَ لَا إِزَارَ لَكَ فَالتَّمَسَ شَيْئًا قَالَ التَّمَسَ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ فَالتَّمَسَ فَلَمْ يَجِدْ شَيْئًا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ فَقَالَ نَعَمْ مَعِيَ سُورَةٌ كَذَا وَسُورَةٌ كَذَا لِسُورٍ سَمَّاهَا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَنْكَحْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ

Yahya narrated to me from Malik, from Yahya bin Sa'id, from Sa'id bin Musayyab, who heard a man say to the Messenger of Allah (peace be upon him), 'I wish to marry a woman from such-and-such family.' The Messenger asked, 'Do you have any memorized Qur'an?' He said, 'Yes, I have memorized this and that surah.' The Messenger said, 'I marry her to you with what you have memorized of the Qur'an as dowry.'

Hadith Corroboration
Imam Bukhari : 4740
Imam Tirmidzi : 1032

A DOWRY MUST BE PAID TO A WOMAN WHO IS SICK AFTER BEING TOUCHED BY HER HUSBAND

Hadith Imam Malik Number 969

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ يَمَّا رَجُلٍ تَزَوَّجَ امْرَأَةً وَبِهَا جُنُونٌ أَوْ جَذَامٌ أَوْ بَرَصٌ فَمَسَّهَا فَلَهَا صَدَاقُهَا كَامِلًا وَذَلِكَ لِزَوْجِهَا غُرْمٌ عَلَى وَلِيِّهَا

Malik narrated to me from Yahya bin Sa'id, from Sa'id bin Musayyab, who said: Umar bin al-Khattab said, 'If a man marries a woman with insanity, leprosy, or vitiligo and consummates the marriage, she is entitled to her full dowry, and it becomes a debt on her guardian to her husband.'

ZAID BIN TSABIT'S DECISION REGARDING WOMEN WHO HAVEN'T BEEN FUCKING NOT GETTING A DOWRY

Hadith Imam Malik Number 970

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ ابْنَةَ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَأُمُّهَا بِنْتُ زَيْدِ بْنِ الْخَطَّابِ كَانَتْ تَحْتَ ابْنِ لَعْبَدِ اللَّهِ

بْنِ عُمَرَ فَمَاتَ وَلَمْ يَدْخُلْ بِهَا وَلَمْ يُسَمَّ لَهَا صَدَاقًا فَابْتَعَتْ أُمُّهَا صَدَاقَهَا فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَيْسَ لَهَا صَدَاقٌ وَلَوْ كَانَ لَهَا صَدَاقٌ لَمْ نُمْسِكْهُ وَلَمْ نَظْلِمْهَا فَأَبَتْ أُمُّهَا أَنْ تَقْبَلَ ذَلِكَ فَجَعَلُوا بَيْنَهُمْ زَيْدَ بْنَ ثَابِتٍ فَقَضَى أَنْ لَا صَدَاقَ لَهَا وَلَهَا الْمِيرَاثُ

Malik narrated to me from Nafi', that the daughter of Ubaidullah bin Umar, whose mother was the daughter of Zaid bin Al-Khattab, was married to Abdullah bin Umar's son. He died before consummating or setting a dowry. Her mother sought her dowry. Abdullah bin Umar said, 'She has no dowry. If she did, we would not withhold it or wrong her.' Her mother refused to accept this. They appointed Zaid bin Tsabit as arbiter, who ruled she had no dowry but was entitled to inheritance.

UMAR BIN KHATTAB DETERMINED A MANDATORY DOWRY IF YOU HAVE REDUCED THE CURTAIN

Hadith Imam Malik Number 971

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَضَى فِي الْمَرْأَةِ إِذَا تَزَوَّجَهَا الرَّجُلُ أَنَّهُ إِذَا أُرْخِيَتِ الشُّتُورُ فَقَدْ وَجَبَ الصَّدَاقُ

Yahya narrated to me from Malik, from Yahya bin Sa'id, from Sa'id bin Musayyab, that Umar bin Khattab ruled: 'If a man marries a woman and the curtain is lowered, the dowry is obligatory.'

ZAID BIN TSABIT Stipulated That The Dowry Must Be Paid After Lowering The Curtain

Hadith Imam Malik Number 972

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ زَيْدَ بْنَ ثَابِتٍ كَانَ يَقُولُ إِذَا دَخَلَ الرَّجُلُ بِامْرَأَتِهِ فَأُرْخِيَتْ عَلَيْهِمَا الشُّتُورُ فَقَدْ وَجَبَ الصَّدَاقُ

Malik narrated to me from Ibnu Syihab, that Zaid bin Tsabit said: 'If a man enters with his wife and the curtain is lowered, the dowry is obligatory.'

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM GIVES UMMU SALAMAH THE CHOICE OF TURN TIME

Hadith Imam Malik Number 973

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ الْمَخْزُومِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تَزَوَّجَ أُمَّ

سَلَمَةٌ وَأَصْبَحَتْ عِنْدَهُ قَالَتْ لَهَا لَيْسَ بِكَ عَلَى أَهْلِكَ هَوَانٌ إِنْ شِئْتَ سَبَعْتُ عِنْدَكَ وَسَبَعْتُ عِنْدَهُنَّ وَإِنْ شِئْتَ ثَلَاثُ عِنْدَكَ وَدُرْتُ فَقَالَتْ ثَلَاثُ

Yahya narrated to me from Malik, from Abdullah bin Abu Bakar bin Muhammad bin Amru bin Hazm, from Abdul Malik bin Abu Bakar bin Abdurrahman bin Al-Harits bin Hisyam Al-Makhzumi, from his father, who said: When the Messenger of Allah (peace be upon him) married Ummu Salamah and stayed with her, he said, 'There is no dishonor to your family. If you wish, I will stay seven days with you and seven with my other wives. Or, I will stay three days with you and rotate.' She said, 'Give me three days.'

Hadith Corroboration
Imam Ahmad : 25296, 25403
Imam Muslim : 2650, 2651
Imam Ibnu Majah : 1907
Imam Darimi : 2113

THE LAW OF THREE DAYS FOR WIDOWS AND SEVEN DAYS FOR GIRLS

Hadith Imam Malik Number 974

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدٍ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ كَانَ يَقُولُ لِلْبُكَرِ سَبْعٌ وَلِلنِّسَاءِ ثَلَاثُ عِنْدَنَا

Malik narrated to me from Humaid Ath-Thawil, from Anas bin Malik, who said: 'For a virgin, seven days; for a widow, three days.' Malik said, 'This is our practice.'

Hadith Corroboration
Imam Muslim : 2652
Imam Darimi : 2112

PROHIBITION ON RE-MARRIING WITH YOUR FIRST HUSBAND BEFORE ENJOYING THE HONEY OF ANOTHER HUSBAND

Hadith Imam Malik Number 975

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ الْمِسْوَرِ بْنِ رِفَاعَةَ الْقُرْظِيِّ عَنْ الزُّبَيْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الزُّبَيْرِ أَنَّ رِفَاعَةَ بْنَ سِمْوَالٍ طَلَّقَ امْرَأَتَهُ تَمِيمَةَ بِنْتَ وَهَبٍ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا فَتَنَكَحَتْ عَبْدَ الرَّحْمَنِ بْنَ الزُّبَيْرِ فَأَعْتَرَضَ عَنْهَا فَلَمْ يَسْتَطِعْ أَنْ يَمْسَسَهَا فَقَارَقَهَا فَأَرَادَ رِفَاعَةَ أَنْ يَنْكِحَهَا وَهُوَ زَوْجُهَا الْأَوَّلُ الَّذِي كَانَ طَلَّقَهَا فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَنَاهَا عَنْ تَزْوِيجِهَا وَقَالَ لَا تَحِلُّ لَكَ حَتَّى تَذُوقَ الْعُسَيْلَةَ

Yahya narrated to me from Malik, from Al-Miswar bin Rifa'ah Al-Quradli, from Zubair bin Abdurrahman bin Zubair, who said: During the time of the Messenger of Allah (peace be upon him), Rifa'ah bin Simwal divorced his wife Tamimah binti Wahab three times. She married Abdurrahman bin Zubair, who could not consummate due to an issue and divorced

her. Rifa'ah, her first husband, wished to remarry her. He mentioned this to the Messenger, who forbade it, saying, 'She is not lawful to you until she tastes the sweetness of another man.'

Hadith Corroboration
Imam Abu Dawud : 1965
Imam Nasa'i : 3361
Imam Ibnu Majah : 1923

HALAL CONDITIONS FOR RE-MARRIING A THREE-TELLED WIFE

Hadith Imam Malik Number 976

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا سُئِلَتْ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ الْبَتَّةَ فَتَزَوَّجَهَا بَعْدَهُ رَجُلٌ آخَرُ فَطَلَّقَهَا قَبْلَ أَنْ يَمَسَّهَا هَلْ يَصْلُحُ لِرَجُلٍ أَنْ يَتَزَوَّجَهَا فَقَالَتْ عَائِشَةُ لَا حَتَّى يَذُوقَ عُسَيْلَتَهَا

Malik narrated to me from Yahya bin Sa'id, from Al-Qasim bin Muhammad, from Aisyah, the Prophet's wife, who was asked about a man who divorced his wife with final divorce (thalaq ba'in), then another man married her and divorced her before consummation. Is it permissible for her first husband to remarry her? Aisyah said, 'No, not until her second husband experiences intimacy with her.'

Hadith Corroboration
Imam Ahmad : 4546, 5026, 13513, 23510, 24426, 24427
Imam Bukhari : 4856, 4857, 4860, 5346
Imam Muslim : 2588, 2589, 2590
Imam Abu Dawud : 1965
Imam Nasa'i : 3231, 3354, 3355, 3358, 3359, 3799
Imam Ibnu Majah : 1923
Imam Darimi : 2167, 2168

PROHIBITION ON MARRIAGE OF TWO SISTERS

Hadith Imam Malik Number 977

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا

Yahya narrated to me from Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: 'A man cannot marry a woman and her paternal aunt together, nor a woman and her maternal aunt together.'

Hadith Corroboration
:
Imam Bukhari : 4717, 4718, 4719
Imam Muslim : 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521
Imam Abu Dawud : 1768, 1769, 1770
Imam Tirmidzi : 1044, 1045
Imam Nasa'i : 3236, 3237, 3238, 3239, 3240, 3241, 3242, 3243, 3244, 3245, 3246, 3247
Imam Ibnu Majah : 1919, 1920, 1921

PROHIBITION ON MARRIAGE WITH CLOSE RELATIVES

Hadith Imam Malik Number 978

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُ يُنْهَى أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ عَلَى خَالَتِهَا وَأَنْ يَطَّأَ الرَّجُلُ وَلِيدَةً وَفِي بَطْنِهَا جَنِينٌ لغيرِهِ

Malik narrated to me from Yahya bin Sa'id, from Sa'id bin Musayyab, who said: 'It is forbidden to marry a woman with her paternal or maternal aunt. A man is also forbidden from having intercourse with his wife if she carries another man's fetus.'

Hadith Corroboration

:

Imam Bukhari : 4717, 4718, 4719

Imam Muslim : 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521

Imam Abu Dawud : 1768, 1769, 1770

Imam Tirmidzi : 1044, 1045

Imam Nasa'i : 3236, 3237, 3238, 3239, 3240, 3241, 3242, 3243, 3244, 3245, 3246, 3247

Imam Ibnu Majah : 1919, 1920, 1921

Imam Malik : 977, 978

PROHIBITION ON MARRYING THE WIFE'S MOTHER AFTER DIVORCE THE WIFE

Hadith Imam Malik Number 979

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ سُئِلَ زَيْدُ بْنُ ثَابِتٍ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً ثُمَّ فَارَقَهَا قَبْلَ أَنْ يُصِيبَهَا هَلْ تَحِلُّ لَهُ أُمُّهَا فَقَالَ زَيْدُ بْنُ ثَابِتٍ لَا أَلَا أُمُّ مُبَهَّمَةٍ لَيْسَ فِيهَا شَرْطٌ وَإِنَّمَا الشَّرْطُ فِي الرِّبَائِبِ

Yahya narrated to me from Malik, from Yahya bin Sa'id, who said: Zaid bin Tsabit was asked about a man who married a woman, then divorced her before consummation. Is her mother lawful for him to marry? Zaid bin Tsabit said, 'No, the mother's status is absolute, with no condition. The condition applies only to stepdaughters.'

PROHIBITION OF SIGHAR MARRIAGES IN ISLAM

Hadith Imam Malik Number 980

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الشَّغَارِ وَالشَّغَارُ أَنْ يُزَوَّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوَّجَهُ الْآخَرُ ابْنَتَهُ لَيْسَ بَيْنَهُمَا صَدَاقٌ

Yahya narrated to me from Malik, from Nafi', from Abdullah bin Umar, that the Messenger of Allah (peace be upon him) forbade shighar marriage. Shighar is when a man marries his daughter to another, on condition that the other marries his daughter to him, without dowry

between them.

Hadith Corroboration

Imam Ahmad : 4297, 4463, 5037, 9290, 10035, 13921

Imam Bukhari : 4720

Imam Muslim : 2537, 2538, 2540, 2541

Imam Nasa'i : 3282, 3285, 3286

Imam Ibnu Majah : 1873

Imam Darimi : 2085

RASULULLAH SALALLAHU ALAIHI WASALLAM CANCELED THE MARRIAGE OF A WOMAN FORCED BY HIS FATHER

Hadith Imam Malik Number 981

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ وَمُجَمِّعِ ابْنَيْ يَزِيدَ بْنِ جَارِيَةَ الْأَنْصَارِيِّ عَنْ خَنْسَاءَ بِنْتِ خِدَامِ الْأَنْصَارِيَّةِ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَردَّ نِكَاحَهُ

Malik narrated to me from Abdurrahman bin Al-Qasim, from his father, from Abdurrahman and Mujamma', sons of Yazid bin Jariyah Al-Anshari, from Khansa binti Khidam Al-Anshariyah, a widow, whose father married her off, but she disliked it. She went to the Messenger of Allah (peace be upon him), who annulled the marriage.

Hadith Corroboration

Imam Nasa'i : 3216

UMAR PROHIBITS SIRRI MARRIAGE AND THREATENS PERPETRATORS WITH PUNISHMENT

Hadith Imam Malik Number 982

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَنِكَاحٍ لَمْ يَشْهَدْ عَلَيْهِ إِلَّا رَجُلٌ وَامْرَأَةٌ فَقَالَ هَذَا نِكَاحُ السِّرِّ وَلَا أُجِيزُهُ وَلَوْ كُنْتُ تَقَدَّمْتُ فِيهِ لَرَجَمْتُ

Malik narrated to me from Abu Az-Zubair Al-Maki, who said: A marriage was brought to Umar bin Khattab witnessed only by one man and one woman. He said, 'This is a secret marriage, and I do not permit it. Had I encountered it earlier, I would have stoned them.'

Hadith Corroboration

Imam Malik : 995

UMAR SEPARATES MARRIED WOMEN DURING THE IDDAH PERIOD FROM THEIR HUSBANDS

Hadith Imam Malik Number 983

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَعَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ طَلِيحَةَ الْأَسَدِيَّةَ كَانَتْ تَحْتَ رُشَيْدِ الثَّقَفِيِّ فَطَلَّقَهَا فَكَحَّحَتْ فِي عِدَّتِهَا فَضَرَبَهَا عُمَرُ بْنُ الْخَطَّابِ وَضَرَبَ زَوْجَهَا بِالْمُخَفَقَةِ ضَرْبَاتٍ وَفَرَّقَ بَيْنَهُمَا ثُمَّ قَالَ عُمَرُ بْنُ الْخَطَّابِ أَيْمًا امْرَأَةً نَكَحَتْ فِي عِدَّتِهَا فَإِنْ كَانَ زَوْجُهَا الَّذِي تَزَوَّجَهَا لَمْ يَدْخُلْ بِهَا فُرِّقَ بَيْنَهُمَا ثُمَّ اعْتَدَتْ بَقِيَّةَ عِدَّتِهَا مِنْ زَوْجِهَا الْأَوَّلِ ثُمَّ كَانَ الْآخِرُ خَاطِبًا مِنَ الْخَطَّابِ وَإِنْ كَانَ دَخَلَ بِهَا فُرِّقَ بَيْنَهُمَا ثُمَّ اعْتَدَتْ بَقِيَّةَ عِدَّتِهَا مِنَ الْأَوَّلِ ثُمَّ اعْتَدَتْ مِنَ الْآخِرِ ثُمَّ لَا يَجْتَمِعَانِ أَبَدًا قَالَ مَالِكٌ وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ وَلَهَا مَهْرُهَا بِمَا اسْتَحَلَّ مِنْهَا

Malik narrated to me from Ibnu Syihab, from Sa'id bin Musayyab and Sulaiman bin Yasar, that Thulaihah Al-Asadiyah was married to Rusyaid Ats-Tsaqafi, who divorced her. She remarried during her iddah. Umar bin Khattab struck her and her second husband with a whip several times and separated them. Umar said, 'If a woman marries during her iddah and her new husband has not consummated the marriage, they are separated, and she completes the remaining iddah from her first husband. The second husband becomes a suitor. If he has consummated, they are separated, she completes the remaining iddah from the first, then observes iddah from the second, and they can never reunite.' Malik said, 'Sa'id bin Musayyab said, She is entitled to her dowry from the second husband for what he consummated.'

THE LAW OF MARRIING A SLAVE TO A FREE WOMAN

Hadith Imam Malik Number 984

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُ لَا تُنْكَحُ الْأَمَةُ عَلَى الْحُرَّةِ إِلَّا أَنْ تَشَاءَ الْحُرَّةُ فَإِنْ طَاعَتْ الْحُرَّةُ فَلَهَا الثُّلُثَانِ مِنَ الْقَسَمِ

Malik narrated to me from Yahya bin Sa'id, from Sa'id bin Musayyab, who said: 'A slave woman cannot be married alongside a free woman unless the free woman consents. If she agrees, the free woman is entitled to two-thirds of the husband's time.'

ZAID BIN TSABIT: A WOMAN SLAVE WHO HAS BEEN THREE TALKED IS NOT HALAL TO RETURN BEFORE MARRIING AGAIN

Hadith Imam Malik Number 985

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ كَانَ يَقُولُ فِي الرَّجُلِ يُطْلَقُ الْأَمَةُ ثَلَاثًا ثُمَّ يَشْتَرِيهَا إِنَّهَا لَا تَحِلُّ لَهُ حَتَّى تَنْكَحَ زَوْجًا غَيْرَهُ

Yahya narrated to me from Malik, from Ibnu Syihab, from Abu Abdurrahman, from Zaid bin Tsabit, who said about a man who divorces his slave woman with three divorces and then

buys her back: 'She is not lawful to him until she marries another man.'

Hadith Corroboration
Imam Abu Dawud : 1879

THE LAW ON DIVORCE A WIFE WHO BECAME A SLAVE AND THEN BUYING HER BACK

Hadith Imam Malik Number 986

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ رَجُلٍ كَانَتْ تَحْتَهُ أَمَةٌ مَمْلُوكَةٌ فَاشْتَرَاهَا وَقَدْ كَانَ طَلَّقَهَا وَاحِدَةً فَقَالَ تَحِلُّ لَهُ بِمِلْكِ يَمِينِهِ مَا لَمْ يَبْتَ طَلَاقَهَا فَإِنْ بَتَّ طَلَاقَهَا فَلَا تَحِلُّ لَهُ بِمِلْكِ يَمِينِهِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

Malik narrated to me that he asked Ibnu Syihab about a man whose wife was a slave he owned, whom he divorced once and then bought back. Ibnu Syihab said, 'She remains lawful to him by his ownership, as long as he did not issue a final divorce. If he issued a final divorce, she is not lawful to him by ownership until she marries another man.'

UMAR PROHIBITED ASKING MOTHER AND DAUGHTER OF THE SAME SLAVE

Hadith Imam Malik Number 987

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سُئِلَ عَنِ الْمَرْأَةِ وَابْنَتَيْهَا مِنْ مِلْكِ الْيَمِينِ ثَوَاطُ إِحْدَاهُمَا بَعْدَ الْأُخْرَى فَقَالَ عُمَرُ مَا أَحَبُّ أَنْ أَخْبِرَهُمَا جَمِيعًا وَنَهَى عَنْ ذَلِكَ

Yahya narrated to me from Malik, from Ibnu Syihab, from Ubaidullah bin Abdullah bin Utbah bin Mas'ud, from his father, that Umar bin Khattab was asked about a man having intercourse with both a slave woman and her daughter, one after the other. Umar said, 'I do not approve of having intercourse with both,' and he forbade it.

JUDGMENT FOR DIVING TWO SLAVE WOMEN BROTHERS

Hadith Imam Malik Number 988

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ قَبِيصَةَ بْنِ دُوَيْبٍ أَنَّ رَجُلًا سَأَلَ عُثْمَانَ بْنَ عَفَّانَ عَنْ الْأَخْتَيْنِ مِنْ مِلْكِ الْيَمِينِ هَلْ يُجْمَعُ بَيْنَهُمَا فَقَالَ عُثْمَانُ أَحَلَّتْهُمَا آيَةٌ وَحَرَّمَتْهُمَا آيَةٌ فَأَمَّا أَنَا فَلَا أُحِبُّ أَنْ أَصْنَعَ ذَلِكَ فَقَالَ فَخَرَجَ مِنْ عِنْدِهِ فَلَقِيَ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ لَوْ كَانَ لِي مِنَ الْأَمْرِ شَيْءٌ ثُمَّ وَجَدْتُ أَحَدًا فَعَلَّ ذَلِكَ لَجَعَلْتُهُ نَكَالًا قَالَ ابْنُ شِهَابٍ أَرَاهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ

Malik narrated to me from Ibnu Syihab, from Qabishah bin Dzu'aib, that a man asked

Utsman bin Affan about having intercourse with two sisters who are slaves. Utsman said, 'One verse permits it, another forbids it. As for me, I do not approve of doing so.' The man left Utsman and met a companion of the Messenger of Allah (peace be upon him), asking him about it. The companion said, 'If I had authority and found someone doing that, I would punish him severely.' Ibnu Syihab said, 'I believe it was Ali bin Abu Thalib.'

SALIM GIVES A SLAVE WOMAN TO HIS SON AND RESTORES HIM FROM VIOLATING HER

Hadith Imam Malik Number 989

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُجَبَّرِ أَنَّهُ قَالَ وَهَبَ سَالِمُ بْنُ عَبْدِ اللَّهِ ابْنَهُ جَارِيَةً فَقَالَ لَا تَقْرَبَهَا فَإِنِّي قَدْ أَرَدْتُهَا فَلَمْ أَنْشُطْ إِلَيْهَا

Malik narrated to me from Abdurrahman bin Al-Mujabbar, who said: Salim bin Abdullah gave his son a slave woman as a gift, saying, 'Do not approach her, for I intended her for myself but did not desire her.'

PROHIBITION OF PROVIDING SLAVES FOR FUCKING

Hadith Imam Malik Number 990

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ أَبَا نَهْشَلٍ بْنُ الْأَسْوَدِ قَالَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ إِنِّي رَأَيْتُ جَارِيَةً لِي مُنْكَشِفًا عَنْهَا وَهِيَ فِي الْقَمَرِ فَجَلَسْتُ مِنْهَا مَجْلِسَ الرَّجُلِ مِنْ امْرَأَتِهِ فَقَالَتْ إِنِّي حَائِضٌ فَقُمْتُ فَلَمْ أَقْرَبَهَا بَعْدُ أَفَأَهْبُهَا لِابْنِي يَطُورُهَا فَتَنَاهَا الْقَاسِمُ عَنْ ذَلِكَ

It was related to me from Malik from [Yahya bin Sa'id] that Abu Nahsyal bin Al Aswad said to [Al Qasim bin Muhammad], "I saw my slave girl's garments uncovered, so I sat on her as a husband sits on his wife (the position of intercourse). Then she said, "I am menstruating!" I then stood up and did not approach her after that, so is it permissible for me to give her to my son to have intercourse with her?" But Al Qasim forbade it.

ABDUL MALIK BIN MARWAN GIVES A WOMAN SLAVE A GIFT AND FORBIDDS HIM

Hadith Imam Malik Number 991

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي عُبَلَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ أَنَّهُ وَهَبَ لِصَاحِبٍ لَهُ جَارِيَةً ثُمَّ سَأَلَهُ عَنْهَا فَقَالَ قَدْ هَمَمْتُ أَنْ أَهْبَهَا لِابْنِي فَيَفْعَلُ بِهَا كَذَا وَكَذَا فَقَالَ عَبْدُ الْمَلِكِ لِمَرْوَانَ كَانَ أَوْرَعَ مِنْكَ وَهَبَ لِابْنِهِ جَارِيَةً ثُمَّ قَالَ لَا تَقْرَبَهَا فَإِنِّي قَدْ رَأَيْتُ سَاقَهَا مُنْكَشِفَةً

It has been told to me from Malik from [Ibrahim bin Abu 'Ablah] from [Abdul Malik bin

Marwan] that he once gave a gift to his friend a female slave. Then he asked about the female slave, his friend then said, "I have a desire to give the slave to my son so that he can do this and that." Abdul Malik said; "Indeed [Marwan] is more wara' (protects himself) than you, he once gave a female slave to his son, saying: "You should not approach that female slave, because I have seen her calves exposed.

THE UNDERSTANDING OF "A WOMAN WHO MAINTAINS HONOR" IS A HUSBAND WOMAN

Hadith Imam Malik Number 992

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ { الْمُحْصَنَاتُ مِنَ النِّسَاءِ } هُنَّ أُولَاتُ الْأَزْوَاجِ وَيَرْجِعُ ذَلِكَ إِلَى أَنَّ اللَّهَ حَرَّمَ الزِّنَا

Had told me Yahya from Malik from [Ibn Shihab] from [Sa'id bin Musayyab] he said; "What is meant by '(Women who maintain honor)' are women who have husbands. This is because Allah forbids adultery.

MAINTAINING HONOR THROUGH LEGAL MARRIAGE BETWEEN FREE MEN AND GIRL

Hadith Imam Malik Number 993

و حَدَّثَنِي عَنْ مَالِك عَنْ ابْنِ شِهَابٍ وَبَلَّغَهُ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّهُمَا كَانَا يَقُولَانِ إِذَا نَكَحَ الْحُرُّ الْأَمَةَ فَمَسَّهَا فَقَدْ أَحْصَنَتْهُمَا مَالِكٌ وَكُلُّ مَنْ أَدْرَكَتْ كَانَ يَقُولُ ذَلِكَ تُحْصِنُ الْأَمَةُ الْحُرَّ إِذَا نَكَحَهَا فَمَسَّهَا فَقَدْ أَحْصَنَتْهُ

It was narrated to me from Malik from Ibn Shihab, and it reached him from Al-Qasim bin Muhammad, that they both said, 'If a free man marries a female slave and consummates the marriage, she has protected his honor.' Malik said, 'Almost everyone I met said that a female slave protects the honor of a free man; if he marries her and consummates the marriage, she has safeguarded his chastity.'

THE PROPHET SHALALLAHU ALAIHI WASALLAM FORBIDDEN MUT'AH MARRIAGE AND EATING THE MEAT OF TAME DONKEYS

Hadith Imam Malik Number 994

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ وَالحَسَنِ ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِمَا عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرٍ وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ

It was narrated to me by Yahya from Malik from Ibn Shihab from Abdullah and Hasan, sons of Muhammad bin Ali bin Abi Talib, from their father, from Ali bin Abi Talib, may Allah be

pleased with him, that the Messenger of Allah, peace and blessings be upon him, prohibited mut'ah marriage and eating the meat of domesticated donkeys during the Khaibar campaign.

Hadith Corroboration

Imam Ahmad : 558, 771, 1141, 4490, 6009, 6028, 6742, 14361, 14603, 14796, 14803, 14911, 16563, 17880, 18339

Imam Bukhari : 3855, 3893, 3894, 3895, 3896, 3897, 4723, 5096, 5097, 5098, 5099, 5100, 6446

Imam Muslim : 2506, 2510, 2511, 2512, 2513, 3581, 3584, 3589, 3595

Imam Abu Dawud : 1775, 3314, 3316

Imam Tirmidzi : 1040, 1716

Imam Nasa'i : 3312, 3313, 3314, 4253, 4260, 4261, 4263, 4371

Imam Ibnu Majah : 1951

Imam Darimi : 1906, 1909, 2100

UMAR FORBIDS MUT'AH MARRIAGE AND THREATENES WITH STONING

Hadith Imam Malik Number 995

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ خَوْلَةَ بِنْتَ حَكِيمٍ دَخَلَتْ عَلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَتْ إِنَّ رَبِيعَةَ بِنَ أُمَيَّةَ اسْتَمْتَعَ بِامْرَأَةٍ فَحَمَلَتْ مِنْهُ فَخَرَجَ عُمَرُ بْنُ الْخَطَّابِ فَرِعًا يَجُرُّ رِدَاءَهُ فَقَالَ هَذِهِ الْمُتْعَةُ وَلَوْ كُنْتُ تَقَدَّمْتُ فِيهَا لَرَجَمْتُ

It was narrated to me from Malik from Ibn Shihab from Urwah bin Zubair that Khawlah bint Hakim visited Umar bin Khattab and said, 'Rabi'ah bin Umayyah contracted a mut'ah marriage with a woman, and she became pregnant.' Umar bin Khattab came out, alarmed, dragging his cloak, and said, 'This is mut'ah marriage; had I encountered it earlier, I would have stoned them.'

SLAVES WERE ALLOWED TO MARRY FOUR WOMEN

Hadith Imam Malik Number 996

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ أَنَّهُ سَمِعَ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَنِ يَقُولُ نِكَحُ الْعَبْدِ أَرْبَعَ نِسْوَةٍ قَالَ مَالِكٌ وَهَذَا أَحْسَنُ مَا سَمِعْتُ فِي ذَلِكَ

It was narrated to me by Yahya from Malik that he heard Rabi'ah bin Abi Abdurrahman say, 'A slave may marry four women.' Malik said, 'This is the best opinion I have heard on this matter.'

INTER-RELIGIOUS MARRIAGE LAW IN THE TIME OF THE PROPHET

Hadith Imam Malik Number 997

حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ أَنَّهُ بَلَغَهُ أَنَّ نِسَاءً كُنَّ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمْنَ بِأَرْضِهِنَّ

وَهُنَّ غَيْرُ مُهَاجِرَاتٍ وَأَزْوَاجُهُنَّ حِينَ أَسْلَمْنَ كُفَّارٌ مِنْهُنَّ بِنْتُ الْوَلِيدِ بْنِ الْمُغِيرَةِ وَكَانَتْ تَحْتَ صَفْوَانَ بْنِ أُمَيَّةَ فَأَسْلَمَتْ يَوْمَ الْفَتْحِ وَهَرَبَ زَوْجُهَا صَفْوَانُ بْنُ أُمَيَّةَ مِنَ الْإِسْلَامِ فَبَعَثَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنُ عَمِّهِ وَهَبُ بْنُ عُمَيْرٍ بِرِدَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَانًا لِصَفْوَانَ بْنِ أُمَيَّةَ وَدَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْإِسْلَامِ وَأَنْ يَقْدَمَ عَلَيْهِ فَإِنْ رَضِيَ أَمْرًا قَبْلَهُ وَإِلَّا سَيَّرَهُ شَهْرَيْنِ فَلَمَّا قَدِمَ صَفْوَانُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرِدَائِهِ نَادَاهُ عَلَى رُءُوسِ النَّاسِ فَقَالَ يَا مُحَمَّدُ إِنَّ هَذَا وَهَبُ بْنُ عُمَيْرٍ جَاءَنِي بِرِدَائِكَ وَزَعَمَ أَنَّكَ دَعَوْتَنِي إِلَى الْقُدُومِ عَلَيْكَ فَإِنْ رَضِيتُ أَمْرًا قَبْلَتُهُ وَإِلَّا سَيَّرْتَنِي شَهْرَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْزِلْ أَبَا وَهَبٍ فَقَالَ لَا وَاللَّهِ لَا أَنْزِلُ حَتَّى تُبَيِّنَ لِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلْ لَكَ تَسِيرٌ أَرْبَعَةَ أَشْهُرٍ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ هَوَازِنَ بِحُنَيْنٍ فَأَرْسَلَ إِلَى صَفْوَانَ بْنِ أُمَيَّةَ يَسْتَعِيرُهُ أَدَاةً وَسِلَاحًا عِنْدَهُ فَقَالَ صَفْوَانُ أَطُوعًا أَمْ كَرْهًا فَقَالَ بَلْ طُوعًا فَأَعَارَهُ الْأَدَاةَ وَالسِّلَاحَ الَّذِي عِنْدَهُ ثُمَّ خَرَجَ صَفْوَانُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ كَافِرٌ فَشَهِدَ حُنَيْنًا وَالطَّائِفَ وَهُوَ كَافِرٌ وَأَمْرَأَتُهُ مُسْلِمَةٌ وَلَمْ يُفَرِّقْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ حَتَّى أَسْلَمَ صَفْوَانُ وَاسْتَقَرَّتْ عِنْدَهُ امْرَأَتُهُ بِذَلِكَ التَّكَاحُوحِ حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ كَانَ بَيْنَ إِسْلَامِ صَفْوَانَ وَبَيْنَ إِسْلَامِ امْرَأَتِهِ نَحْوُ مِنْ شَهْرَيْنِ قَالَ ابْنُ شِهَابٍ وَلَمْ يَبْلُغْنَا أَنَّ امْرَأَةً هَاجَرَتْ إِلَى اللَّهِ وَرَسُولِهِ وَزَوْجُهَا كَافِرٌ مُقِيمٌ بِدَارِ الْكُفْرِ إِلَّا فَرَّقَتْ هِجْرَتُهَا بَيْنَهَا وَبَيْنَ زَوْجِهَا إِلَّا أَنْ يَقْدَمَ زَوْجُهَا مُهَاجِرًا قَبْلَ أَنْ تَنْقُضِيَ عِدَّتَهَا

It was narrated to me from Malik from Ibn Shihab that it reached him that some women during the time of the Messenger of Allah, peace and blessings be upon him, embraced Islam in their homeland without migrating, while their husbands remained disbelievers. Among them was the daughter of Al-Walid bin Mughirah, married to Safwan bin Umayyah. She embraced Islam on the day of the Conquest of Makkah, but her husband, Safwan, fled from Islam. The Messenger of Allah, peace and blessings be upon him, sent his cousin, Wahb bin Umair, with his cloak as a guarantee of safety for Safwan and invited him to Islam, asking him to come. If he accepted, he would be welcomed; if not, he would be given two months. When Safwan came to the Messenger of Allah, peace and blessings be upon him, with his cloak, he called out publicly, 'O Muhammad, Wahb bin Umair brought me your cloak, saying you invited me to come. If I accept, I will; otherwise, you grant me two months.' The Messenger of Allah, peace and blessings be upon him, said, 'Come down, O Abu Wahb.' Safwan replied, 'No, by Allah, I will not descend until you clarify.' The Messenger of Allah, peace and blessings be upon him, said, 'Rather, you have four months.' Later, the Messenger of Allah, peace and blessings be upon him, set out against Hawazin at Hunayn and sent for Safwan bin Umayyah to borrow his equipment and weapons. Safwan asked, 'By force or willingly?' He replied, 'Willingly.' So Safwan lent his equipment and weapons and joined the Messenger of Allah, peace and blessings be upon him, while still a disbeliever. He witnessed Hunayn and Ta'if as a disbeliever, while his wife was Muslim. The Messenger of Allah, peace and blessings be upon him, did not separate them until Safwan embraced Islam, and his wife remained with him under their original marriage. It was

narrated to me from Malik from Ibn Shihab that the time between Safwan's Islam and his wife's was about two months. Ibn Shihab said, 'We have not heard of any woman who migrated to Allah and His Messenger while her husband remained a disbeliever in the land of disbelief, except that her migration separated her from her husband, unless he migrated before her waiting period ended.'

RE-OPENING OF MARRIAGE AFTER HUSBAND'S ISLAM

Hadith Imam Malik Number 998

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ أُمَّ حَكِيمٍ بِنْتَ الْحَارِثِ بْنِ هِشَامٍ وَكَانَتْ تَحْتَ عِكْرَمَةَ بْنِ أَبِي جَهْلٍ فَأَسْلَمْتُ يَوْمَ الْفَتْحِ وَهَرَبَ زَوْجُهَا عِكْرَمَةُ بْنُ أَبِي جَهْلٍ مِنَ الْإِسْلَامِ حَتَّى قَدِمَ الْيَمَنَ فَأَزْتَحَلْتُ أُمَّ حَكِيمٍ حَتَّى قَدِمْتُ عَلَيْهِ بِالْيَمَنِ فَدَعَتْهُ إِلَى الْإِسْلَامِ فَأَسْلَمَ وَقَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ فَلَمَّا رَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَبَّ إِلَيْهِ فَرِحًا وَمَا عَلَيْهِ رِدَاءٌ حَتَّى بَايَعَهُمُفَثَبَتَا عَلَى نِكَاحِهِمَا ذَلِكَ

It was narrated to me from Malik from Ibn Shihab that Umm Hakim bint Al-Harith bin Hisham, wife of Ikrimah bin Abi Jahl, embraced Islam on the day of the Conquest of Makkah, while her husband fled from Islam to Yemen. Umm Hakim traveled to Yemen, invited him to Islam, and he embraced it. He then came to the Messenger of Allah, peace and blessings be upon him, during the Conquest of Makkah. When the Messenger of Allah, peace and blessings be upon him, saw him, he leapt up joyfully, without a cloak, and accepted his pledge. Their marriage was upheld.

WEDDING GUARDIAN EVEN WITH A GOAT

Hadith Imam Malik Number 999

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِهِ أَثَرُ صُفْرَةٍ فَسَأَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمْ سَفْتٍ إِلَيْهَا فَقَالَ زِنَةَ نَوَاقٍ مِنْ ذَهَبٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلِمَ وَلَوْ بِشَاةٍ

It was narrated to me by Yahya from Malik from Humaid Ath-Thawil from Anas bin Malik that Abdurrahman bin 'Auf came to the Messenger of Allah, peace and blessings be upon him, with traces of yellow saffron on him. The Messenger asked about it, and he said he had just married. The Messenger of Allah, peace and blessings be upon him, asked, 'How much dowry did you give her?' He replied, 'Gold the size of a date pit.' The Messenger of Allah, peace and blessings be upon him, said, 'Hold a walimah, even if only with a sheep.'

Hadith Corroboration

Imam Ahmad : 12649, 12891, 12899, 13360

Imam Bukhari : 1907, 1908, 4758, 5618, 5907

Imam Muslim : 2556, 2557, 2558

Imam Abu Dawud : 1804, 3252

Imam Tirmidzi : 1014
Imam Nasa'i : 3299, 3319, 3320, 3321, 3335
Imam Ibnu Majah : 1897
Imam Darimi : 1975

RASULULLAH SALALLAHU ALAIHI WASALLAM HELD A WALIMAH WITHOUT BREAD AND MEAT

Hadith Imam Malik Number 1000

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ لَقَدْ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْلِمُ بِالْوَلِيمَةِ مَا فِيهَا خُبْزٌ وَلَا لَحْمٌ

It was narrated to me from Malik from Yahya bin Sa'id that it reached him that the Messenger of Allah, peace and blessings be upon him, held a walimah without bread or meat.

Hadith Corroboration
Imam Ahmad : 13182
Imam Ibnu Majah : 1900

ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO APPLY TO THE WALIMAH'S INVITATION

Hadith Imam Malik Number 1001

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى وَلِيمَةٍ فَلْيَأْتِهَا

It was narrated to me from Malik from Nafi' from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said, 'If one of you is invited to a walimah, he should attend it.'

Hadith Corroboration
Imam Ahmad : 4482, 4500, 4711, 5112, 5506, 5834, 6053, 7003, 9121, 9822, 9853, 9956, 10180, 10239, 12700, 14684, 16016, 22116
Imam Bukhari : 2380, 4775, 4780, 4781
Imam Muslim : 1940, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584
Imam Abu Dawud : 2104, 2105, 3247, 3248, 3249
Imam Tirmidzi : 711, 712, 1017, 1258
Imam Ibnu Majah : 1740, 1741, 1904
Imam Malik : 1001
Imam Darimi : 1674, 1992, 2108

PROHIBITION ON CHOOSING A WEDDING INVITATION IS ONLY FOR THE RICH

Hadith Imam Malik Number 1002

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى لَهَا الْأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ وَمَنْ لَمْ يَأْتِ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ

It was narrated to me from Malik from Ibn Shihab from Al-A'raj from Abu Hurairah that he said, 'The worst food is that of a walimah where only the rich are invited, and the poor are excluded. Whoever does not attend an invited walimah has disobeyed Allah and His Messenger.'

Hadith Corroboration
 Imam Ahmad : 6978, 7305, 8893, 10009
 Imam Bukhari : 4779
 Imam Muslim : 2585
 Imam Abu Dawud : 3251
 Imam Ibnu Majah : 1903
 Imam Darimi : 1977

ANAS BIN MALIK SAW THE RASULULLAH SHALALLAHU ALAIHI WASALLAM LIKE PUMPKIN

Hadith Imam Malik Number 1003

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ لَنْ حَيَّاطًا دَعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَطْعَامٍ صَنَعَهُ قَالَ أَنَسُ فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى ذَلِكَ الطَّعَامِ فَقَرَّبَ إِلَيَّ خُبْزًا مِنْ شَعِيرٍ وَمَرَقًا فِيهِ دُبَّاءٌ قَالَ أَنَسُ فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَتَبَعُ الدُّبَّاءَ مِنْ حَوْلِ الْقُضْعَةِ فَلَمْ أَرَلْ أَحَبُّ الدُّبَّاءَ بَعْدَ ذَلِكَ الْيَوْمِ

It was narrated to me from Malik from Ishaq bin Abdullah bin Abu Talhah that he heard Anas bin Malik say, 'A tailor invited the Messenger of Allah, peace and blessings be upon him, to a meal he prepared.' Anas said, 'I went with the Messenger of Allah, peace and blessings be upon him, to that meal. He was served barley bread and broth with pumpkin.' Anas continued, 'I saw the Messenger of Allah, peace and blessings be upon him, seeking out the pumpkin around the dish. Since that day, I have loved pumpkin.'

Hadith Corroboration
 Imam Bukhari : 1950, 4960, 5016, 5017, 5019
 Imam Muslim : 3803
 Imam Abu Dawud : 3288
 Imam Darimi : 1961

PRAYER TAUGHT BY THE RASULULLAH SHALALLAHU ALAIHI WASALLAM WHEN MARRIING A WOMAN OR BUYING A SLAVE

Hadith Imam Malik Number 1004

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَزَوَّجَ أَحَدُكُمْ الْمَرْأَةَ أَوْ

اشْتَرَى الْجَارِيَةَ فَلْيَأْخُذْ بِنَاصِيَتِهَا وَلْيَدْعُ بِالْبَرَكَةِ وَإِذَا اشْتَرَى الْبَعِيرَ فَلْيَأْخُذْ بِذِرْوَةِ سَنَامِهِ وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ

It was narrated to me by Yahya from Malik from Zaid bin Aslam that the Messenger of Allah, peace and blessings be upon him, said, 'When one of you marries a woman or buys a female slave, let him hold her forelock and pray for Allah's blessing. When one of you buys a camel, let him hold the top of its hump and seek refuge with Allah from Satan.'

Hadith Corroboration
Imam Abu Dawud : 1845
Imam Ibnu Majah : 1908

UMAR FORBIDS MENTIONING DISGRACES TO APPLICANTS

Hadith Imam Malik Number 1005

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيَّ أَنَّ رَجُلًا خَطَبَ إِلَى رَجُلٍ أُخْتَهُ فَذَكَرَ أَنَّهَا قَدْ كَانَتْ أَحْدَثَتْ فَبَلَغَ ذَلِكَ عُمَرَ بْنَ الْخَطَّابِ فَضْرَبَهُ أَوْ كَادَ يَضْرِبُهُ ثُمَّ قَالَ مَا لَكَ وَلِلْخَبَرِ

It was narrated to me from Malik from Abu Az-Zubair Al-Makki that a man proposed to marry a woman through her brother, who mentioned that she had previously committed adultery. This reached Umar bin Khattab, who struck or nearly struck the brother, then said, 'Why did you disclose that?'

Hadith Corroboration
Imam Ahmad : 13660

ZAID BIN TSABIT ALLOWS WOMEN TO MARRY AFTER THREE TALAK WITHOUT WAITING FOR IDDAH

Hadith Imam Malik Number 1006

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ وَعُرْوَةَ بْنَ الزُّبَيْرِ كَانَا يَقُولَانِ فِي الرَّجُلِ يَكُونُ عِنْدَهُ أَرْبَعُ نِسْوَةٍ فَيُطَلَّقُ إِحْدَاهُنَّ الْبَتَّةَ أَنَّهُ يَتَزَوَّجُ إِنْ شَاءَ وَلَا يَنْتَظِرُ أَنْ تَنْقَضِيَ عِدَّتُهَا وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ وَعُرْوَةَ بْنَ الزُّبَيْرِ أَفْتَيَا الْوَلِيدَ بْنَ عَبْدِ الْمَلِكِ عَامَ قَدَمِ الْمَدِينَةِ بِذَلِكَ غَيْرَ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ قَالَ طَلَّقَهَا فِي مَجَالِسَ شَتَّى

It was narrated to me from Malik from Rabi'ah bin Abu Abdurrahman that Al-Qasim bin Muhammad and Urwah bin Zubair said regarding a man with four wives who divorces one with final talak, 'He may marry again as he wishes without waiting for her iddah to end.' It was narrated to me from Malik from Rabi'ah bin Abu Abdurrahman that Al-Qasim bin Muhammad and Urwah bin Zubair gave this ruling to Al-Walid bin Abdul Malik when he came to Madinah, but Al-Qasim bin Muhammad said, 'Divorce her in separate sittings.'

MARRIAGE, TALAK, AND FREEING YOUR SERVANTS CANNOT BE PLAYED

Hadith Imam Malik Number 1007

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ ثَلَاثٌ لَيْسَ فِيهِنَّ لَعِبٌ النَّكَاحُ وَالطَّلَاقُ وَالْعِتْقُ

It was narrated to me from Malik from Yahya bin Sa'id from Sa'id bin Musayyab that he said, 'Three matters are not to be taken lightly: marriage, divorce, and freeing a slave.'

THE STORY OF RAFI' BIN KHUDAIJ WHO CHOSE NOT TO DIVORCE HIS WIFE AFTER TWO DIVORCE

Hadith Imam Malik Number 1008

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّهُ تَزَوَّجَ بِنْتَ مُحَمَّدِ بْنِ مَسْلَمَةَ الْأَنْصَارِيِّ فَكَانَتْ عِنْدَهُ حَتَّى كَبُرَتْ فَتَزَوَّجَ عَلَيْهَا فَتَاةً شَابَّةً فَأَثَرُ الشَّابَّةِ عَلَيْهَا فَنَاشَدَتْهُ الطَّلَاقَ فَطَلَّقَهَا وَاحِدَةً ثُمَّ أَمْهَلَهَا حَتَّى إِذَا كَادَتْ تَحِلُّ رَاجِعَهَا ثُمَّ عَادَ فَأَثَرُ الشَّابَّةِ فَنَاشَدَتْهُ الطَّلَاقَ فَطَلَّقَهَا وَاحِدَةً ثُمَّ رَاجِعَهَا ثُمَّ عَادَ فَأَثَرُ الشَّابَّةِ فَنَاشَدَتْهُ الطَّلَاقَ فَقَالَ مَا شِئْتِ إِنَّمَا بَقِيَتْ وَاحِدَةٌ فَإِنْ شِئْتِ اسْتَفْرَرْتُ عَلَى مَا تَرَيْنَ مِنَ الْأُثْرَةِ وَإِنْ شِئْتِ فَارْقُتْكِ قَالَتْ بَلْ أَسْتَقِرُّ عَلَى الْأُثْرَةِ فَأَمْسَكَهَا عَلَى ذَلِكَ وَلَمْ يَرَ رَافِعٌ عَلَيْهِ إِثْمًا حِينَ قَرَّتْ عِنْدَهُ عَلَى الْأُثْرَةِ

It was narrated to me from Malik from Ibn Shihab from Rafi' bin Khudaij that he married the daughter of Muhammad bin Maslamah Al-Ansari. She stayed with him until she grew old. Then he married a young girl and favored her over the older wife. She demanded divorce, so he pronounced one talak. He treated her kindly until near the end of her iddah, then took her back. He continued favoring the younger wife, so she demanded divorce again, and he pronounced a second talak, then took her back. When he still favored the younger wife and she demanded divorce again, he said, 'As you wish; only one talak remains. Stay and accept this preference, or I will divorce you.' She said, 'I will stay despite this.' So he kept her, and Rafi' saw no sin in this as she agreed to stay under such treatment.'

PROVISIONS OF DIVORCE IN ISLAM

Hadith Imam Malik Number 1009

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرٍ بْنِ حَزْمٍ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ قَالَ لَهُ الْبَتَّةُ مَا يَقُولُ النَّاسُ فِيهَا قَالَ أَبُو بَكْرٍ فَقُلْتُ لَهُ كَانَ أَبَانُ بْنُ عُثْمَانَ يَجْعَلُهَا وَاحِدَةً فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ لَوْ كَانَ الطَّلَاقُ أَلْفًا مَا أَبْقَتْ الْبَتَّةُ مِنْهَا شَيْئًا مَنْ قَالَ الْبَتَّةَ فَقَدْ رَمَى الْعَايَةَ الْقُصْوَى

It was narrated to me from Malik from Yahya bin Sa'id from Abu Bakr bin Hazm that Umar

bin Abdul Aziz asked him, 'What do people say about talak ba'in?' Abu Bakr replied, 'Aban bin Uthman considered it one talak.' Umar bin Abdul Aziz said, 'Even if divorce were allowed a thousand times, talak ba'in would exhaust them all. Whoever pronounces talak ba'in has reached the final limit.'

THE PROVISIONS OF DIVINATION ARE THREE DIVINATIONS

Hadith Imam Malik Number 1010

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ كَانَ يَقْضِي فِي الَّذِي يُطَلِّقُ امْرَأَتَهُ الْبَتَّةَ أَنَّهَا ثَلَاثُ تَطْلِيقَاتٍ قَالَ مَالِكٌ وَهَذَا أَحَبُّ مَا سَمِعْتُ إِلَيَّ فِي ذَلِكَ

It was narrated to me from Malik from Ibn Shihab that Marwan bin Al-Hakam ruled that a man who divorces his wife with talak ba'in has pronounced three talaks. Malik said, 'This is the opinion I prefer.'

Hadith Corroboration
Imam Malik : 1013

THREE TALAK WITH THE EXPRESSION "KHALIYYAH AND BARIYYAH"

Hadith Imam Malik Number 1011

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ فِي الْخَلِيَّةِ وَالْبَرِيَّةِ إِنَّهَا ثَلَاثُ تَطْلِيقَاتٍ كُلُّ وَاحِدَةٍ مِنْهُمَا

It was narrated to me from Malik from Nafi' that Abdullah bin Umar said regarding khaliyyah and bariyyah, 'Both constitute three talaks.'

AL QASIM BIN MUHAMMAD'S OPINION REGARDING TALAK BY LEAVING THE MATTERS TO THE FAMILY

Hadith Imam Malik Number 1012

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّ رَجُلًا كَانَتْ تَحْتَهُ وَلِيدَةٌ لِقَوْمٍ فَقَالَ لِأَهْلِهَا شَأْنُكُمْ بِهَا فَرَأَى النَّاسُ أَنَّهَا تَطْلِيقَةٌ وَاحِدَةٌ

It was narrated to me from Malik from Yahya bin Sa'id from Al-Qasim bin Muhammad that a man married to a woman from a certain tribe said to her family, 'Take her as you wish.' People considered this one talak.'

THREE TALAK WITH THE SAYING "YOU RELEASE YOURSELF"

Hadith Imam Malik Number 1013

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ ابْنَ شِهَابٍ يَقُولُ فِي الرَّجُلِ يَقُولُ لِامْرَأَتِهِ بَرِّتِي وَبَرِّتُ مِنْكَ إِنَّهَا ثَلَاثُ تَطْلِيقَاتٍ بِمَنْزِلَةِ الْبَتَّةِ

It was narrated to me from Malik that he heard Ibn Shihab say about a man who says to his wife, 'You are free from me, and I am free from you,' that it equals three talaks, like talak ba'in.'

ABDULLAH BIN UMAR: LEAVING THE MATTERS OF TALAK TO YOUR WIFE IS VALID TALAK

Hadith Imam Malik Number 1014

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ إِذَا مَلَكَ الرَّجُلُ أَمْرَهُ فَالْقَضَاءُ مَا قَضَتْ بِهِ إِلَّا أَنْ يُنْكِرَ عَلَيْهَا وَيَقُولَ لَمْ أُرِدْ إِلَّا وَاحِدَةً فَيَحْلِفُ عَلَى ذَلِكَ وَيَكُونُ أَمْلَكَ بِهَا مَا كَانَتْ فِي عِدَّتِهَا

It has been related to me from Malik from [Nafi'] that [Abdullah bin Umar] said; "If a husband hands over his affairs to his wife, then the final decision is in the wife's hands. Unless the husband denies (his words) and says: 'I don't want it except one divorce,' then he is obliged to swear that he retains the right to his wife as long as she is still in the iddah period.

THE STORY OF ZAID BIN TSABIT AND MUHAMMAD BIN ABU 'ATIQ ABOUT TALAK

Hadith Imam Malik Number 1015

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ سَعِيدِ بْنِ سُلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ أَخْبَرَهُ أَنَّهُ كَانَ جَالِسًا عِنْدَ زَيْدِ بْنِ ثَابِتٍ فَأَتَاهُ مُحَمَّدُ بْنُ أَبِي عَتِيقٍ وَعَيْنَاهُ تَدْمَعَانِ فَقَالَ لَهُ زَيْدٌ مَا شَأْنُكَ فَقَالَ مَلَكَتُ امْرَأَتِي أَمْرَهَا فَفَارَقْتَنِي فَقَالَ لَهُ زَيْدٌ مَا حَمَلَكَ عَلَى ذَلِكَ قَالَ الْقَدْرُ فَقَالَ زَيْدٌ ارْجِعْهَا إِنْ شِئْتَ فَإِنَّمَا هِيَ وَاحِدَةٌ وَأَنْتَ أَمْلَكَ بِهَا

It was narrated to me by Yahya from Malik from Sa'id bin Sulaiman bin Zaid bin Thabit from Kharijah bin Zaid bin Thabit that he told him he was sitting with Zaid bin Thabit when Muhammad bin Abu Atiq came, his eyes tearing. Zaid asked, 'What is wrong?' He replied, 'I delegated my matter to my wife, and she chose to leave me.' Zaid asked, 'Why did you do that?' He said, 'Due to financial hardship.' Zaid said, 'Take her back if you wish; it is only one talak, and you have more right over her.'

MARWAN BIN HAKAM ALLOWS HUSBAND WHO SUBMITTED THE

TALAK RUJU' AFFAIR TO RETURN

Hadith Imam Malik Number 1016

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ أَنَّ رَجُلًا مِنْ ثَقِيفٍ مَلَكَ امْرَأَتَهُ أَمْرَهَا فَقَالَتْ أَنْتَ الطَّلَاقُ فَسَكَتَ ثُمَّ قَالَتْ أَنْتَ الطَّلَاقُ فَقَالَ بِفِيكَ الْحَجْرُ ثُمَّ قَالَتْ أَنْتَ الطَّلَاقُ فَقَالَ بِفَاكِ الْحَجْرُ فَاخْتَصَمَا إِلَى مَرْوَانَ بْنِ الْحَكَمِ فَاسْتَحْلَفَهُ مَا مَلَكَهَا إِلَّا وَاحِدَةً وَرَدَّهَا إِلَيْهِمَا قَالَ مَالِكٌ قَالَ عَبْدُ الرَّحْمَنِ فَكَانَ الْقَاسِمُ يُعْجِبُهُ هَذَا الْقَضَاءُ وَيَرَاهُ أَحْسَنَ مَا سَمِعَ فِي ذَلِكَ قَالَ مَالِكٌ وَهَذَا أَحْسَنُ مَا سَمِعْتُ فِي ذَلِكَ وَأَحَبُّهُ إِلَيَّ

It was narrated to me from Malik from Abdurrahman bin Al-Qasim from his father that a man from Thaqif delegated his matter to his wife. She said, 'You are divorced.' He remained silent. She said again, 'You are divorced.' He said, 'A stone in your mouth.' She said again, 'You are divorced.' He said, 'A stone in your mouth.' They disputed before Marwan bin Al-Hakam, who made him swear he intended only one talak and returned her to him. Malik said, Abdurrahman said, 'Al-Qasim admired this ruling and considered it the best he heard.' Malik said, 'This is the best and most preferred opinion I have heard.'

THE STORY OF A'ISYAH CANCELLED A DIVORCE THAT OCCURRED BECAUSE OF OTHER PEOPLE'S WORDS

Hadith Imam Malik Number 1017

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا خَطَبَتْ عَلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَرِيبَةَ بِنْتُ أَبِي أُمَيَّةَ فَرَزَّوْجُهُ ثُمَّ إِنَّهُمْ عَتَبُوا عَلَى عَبْدِ الرَّحْمَنِ وَقَالُوا مَا زَوَّجْنَا إِلَّا عَائِشَةَ فَأَرْسَلَتْ عَائِشَةُ إِلَى عَبْدِ الرَّحْمَنِ فَذَكَرَتْ ذَلِكَ لَهُ فَجَعَلَ أَمْرَ قَرِيبَةَ بِيَدِهَا فَاخْتَارَتْ زَوْجَهَا فَلَمْ يَكُنْ ذَلِكَ طَلَاقًا

It was narrated to me by Yahya from Malik from Abdurrahman bin Al-Qasim from his father from Aishah, Mother of the Believers, that she proposed Qaribah bint Umayyah for Abdurrahman bin Abu Bakr. They married her to him, but later criticized him, saying, 'We only married her due to Aishah.' Aishah sent word to Abdurrahman about this, so he delegated the matter to Qaribah. She chose to stay with her husband, so it was not considered a talak.'

A'ISYAH PERMITS HAFSHAH'S MARRIAGE TO AL MUNDZIR BIN ZUBAIR

Hadith Imam Malik Number 1018

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَوَّجَتْ

حَفْصَةُ بِنْتُ عَبْدِ الرَّحْمَنِ الْمُنْذِرِ بْنِ الزُّبَيْرِ وَعَبْدُ الرَّحْمَنِ غَائِبٌ بِالشَّامِ فَلَمَّا قَدِمَ عَبْدُ الرَّحْمَنِ قَالَ وَمِثْلِي يُصْنَعُ هَذَا بِهِ وَمِثْلِي يُفْتَاتُ عَلَيْهِ فَكَلَّمْتُ عَائِشَةَ الْمُنْذِرِ بْنِ الزُّبَيْرِ فَقَالَ الْمُنْذِرُ فَإِنَّ ذَلِكَ بِيَدِ عَبْدِ الرَّحْمَنِ فَقَالَ عَبْدُ الرَّحْمَنِ مَا كُنْتُ لِأَرُدَّ أَمْرًا فَضَيَّيْتِهِ فَقَرَّتْ حَفْصَةُ عِنْدَ الْمُنْذِرِ وَلَمْ يَكُنْ ذَلِكَ طَلَاقًا

It was narrated to me from Malik from Abdurrahman bin Al-Qasim from his father that Aishah, wife of the Prophet, peace and blessings be upon him, arranged the marriage of Hafsah bint Abdurrahman to Al-Mundhir bin Zubair while Abdurrahman was in Syria. When Abdurrahman returned, he said disappointedly, 'Is someone like me treated this way and not consulted?' Aishah informed Al-Mundhir bin Zubair of his discontent. Al-Mundhir said, 'It is up to Abdurrahman.' Abdurrahman said, 'I will not reject what you have decided.' So Hafsah remained Al-Mundhir's wife, and it was not considered a talak.'

DIVORCE IS NOT VALID IF THE WIFE DOES NOT WISH TO SEPARATE

Hadith Imam Malik Number 1019

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ إِذَا مَلَكَ الرَّجُلُ امْرَأَتَهُ أَمَرَهَا فَلَمْ تُفَارِقْهُ وَقَرَّتْ عِنْدَهُ فَلَيْسَ ذَلِكَ بِطَلَاقٍ

It was narrated to me from Malik from Yahya bin Sa'id from Sa'id bin Musayyab that he said, 'If a man delegates his matter to his wife, and she chooses not to separate and stays with him, it is not considered a talak.'

DIVORCE IS NOT VALID WHEN THE HUSBAND SWEARS NOT TO HAVE SEX WITH HIS WIFE

Hadith Imam Malik Number 1020

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ كَانَ يَقُولُ إِذَا آلَى الرَّجُلُ مِنْ امْرَأَتِهِ لَمْ يَقَعْ عَلَيْهِ طَلَاقٌ وَإِنْ مَضَتْ الْأَرْبَعَةُ الْأَشْهُرُ حَتَّى يُوقَفَ فَإِمَّا أَنْ يُطَلَّقَ وَإِمَّا أَنْ يَفِيءَ قَالَ مَالِكٌ وَذَلِكَ الْأَمْرُ عِنْدَنَا

It was narrated to me by Yahya from Malik from Ja'far bin Muhammad from his father from Ali bin Abi Talib that he said, 'If a man swears an oath of ila' from his wife, it is not a talak even after four months until he is asked to clarify. He either divorces or resumes relations.' Malik said, 'This is our practice.'

DIVORCE IS NOT VALID UNTIL THE HUSBAND CONFIRMS HIS WORDS

Hadith Imam Malik Number 1021

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ أَيُّمَا رَجُلٍ آلَى مِنْ امْرَأَتِهِ فَإِنَّهُ إِذَا مَضَتْ
الْأَرْبَعَةُ الْأَشْهُرُ وَقَفَ حَتَّى يُطَلَّقَ أَوْ يَفِيَّ وَلَا يَقَعُ عَلَيْهِ طَلَاقٌ إِذَا مَضَتْ الْأَرْبَعَةُ الْأَشْهُرُ حَتَّى يُوقَفَ

It was narrated to me from Malik from Nafi' from Abdullah bin Umar that he said, 'If a man swears an oath of ila' from his wife, and four months pass, he is asked to clarify: either divorce or resume relations. No talak occurs until he clarifies, even after four months.'

LAW ON A HUSBAND WHO SWEARS NOT TO HAVE SEX WITH HIS WIFE

Hadith Imam Malik Number 1022

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ سَعِيدَ بْنَ سَعِيدٍ وَابَا بَكْرَ بْنَ عَبْدِ الرَّحْمَنِ كَانَا يَقُولَانِ فِي الرَّجُلِ
يُولِي مِنْ امْرَأَتِهِ إِنَّهَا إِذَا مَضَتْ الْأَرْبَعَةُ الْأَشْهُرُ فَهِيَ تَطْلِقُهُ وَلِزَوْجِهَا عَلَيْهَا الرَّجْعَةُ مَا كَانَتْ فِي الْعِدَّةِ

It was narrated to me from Malik from Ibn Shihab that Sa'id bin Musayyab and Abu Bakr bin Abdurrahman said about a man who swears an oath of ila' from his wife, 'If four months pass, it is one talak, and he may take her back during her iddah.'

THE ILA' OF SAHAYA'S SERVANTS IS THE SAME AS THE ILA' OF INDEPENDENT PEOPLE

Hadith Imam Malik Number 1023

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ إِيلَاءِ الْعَبْدِ فَقَالَ هُوَ نَحْوُ إِيلَاءِ الْحُرِّ وَهُوَ عَلَيْهِ وَاجِبٌ وَإِيلَاءُ
الْعَبْدِ شَهْرَانِ

It was narrated to me by Yahya from Malik that he asked Ibn Shihab about the ila' of a slave. Ibn Shihab said, 'The ila' of a slave is like that of a free man and is obligatory. The period for a slave's ila' is two months.'

Hadith Corroboration
Imam Malik : 1027

ZHIHAR A HUSBAND WHO TREATS HIS WIFE LIKE HIS MOTHER'S BACK

Hadith Imam Malik Number 1024

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ سَعِيدِ بْنِ عَمْرٍو بْنِ سُلَيْمٍ الزُّرَقِيِّ أَنَّهُ سَأَلَ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنْ رَجُلٍ طَلَّقَ امْرَأَةً
إِنْ هُوَ تَزَوَّجَهَا فَقَالَ الْقَاسِمُ بْنُ مُحَمَّدٍ إِنَّ رَجُلًا جَعَلَ امْرَأَةً عَلَيْهِ كَظَهْرِ أُمِّهِ إِنْ هُوَ تَزَوَّجَهَا فَأَمَرَهُ عُمَرُ بْنُ

الْحُطَّابِ إِنَّهُ تَزَوَّجَهَا أَنْ لَا يَقْرَبَهَا حَتَّى يُكَفِّرَ كَفَّارَةَ الْمُتَظَاهِرِ

It was narrated to me by Yahya from Malik from Sa'id bin Amr bin Sulaim Az-Zuraqi that he asked Al-Qasim bin Muhammad about a man who divorces his wife if he approaches her. Al-Qasim bin Muhammad said, 'A man once declared his wife like his mother's back if he approached her. Umar bin Khattab ordered him not to approach her until he atoned for zhihar.'

PAYMENT OF ZHIHAR EXPENSATION IS ONLY ONCE FOR FOUR WIVES

Hadith Imam Malik Number 1025

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ فِي رَجُلٍ تَظَاهَرَ مِنْ أَرْبَعَةِ نِسْوَةٍ لَهُ بِكَلِمَةٍ وَاحِدَةٍ إِنَّهُ لَيْسَ عَلَيْهِ إِلَّا كَفَّارَةٌ وَاحِدَةٌ وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ مِثْلَ ذَلِكَ

It was narrated to me from Malik from Hisham bin Urwah from his father that he said about a man who pronounced zhihar against his four wives with one statement, 'He is only required to make one atonement.' It was narrated to me from Malik from Rabi'ah bin Abu Abdurrahman the same.

Hadith Corroboration
Imam Ibnu Majah : 2054

THE REDEEMER OF ZHIHAR BY FREEING THE SLAVES

Hadith Imam Malik Number 1026

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّهُ سَمِعَ رَجُلًا يَسْأَلُ عُرْوَةَ بْنَ الزُّبَيْرِ عَنْ رَجُلٍ قَالَ لَا مَرَأَتِهِ كُلُّ امْرَأَةٍ أَنْكَحَهَا عَلَيْكَ مَا عِشْتَ فَهِيَ عَلَيَّ كَظَهْرِ أُمِّي فَقَالَ عُرْوَةُ بْنُ الزُّبَيْرِ يُجْزِيهِ عَنْ ذَلِكَ عِتْقُ رَقَبَةٍ

It was narrated to me from Malik from Hisham bin Urwah that he heard a man ask Urwah bin Az-Zubair about a man who said to his wife, 'Any woman I marry besides you while you live is like my mother's back.' Urwah bin Az-Zubair replied, 'Freeing a slave suffices to atone for that.'

ZHIHAR SAHAYA'S SERVANT IS THE SAME AS ZHIHAR OF INDEPENDENT PEOPLE

Hadith Imam Malik Number 1027

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ ظَهَارِ الْعَبْدِ فَقَالَ نَحْوُ ظَهَارِ الْحُرِّ

It was narrated to me by Yahya from Malik that he asked Ibn Shihab about the zhihar of a slave. He replied, 'It is like the zhihar of a free man.'

THREE LESSONS FROM THE STORY OF BARIRAH

Hadith Imam Malik Number 1028

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ كَانَ فِي بَرِيرَةَ ثَلَاثُ سِنِينَ فَكَانَتْ إِحْدَى السِّنِّينَ الثَّلَاثِ أَنَّهَا أُعْتِقَتْ فَخُيِّرَتْ فِي زَوْجِهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَلَاءُ لِمَنْ أَعْتَقَ وَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْبُرْمَةُ تَفُورُ بِلَحْمٍ فَقُرَّبَ إِلَيْهِ خُبْزٌ وَأُذْمٌ مِنْ أَدَمِ الْبَيْتِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَمْ أَرْبُرْمَةً فِيهَا لَحْمٌ فَقَالُوا بَلَى يَا رَسُولَ اللَّهِ وَلَكِنْ ذَلِكَ لَحْمٌ تُصَدَّقُ بِهِ عَلَى بَرِيرَةَ وَأَنْتَ لَا تَأْكُلُ الصَّدَقَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ لَنَا هَدِيَّةٌ

Has told me Yahya from Malik from [Rabi'ah bin Abu Abdurrahman] from [Al Qasim bin Muhammad] from [Aisyah] Ummul Mukminin, he said; "There are three lessons relating to Barirah, one of which is that when she was liberated she was given the choice of her husband even though Rasulullahu shallallahu 'alaihi wasallam said: 'The right of guardianship belongs to the one who liberates'. Once Rasulullahu shallallahu 'alaihi wasallam met her, and at that time there was a stone pot full of meat boiling, but she was only served bread and side dishes. Rasulullahu shallallahu 'alaihi wasallam asked; "Didn't the pot contain meat?" They answered: 'That's right, O Messenger of Allah, but that meat is meat that is given to Barirah, whereas for us it is not allowed to eat alms.'

Hadith Corroboration

Imam Ahmad : 4586, 5501, 5659, 6031, 6127, 6163, 22924, 23580, 23749, 23882, 24123, 24280

Imam Bukhari : 2024, 2374, 2376, 2516, 4707, 4871, 6223, 6255, 6260, 6262

Imam Muslim : 2761, 2768, 2769

Imam Abu Dawud : 2526

Imam Nasa'i : 3393, 3394

Imam Ibnu Majah : 2512

Imam Malik : 1276, 1277

SLAVE WIVES HAVE THE RIGHT TO VOTE AFTER FREEDOM

Hadith Imam Malik Number 1029

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهٗ كَانَ يَقُولُ فِي الْأَمَةِ تَكُونُ تَحْتَ الْعَبْدِ فَتَعْتِقُ إِنَّ الْأَمَةَ لَهَا الْخِيَارُ مَا لَمْ يَمْسَسَهَا قَالِ مَالِكٌ وَإِنْ مَسَّهَا زَوْجُهَا فَرَعَمَتْ أَنَّهَا جَهِلَتْ أَنَّ لَهَا الْخِيَارَ فَإِنَّهَا تُتَّهَمُ وَلَا تُصَدَّقُ بِمَا ادَّعَتْ مِنَ الْجَهَالَةِ وَلَا خِيَارَ لَهَا بَعْدَ أَنْ يَمْسَهَا

It was narrated to me from Malik from Nafi' from Abdullah bin Umar that he said about a female slave married to a male slave who is freed, 'She has the choice as long as he has not consummated the marriage.' Malik said, 'If her husband consummates the marriage and she claims ignorance of her choice, her claim is doubted, not accepted, and she has no choice after consummation.'

THE STORY OF ZABRA AND THE RIGHT TO VOTE AFTER INDEPENDENCE

Hadith Imam Malik Number 1030

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ مَوْلَاةً لِيَنِي عَدِيٍّ يُقَالُ لَهَا زَبْرَاءُ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ عَبْدٍ وَهِيَ أُمَةٌ يَوْمِيذٍ فَعَتَقَتْ قَالَتْ فَأَرْسَلْتُ إِلَى حَفْصَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَعَنِي فَقَالَتْ إِنِّي مُحْبِرْتُكَ خَبْرًا وَلَا أُحِبُّ أَنْ تَصْنَعِي شَيْئًا إِنَّ أَمْرَكَ بِيَدِكَ مَا لَمْ يَمْسَسْكَ زَوْجُكَ فَإِنْ مَسَّكَ فَلَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ قَالَتْ فَقُلْتُ هُوَ الطَّلَاقُ ثُمَّ الطَّلَاقُ ثُمَّ الطَّلَاقُ فَقَارَقَتْهُ ثَلَاثًا

It has been told to me from Malik from [Ibnu Shihab] from [Urwah bin Zubair] that a former female slave of the Bani 'Adi named [Zabra'] told him that when she was still a slave, she was the wife of a male slave. Then he was released (by his master, pent). Then he said, "Hafshah, the wife of the Prophet sallallaahu 'alaihi wasallam, sent someone for me to meet her, [Hafshah] then said, 'I will give you news, but I don't want you to do anything bad. In fact, now the decision is in your hands as long as your husband has never slept with you. If your husband has slept with you, then you have no rights anymore.'" Zabra said; "I immediately said; 'Divorce, divorce and divorce'. She had divorced her husband three times.

A WIFE'S CHOICE TO STAY WITH HER HUSBAND IS NOT CONSIDERED A DIVORCE

Hadith Imam Malik Number 1031

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ سَمِعَهُ يَقُولُ إِذَا خَيَّرَ الرَّجُلُ امْرَأَتَهُ فَاخْتَارَتْهُ فَلَيْسَ ذَلِكَ بِطَلَاقٍ قَالَتْ مَالِكٌ وَذَلِكَ أَحْسَنُ مَا سَمِعْتُ

It was narrated to me from Malik from Ibn Shihab that he heard him say, 'If a man gives his wife the choice and she chooses him, it is not a talak.' Malik said, 'This is the best opinion I have heard.'

THE STORY OF HABIBAH BINTI SAHL AND THE CANCELLATION OF THE WEDDING BY RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 1032

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ عَنْ حَبِيبَةَ بِنْتِ سَهْلٍ الْأَنْصَارِيَّةِ أَنَّهَا كَانَتْ تَحْتَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى الصُّبْحِ فَوَجَدَ حَبِيبَةَ بِنْتِ سَهْلٍ عِنْدَ بَابِهِ فِي الْغُلَسِ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ هَذِهِ فَقَالَتْ أَنَا حَبِيبَةُ بِنْتِ سَهْلٍ يَا رَسُولَ اللَّهِ قَالَ مَا شَأْنُكَ قَالَتْ لَا أَنَا وَلَا ثَابِتُ بْنُ قَيْسٍ لَزَوْجَهَا فَلَمَّا جَاءَ زَوْجُهَا ثَابِتُ

بُنُ قَيْسٍ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ حَبِيبَةُ بِنْتُ سَهْلٍ قَدْ ذَكَرْتُ مَا شَاءَ اللَّهُ أَنْ تَذْكُرَ فَقَالَتْ حَبِيبَةُ يَا رَسُولَ اللَّهِ كُلُّ مَا أَعْطَانِي عِنْدِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِثَابِتِ بْنِ قَيْسٍ خُذْ مِنْهَا فَأَخَذَ مِنْهَا وَجَلَسَتْ فِي بَيْتِ أَهْلِهَا

It was narrated to me by Yahya from Malik from Yahya bin Sa'id from Amrah bint Abdurrahman that she reported from Habibah bint Sahl Al-Ansari, who was married to Thabit bin Qais bin Shammash. The Messenger of Allah, peace and blessings be upon him, went out for dawn prayer and found Habibah bint Sahl at his door in the dark. He asked, 'Who is this?' She replied, 'I am Habibah bint Sahl, O Messenger of Allah.' He said, 'What is the matter?' She said, 'It is neither me nor Thabit bin Qais,' her husband. When Thabit came, the Messenger of Allah, peace and blessings be upon him, said, 'This is Habibah bint Sahl, who mentioned what Allah willed her to mention.' Habibah said, 'O Messenger of Allah, all he gave me is still with me.' The Messenger of Allah, peace and blessings be upon him, said to Thabit bin Qais, 'Take it from her.' So he took it, and she stayed with her family.'

KHULU' WITH ALL THE WIFE'S PROPERTY IS PERMITTED

Hadith Imam Malik Number 1033

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ مَوْلَاةٍ لِصَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ أَنَّهَا اخْتَلَعَتْ مِنْ زَوْجِهَا بِكُلِّ شَيْءٍ لَهَا فَلَمْ يُنْكِرْ ذَلِكَ عَبْدُ اللَّهِ بْنُ عُمَرَ

It has been told to me from Malik from [Nafi'] from the former slave Shafiiyah bint 'Ubaid that she had performed khulu' on her husband with all the property he had, and [Abdullah bin 'Umar] did not deny it.

KHULU' IN THE TIME OF THE CALIPHATE UTHMAN BIN 'AFFAN

Hadith Imam Malik Number 1034

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ رُبَيْعَ بِنْتَ مُعَوِّذِ بْنِ عَفْرَاءَ جَاءَتْ هِيَ وَعَمُّهَا إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ فَأَخْبَرَتْهُ أَنَّهَا اخْتَلَعَتْ مِنْ زَوْجِهَا فِي زَمَانِ عُثْمَانَ بْنِ عَفَّانَ فَلَمْ يُنْكِرْهُ وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ عِدَّتُهَا عِدَّةُ الْمُطَلَّقةِ

Yahya told me from Malik from [Nafi'] that [Rubai' bint Mu'awwad bin 'Afra] and her uncle met [Abdullah bin Umar] and told him that she had asked her husband for a khulu' divorce during the caliphate of Uthman bin 'Affan. Matter? it reached [Uthman] and he did not deny it. Abdullah bin Umar said; "Her iddah is like the iddah of a woman who has been divorced.

THE STORY OF MULUA'ANAH IN ISLAM

Hadith Imam Malik Number 1035

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ أَنَّ عُؤَيْمِرَ الْعَجَلَانِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ الْأَنْصَارِيِّ فَقَالَ لَهُ يَا عَاصِمُ أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيْقَتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ سَلِّ لِي يَا عَاصِمُ عَنْ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ عَاصِمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَكَرِهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسَائِلَ وَعَابَهَا حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَهُ عُؤَيْمِرُ فَقَالَ يَا عَاصِمُ مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَاصِمٌ لِعُؤَيْمِرٍ لَمْ تَأْتِنِي بِخَيْرٍ قَدْ كَرِهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا فَقَالَ عُؤَيْمِرُ وَاللَّهِ لَا أَنْتَهِي حَتَّى أَسْأَلَهُ عَنْهَا فَقَامَ عُؤَيْمِرُ حَتَّى أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَطَ النَّاسِ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيْقَتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَنْزَلَ فِيكَ وَفِي صَاحِبَتِكَ فَادْهَبْ فَأْتِ بِهَا قَالَ سَهْلٌ فَتَلَاعَنَّا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا فَرَعَا مِنْ تَلَاُعِنَهُمَا قَالَ عُؤَيْمِرُ كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنَّ أَمْسَكْتُهَا فَطَلَقَهَا ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ابْنُ شَهَابٍ فَكَانَتْ تِلْكَ بَعْدُ سَنَةً الْمُتَلَاعِنِينَ

It was narrated to me from Malik from Nafi' from Abdullah bin Umar that during the time of the Messenger of Allah, peace and blessings be upon him, a man performed li'an against his wife and disowned her child. The Messenger of Allah, peace and blessings be upon him, separated them and attributed the child to the woman.'

Hadith Corroboration
Imam Ahmad : 21784
Imam Bukhari : 4855, 4896
Imam Muslim : 2741
Imam Abu Dawud : 1917
Imam Nasa'i : 3349
Imam Darimi : 2132

CHILDREN FROM LI'AN BECOME THE RIGHTS OF THE WIFE Hadith Imam Malik Number 1036

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا لَا عَنَ امْرَأَتِهِ فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَانْتَفَلَ مِنْ وَلَدِهَا فَفَرَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمَا وَأَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ

It has been narrated to me from Malik from [Nafi'] from [Abdullah bin Umar] who said, "In the time of Rasulullah sallallaahu 'alaihi wasallam there was a man who performed li'an on his wife and asked for her child. Rasulullah sallallaahu 'alaihi wasallam then separated the two and gave the child to the wife.

THE LAW OF DIVORCE THREE BEFORE HAVING SEX WITH THE WIFE Hadith Imam Malik Number 1037

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ مُحَمَّدِ بْنِ إِيَّاسٍ بْنِ الْبَكْرِ أَنَّهُ قَالَ طَلَّقْتُ رَجُلًا امْرَأَتَهُ ثَلَاثًا قَبْلَ أَنْ يَدْخُلَ بِهَا ثُمَّ بَدَأَ لَهُ أَنْ يَنْكِحَهَا فَجَاءَ يَسْتَفْتِي فَذَهَبْتُ مَعَهُ أَسْأَلُ لَهُ فَسَأَلَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ عَنْ ذَلِكَ فَقَالَا لَا نَرَى أَنْ تَنْكِحَهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ قَالَ فَإِنَّمَا طَلَّاقِي إِيَّاهَا وَاحِدَةٌ قَالَ ابْنُ عَبَّاسٍ إِنَّكَ أَرْسَلْتَ مِنْ يَدِكَ مَا كَانَ لَكَ مِنْ فَضْلِ

Had told me Yahya from Malik from [Ibnu Shihab] from [Muhammad bin Abdurrahman bin Tsauban] from [Muhammad bin Iyas bin Bukair] he said; "A man imposed triple talaq on his wife before he had sex with her. Then he wanted to marry her. So he wanted to ask for a fatwa, so I accompanied him to ask for a fatwa. Then he asked [Abdullah bin 'Abbas] and [Abu Hurairah], they both answered; "We are of the opinion that you should not marry her again until your ex-wife marries another man." The man also denied; "My talaq to her was only a one-time divorce." And Ibn 'Abbas replied back; "You have given up the primacy that was in your hands.

OPINION OF ABDULLAH BIN AMR BIN AL 'ASH REGARDING THREE TALAK BEFORE FUCKING FELLOWSHIP Hadith Imam Malik Number 1038

وَحَدَّثَنِي عَنْ مَالِك عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ النُّعْمَانِ بْنِ أَبِي عِيَّاشٍ الْأَنْصَارِيِّ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ قَالَ جَاءَ رَجُلٌ يَسْأَلُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ ثَلَاثًا قَبْلَ أَنْ يَمْسَسَهَا قَالَ عَطَاءٌ فَقُلْتُ إِنَّمَا طَلَّاقُ الْبِكْرِ وَاحِدَةٌ فَقَالَ لِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ إِنَّمَا أَنْتَ قَاصُّ الْوَاحِدَةِ تُبَيِّنُهَا وَالثَّلَاثَةُ تُحَرِّمُهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

It has been related to me from Malik from [Yahya bin Sa'id] from [Bukair bin Abdullah bin Al Asyaj] from [An-Nu'man bin Abu 'Ayyasy Al Ansari] from ['Atha bin Yasar] he said, "A man met Abdullah bin 'Amr bin Al 'Ash asking about a man who divorced his wife three times, even though he had never had sexual intercourse with her." 'Atha said; "Then I said, "The only thing that divorces a girl is once." [Abdullah bin 'Amru bin Al 'Ash] then said to me, "You are a fairy tale teller! (not knowing the law) Once it is bain, and three times it makes it haraam until she marries another man.

THE LAW ON DIVORCE THREE BEFORE HAVING SEX WITH THE WIFE Hadith Imam Malik Number 1039

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ أَنَّهُ أَخْبَرَهُ عَنْ مُعَاوِيَةَ بْنِ أَبِي عَيَّاشٍ الْأَنْصَارِيِّ أَنَّهُ كَانَ جَالِسًا مَعَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَعَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ قَالَ فَجَاءَهُمَا مُحَمَّدُ بْنُ إِيَّاسِ بْنِ الْبُكَيْرِ فَقَالَ إِنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ طَلَّقَ امْرَأَتَهُ ثَلَاثًا قَبْلَ أَنْ يَدْخُلَ بِهَا فَمَاذَا تَرَيَانِ فَقَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ إِنَّ هَذَا الْأَمْرَ مَا لَنَا فِيهِ قَوْلٌ فَادْهَبْ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ فَإِنِّي تَرَكْتُهُمَا عِنْدَ عَائِشَةَ فَسَلَّهُمَا ثُمَّ اتَيْنَا فَأَخْبَرَنَا فَذَهَبَ فَسَأَلَهُمَا فَقَالَ ابْنُ عَبَّاسٍ لِأَبِي هُرَيْرَةَ أَفْتِهِ يَا أَبَا هُرَيْرَةَ فَقَدْ جَاءَتْكَ مُعْضِلَةٌ فَقَالَ أَبُو هُرَيْرَةَ الْوَاحِدَةُ تُبَيِّنُهَا وَالثَّلَاثَةُ تُحَرِّمُهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ وَقَالَ ابْنُ عَبَّاسٍ مِثْلَ ذَلِكَ فَقَالَ مَالِكٌ وَعَلَى ذَلِكَ الْأَمْرُ عِنْدَنَا

It was narrated to me from Malik from Yahya bin Sa'id from Bukair bin Abdullah bin Al-Ashaj that he reported from Mu'awiyah bin Abi Ayyash Al-Ansari that he was sitting with Abdullah bin Zubair and Asim bin Umar bin Khattab. Muhammad bin Iyas bin Al-Bukair came and said, 'A Bedouin divorced his wife three times before consummation. What do you think?' Abdullah bin Zubair said, 'We have no ruling on this. Go to Abdullah bin Abbas and Abu Hurairah; I left them with Aishah. Ask them, then inform us.' He went and asked. Ibn Abbas said to Abu Hurairah, 'Give him a ruling, O Abu Hurairah, for a complex issue has come to you.' Abu Hurairah said, 'One talak for a virgin is ba'in, and three make her forbidden until she marries another.' Ibn Abbas said the same. Malik said, 'This is our practice.'

INHERITANCE RIGHTS OF A WIFE WHO IS DIVORCED WHILE THE HUSBAND IS SICK

Hadith Imam Malik Number 1040

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ قَالَ وَكَانَ أَعْلَمُهُمْ بِذَلِكَ وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ طَلَّقَ امْرَأَتَهُ الْبَتَّةَ وَهُوَ مَرِيضٌ فَوَرَّثَهَا عُثْمَانُ بْنُ عَفَّانٍ مِنْهُ بَعْدَ انْقِضَاءِ عِدَّتِهَا

It was narrated to me by Yahya from Malik from Ibn Shihab from Talhah bin Abdullah bin Auf, who was the most knowledgeable, and from Abu Salamah bin Abdurrahman bin Auf that Abdurrahman bin Auf divorced his wife with talak ba'in while ill. Uthman bin Affan granted her inheritance after her iddah ended.'

INHERITANCE FOR A DIVORCE WIFE WHEN THE HUSBAND IS SICK Hadith Imam Malik Number 1041

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ الْأَعْرَجِ أَنَّ عُثْمَانَ بْنَ عَفَّانَ وَرَثَ نِسَاءِ ابْنِ مُكْمِلٍ مِنْهُ وَكَانَ طَلَّقَهُنَّ وَهُوَ مَرِيضٌ

It was narrated to me from Malik from Abdullah bin Al-Fadl from Al-A'raj that Uthman bin Affan granted inheritance to the former wives of Ibn Mukmil, who divorced them while he was ill.

UTSMAN BIN AFFAN DECIDES ON INHERITANCE FOR DIVORCE WIVES Hadith Imam Malik Number 1042

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَنِ يَقُولُ بَلَغَنِي أَنَّ امْرَأَةً عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ سَأَلَتْهُ أَنْ يُطَلِّقَهَا فَقَالَ إِذَا حِضَّتْ ثُمَّ طَهُرَتْ فَأَذِينِي فَلَمْ تَحِضْ حَتَّى مَرِضَ عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ فَلَمَّا طَهُرَتْ آذَنَتْهُ فَطَلَّقَهَا الْبَتَّةَ أَوْ تَطْلِيقَةً لَمْ يَكُنْ بَقِيَ لَهُ عَلَيْهَا مِنَ الطَّلَاقِ غَيْرُهَا وَعَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ يَوْمَئِذٍ مَرِيضٌ فَوَرَّثَهَا عُثْمَانُ بْنُ عَفَّانٍ مِنْهُ بَعْدَ انْقِضَاءِ عِدَّتِهَا

It was related to me from Malik that he heard [Rabi'ah ibn Abu Abdurrahman] say: It reached me that [Abdurrahman ibn 'Auf's] wife asked Abdurrahman to divorce her. Abdurrahman ibn 'Auf said: "When you menstruate and become pure again, then inform me." But his wife did not menstruate until 'Abdurrahman ibn 'Auf fell ill. When she became pure and informed him, 'Abdurrahman divorced her with a divorce internally, even though Abdurrahman ibn 'Auf was still sick at the time. Then [Uthman ibn Affan] determined her inheritance after the end of her iddah period.

INHERITANCE FOR WIVES WHO HAVE NOT COMPLETED THE IDDAH PERIOD Hadith Imam Malik Number 1043

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ قَالَ كَانَتْ عِنْدَ جَدِّي حَبَّانَ امْرَأَتَانِ هَاشِمِيَّةٌ وَأَنْصَارِيَّةٌ فَطَلَّقَ الْأَنْصَارِيَّةَ وَهِيَ تُرْضِعُ فَمَرَّتْ بِهَا سَنَةٌ ثُمَّ هَلَكَ عَنْهَا وَلَمْ تَحِضْ فَقَالَتْ أَنَا أَرِئُهُ لَمْ أَحِضْ فَاخْتَصَمَتَا إِلَى عُثْمَانَ بْنِ عَفَّانَ فَقَضَى لَهَا بِالْمِيرَاثِ فَلَامَتِ الْهَاشِمِيَّةُ عُثْمَانَ فَقَالَ هَذَا عَمَلُ ابْنِ عَمِّكَ هُوَ أَشَارَ عَلَيْنَا بِهَذَا يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ

Had told me from Malik from [Yahya bin Sa'id] from [Muhammad bin Yahya bin Habban] he said; "My grandfather, Habban, had two wives, one from the Bani Hashim and the other

from the Ansar. He divorced his wife, who was from the Ansar, even though she was breastfeeding. After a year had passed, Habban died and his wife had not menstruated at all. The wife said: "I have the right to inherit his property because I have never had a period since he divorced me." The two wives had a disagreement and complained to Uthman bin 'Affan. [Uthman bin 'Affan] decided to give the inheritance to the Ansar women, until the wife of the Banu Hashim denounced him and said; "[Your uncle's son] also did the same thing, he even suggested to us to do it."

INHERITANCE LAW FOR A WIFE DIVORCE IN A CONDITION OF ILLNESS

Hadith Imam Malik Number 1044

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ ابْنَ شِهَابٍ يَقُولُ إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ ثَلَاثًا وَهُوَ مَرِيضٌ فَإِنَّهَا تَرِثُهُ قَالَ مَالِكٌ وَإِنْ طَلَّقَهَا وَهُوَ مَرِيضٌ قَبْلَ أَنْ يَدْخُلَ بِهَا فَلَهَا نِصْفُ الصَّدَاقِ وَلَهَا الْمِيرَاثُ وَلَا عِدَّةٌ عَلَيْهَا وَإِنْ دَخَلَ بِهَا ثُمَّ طَلَّقَهَا فَلَهَا الْمَهْرُ كُلُّهُ وَالْمِيرَاثُ الْبَكْرُ وَالثَيِّبُ فِي هَذَا عِنْدَنَا سَوَاءٌ

It was narrated to me from Malik that he heard Ibn Shihab say, 'If a man divorces his wife three times while ill, she inherits him.' Malik said, 'If he divorces her while ill before consummation, she gets half the dowry, inherits him, and has no iddah. If he consummates then divorces, she gets the full dowry and inherits. Virgin or widow, it is the same for us.'

MUT'AH FOR DIVORCE WIVES

Hadith Imam Malik Number 1045

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ لِكُلِّ مُطَلَّقَةٍ مُتْعَةٌ إِلَّا الَّتِي تُطَلَّقُ وَقَدْ فُرِضَ لَهَا صَدَاقٌ وَلَمْ تُمَسَسْ فَحَسْبُهَا نِصْفُ مَا فُرِضَ لَهَا

It was narrated to me from Malik from Nafi' from Abdullah bin Umar that he said, 'Every divorced woman is entitled to mut'ah, except one whose dowry was set and not consummated; she gets half the set dowry.'

MUT'AH IS A RIGHT FOR ALL DIVORCE WIVES

Hadith Imam Malik Number 1046

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ لِكُلِّ مُطَلَّقَةٍ مُتْعَةٌ قَالَ مَالِكٌ وَبَلَغَنِي عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ مِثْلُ ذَلِكَ قَالَ مَالِكٌ لَيْسَ لِلْمُتْعَةِ عِنْدَنَا حَدٌّ مَعْرُوفٌ فِي قَلِيلِهَا وَلَا كَثِيرِهَا

It was narrated to me from Malik from Ibn Shihab that he said, 'Every divorced woman is entitled to mut'ah.' Malik said, 'It reached me from Al-Qasim bin Muhammad the same.' Malik said, 'For us, mut'ah has no fixed minimum or maximum.'

DOUBLE DIVORCE AND ITS CONSEQUENCES ON THE HUSBAND-WIFE RELATIONSHIP

Hadith Imam Malik Number 1047

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ نُفَيْعًا مُكَاتَبًا كَانَ لِأُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ عَبْدًا لَهَا كَانَتْ تَحْتَهُ امْرَأَةً حُرَّةً فَطَلَّقَهَا اثْنَتَيْنِ ثُمَّ أَرَادَ أَنْ يُرَاجِعَهَا فَأَمَرَهُ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَأْتِيَ عُثْمَانَ بْنَ عَفَّانَ فَيَسْأَلَهُ عَنْ ذَلِكَ فَلَقِيَهُ عِنْدَ الدَّرَجِ آخِذًا بِيَدِ زَيْدِ بْنِ ثَابِتٍ فَسَأَلَهُمَا فَأَبْتَدَرَاهُ جَمِيعًا فَقَالَا حُرْمَتُ عَلَيْكَ حُرْمَتُ عَلَيْكَ

It was narrated to me by Yahya from Malik from Abu Az-Zinad from Sulaiman bin Yasar that Nufai', a mukatab or slave of Umm Salamah, wife of the Prophet, peace and blessings be upon him, had a free wife. He divorced her twice and wished to take her back. The Prophet's wives advised him to ask Uthman bin Affan. He met him at Darj, holding Zaid bin Thabit's hand, and asked them. Both replied, 'She is forbidden to you, forbidden to you.'

Hadith Corroboration
Imam Malik : 1048, 1049

ZAID BIN TSABIT DECIDED THAT SLAVES WHO WERE TAKEN WAS HARAM FOR HUSBANDS

Hadith Imam Malik Number 1048

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ نُفَيْعًا مُكَاتَبًا كَانَ لِأُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَّقَ امْرَأَةً حُرَّةً تَطْلِيقَتَيْنِ فَاسْتَفَى عُثْمَانَ بْنَ عَفَّانَ فَقَالَ حُرْمَتُ عَلَيْكَ

It was narrated to me from Malik from Ibn Shihab from Sa'id bin Musayyab that Nufai', a mukatab of Umm Salamah, wife of the Prophet, peace and blessings be upon him, divorced his free wife twice. He sought Uthman bin Affan's ruling, who said, 'She is forbidden to you.'

Hadith Corroboration
Imam Malik : 1049

NUFAI' ASKS FOR FATWA ON TWO DIVORCE AGAINST INDEPENDENT WIVES

Hadith Imam Malik Number 1049

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ أَنَّ نُفَيْعًا مُكَاتَبًا كَانَ لِأُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَفَى زَيْدَ بْنَ ثَابِتٍ فَقَالَ إِنِّي طَلَقْتُ امْرَأَةً حُرَّةً تَطْلِيقَتَيْنِ فَقَالَ زَيْدُ بْنُ ثَابِتٍ حُرْمَتُ عَلَيْكَ

It was narrated to me from Malik from Abdu Rabbih bin Sa'id from Muhammad bin Ibrahim bin Al-Harith At-Taimi that Nufai', a mukatab of Umm Salamah, wife of the Prophet, peace and blessings be upon him, asked Zaid bin Thabit, 'I divorced my free wife twice.' Zaid bin Thabit said, 'She is forbidden to you.'

TWICE DIVORCE IS AGAIN HARAM BEFORE THE WIFE MARRIES ANOTHER MAN

Hadith Imam Malik Number 1050

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ إِذَا طَلَّقَ الْعَبْدُ امْرَأَتَهُ تَطْلِيقَتَيْنِ فَقَدْ حُرِّمَتْ عَلَيْهِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ حُرَّةً كَانَتْ أَوْ أَمَةً وَعِدَّةُ الْحُرَّةِ ثَلَاثُ حِيضٍ وَعِدَّةُ الْأَمَةِ حِيضَتَانِ

It was narrated to me from Malik from Nafi' that Abdullah bin Umar said, 'If a slave divorces his wife twice, she is forbidden to him until she marries another, whether free or slave. A free woman's iddah is three menstrual cycles; a slave woman's is two.'

THE RIGHT OF SLAVE OWNERS TO DECIDE ON TALAK

Hadith Imam Malik Number 1051

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ مَنْ أَدِنَ لِعَبْدِهِ أَنْ يَنْكِحَ فَالطَّلَاقُ بِيَدِ الْعَبْدِ لَيْسَ بِيَدِ غَيْرِهِ مَنْ طَلَّقَهُ شَيْءٌ فَأَمَّا أَنْ يَأْخُذَ الرَّجُلُ أَمَةً غُلَامِهِ أَوْ أَمَةً وَلِيدَتِهِ فَلَا جُنَاحَ عَلَيْهِ

It has been related to me from Malik from [Nafi'] that [Abdullah bin Umar] said; "Whoever allows his slave to marry, then the decision of divorce also rests with him and no one else has the right to decide on divorce over him. If a man takes a female slave belonging to his son or daughter, then there is no sin on him.

EXPLANATION OF THE PRONOUNCING OF TALAK IN RELATION TO THE IDDAH OF A WOMAN WHOSE HUSBAND IS DISAPPEARING AND REFER

Hadith Imam Malik Number 1052

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لَيَّمَا امْرَأَةً فَقَدَتْ زَوْجَهَا فَلَمْ تَدْرِ أَيْنَ هُوَ فَإِنَّهَا تَنْتَظِرُ أَرْبَعَ سِنِينَ ثُمَّ تَعْتَدُ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ثُمَّ تَحْلُقُ مَالِكٍ وَإِنْ تَزَوَّجَتْ بَعْدَ انْقِضَاءِ عِدَّتِهَا فَدَخَلَ بِهَا زَوْجُهَا أَوْ لَمْ يَدْخُلْ بِهَا فَلَا سَبِيلَ لِرِزْوَجِهَا الْأَوَّلِ إِلَيْهَا قَالَ مَالِكٌ وَذَلِكَ الْأَمْرُ عِنْدَنَا وَإِنْ أَذْرَكَهَا زَوْجُهَا قَبْلَ أَنْ تَتَزَوَّجَ فَهُوَ أَحَقُّ بِهَا قَالَ مَالِكٌ وَأَذْرَكْتُ النَّاسَ يُنْكِرُونَ الَّذِي قَالَ بَعْضُ النَّاسِ عَلَى عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ يُخَيَّرُ زَوْجُهَا الْأَوَّلُ إِذَا جَاءَ فِي صَدَاقِهَا أَوْ فِي امْرَأَتِهِ قَالَ مَالِكٌ وَبَلَغَنِي أَنَّ

عُمَرُ بْنُ الْخَطَّابِ قَالَ فِي الْمَرْأَةِ يُطَلِّقُهَا زَوْجُهَا وَهُوَ غَائِبٌ عَنْهَا ثُمَّ يَرَا جُعُهَا فَلَا يَبْلُغُهَا رَجْعَتُهُ وَقَدْ بَلَغَهَا طَلَاقُهُ إِيَّاهَا فَتَزَوَّجَتْ أَنَّهُ إِنْ دَخَلَ بِهَا زَوْجُهَا الْآخَرُ أَوْ لَمْ يَدْخُلْ بِهَا فَلَا سَبِيلَ لِرُجُوعِهَا الْأَوَّلِ الَّذِي كَانَ طَلَّقَهَا إِلَيْهَا قَالَ مَالِكٌ وَهَذَا أَحَبُّ مَا سَمِعْتُ إِلَيَّ فِي هَذَا وَفِي الْمَفْقُودِ

Yahya has told me from Malik from [Yahya bin Sa'id] from [Sa'id bin Musayyab] that [Umar bin Khattab] said; "A woman who has lost her husband and does not know his whereabouts, should wait for him for four years. Then undergo an iddah period of four months and ten days and after that she may remarry." Malik said; "If she marries after the iddah period is over, then her (second) husband has or has not had sex with her, then the first husband has no rights over her." Malik continued, "This has been the case among us all this time. However, if her husband comes while she has not remarried, then her husband has more rights over her." Malik continued, "I found a group of people denying the opinion expressed by some groups towards Umar bin Khattab, when he said 'The first husband was given the choice to take his dowry or return to his wife'." Malik said; "Umar bin Khattab's opinion has also come to me regarding a woman who was divorced by her husband who was away, and then he reconciled with her again. However, the reconciliation did not reach the wife, and only the news of the divorce reached the wife, then the wife remarried another man. If the second husband has cheated on her or has not cheated on her, then the first husband who has divorced her, has no rights over her." Malik said; "This opinion is the opinion that I view as the best in this matter and in the matter of the missing husband.

CORRECT TALAK PROCEDURES IN ISLAM

Hadith Imam Malik Number 1053

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ يُمْسِكْهَا حَتَّى تَظْهَرَ ثُمَّ تَحِيضَ ثُمَّ تَظْهَرَ ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمْسَ فِتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ

It was narrated to me by Yahya from Malik from Nafi' that Abdullah bin Umar divorced his wife while she was menstruating during the time of the Messenger of Allah, peace and blessings be upon him. Umar bin Khattab asked the Messenger of Allah, peace and blessings be upon him, about it. He said, 'Order him to take her back and keep her until she is pure, menstruates again, and becomes pure. Then, if he wishes, he may keep her, or divorce her before consummation. That is the iddah Allah prescribed for divorcing women.'

Hadith Corroboration

Imam Ahmad : 287, 4271, 4558, 4875, 4917, 4977, 5017, 5019, 5021, 5047, 5069, 5176, 5177, 5232, 5247, 5266, 5267, 5530, 5788, 5867, 6047

Imam Bukhari : 4528, 4850, 4851, 4854, 4916, 4917, 6627

Imam Muslim : 2675, 2676, 2677, 2678, 2679, 2680, 2681, 2682, 2683, 2684, 2685, 2686, 2687, 2688

Imam Abu Dawud : 1864, 1865, 1866, 1867, 1868, 1869

Imam Tirmidzi : 1095, 1096

Imam Nasa'i : 3336, 3337, 3338, 3339, 3344, 3346, 3347, 3499, 3500, 3501, 3502, 3503

Imam Ibnu Majah : 2009, 2012, 2013

A'ISYAH DESCRIBES THE QurU' AS HOLY Hadith Imam Malik Number 1054

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا انْتَقَلَتْ حَفْصَةَ بِنْتُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ حِينَ دَخَلَتْ فِي الدَّمِ مِنَ الْحَيْضَةِ الثَّالِثَةِ قَالَ ابْنُ شِهَابٍ فَذُكِرَ ذَلِكَ لِعَمْرَةَ بِنْتُ عَبْدِ الرَّحْمَنِ فَقَالَتْ صَدَقَ عُرْوَةُ وَقَدْ جَادَلَهَا فِي ذَلِكَ نَاسٌ فَقَالُوا إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ {ثَلَاثَةٌ قُرُوءٍ} فَقَالَتْ عَائِشَةُ صَدَقْتُمْ تَذَرُونَ مَا الْأَفْرَاءُ إِنَّمَا الْأَفْرَاءُ الْأَطْهَارُ وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ سَمِعْتُ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ مَا أَدْرَكْتُ أَحَدًا مِنْ فُقَهَائِنَا إِلَّا وَهُوَ يَقُولُ هَذَا يُرِيدُ قَوْلَ عَائِشَةَ

It has been told to me from Malik from [Ibnu Shihab] from [Urwah bin Zubair] from ['Aisyah] Ummul Mukminin, that he ordered Hafshah bint Abdurrahman bin Abu Bakr Ash Shiddiq to change residence when she entered her third menstrual period. Ibn Shihab said; "This was then reported to 'Amrah bint Abdurrahman. [Amrah] said, "Urwah is right." At that time many people debated it. [They said], "Indeed Allah Ta'ala has said in His book: "Three times quru' (Qs. Al Baqarah: 228) 'Aisyah then answered; "You are right, and do you know what quru is? The Quru` is holy." It was narrated to me from Malik from Ibn Shihab who said; I heard [Abu Bakr bin Abdurrahman] say; "I did not find a single expert in jurisprudence from among us unless he agreed with that." meaning 'Aisyah's opinion.

ZAIN BIN TSABIT DECIDED ON IDDAH AFTER THE THIRD MENARY Hadith Imam Malik Number 1055

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ وَزَيْدِ بْنِ أَسْلَمَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ الْأَحْوَصَ هَلَكَ بِالشَّامِ حِينَ دَخَلَتْ امْرَأَتُهُ فِي الدَّمِ مِنَ الْحَيْضَةِ الثَّالِثَةِ وَقَدْ كَانَ طَلَّقَهَا فَكَتَبَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ إِلَى زَيْدِ بْنِ ثَابِتٍ يَسْأَلُهُ عَنْ ذَلِكَ فَكَتَبَ إِلَيْهِ زَيْدُ بْنُ ثَابِتٍ إِنَّهَا إِذَا دَخَلَتْ فِي الدَّمِ مِنَ الْحَيْضَةِ الثَّالِثَةِ فَقَدْ بَرَّتْ مِنْهُ وَبَرِيَ مِنْهَا وَلَا تَرِثُهُ وَلَا يَرِثُهَا

It was narrated to me from Malik from Nafi' and Zaid bin Aslam from Sulaiman bin Yasar that Al-Ahwas died in Syria while his wife was in her third menstruation of iddah, as he had divorced her. Mu'awiyah bin Abu Sufyan wrote to Zaid bin Thabit asking about it. Zaid wrote back, 'When she enters her third menstruation, she is free from him, and he from her. She does not inherit him, nor he her.'

DIVORCE STORY AFTER ENTERING THE THIRD MENSTRUATION

Hadith Imam Malik Number 1056

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ فَدَخَلَتْ فِي الدَّمِ مِنَ الْحَيْضَةِ الثَّالِثَةِ فَقَدْ بَرِئَتْ مِنْهُ وَبَرِئَ مِنْهَا قَالِ مَالِكٌ وَهُوَ الْأَمْرُ عِنْدَنَا

It was narrated to me from Malik from Nafi' from Abdullah bin Umar that he said, 'If a man divorces his wife and she enters her third menstruation, they are fully separated.' Malik said, 'This is our practice.'

Hadith Corroboration
Imam Malik : 1057

IDDAH AFTER THE THIRD MENSTRUATION AND HALAL TO REMARRIAGE

Hadith Imam Malik Number 1057

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ الْفُضَيْلِ بْنِ أَبِي عَبْدِ اللَّهِ مَوْلَى الْمَهْرِيِّ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ وَسَالِمَ بْنَ عَبْدِ اللَّهِ كَانَا يَقُولَانِ إِذَا طَلَّقَتِ الْمَرْأَةُ فَدَخَلَتْ فِي الدَّمِ مِنَ الْحَيْضَةِ الثَّالِثَةِ فَقَدْ بَانَتْ مِنْهُ وَحَلَّتْ

It was narrated to me from Malik from Al-Fudail bin Abu Abdullah, freedman of Al-Mahri, that Al-Qasim bin Muhammad and Salim bin Abdullah said, 'If a woman is divorced and enters her third menstruation, she is separated from her husband and free to remarry.'

WOMEN'S IDDAH IS DIVORCE BASED ON QURU' EVEN THOUGH THE DISTANCE IS FAR

Hadith Imam Malik Number 1058

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ ابْنَ شِهَابٍ يَقُولُ عِدَّةُ الْمُطَلَّاقَةِ الْأَفْرَاءِ وَإِنْ تَبَاعَدَتْ

It was narrated to me from Malik that he heard Ibn Shihab say, 'The iddah of a divorced woman is the quru', even if spaced far apart.'

THE BEST OPINION ABOUT TALAK AFTER HOLINESS

Hadith Imam Malik Number 1059

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ أَنَّ امْرَأَتَهُ سَأَلَتْهُ الطَّلَاقَ فَقَالَ لَهَا إِذَا حِضَّتِ فَأَذِينِي فَلَمَّا حَاضَتْ أَذْنَتْهُ فَقَالَ إِذَا طَهَرْتَ فَأَذِينِي فَلَمَّا طَهَرَتْ أَذْنَتْهُ فَطَلَّقَهَا قَالِ مَالِكٌ وَهَذَا أَحْسَنُ مَا سَمِعْتُ فِي ذَلِكَ

It was narrated to me from Malik from Yahya bin Sa'id from an Ansari man that his wife asked for divorce. He said, 'Inform me when you menstruate.' When she menstruated, she informed him. He said, 'Inform me when you are pure.' When she was pure, she informed him, and he divorced her. Malik said, 'This is the best opinion I have heard on this.'

MARWAN BIN AL HAKAM AND THE DEBATE ABOUT FATIMAH BINTI QAIS

Hadith Imam Malik Number 1060

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ وَسُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُ سَمِعَهُمَا يَذْكُرَانِ أَنَّ يَحْيَى بْنَ سَعِيدٍ بْنَ الْعَاصِ طَلَّقَ ابْنَةَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ الْبَتَّةَ فَانْتَقَلَهَا عَبْدُ الرَّحْمَنِ بْنُ الْحَكَمِ فَأَرْسَلَتْ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ إِلَى مَرْوَانَ بْنِ الْحَكَمِ وَهُوَ يَوْمَئِذٍ أَمِيرُ الْمَدِينَةِ فَقَالَتْ اتَّقِ اللَّهَ وَارْجِعْ الْمَرْأَةَ إِلَى بَيْتِهَا فَقَالَ مَرْوَانُ فِي حَدِيثِ سُلَيْمَانَ إِنَّ عَبْدِ الرَّحْمَنِ غَلَبَنِي وَقَالَ مَرْوَانُ فِي حَدِيثِ الْقَاسِمِ أَوْ مَا بَلَغَكَ شَأْنُ فَاطِمَةَ بِنْتِ قَيْسٍ فَقَالَتْ عَائِشَةُ لَا يَضُرُّكَ أَنْ لَا تَذْكُرَ حَدِيثَ فَاطِمَةَ فَقَالَ مَرْوَانُ إِنْ كَانَ بِكَ الشَّرُّ فَحَسْبُكَ مَا بَيَّنَّ هَذَيْنِ مِنَ الشَّرِّ

It was narrated to me by Yahya from Malik from Yahya bin Sa'id from Al-Qasim bin Muhammad and Sulaiman bin Yasar that they heard that Yahya bin Sa'id bin Al-As divorced the daughter of Abdurrahman bin Al-Hakam with talak ba'in. Abdurrahman bin Al-Hakam had her move out. Aishah, Mother of the Believers, sent to Marwan bin Al-Hakam, then governor of Madinah, saying, 'Fear Allah and return the woman to her home.' In Sulaiman's narration, Marwan said, 'Abdurrahman overpowered me.' In Al-Qasim's narration, Marwan said, 'Have you not heard of Fatimah bint Qais's case?' Aishah replied, 'It does not harm you to omit Fatimah's hadith.' Marwan said, 'If evil troubles you, the evil between these two suffices.'

Hadith Corroboration
Imam Bukhari : 4909
Imam Abu Dawud : 1950

ABDULLAH BIN UMAR DENIED HIS DIVORCE WIFE TO MOVE HOUSE

Hadith Imam Malik Number 1061

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ بِنْتَ سَعِيدٍ بِنْتَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ كَانَتْ تَحْتَ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَانَ فَطَلَّقَهَا الْبَتَّةَ فَانْتَقَلَتْ فَأَنْكَرَ ذَلِكَ عَلَيْهَا عَبْدُ اللَّهِ بْنُ عَمَرَ

It was narrated to me from Malik from Nafi' that the daughter of Sa'id bin Zaid bin Amr bin Nufail was married to Abdullah bin Amr bin Uthman bin Affan. He divorced her with talak ba'in, and she moved out. Abdullah bin Umar disapproved of this.

ABDULLAH BIN UMAR TOOK ANOTHER PATH AFTER DIVORCE HIS WIFE

Hadith Imam Malik Number 1062

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَةً لَهُ فِي مَسْكَنِ حَفْصَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ طَرِيقُهُ إِلَى الْمَسْجِدِ فَكَانَ يَسْلُكُ الطَّرِيقَ الْأُخْرَى مِنْ أَدْبَارِ الْبُيُوتِ كَرَاهِيَةً أَنْ يَسْتَأْذِنَ عَلَيْهَا حَتَّى رَاجَعَهَا

It was narrated to me from Malik from Nafi' that Abdullah bin Umar divorced one of his wives in the residence of Hafsah, wife of the Prophet, peace and blessings be upon him, which was his usual route to the mosque. He then took another path behind the houses to avoid seeking her permission until he took his wife back.

WHO SHOULD PAY THE RENT AFTER DIVORCE

Hadith Imam Malik Number 1063

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ سُئِلَ عَنِ الْمَرْأَةِ يُطَلِّقُهَا زَوْجُهَا وَهِيَ فِي بَيْتٍ بِكَرَاءٍ عَلَى مَنْ الْكَرَاءُ فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ عَلَى زَوْجِهَا قَالَ فَإِنْ لَمْ يَكُنْ عِنْدَ زَوْجِهَا قَالَ فَعَلَيْهَا قَالَ فَإِنْ لَمْ يَكُنْ عِنْدَهَا قَالَ فَعَلَى الْأَمِيرِ

It was narrated to me from Malik from Yahya bin Sa'id that Sa'id bin Al-Musayyab was asked about a woman divorced by her husband while living in a rented house. Who pays the rent? Sa'id bin Al-Musayyab said, 'Her husband.' The questioner asked, 'If the husband cannot afford it?' He replied, 'Then she pays.' The questioner asked, 'If she cannot afford it?' He replied, 'Then the ruler pays.'

FATIMAH BINTI QAIS COMPLAINED TO RASULULLAH SHALALLAHU ALAIHI WASALLAM ABOUT TALAK

Hadith Imam Malik Number 1064

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ أَنَّ أَبَا عَمْرٍو بْنَ حَفْصٍ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ بِالشَّامِ فَأَرْسَلَ إِلَيْهَا وَكَيْلُهُ بِشَعِيرٍ فَسَخِطَتْهُ فَقَالَ وَاللَّهِ مَا لَكَ عَلَيْنَا مِنْ شَيْءٍ فَجَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ فَقَالَ لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ وَأَمَرَهَا أَنْ تَعْتَدَ فِي بَيْتِ أُمِّ شَرِيكِ ثُمَّ قَالَ تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي اعْتَدَى عِنْدَ عَبْدِ اللَّهِ بْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكَ عِنْدَهُ فَإِذَا حَلَلْتَ فَادْنِينِي قَالَتْ فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمَ بْنَ هِشَامٍ خَطَبَانِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا أَبُو

جَهْمٌ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ وَأَمَّا مُعَاوِيَةُ فَصُغْلُوكَ لَا مَالَ لَهُ أَنْكِحِي أُسَامَةَ بْنَ زَيْدٍ قَالَتْ فَكَرِهْتُهُ ثُمَّ قَالَ أَنْكِحِي أُسَامَةَ بْنَ زَيْدٍ فَنَكَحْتُهُ فَجَعَلَ اللَّهُ فِي ذَلِكَ خَيْرًا وَاعْتَبَطْتُ بِهِ

It was narrated to me by Yahya from Malik from Abdullah bin Yazid, freedman of Al-Aswad bin Sufyan, from Abu Salamah bin Abdurrahman bin Auf from Fatimah bint Qais that Abu Amr bin Hafs divorced her with talak ba'in while absent in Syria. His agent sent her barley, but she was displeased. He said, 'By Allah, you have no claim on us.' She went to the Messenger of Allah, peace and blessings be upon him, and told him. He said, 'You have no right to maintenance from him.' He ordered her to observe iddah at Umm Sharik's house, then said, 'She is visited by my companions. Observe iddah at Abdullah bin Umm Maktum's, for he is blind, and you can remove your garments there. When you are free, inform me.' She said, 'When I was free, I told him Mu'awiyah bin Abu Sufyan and Abu Jahm bin Hisham proposed to me.' The Messenger of Allah, peace and blessings be upon him, said, 'Abu Jahm never puts down his stick from his shoulder, and Mu'awiyah is poor with no wealth. Marry Usamah bin Zaid.' She said, 'I disliked him.' He said, 'Marry Usamah bin Zaid.' So I married him, and Allah granted goodness.'

Hadith Corroboration
Imam Ahmad : 26063, 26072, 26079
Imam Muslim : 2709
Imam Nasa'i : 3193
Imam Darimi : 2082

DIVORCE IS NOT RIGHT TO MAINTENANCE UNLESS THE WIFE IS PREGNANT

Hadith Imam Malik Number 1065

و حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ ابْنَ شِهَابٍ يَقُولُ لَمَبْتُوْتُهُ لَا تَخْرُجْ مِنْ بَيْتِهَا حَتَّى تَحِلَّ وَلَيْسَتْ لَهَا نَفَقَةٌ إِلَّا أَنْ تَكُونَ حَامِلًا فَيُنْفَقَ عَلَيْهَا حَتَّى تَضَعَ حَمْلَهَا قَالَ مَالِكٌ وَهَذَا الْأَمْرُ عِنْدَنَا

It was narrated to me from Malik that he heard Ibn Shihab say, 'A woman divorced with talak ba'in must not leave her house until her iddah ends. She has no right to maintenance unless pregnant, then she is maintained until she delivers.' Malik said, 'This is our practice.'

UMAR ESTABLISHED THE LAW FOR WOMEN WHO ARE MONOPAUSE AFTER TALAK

Hadith Imam Malik Number 1066

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ اللَّيْثِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ أَمْرًا طَلَّقْتُ فَحَاضَتْ حَيْضَةً أَوْ حَيْضَتَيْنِ ثُمَّ رَفَعْتُهَا حَيْضَتُهَا فَإِنَّهَا تَنْتَظِرُ تِسْعَةَ أَشْهُرٍ فَإِنْ بَانَ بِهَا حَمْلٌ فَذَلِكَ وَإِلَّا اعْتَدْتُ بَعْدَ التَّسْعَةِ أَشْهُرٍ ثَلَاثَةَ أَشْهُرٍ ثُمَّ حَلَّتْ

It was narrated to me by Yahya from Malik from Yahya bin Sa'id and Yazid bin Abdullah bin

Qusait Al-Laithi from Sa'id bin Al-Musayyab that he said, Umar bin Al-Khattab said, 'If a woman is divorced and has one or two menstruations, then ceases menstruating, she waits nine months. If pregnant, she is free after delivery; if not, she observes iddah for three more months, then she is free to remarry.'

Hadith Corroboration
Imam Darimi : 898

TALAK IS A MAN'S RIGHT AND IDDAH IS A WOMAN'S RIGHT

Hadith Imam Malik Number 1067

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُ لَلرِّجَالِ وَالْعِدَّةُ لِلنِّسَاءِ

It was narrated to me from Malik from Yahya bin Sa'id from Sa'id bin Al-Musayyab that he said, 'Talak is the right of men, and iddah is the right of women.'

MUSTAHADHAH WOMEN'S IDDAH IS ONE YEAR

Hadith Imam Malik Number 1068

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ عِدَّةُ الْمُسْتَحَاضَةِ سَنَةٌ

It was narrated to me from Malik from Ibn Shihab from Sa'id bin Al-Musayyab that he said, 'The iddah of a woman with irregular bleeding is one year.'

Hadith Corroboration
Imam Darimi : 901

ONE YEAR GRACE PERIOD FOR HUSBANDS WHO ARE UNABLE TO HAVE SEX WITH THEIR WIVES

Hadith Imam Malik Number 1069

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُ مَنْ تَزَوَّجَ امْرَأَةً فَلَمْ يَسْتَطِعْ أَنْ يَمْسَهَا فَإِنَّهُ يُضْرَبُ لَهُ أَجَلُ سَنَةٍ فَإِنْ مَسَّهَا وَإِلَّا فُرِّقَ بَيْنَهُمَا

It was narrated to me by Yahya from Malik from Ibn Shihab from Sa'id bin Al-Musayyab that he said, 'If a man marries a woman but cannot consummate the marriage, he is given one year. If he consummates, it continues; if not, they are separated.'

GRACE PERIOD CALCULATION BEGINS WHEN SUBMITTED TO THE AUTHORITY

Hadith Imam Malik Number 1070

و حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ مَتَى يُضْرَبُ لَهُ الْأَجَلُ أَمِنْ يَوْمِ يَبْنِي بِهَا أَمْ مِنْ يَوْمِ تُرَافِعُهُ إِلَى السُّلْطَانِ فَقَالَ بَلْ مِنْ يَوْمِ تُرَافِعُهُ إِلَى السُّلْطَانِ قَالَ مَالِكٌ فَأَمَّا الَّذِي قَدْ مَسَّ امْرَأَتَهُ ثُمَّ اعْتَرَضَ عَنْهَا فَإِنِّي لَمْ أَسْمَعْ أَنَّهُ يُضْرَبُ لَهُ أَجَلٌ وَلَا يُفَرَّقُ بَيْنَهُمَا

Malik told me that he asked [Ibn Shihab], "Since when is the husband's grace period calculated, from the first day he lives in the same house with her? Or from the day he is presented to the ruler?" Ibn Shihab replied; "Since he is presented to the ruler." Malik said; "As for a husband who was able to have intercourse with his wife but then is prevented (unable), then in this case I have never heard an opinion that states that the man is given a grace period, or is separated from his wife.

THE RASULULLAH SALALLAHU ALAIHI WASALLAM TOLD MEN TO CHOOSE FOUR OF THEIR TEN WIVES

Hadith Imam Malik Number 1071

و حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ بَلَّغْنِيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ مِنْ ثَقِيفٍ أَسْلَمَ وَعِنْدَهُ عَشْرُ نِسْوَةٍ حِينَ أَسْلَمَ الثَّقَفِيُّ أَمْسِكَ مِنْهُنَّ أَرْبَعًا وَفَارِقْ سَائِرَهُنَّ

It has been told to me that Yahya from Malik from [Ibn Shihab] said, "News has come to me that the Messenger of Allah sallallaahu 'alaihi wasallam said to a man from the Tsaqif tribe who converted to Islam while at that time he had ten wives: "Choose four of your wives, and divorce the rest.

Hadith Corroboration
Imam Ahmad : 4785
Imam Ibnu Majah : 1942, 1943

A HUSBAND WHO REMARRIES A WIFE MUST CONTINUE THE REMAINING AGREEMENT OF THE PREVIOUS DIVORCE

Hadith Imam Malik Number 1072

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ وَحُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنَ مَسْعُودٍ وَسُلَيْمَانَ بْنَ يَسَارٍ كُلُّهُمْ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ أَيُّمَا امْرَأَةٍ طَلَّقَهَا زَوْجُهَا تَطْلِيقَةً أَوْ تَطْلِيقَتَيْنِ ثُمَّ تَرَكَهَا حَتَّى تَحِلَّ وَتَنْكِحَ زَوْجًا غَيْرَهُ فَيَمُوتَ عَنْهَا أَوْ يُطَلِّقَهَا ثُمَّ يَنْكِحُهَا زَوْجُهَا الْأَوَّلَ فَإِنَّهَا تَكُونُ عِنْدَهُ عَلَى مَا بَقِيَ مِنْ طَلَاقِهَا قَالَ مَالِكٌ وَعَلَى ذَلِكَ السُّنَّةُ عِنْدَنَا الَّتِي لَا اخْتِلَافَ فِيهَا

Yahya told me from Malik from [Ibn Shihab] he said; I heard [Sa'id Ibnul Musayyab] and [Humaid bin Abdurrahman bin Auf] and ['Ubaidullah bin Abdullah bin 'Utba bin Mas'ud]

and [Sulaiman bin Yasar] all say; I heard [Abu Hurairah] say; I heard [Umar Ibnul Khattab] say; "Any woman whose husband divorces her with one or two divorces, then leaves her until her iddah period is over, then she remarries another man. Then her (second) husband dies or divorces her, then she marries her first husband again, then she continues to carry out the remaining divorces imposed by her first husband." Malik said; "This is the sunnah that applies between us, and there is no dispute in it.

ABDULLAH BIN UMAR DECIDES THE THREATENED TALAK BY FORCEMENT IS INVALID

Hadith Imam Malik Number 1073

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ثَابِتِ بْنِ الْأَحْنَفِ أَنَّهُ تَزَوَّجَ أُمَّ وَلَدٍ لِعَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ قَالَ فَدَعَانِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ فَجِئْتُهُ فَدَخَلْتُ عَلَيْهِ فَإِذَا سَيَاطُ مَوْضُوعَةٌ وَإِذَا قَيْدَانِ مِنْ حَدِيدٍ وَعَبْدَانِ لَهُ قَدْ أَجْلَسَهُمَا فَقَالَ طَلَّقَهَا وَإِلَّا وَالَّذِي يُخْلَفُ بِهِ فَعَلْتُ بِكَ كَذَا وَكَذَا قَالَ فَقُلْتُ هِيَ الطَّلَاقُ أَلْفَا قَالَ فَخَرَجْتُ مِنْ عِنْدِهِ فَأَدْرَكْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ بِطَرِيقِ مَكَّةَ فَأَخْبَرْتُهُ بِالَّذِي كَانَ مِنْ شَأْنِي فَتَغَيَّظَ عَبْدُ اللَّهِ وَقَالَ لَيْسَ ذَلِكَ بِطَلَاقٍ وَإِنَّهَا لَمْ تَحْرُمَ عَلَيْكَ فَارْجِعْ إِلَى أَهْلِكَ قَالَ فَلَمْ تُقِرِّرْني نَفْسِي حَتَّى أَتَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَهُوَ يَوْمُئِذٍ بِمَكَّةَ أَمِيرٌ عَلَيْهَا فَأَخْبَرْتُهُ بِالَّذِي كَانَ مِنْ شَأْنِي وَبِالَّذِي قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ فَقَالَ لِي عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ لَمْ تَحْرُمَ عَلَيْكَ فَارْجِعْ إِلَى أَهْلِكَ وَكَتَبَ إِلَى جَابِرِ بْنِ الْأَسْوَدِ الزُّهْرِيِّ وَهُوَ أَمِيرُ الْمَدِينَةِ يَأْمُرُهُ أَنْ يُعَاقِبَ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ وَأَنْ يُخَلِّيَ بَيْنِي وَبَيْنَ أَهْلِي قَالَ فَقَدِمْتُ الْمَدِينَةَ فَجَهَّزْتُ صَفِيَّةَ امْرَأَةَ عَبْدِ اللَّهِ بْنِ عُمَرَ امْرَأَتِي حَتَّى أَدْخَلْتُهَا عَلَيَّ بِعِلْمِ عَبْدِ اللَّهِ بْنِ عُمَرَ ثُمَّ دَعَوْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَوْمَ غُرَيْبٍ لَوْلِيْمَتِي فَجَاءَنِي

It was narrated to me from Malik from Nafi' that Abdullah bin Umar divorced his wife while she was menstruating during the time of the Messenger of Allah, peace and blessings be upon him. Umar bin Khattab asked the Messenger of Allah, peace and blessings be upon him, about it. He said, 'Order him to take her back and keep her until she is pure, menstruates again, and becomes pure. Then, if he wishes, he may keep her, or divorce her before consummation. That is the iddah Allah prescribed for divorcing women.'

COMMANDMENT TO DIVORCE WIVES AT THE BEGINNING OF THE HOLY TIMES

Hadith Imam Malik Number 1074

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ قَرَأَ {يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ {لِقَبْلِ عِدَّتِهِنَّ} قَالَ مَالِكٌ يَعْنِي بِذَلِكَ أَنْ يُطَلَّقَ فِي كُلِّ طَهْرٍ مَرَّةً

It was narrated to me from Malik from Abdullah bin Dinar that he heard Abdullah bin Umar recite, 'O Prophet, when you divorce women, divorce them' [At-Talaq 65:1] at the start of their iddah. Malik said, 'This means divorcing once in each period of purity.'

Hadith Corroboration
Imam Ahmad : 5018, 5966
Imam Abu Dawud : 1877, 1878
Imam Nasa'i : 3340

THE LIMIT OF TALAK THAT CAN BE REFERRED TO IS TWICE Hadith Imam Malik Number 1075

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ كَانَ الرَّجُلُ إِذَا طَلَّقَ امْرَأَتَهُ ثُمَّ ارْتَجَعَهَا قَبْلَ أَنْ تَنْقَضِيَ عِدَّتُهَا كَانَ ذَلِكَ لَهُ وَإِنْ طَلَّقَهَا أَلْفَ مَرَّةٍ فَعَمَدَ رَجُلٌ إِلَى امْرَأَتِهِ فَطَلَّقَهَا حَتَّى إِذَا شَارَفَتْ انْقِضَاءَ عِدَّتِهَا رَاجَعَهَا ثُمَّ طَلَّقَهَا ثُمَّ قَالَ لَا وَاللَّهِ لَا آوِيكَ إِلَيَّ وَلَا تَحْلِينَ أَبَدًا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى {الطَّلَاقُ مَرَّتَانٍ فَاِمْسَاكِ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ} فَاسْتَقْبَلَ النَّاسُ الطَّلَاقَ جَدِيدًا مِنْ يَوْمِئِذٍ مَنْ كَانَ طَلَّقَ مِنْهُمْ أَوْ لَمْ يُطَلِّقْ

It has been related to us from Malik from [Hisyam bin Urwah] from [his father] said; "If a man divorces his wife, he has the right to reconcile with her again as long as her iddah period has not expired, even if he divorces her a thousand times. A man deliberately divorces his wife, until when her iddah period is over he returns to her, then divorces her again. After that he says, "No, by Allah, I will not have intercourse with you and you will never be halal (never expires because your iddah period is always referred to)" "Then Allah Tabaraka Wa Ta'ala revealed the verse: '(Talak (which can be referred to) twice. After that, you can reconcile again in a good way or divorce in a good way)' (Qs. Al Baqarah: 231) Since the revelation of this verse, people have calculated talaq from the beginning again, whether they have already given divorce or those who have never.

Hadith Corroboration
Imam Abu Dawud : 1880

PROHIBITION OF REFERRING TO WIFE TO EXTEND THE IDDAH PERIOD AND MAKE HER SUFFER Hadith Imam Malik Number 1076

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ ثَوْرِ بْنِ زَيْدٍ الدَّيْلِيِّ أَنَّ الرَّجُلَ كَانَ يُطَلِّقُ امْرَأَتَهُ ثُمَّ يُرَاجِعُهَا وَلَا حَاجَةَ لَهُ بِهَا وَلَا يُرِيدُ اِمْسَاكَهَا كَيْمَا يُطَوِّلَ بِذَلِكَ عَلَيْهَا الْعِدَّةَ لِيُضَارَّهَا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى {وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا} وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ {يَعِظُهُمُ اللَّهُ بِذَلِكَ}

It was narrated to me from Malik, from Thawr ibn Zayd ad-Dili, that a man would divorce his

wife and then take her back without needing her or intending to keep her as a wife, only to prolong her waiting period to harm her. Then Allah, Blessed and Exalted, revealed: 'Do not take them back to harm them or transgress.' (Qur'an, Al-Baqarah: 231) Allah admonishes them thus.

DISPUTE OF OPINION REGARDING THE IDDAH OF A PREGNANT WOMAN WHO WAS LEFT BY HUSBAND DEAD

Hadith Imam Malik Number 1077

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ بْنِ قَيْسٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ سُئِلَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَأَبُو هُرَيْرَةَ عَنِ الْمَرْأَةِ الْحَامِلِ يُتَوَقَّى عَنْهَا زَوْجُهَا فَقَالَ ابْنُ عَبَّاسٍ آخِرَ الْأَجَلَيْنِ وَقَالَ أَبُو هُرَيْرَةَ إِذَا وَلَدَتْ فَقَدْ حَلَّتْ فَدَخَلَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَلَى أُمِّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهَا عَنْ ذَلِكَ فَقَالَتْ أُمُّ سَلَمَةَ وَلَدَتْ سُبَيْعَةَ الْأَسْلَمِيَّةَ بَعْدَ وَفَاةِ زَوْجِهَا بِنِصْفِ شَهْرٍ فَخَطَبَهَا رَجُلَانِ أَحَدُهُمَا شَابٌّ وَالْآخَرُ كَهْلٌ فَحَطَّتْ إِلَى الشَّابِّ فَقَالَ الشَّيْخُ لَمْ تَحِلِّيْ بَعْدُ وَكَانَ أَهْلُهَا غَيْبًا وَرَجَا إِذَا جَاءَ أَهْلُهَا أَنْ يُؤْثِرُوهُ بِهَا فَجَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ قَدْ حَلَلْتَ فَأَنْكِحِي مَنْ شِئْتِ

It was narrated to me by Yahya, from Malik, from Abdu Rabbih ibn Sa'id ibn Qays, from Abu Salamah ibn Abdurrahman, that he said: Ibn Abbas and Abu Hurayrah were asked about a pregnant woman whose husband died. Ibn Abbas said, 'Her waiting period is the longer of the two terms.' Abu Hurayrah said, 'Once she gives birth, her waiting period is over.' Abu Salamah visited Umm Salamah, the wife of the Prophet (peace and blessings be upon him), and asked her about it. Umm Salamah said, 'Subay'ah al-Aslamiyyah gave birth half a month after her husband's death. Two men proposed to her: one young, one older. She preferred the younger, but the older said, 'Your waiting period is not yet over,' hoping her family would favor him when they returned. She went to the Messenger of Allah (peace and blessings be upon him), who said, 'Your waiting period is complete; marry whomever you wish.'

Hadith Corroboration
Imam Ahmad : 18158, 25438, 25490, 26167
Imam Nasa'i : 3451, 3452, 3456
Imam Malik : 1079, 1080

UMAR BIN KHATTAB'S OPINION REGARDING IDDAH OF PREGNANT WOMEN

Hadith Imam Malik Number 1078

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ سُئِلَ عَنِ الْمَرْأَةِ يُتَوَقَّى عَنْهَا زَوْجُهَا وَهِيَ حَامِلٌ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِذَا وَضَعَتْ حَمْلَهَا فَقَدْ حَلَّتْ فَأَخْبَرَهُ رَجُلٌ مِنَ الْأَنْصَارِ كَانَ عِنْدَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لَوْ

وَضَعَتْ وَزَوْجَهَا عَلَى سَرِيرِهِ لَمْ يُدْفَن بَعْدُ حَلَّتْ

It was narrated to me from Malik, from Nafi', from Abdullah ibn Umar, that he was asked about a pregnant woman whose husband died. Abdullah ibn Umar said, 'When she delivers her child, her waiting period ends.' A man from the Ansar who was with him informed him that Umar ibn al-Khattab said, 'Even if she delivers while her husband's body is still on his bed, not yet buried, she is free to remarry.'

THE IDDAH PERIOD OF A PREGNANT WOMAN LEFT BY HIS HUSBAND ENDES AFTER GIVING BIRTH

Hadith Imam Malik Number 1079

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّهُ أَخْبَرَهُ أَنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ نَفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلْيَالٍ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ حَلَلْتَ فَاذْكُرِي مَنْ شِئْتِ

It was narrated to me from Malik, from Hisham ibn Urwah, from his father, from al-Miswar ibn Makhramah, that he reported: Subay'ah al-Aslamiyyah gave birth a few days after her husband's death. The Messenger of Allah (peace and blessings be upon him) said to her, 'Your waiting period is over; marry whomever you wish.'

Hadith Corroboration
Imam Ahmad : 18158, 25438, 25490, 26167
Imam Nasa'i : 3451, 3452, 3456
Imam Malik : 1080

DIFFERENCES OF OPINION REGARDING THE IDDAH PERIOD FOR PREGNANT WOMEN

Hadith Imam Malik Number 1080

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفٍ اخْتَلَفَا فِي الْمَرْأَةِ تُنْفَسُ بَعْدَ وَفَاةِ زَوْجِهَا بِلْيَالٍ فَقَالَ أَبُو سَلَمَةَ إِذَا وَضَعَتْ مَا فِي بَطْنِهَا فَقَدْ حَلَّتْ لِلْأَزْوَاجِ وَقَالَ ابْنُ عَبَّاسٍ آخِرَ الْأَجَلَيْنِ فَجَاءَ أَبُو هُرَيْرَةَ فَقَالَ أَنَا مَعَ ابْنِ أَخِي يَعْنِي أَبَا سَلَمَةَ فَبَعَثُوا كُرَيْبًا مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ إِلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهَا عَنْ ذَلِكَ فَجَاءَ هُمُفَاخِبَهُمْ أَنَّهَا قَالَتْ وَلَدْتُ سُبَيْعَةَ الْأَسْلَمِيَّةَ بَعْدَ وَفَاةِ زَوْجِهَا بِلْيَالٍ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ قَدْ حَلَلْتَ فَاذْكُرِي مَنْ شِئْتِ قَالَ مَالِكٌ وَهَذَا الْأَمْرُ الَّذِي لَمْ يَزَلْ عَلَيْهِ أَهْلُ الْعِلْمِ عِنْدَنَا

It was narrated to me from Malik, from Yahya ibn Sa'id, from Sulayman ibn Yasar, that Abdullah ibn Abbas and Abu Salamah ibn Abdurrahman ibn Awf disagreed about a woman who gave birth a few days after her husband's death. Abu Salamah said, 'Once she delivers her child, she is free to marry.' Ibn Abbas said, 'Her waiting period is the longer of the two terms.' Abu Hurayrah came and said, 'I agree with my nephew, Abu Salamah.' They sent

Kurayb, a freed slave of Ibn Abbas, to Umm Salamah, the wife of the Prophet (peace and blessings be upon him), to ask her. Kurayb returned and informed them that she said, 'Subay'ah al-Aslamiyyah gave birth a few days after her husband's death and mentioned it to the Messenger of Allah (peace and blessings be upon him), who said, 'Your waiting period is complete; marry whomever you wish.' Malik said, 'This is the view upheld by the scholars among us.'

Hadith Corroboration

Imam Ahmad : 18158, 25438, 25490, 26167

Imam Nasa'i : 3451, 3452, 3456

RASULULLAH SALALLAHU ALAIHI WASALLAM TOLD WOMEN TO WAIT THE IDDAH PERIOD AT HOME

Hadith Imam Malik Number 1081

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ سَعْدِ بْنِ إِسْحَقَ بْنِ كَعْبِ بْنِ عُجْرَةَ عَنْ عَمَّتِهِ زَيْنَبِ بِنْتِ كَعْبِ بْنِ عُجْرَةَ أَنَّ الْفُرَيْعَةَ بِنْتَ مَالِكِ بْنِ سِنَانَ وَهِيَ أُخْتُ أَبِي سَعِيدٍ الْخُدْرِيِّ أَخْبَرَتْهَا أَنَّهَا جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ أَنْ تَرْجِعَ إِلَى أَهْلِهَا فِي بَنِي خُدْرَةَ فَإِنْ رُوجَهَا خَرَجَ فِي طَلَبِ أَعْبُدٍ لَهُ أَبْقُوا حَتَّى إِذَا كَانُوا بِطَرَفِ الْقُدُومِ لِحَقِّهِمْ فَقَتَلُوهُ قَالَتْ فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَرْجِعَ إِلَى أَهْلِي فِي بَنِي خُدْرَةَ فَإِنْ زَوْجِي لَمْ يَتْرُكْنِي فِي مَسْكَنِ يَمْلِكُهُ وَلَا نَفَقَةٍ قَالَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَتْ فَأَنْصَرَفْتُ حَتَّى إِذَا كُنْتُ فِي الْحُجْرَةِ نَادَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَمَرَنِي فَنُودِيَتْ لَهُ فَقَالَ كَيْفَ قُلْتَ فَرَدَدْتُ عَلَيْهِ الْقِصَّةَ الَّتِي ذَكَرْتُ لَهُ مِنْ شَأْنِ زَوْجِي فَقَالَ امْكُثِي فِي بَيْتِكَ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ قَالَتْ فَأَعْتَدْتُ فِيهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا قَالَتْ فَلَمَّا كَانَ عُثْمَانُ بْنُ عَفَّانٍ أَرْسَلَ إِلَيَّ فَسَأَلَنِي عَنْ ذَلِكَ فَأَخْبَرْتُهُ فَاتَّبَعَهُ وَقَضَى بِهِ

It was narrated to me by Yahya, from Malik, from Sa'd ibn Ishaq ibn Ka'b ibn Ujrah, from his aunt Zaynab bint Ka'b ibn Ujrah, that Furay'ah bint Malik ibn Sinan, the sister of Abu Sa'id al-Khudri, informed her: She came to the Messenger of Allah (peace and blessings be upon him) to ask permission to return to her family in Banu Khudrah, as her husband went to pursue runaway slaves, caught up with them at the edge of al-Qadum, and was killed by them. She said, 'I asked the Messenger of Allah (peace and blessings be upon him) to return to my family in Banu Khudrah, as my husband left me no home he owned or maintenance.' The Messenger said, 'Yes.' She said, 'I left, but when I was in the chamber, the Messenger called me or sent for me and said, 'What did you say?' I repeated the story of my husband. He said, 'Stay in your home until the prescribed period ends.' She said, 'So I observed my waiting period there for four months and ten days.' When Uthman ibn Affan was Caliph, he sent for me, asked about it, and I informed him, so he followed it and ruled accordingly.

Hadith Corroboration

Imam Ahmad : 25840, 26097

Imam Abu Dawud : 1957

UMAR TOLD WOMEN WHO ARE LEFT BY THEIR HUSBANDS NOT TO PERFORM THE HAJJ

Hadith Imam Malik Number 1082

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ حُمَيْدِ بْنِ قَيْسٍ الْمَكِّيِّ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَرُدُّ الْمُتَوَفَّى عَنْهُنَّ أَزْوَاجَهُنَّ مِنَ الْبَيْدَاءِ يَمْنَعُهُنَّ الْحَجَّ

It was narrated to me from Malik, from Humaid ibn Qays al-Makki, from Amr ibn Shu'ayb, from Sa'id ibn al-Musayyab, that Umar ibn al-Khattab sent back women whose husbands had died from al-Bayda, prohibiting them from performing Hajj.

IBN UMAR'S PROHIBITION FOR WOMEN LEFT BY THEIR HUSBANDS NOT TO STAY IN THE GARDEN

Hadith Imam Malik Number 1083

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ بَلَغَهُ أَنَّ السَّائِبَ بْنَ خَبَّابٍ تُوُفِّيَ وَإِنَّ امْرَأَتَهُ جَاءَتْ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ فَذَكَرَتْ لَهُ وَفَاةَ زَوْجِهَا وَذَكَرَتْ لَهُ حَرْثًا لَهُمْ بِقَنَاةٍ وَسَأَلَتْهُ هَلْ يَصْلُحُ لَهَا أَنْ تَبِيتَ فِيهِ فَنَهَاها عَنْ ذَلِكَ فَكَانَتْ تَخْرُجُ مِنَ الْمَدِينَةِ سَحَرًا فَتُصْبِحُ فِي حَرْثِهِمْ فَتَظَلُّ فِيهِ يَوْمَهَا ثُمَّ تَدْخُلُ الْمَدِينَةَ إِذَا أَمَسَتْ فَتَبِيتُ فِي بَيْتِهَا

It was narrated to me from Malik, from Yahya ibn Sa'id, that he heard As-Sa'ib ibn Khabbab died, and his wife went to Abdullah ibn Umar, informing him of her husband's death and mentioning their garden in Qanat. She asked if she could stay there overnight. Ibn Umar forbade her, so she would leave Madinah at dawn, stay at their garden all day, and return to Madinah at evening to sleep in her house.

BADOUIN WOMEN LEFT BY THEIR HUSBAND MAY MOVE WITH THE FAMILY

Hadith Imam Malik Number 1084

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّهُ كَانَ يَقُولُ فِي الْمَرْأَةِ الْبَدَوِيَّةِ يُتَوَفَّى عَنْهَا زَوْجُهَا إِنَّهَا تَنْتَوِي حَيْثُ انْتَوَى أَهْلُهَا قَالَ مَالِكٌ وَهَذَا الْأَمْرُ عِنْدَنَا

It was narrated to me from Malik, from Hisham ibn Urwah, that he said about a Bedouin woman whose husband died, 'She may move with her family.' Malik said, 'This is the practice among us.'

WOMEN WHO ARE LEFT BY HUSBANDS SHOULD NOT STAY OUTSIDE THE HOUSE

Hadith Imam Malik Number 1085

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ لَا تَبِيتُ الْمَتَوَفَّى عَنْهَا زَوْجَهَا وَلَا الْمَبْتُوتَةَ إِلَّا فِي بَيْتِهَا

It was narrated to me from Malik, from Nafi', from Abdullah ibn Umar, that he said, 'A woman whose husband died or who was irrevocably divorced must not spend the night except in her own house.'

Hadith Corroboration
Imam Ahmad : 25369

YAZID BIN ABDUL MALIK SEPARATES HIS MARRIED WIFE BEFORE THE END OF THE IDDAH PERIOD

Hadith Imam Malik Number 1086

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يَقُولُ إِنَّ يَزِيدَ بْنَ عَبْدِ الْمَلِكِ فَرَّقَ بَيْنَ رَجَالٍ وَبَيْنَ نِسَائِهِمْ وَكَانَ أُمَّهَاتِ أَوْلَادِ رَجَالٍ هَلَكُوا فَتَزَوَّجُوهُنَّ بَعْدَ حَيْضَةٍ أَوْ حَيْضَتَيْنِ فَفَرَّقَ بَيْنَهُمْ حَتَّى يَعْتَدِدْنَ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَقَالَ الْقَاسِمُ بْنُ مُحَمَّدٍ سُبْحَانَ اللَّهِ يَقُولُ اللَّهُ فِي كِتَابِهِ {وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا} مَا هُنَّ مِنَ الْأَزْوَاجِ

Having told me about Yahya from Malik from [Yahya bin Sa'id] he said; I heard [Al Qasim bin Muhammad] say; "Once Yazid bin Abdul Malik separated husbands from their wives. The women were the mothers of children whose fathers had died, then they married the women when they had just passed one or two menstruation periods. Then Yazid separated them until the women had undergone the 'iddah period of four months and ten days." Al Qasim bin Muhammad said; "SUBHANALLAH, Allah says in His book: "Those who die among you leaving behind wives (let those wives)..." (Qs. Al Baqarah: 234) even though they did not have husbands before?

UMMUL WALAD'S IDDAH IS ONE PERIOD

Hadith Imam Malik Number 1087

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ عِدَّةُ أُمِّ الْوَلَدِ إِذَا تُوُفِّيَ عَنْهَا سَيِّدُهَا حَيْضَةٌ

It was narrated to me by Malik, from Nafi', from Abdullah ibn Umar, that he said, 'The waiting period for an umm al-walad whose master died is one menstrual cycle.'

Hadith Corroboration
Imam Ahmad : 17135
Imam Abu Dawud : 1903

UMMUL WALAD'S MENOPAUSE IDDAH PERIOD WAS THREE MONTHS Hadith Imam Malik Number 1088

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّهُ كَانَ يَقُولُ عِدَّةُ أُمِّ الْوَلَدِ إِذَا تَوَفَّى عَنْهَا سَيِّدُهَا حَيْضَةً قَالَ مَالِكٌ وَهُوَ الْأَمْرُ عِنْدَنَا قَالَ مَالِكٌ وَإِنْ لَمْ تَكُنْ مِنْ حَيْضٍ فَعِدَّتُهَا ثَلَاثَةُ أَشْهُرٍ

It was narrated to me from Malik, from Yahya ibn Sa'id, from al-Qasim ibn Muhammad, that he said, 'The waiting period for an umm al-walad whose master died is one menstrual cycle.' Malik said, 'This is our practice.' Malik added, 'If she no longer menstruates, her waiting period is three months.'

Hadith Corroboration
Imam Ahmad : 17135
Imam Abu Dawud : 1903

THE IDDAH PERIOD OF A WOMAN SLAVE WHO WAS LEFT BY HUSBAND FOR DEAD Hadith Imam Malik Number 1089

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَسُلَيْمَانَ بْنَ يَسَارٍ كَانَا يَقُولَانِ عِدَّةُ الْأَمَةِ إِذَا هَلَكَ عَنْهَا زَوْجُهَا شَهْرَانِ وَخَمْسَ لَيَالٍ حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ مِثْلَ ذَلِكَ

It was narrated to me by Yahya, from Malik, that he heard Sa'id ibn al-Musayyab and Sulayman ibn Yasar say, 'The waiting period for a female slave whose husband died is two months and five days.' It was narrated to me from Malik, from Ibn Shihab, the same.

THE LAW OF 'AZL (PREVENTING PREGNANCY) IN ISLAM Hadith Imam Malik Number 1090

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ ابْنِ مُحَيْرِيزٍ أَنَّهُ قَالَ خَلْتُ الْمَسْجِدَ فَرَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَجَلَسْتُ إِلَيْهِ فَسَأَلْتُهُ عَنْ الْعَزْلِ فَقَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ فَأَصَبْنَا سَبِيًّا مِنْ سَبْيِ الْعَرَبِ فَاشْتَهَيْنَا النِّسَاءَ وَاشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ وَأَحْبَبْنَا الْفِدَاءَ فَأَرَدْنَا أَنْ نَعْزِلَ فَقُلْنَا نَعْزِلُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَظْهُرِنَا قَبْلَ أَنْ نَسْأَلَهُ فَسَأَلَنَاهُ عَنْ ذَلِكَ فَقَالَ مَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا مَا مِنْ نَسَمَةٍ كَائِنَتْ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا وَهِيَ كَائِنَةٌ

Having told me Yahya from Malik from [Rabi'ah bin Abu Abdurrahman] from [Muhammad bin Yahya bin Habban] from [Ibnu Muhairiz] he said; "One day I entered the mosque and saw Abu Sa'id Al Khudri. I sat down with him and asked about 'azl. [Abu Sa'id Al Khudri] then answered; 'We were out with Rasulullah sallallaahu 'alaihi wasallam during the Bani Musthaliq war. Then we got Arab captives (children and women), then we lusted after these women, and our desire grew stronger until we wanted to ransom (buy) them. Then we planned 'azl, then we said, "Shall we do 'azl before asking, while the Messenger of Allah sallallaahu 'alaihi wasallam is among us? then we asked him about it. He said: "Why don't you do it, no soul is destined to live unless he will live until the Day of Judgment.

Hadith Corroboration

Imam Ahmad : 1441, 10656, 10744, 11032, 11036, 11120, 11140, 11174, 11218, 11218, 11220, 11220, 11260, 11263, 11352, 11412, 11444, 11444, 11450, 13798, 13826, 13843, 14429, 14501, 14608, 22472

Imam Bukhari : 2077, 2356, 2356, 3823, 3823, 4808, 4809, 4809, 6113, 6860

Imam Muslim : 2599, 2599, 2600, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610

Imam Abu Dawud : 1855, 1856, 1857, 1857, 1858

Imam Tirmidzi : 1057

Imam Nasa'i : 3275, 3275

Imam Ibnu Majah : 1916, 1916, 1917

Imam Malik : 1090, 1090

Imam Darimi : 2126, 2127

THE PERMISSIBILITY OF 'AZL IN MARRIAGE

Hadith Imam Malik Number 1091

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ أَنَّهُ كَانَ يَعْزِلُ

It was narrated to me from Malik, from Abu al-Nadr, freed slave of Umar ibn Ubaydullah, from Amir ibn Sa'd ibn Abi Waqqas, from his father, that he practiced coitus interruptus.

Hadith Corroboration

Imam Ahmad : 24943

Imam Malik : 1092, 1093, 1095

THE STORY OF 'AZL BY A SLAVE OWNED BY ABU AYYUB

Hadith Imam Malik Number 1092

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ أَفْلَحٍ مَوْلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ عَنْ أُمِّ وَلَدٍ لِأَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّهُ كَانَ يَعْزِلُ

It was narrated to me from Malik, from Abu al-Nadr, freed slave of Umar ibn Ubaydullah, from Ibn Aflah, freed slave of Abu Ayyub al-Ansari, from an umm al-walad of Abu Ayyub al-Ansari, that he practiced coitus interruptus.

Hadith Corroboration

Imam Ahmad : 24943

Imam Malik : 1093, 1095

ABDULLAH BIN UMAR HATED THE PRACTICE OF 'AZL

Hadith Imam Malik Number 1093

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ لَا يَعْزِلُ وَكَانَ يَكْرَهُ الْعَزْلَ

It was narrated to me from Malik, from Nafi', from Abdullah ibn Umar, that he did not practice coitus interruptus and disliked it.

ZID BIN TSABIT JUSTIFIES 'AZL PRACTICES ON SLAVES

Hadith Imam Malik Number 1094

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ صَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ عَنْ الْحَجَّاجِ بْنِ عَمْرٍو بْنِ غَزِيَّةَ أَنَّهُ كَانَ جَالِسًا عِنْدَ زَيْدِ بْنِ ثَابِتٍ جَاءَهُ ابْنُ قَهْدٍ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ يَا أَبَا سَعِيدٍ إِنَّ عِنْدِي جَوَارِي لِي لَيْسَ نِسَائِي اللَّاتِي أَكُنُّ بِأَعْجَبَ إِلَيَّ مِنْهُنَّ وَلَيْسَ كُلُّهُنَّ يُعْجِبُنِي أَنْ تَحْمِلَ مِنِّي أَفَاعِزِلُ فَقَالَ زَيْدُ بْنُ ثَابِتٍ أَفْتِيهِ يَا حَجَّاجُ قَالَ فَقُلْتُ يَغْفِرُ اللَّهُ لَكَ إِنَّمَا نَجْلِسُ عِنْدَكَ لِنَتَعَلَّمَ مِنْكَ قَالَ أَفْتِيهِ قَالَ فَقُلْتُ هُوَ حَرُّكَ إِنْ شِئْتَ سَقَيْتَهُ وَإِنْ شِئْتَ أَعْطَشْتَهُ قَالَ وَكُنْتُ أَسْمَعُ ذَلِكَ مِنْ زَيْدٍ فَقَالَ زَيْدٌ صَدَقَ

It was narrated to me from Malik, from Damrah ibn Sa'id al-Mazini, from al-Hajjaj ibn Amr ibn Ghaziyyah, that he was sitting with Zayd ibn Thabit when Ibn Qahd, a man from Yemen, came and said, 'O Abu Sa'id, I have female slaves, and my wives are not more appealing than them, but I do not want all of them to conceive from me. May I practice coitus interruptus?' Zayd ibn Thabit said, 'Give him a ruling, Hajjaj.' I said, 'May Allah forgive you; we sit with you to learn from you.' Zayd said, 'Give him a ruling.' I said, 'It is your field; water it if you wish, or leave it dry.' I had heard this from Zayd. Zayd said, 'He is correct.'

IBN ABBAS ALLOWED 'AZL AND ALSO PERFORMED IT

Hadith Imam Malik Number 1095

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ حُمَيْدِ بْنِ قَيْسٍ الْمَكِّيِّ عَنْ رَجُلٍ يُقَالُ لَهُ ذَفِيفٌ أَنَّهُ قَالَ سُئِلَ ابْنُ عَبَّاسٍ عَنِ الْعَزْلِ فَدَعَا جَارِيَةً لَهُ فَقَالَ أَخْبِرِيهِمْ فَكَأَنَّهَا اسْتَحْيَتْ فَقَالَ هُوَ ذَلِكَ أَمَّا أَنَا فَأَفْعَلُهُ يَعْنِي أَنَّهُ يَعْزِلُ

It was narrated to me from Malik, from Humaid ibn Qays al-Makki, from a man called Dhafif, that Ibn Abbas was asked about coitus interruptus. He called his female slave and said, 'Tell them.' She seemed shy, so he said, 'It is permissible, and I do it,' meaning he practiced coitus interruptus.

RASULULLAH SALALLAHU ALAIHI WASALLAM SET FORTH LIMITS OF MOURNING FOR WOMEN

Hadith Imam Malik Number 1096

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ مُحَمَّدِ بْنِ نَافِعٍ عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ بِهَذِهِ الْأَحَادِيثِ الثَّلَاثَةِ قَالَتْ زَيْنَبُ دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوفِّيَ أَبُوهَا أَبُو سُفْيَانَ بْنِ حَرْبٍ فَدَعَتْ أُمَّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ فَدَهْنَتْ بِهِ جَارِيَةً ثُمَّ مَسَحَتْ بِعَارِضِيهَا ثُمَّ قَالَتْ وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

Has told me Yahya from Malik from [Abdullah bin Abu Bakr bin Muhammad bin 'Amru bin Hazm] from [Humaid bin Nafi'] from [Zainab bint Abu Salamah] That he preached these three hadiths to him, Zainab said; "I visited Umm Habibah, the wife of the Prophet sallallaahu 'alaihi wasallam when her father, Abu Sufyan bin Harb died. [Umm Habibah] then asked for a slightly yellowish perfume, then smeared it on one of her female slaves, after which she rubbed it on her two cheeks and said: 'By Allah, I don't need this perfume, but I have heard that the Messenger of Allah sallallaahu 'alaihi wasallam said: 'A woman who believes in Allah and the Last Day must not mourn a person's death for more than three days except for her husband, which is four months and ten days'.

Hadith Corroboration

Imam Ahmad : 22963, 24338, 24926, 25207, 25247, 25248, 25249, 25250, 25251, 25529, 25540, 25541, 26130

Imam Bukhari : 1201, 1202, 4918, 4919, 4924, 4926

Imam Muslim : 2730, 2731, 2733, 2736, 2737, 2738

Imam Abu Dawud : 1954, 1955

Imam Tirmidzi : 1116, 1117

Imam Nasa'i : 3443, 3446, 3447, 3468, 3469, 3475, 3476, 3480

Imam Ibnu Majah : 2076, 2077

Imam Malik : 1097, 1099

Imam Darimi : 2182, 2183

ZAINAB BINTI JAHSY STILL WEARS FRAGRANCE DURING MOURNING Hadith Imam Malik Number 1097

قَالَتْ زَيْنَبُ ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوفِّيَ أَخُوهَا فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ وَاللَّهِ مَا لِي بِالطِّيبِ حَاجَةٌ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُحَدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

(Still from the same line of transmission as the previous hadith), [Zainab] said; "I visited [Zainab bin Jahsy] the wife of the Prophet sallallaahu 'alaihi wasallam when her brother died. She asked for perfume, then she rubbed it on her body and said, "By Allah, I do not need this perfume, but I have heard the Messenger of Allah sallallaahu 'alaihi wasallam say: 'It is not lawful for a woman who believes in Allah and the Last Day to mourn the death of someone for more than three days except for her husband, namely for four months and ten

days'.

Hadith Corroboration

Imam Ahmad : 22963, 24338, 24926, 25207, 25247, 25248, 25249, 25250, 25251, 25529, 25540, 25541, 26130

Imam Bukhari : 1201, 1202, 4918, 4919, 4924, 4926

Imam Muslim : 2730, 2731, 2733, 2736, 2737, 2738

Imam Abu Dawud : 1954, 1955

Imam Tirmidzi : 1116, 1117

Imam Nasa'i : 3443, 3446, 3447, 3467, 3468, 3469, 3475, 3476, 3480

Imam Ibnu Majah : 2076, 2077

Imam Malik : 1099

Imam Darimi : 2182, 2183

WOMEN ARE PROHIBITED FROM WEARING CLOTH DURING THE MOURNING PERIOD

Hadith Imam Malik Number 1098

قَالَتْ زَيْنَبُ وَسَمِعْتُ أُمِّي أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ جَاءَتْ امْرَأَةً إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي تُؤَفِّي عَنْهَا زَوْجَهَا وَقَدْ اشْتَكَتْ عَيْنَيْهَا أَفَتَكْحُلُهُمَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا مَرَّتَيْنِ أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَقُولُ لَا ثُمَّ قَالَ إِنَّمَا هِيَ {أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا} وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِقَالِ حُمَيْدُ بْنُ نَافِعٍ فَقُلْتُ لَزَيْنَبَ وَمَا تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ فَقَالَتْ زَيْنَبُ كَانَتْ الْمَرْأَةُ إِذَا تُؤَفِّي عَنْهَا زَوْجَهَا دَخَلَتْ حِفْشًا وَلَبِسَتْ شَرَّ ثِيَابِهَا وَلَمْ تَمَسَّ طِيبًا وَلَا شَيْئًا حَتَّى تَمُرَّ بِهَا سَنَةٌ ثُمَّ تُؤَفِّي بِدَابَّةٍ حِمَارٍ أَوْ شَاةٍ أَوْ طَيْرٍ فَتَمْتَضُّ بِهِ فَقَلَمًا تَفْتَضُّ بِشَيْءٍ إِلَّا مَاتَ ثُمَّ تَخْرُجُ فَتُعْطَى بَعْرَةً فَتَرْمِي بِهَا ثُمَّ تُرَاجِعُ بَعْدَ مَا شَاءَتْ مِنْ طِيبٍ أَوْ غَيْرِهِ قَالَ مَالِكٌ وَالْحِفْشُ الْبَيْتُ الرَّدِيُّ وَتَفْتَضُّ تَمْسَحُ بِهِ جِلْدَهَا كَالنُّشْرَةِ

(Still from the same line of transmission as the previous hadith), [Zainab] said; " [Um Salamah], the wife of the Prophet sallallaahu 'alaihi wasallam said, "There was a woman who came to the Messenger of Allah sallallaahu 'alaihi wasallam and asked: 'O Rasulallah, my daughter's husband died and his eyes hurt (because he cried a lot), can he wear eyeliner?' ' Rasulallah shallallahu 'alaihi wasallam answered: "Don't," -two or three times-, and every time he was asked he answered: "Don't." Then he said: "Mourning only lasts for four months and ten days. Indeed, during the Jahilliyah, one of you used to throw camel dung at the beginning of the year." Humaid bin Nafi' said; "I then asked Zainab, 'What is the meaning of 'throwing camel dung at the beginning of the year?'" Zainab answered; "In the past, if a woman was left to die by her husband, she would go into an ugly house and wear the worst clothes and not touch perfume for a year. After that a donkey, or goat, or bird would be brought to her, then she would touch its skin as a form of therapy, and she would touch nothing but die. Then she would come out and give him camel dung, he would then throw the dung as a sign of the end of the waiting period. Then she would go back to living her life as usual, wearing perfume and other things." Malik said; "Al Hifsy is an ugly little house or a rickety hut, and taftadldlu is rubbing its skin like a charm.

Hadith Corroboration

PROHIBITION ON MOURNING FOR MORE THAN THREE DAYS OTHER THAN FOR THE HUSBAND

Hadith Imam Malik Number 1099

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ عَنْ عَائِشَةَ وَحَفْصَةَ زَوْجَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ

It was narrated to me from Malik, from Nafi', from Safiyyah bint Abi Ubayd, from Aishah and Hafsa, the wives of the Prophet (peace and blessings be upon him), that the Messenger of Allah (peace and blessings be upon him) said, 'It is not permissible for a woman who believes in Allah and the Last Day to mourn for a deceased person beyond three days, except for her husband.'

Hadith Corroboration

Imam Ahmad : 22963, 24338, 24926, 25207, 25247, 25248, 25249, 25250, 25251, 25529, 25540, 25541, 26130
Imam Bukhari : 1201, 1202, 4918, 4919, 4924, 4926
Imam Muslim : 2730, 2731, 2733, 2736, 2737, 2738
Imam Abu Dawud : 1954, 1955
Imam Tirmidzi : 1116, 1117, 2535
Imam Nasa'i : 3443, 3446, 3447, 3468, 3469, 3475, 3476, 3480
Imam Ibnu Majah : 2076, 2077
Imam Darimi : 2182, 2183

SHAFIYYAH DOES NOT USE SHELLS WHEN MOURNING OVER THE DEATH OF HUSBAND

Hadith Imam Malik Number 1100

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ اشْتَكَتْ عَيْنَيْهَا وَهِيَ حَادَّةٌ عَلَى زَوْجِهَا عَبْدِ اللَّهِ بْنِ عُمَرَ فَلَمْ تَكْتَجِلْ حَتَّى كَادَتْ عَيْنَاهَا تَرْمَصَانِ

It was narrated to me from Malik, from Nafi', that Safiyyah bint Abi Ubayd suffered eye pain while mourning her husband, Abdullah ibn Umar, and did not apply kohl, until her eyes were nearly crusted over.

MAHRAM LAW DUE TO DAIRY RELATIONSHIP

Hadith Imam Malik Number 1101

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَاهُ فَلَانًا لِعَمِّ لِحَفْصَةَ مِنَ الرِّضَاعَةِ فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ لَوْ كَانَ فَلَانٌ حَيًّا لِعَمِّهَا مِنَ الرِّضَاعَةِ دَخَلَ عَلَيَّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ إِنَّ الرِّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ

It was narrated to me by Yahya, from Malik, from Abdullah ibn Abi Bakr, from Amrah bint Abdurrahman, that Aishah, Mother of the Believers, informed her: The Messenger of Allah (peace and blessings be upon him) was with her when she heard a man seeking permission to enter Hafsa's house. Aishah said, 'O Messenger of Allah, a man seeks permission to enter your house.' The Messenger said, 'I believe it is so-and-so, Hafsa's foster uncle.' Aishah said, 'O Messenger of Allah, if so-and-so, her foster uncle, were alive, could he visit me?' He replied, 'Yes, fosterage establishes the same prohibitions as blood kinship.'

Hadith Corroboration

Imam Ahmad : 586, 870, 887, 987, 1042, 1045, 1110, 1287, 1851, 2357, 2360, 2361, 2501, 2886, 2977, 3067, 3905, 22925, 22956, 22973, 23041, 23109, 23235, 23294, 24248, 24281, 24441, 24639, 25129, 25414

Imam Bukhari : 2450, 2451, 2452, 2453, 2874, 4709, 4710, 4711, 4716, 4953, 5690

Imam Muslim : 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625

Imam Abu Dawud : 1759, 1761

Imam Tirmidzi : 1065, 1066, 1067, 1072

Imam Nasa'i : 3234, 3249, 3250, 3251, 3252, 3253, 3254, 3261, 3262, 3263, 3264, 3265, 3266

Imam Ibnu Majah : 1927, 1928, 1936, 1938, 1939

Imam Malik : 1101, 1116

Imam Darimi : 2148, 2149, 2150

PROVISIONS OF MAHRAM FOR DAIRY BREEDING

Hadith Imam Malik Number 1102

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ جَاءَ عَمِّي مِنَ الرِّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ عَلَيَّ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ إِنَّهُ عَمُّكَ فَأُذِنِي لَهُ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا أَرْضَعْتَنِي الْمَرْأَةَ وَلَمْ يُرْضِعْنِي الرَّجُلُ فَقَالَ إِنَّهُ عَمُّكَ فَلْيَلِجْ عَلَيْكَ قَالَتْ عَائِشَةُ وَذَلِكَ بَعْدَ مَا ضَرَبَ عَلَيْنَا الْحِجَابُ قَالَتْ عَائِشَةُ يَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ

It was narrated to me from Malik, from Hisham ibn Urwah, from his father, from Aishah, Mother of the Believers, that she said: My foster uncle came seeking permission to visit me, but I refused until I asked the Messenger of Allah (peace and blessings be upon him). When he came, I asked him about it. He said, 'He is your uncle; let him enter.' I said, 'O Messenger of Allah, a woman nursed me, not a man.' He replied, 'He is your uncle; let him enter.' Aishah said, 'This was after the veil was prescribed for us.' She added, 'Fosterage establishes the same prohibitions as blood kinship.'

THE LAW ON MEETING WITH BROTHERS Hadith Imam Malik Number 1103

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا أَخْبَرَتْهُ أَنَّ أَفْلَحَ أَخَا أَبِي
الْقُعَيْسِ جَاءَ يَسْتَأْذِنُ عَلَيْهَا وَهُوَ عَمُّهَا مِنَ الرِّضَاعَةِ بَعْدَ أَنْ أُنْزِلَ الْحِجَابُ قَالَتْ فَأَبَيْتُ أَنْ آذَنَ لَهُ عَلَيَّ فَلَمَّا
جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ فَأَمَرَنِي أَنْ آذَنَ لَهُ عَلَيَّ

It was narrated to me from Malik, from Ibn Shihab, from Urwah ibn az-Zubayr, from Aishah, Mother of the Believers, that she informed him: Aflah, the brother of Abu al-Qu'ays, sought permission to visit her, her foster uncle, after the veil was prescribed. She said, 'I refused to let him enter. When the Messenger of Allah (peace and blessings be upon him) came, I told him what I had done. He ordered me to permit him to visit me.'

Hadith Corroboration
Imam Muslim : 2617

BREASTFEEDING UNDER TWO YEARS IS A REASON FOR MAHRAM Hadith Imam Malik Number 1104

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقُولُ مَا كَانَ فِي الْحَوْلَيْنِ وَإِنْ كَانَ
مَصَّةً وَاحِدَةً فَهُوَ يُحَرِّمُ

It was narrated to me from Malik, from Thawr ibn Zayd ad-Dili, from Abdullah ibn Abbas, that he said: Fosterage within two years, even a single suckling, establishes prohibition.

Hadith Corroboration
Imam Malik : 1110

PROHIBITION ON MARRYING A BABY WHO IS BREASTFEED BY THE SAME MAN'S WIFE Hadith Imam Malik Number 1105

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَمْرِو بْنِ الشَّرِيدِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ سُئِلَ عَنْ رَجُلٍ كَانَتْ لَهُ
امْرَأَتَانِ فَأَرْضَعَتْ إِحْدَاهُمَا غُلَامًا وَأَرْضَعَتْ الْأُخْرَى جَارِيَةً فَقِيلَ لَهُ هَلْ يَتَزَوَّجُ الْغُلَامُ الْجَارِيَةَ فَقَالَ لَا
الَلِّقَاخَ وَاحِدٌ

It was narrated to me from Malik, from Ibn Shihab, from Amr ibn ash-Sharid, that Abdullah ibn Abbas was asked about a man with two wives, one nursing a boy and the other a girl. He was asked, 'Can the boy marry the girl?' He replied, 'No, the milk's source is the same.'

Hadith Corroboration
Imam Tirmidzi : 1068

THERE ARE NO BREASTFEEDING LAWS FOR ADULTS

Hadith Imam Malik Number 1106

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لَا رَضَاعَةَ إِلَّا لِمَنْ أَرْضِعَ فِي الصَّغَرِ وَلَا رَضَاعَةَ لِكَبِيرٍ

It was narrated to me from Malik, from Nafi', that Abdullah ibn Umar said: Fosterage only applies to those nursed in infancy; there is no fosterage for adults.

IMPACT BREASTFEEDING DOES NOT MAKE YOU A MAHRAM

Hadith Imam Malik Number 1107

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ أَرْسَلَتْ بِهِ وَهُوَ يَرْضَعُ إِلَى أُخْتِهَا أُمِّ كُلْثُومِ بِنْتِ أَبِي بَكْرٍ الصَّدِيقِ فَقَالَتْ أَرْضِعِيهِ عَشْرَ رَضَعَاتٍ حَتَّى يَدْخُلَ عَلَيَّ قَالَ سَالِمٌ فَأَرْضَعْتَنِي أُمُّ كُلْثُومٍ ثَلَاثَ رَضَعَاتٍ ثُمَّ مَرِضْتُ فَلَمْ تُرْضِعْنِي غَيْرَ ثَلَاثِ رَضَعَاتٍ فَلَمْ أَكُنْ أَدْخُلُ عَلَى عَائِشَةَ مِنْ أَجْلِ أَنَّ أُمَّ كُلْثُومٍ لَمْ تُتِمَّ لِي عَشْرَ رَضَعَاتٍ

It was narrated to me from Malik, from Nafi', that Salim ibn Abdullah ibn Umar informed him: Aishah, Mother of the Believers, sent him, while he was nursing, to her sister Umm Kulthum bint Abi Bakr, saying, 'Nurse him ten times so he may visit me.' Salim said, 'Umm Kulthum nursed me three times, then fell ill and could not complete the ten. I could not visit Aishah because Umm Kulthum did not nurse me ten times.'

HAFSAH ASSUMES TO BECOME A MAHRAM

Hadith Imam Malik Number 1108

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ أَخْبَرَتْهُ أَنَّ حَفْصَةَ أُمَّ الْمُؤْمِنِينَ أَرْسَلَتْ بِعَاصِمِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ إِلَى أُخْتِهَا فَاطِمَةَ بِنْتِ عُمَرَ بْنِ الْخَطَّابِ تُرْضِعُهُ عَشْرَ رَضَعَاتٍ لِيَدْخُلَ عَلَيْهَا وَهُوَ صَغِيرٌ يَرْضَعُ فَفَعَلَتْ فَكَانَ يَدْخُلُ عَلَيْهَا

It was narrated to me from Malik, from Nafi', that Safiyyah bint Abi Ubayd informed him: Hafsa, Mother of the Believers, sent Asim ibn Abdullah ibn Sa'd to her sister Fatimah bint

Umar ibn al-Khattab to nurse him ten times so he could visit her while still a nursing child. She did so, and he could visit her.

AI SYAH ALLOWS PEOPLE WHO HAVE BEEN BREASTFEED TO MEET

Hadith Imam Malik Number 1109

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْخُلُ عَلَيْهَا مَنْ أَرْضَعَتْهُ أَخَوَاتُهَا وَبَنَاتُ أَخِيهَا وَلَا يَدْخُلُ عَلَيْهَا مَنْ أَرْضَعَهُ نِسَاءُ إِخْوَتِهَا

It was narrated to me from Malik, from Abdurrahman ibn al-Qasim, from his father, that he informed him: Aishah, wife of the Prophet (peace and blessings be upon him), allowed those nursed by her sisters or her brother's daughters to visit her, but not those nursed by her brothers' wives.

BREASTFEEDING EVEN ONE DROP MAKES YOU A MAHRAM

Hadith Imam Malik Number 1110

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ أَنَّهُ سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ عَنِ الرِّضَاعَةِ فَقَالَ سَعِيدٌ كُلُّ مَا كَانَ فِي الْحَوْلَيْنِ وَإِنْ كَانَتْ قَطْرَةً وَاحِدَةً فَهُوَ يُحَرِّمُ وَمَا كَانَ بَعْدَ الْحَوْلَيْنِ فَإِنَّمَا هُوَ طَعَامٌ يَأْكُلُهُ قَالَ إِبْرَاهِيمُ بْنُ عُقْبَةَ ثُمَّ سَأَلْتُ عُرْوَةَ بْنَ الزُّبَيْرِ فَقَالَ مِثْلَ مَا قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ

It was narrated to me from Malik, from Ibrahim ibn Uqbah, that he asked Sa'id ibn al-Musayyab about fosterage. Sa'id said, 'Even a single drop within two years establishes prohibition. After two years, it is merely food consumed.' Ibrahim ibn Uqbah said, 'I asked Urwah ibn az-Zubayr, and he said the same as Sa'id ibn al-Musayyab.'

BREASTFEEDING LAWS APPLY TO BABIES WHO ARE STILL IN CARRIERS

Hadith Imam Malik Number 1111

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ لَا رِضَاعَةَ إِلَّا مَا كَانَ فِي الْمَهْدِ وَإِلَّا مَا أَنْبَتَ اللَّحْمَ وَالْدَّمَ

It was narrated to me from Malik, from Yahya ibn Sa'id, that he heard Sa'id ibn al-Musayyab say: Fosterage only applies to a child in the cradle; otherwise, it does not establish blood and flesh.

BREASTFEEDING MAKES A MAHRAM WHETHER A LITTLE OR A LOT

Hadith Imam Malik Number 1112

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ كَانَ يَقُولُ الرَّضَاعَةُ قَلِيلُهَا وَكَثِيرُهَا تُحَرِّمُ وَالرَّضَاعَةُ مِنْ قِبَلِ الرِّجَالِ تُحَرِّمُ

It was narrated to me from Malik, from Ibn Shihab, that he said: Fosterage, whether little or much, establishes prohibition, and fosterage through the man's lineage also establishes prohibition.

LAW ON BREASTFEEDING ADULTS

Hadith Imam Malik Number 1113

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ سُئِلَ عَنْ رَضَاعَةِ الْكَبِيرِ فَقَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ أَبَا حُدَيْفَةَ بْنَ عُتْبَةَ بْنَ رَبِيعَةَ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ قَدْ شَهِدَ بَدْرًا وَكَانَ تَبَنَّى سَالِمًا الَّذِي يُقَالُ لَهُ سَالِمٌ مَوْلَى أَبِي حُدَيْفَةَ كَمَا تَبَنَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدَ بْنَ حَارِثَةَ وَأَنْكَحَ أَبُو حُدَيْفَةَ سَالِمًا وَهُوَ يَرَى أَنَّهُ ابْنُهُ أَنْكَحَهُ بِنْتُ أَخِيهِ فَاطِمَةَ بِنْتُ الْوَلِيدِ بْنِ عُتْبَةَ بْنَ رَبِيعَةَ وَهِيَ يَوْمَئِذٍ مِنَ الْمُهَاجِرَاتِ الْأُولِ وَهِيَ مِنْ أَفْضَلِ أَيَّامِ فُرَيْشٍ فَلَمَّا أَنْزَلَ اللَّهُ تَعَالَى فِي كِتَابِهِ فِي زَيْدِ بْنِ حَارِثَةَ مَا أَنْزَلَ فَقَالَ {ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَفْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ} رَدَّ كُلُّ وَاحِدٍ مِنْ أَوْلِيكَ إِلَى أَبِيهِ فَإِنْ لَمْ يُعْلَمْ أَبُوهُ رُدَّ إِلَى مَوْلَاهُ فَجَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ وَهِيَ امْرَأَةُ أَبِي حُدَيْفَةَ وَهِيَ مِنْ بَنِي غَامِرِ بْنِ لُؤَيٍّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ كُنَّا نَرَى سَالِمًا وَلَدًا وَكَانَ يَدْخُلُ عَلَيَّ وَأَنَا فَضْلٌ وَلَيْسَ لَنَا إِلَّا بَيْتٌ وَاحِدٌ فَمَاذَا تَرَى فِي شَأْنِهِ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْضِعِيهِ خَمْسَ رَضَعَاتٍ فَيَحْرُمُ بِلَبْنِهَا وَكَانَتْ تَرَاهُ ابْنًا مِنَ الرِّضَاعَةِ فَأَخَذَتْ بِذَلِكَ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ فِيمَنْ كَانَتْ تُحِبُّ أَنْ يَدْخُلَ عَلَيْهَا مِنَ الرِّجَالِ فَكَانَتْ تَأْمُرُ أُخْتَهَا أُمَّ كُثُومٍ بِنْتُ أَبِي بَكْرٍ الصِّدِّيقِ وَبَنَاتِ أُخِيهَا أَنْ يُرْضِعْنَ مَنْ أَحَبَّتْ أَنْ يَدْخُلَ عَلَيْهَا مِنَ الرِّجَالِ وَأَبَى سَائِرُ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَدْخُلَ عَلَيْهِنَّ بِتِلْكَ الرِّضَاعَةِ أَحَدٌ مِنَ النَّاسِ وَقُلْنَ لَا وَاللَّهِ مَا نَرَى الَّذِي أَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَهْلَةَ بِنْتُ سُهَيْلٍ إِلَّا رُخْصَةً مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَضَاعَةِ سَالِمٍ وَحْدَهُ لَا وَاللَّهِ لَا يَدْخُلُ عَلَيْنَا بِهَذِهِ الرِّضَاعَةِ أَحَدٌ فَعَلَى هَذَا كَانَ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَضَاعَةِ الْكَبِيرِ

Yahya related to me from Malik from [Ibn Shihab] that he was once asked about the ruling on breastfeeding an adult. Then he said, "[Urwah bin Zubair] informed me that Abu Hudzaifah bin 'Utbah bin Rabi'ah - one of the companions of Rasulallah shallallahu 'alaihi wasallam who took part in the Badr war-, he had adopted Salim, who is usually called 'Salim, the former slave of Abu Hudzaifah', as his son, that is, as Rasulallah shallallahu

'alaihi wasallam adopted Zaid bin Harithah as his adopted son. Abu Hudzaifah considered Salim was like his own child, therefore he married Salim to his brother's daughter, namely Fatima bint Al Walid bin 'Utbah bin Rabi'ah. At that time Fatimah was one of the first to emigrate, she was also a widow from the main Quraish group. When Allah Ta'ala revealed a verse in His book regarding the case of Zaid bin Haritsah, namely: '(Call them (the adopted children) by (using) names). their fathers; that is which is more just in the sight of Allah Ta'ala, and if you do not know their fathers, then (call them as) your brothers of the same religion and your maula-maula)' then every child who is adopted is returned to their respective fathers. If the father is not known, it is returned to the guardians. Sahlah bint Suhail, wife of Abu Hudzaifah from Bani 'Amir bin Lu' ai met Rasulullah sallallahu 'alaihi wa sallam and said; "O Messenger of Allah, we used to see Salim as a small child, he often entered my residence, while I was wearing everyday clothes and we did not have a house except one. How do you think we should get around this?" Rasulullah sallallahu 'alaihi wa sallam said: "Breastfeed him five times at a time, so that he becomes a child from the milking path." Aisyah Ummul Mukminin then did this for people she wanted to meet. So she ordered her sister, Umm Kulthum bint Abu Bakar Ash Shiddiq and her sister's daughters to breastfeed the people she wanted to meet. However, all of the Prophet's wives sallallahu 'alaihi wa sallam refused to make breastfeeding a means for someone to meet one of them. They then said; "No, by Allah, in our opinion the order of the Prophet sallallahu 'alaihi wa sallam to Sahlah bint Suhail was not given to her except as a relief from the Prophet sallallahu 'alaihi wa sallam, and that was specifically for her. No, by Allah, someone should not meet us just because of this kind of breastfeeding." That is the view of the wives of the Prophet sallallahu 'alaihi wa sallam regarding breastfeeding of adult or growing children.

BREASTFEEDING LAWS FOR SMALL CHILDREN NOT ADULTS

Hadith Imam Malik Number 1114

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ قَالَ جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ وَأَنَا مَعَهُ عِنْدَ دَارِ الْقَضَاءِ يَسْأَلُهُ عَنْ رَضَاعَةِ الْكَبِيرِ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ إِنِّي كَانَتْ لِي وَلِيدَةٌ وَكُنْتُ أَطُوهَا فَعَمِدْتُ امْرَأَتِي إِلَيْهَا فَأَرْضَعْتُهَا فَدَخَلْتُ عَلَيْهَا فَقَالَتْ دُونَكَ فَقَدْ وَاللَّهِ أَرْضَعْتُهَا فَقَالَ عُمَرُ أَوْجِعْهَا وَأَتِ جَارِيَتَكَ فَإِنَّمَا الرِّضَاعَةُ رَضَاعَةُ الصَّغِيرِ

Had told me from Malik from [Abdullah bin Dinar] said; "When I was with [Abdullah bin Umar] at the darul qadhla', there was a man who came to him and asked about the law on breastfeeding adults. Abdullah bin Umar then answered; 'Once a man came to [Umar bin Khattab] and said: 'I have a female slave who I always have sex with, then my wife deliberately breastfed the female slave. So when I wanted to have sexual intercourse with the slave my wife said: 'Don't do it, by Allah I have breastfed her'?' Then Umar said; 'Punish your wives and molest your female slaves, because milk is for the little ones.

BREASTFEEDING DOES NOT APPLY TO ADULTS

Hadith Imam Malik Number 1115

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ رَجُلًا سَأَلَ أَبَا مُوسَى الْأَشْعَرِيَّ فَقَالَ لِي مَصَصْتُ عَنْ امْرَأَتِي مِنْ ثَدْيِهَا لَبَنًا فَذَهَبَ فِي بَطْنِي فَقَالَ أَبُو مُوسَى لَا أَرَاهَا إِلَّا قَدْ حُرِّمَتْ عَلَيْكَ فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ انْظُرْ مَاذَا تُفْتِي بِهِ الرَّجُلَ فَقَالَ أَبُو مُوسَى فَمَاذَا تَقُولُ أَنْتَ فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ لَا رِضَاعَةَ إِلَّا مَا كَانَ فِي الْحَوْلَيْنِ فَقَالَ أَبُو مُوسَى لَا تَسْأَلُونِي عَنْ شَيْءٍ مَا كَانَ هَذَا الْحَبْرُ بَيْنَ أَظْهُرِكُمْ

It was narrated to me from Malik, from Yahya ibn Sa'id, that a man asked Abu Musa al-Ash'ari, 'I sucked milk from my wife's breast, and it entered my stomach.' Abu Musa said, 'I believe she has become prohibited to you.' Abdullah ibn Mas'ud said, 'Look at the ruling you've given this man.' Abu Musa asked, 'What do you say?' Abdullah ibn Mas'ud replied, 'Fosterage applies only within two years.' Abu Musa said, 'Do not ask me anything while this scholar is among you.'

THE PROHIBITION OF MARRIAGE DUE TO BREASTFEEDING IS THE SAME AS LINEAGE

Hadith Imam Malik Number 1116

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ وَعَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ

It was narrated to me by Yahya, from Malik, from Abdullah ibn Dinar, from Sulayman ibn Yasar and Urwah ibn az-Zubayr, from Aishah, Mother of the Believers, that the Messenger of Allah (peace and blessings be upon him) said, 'What is prohibited by blood kinship is prohibited by fosterage.'

Hadith Corroboration

Imam Ahmad : 586, 870, 887, 987, 1042, 1045, 1110, 1287, 1851, 2357, 2360, 2361, 2501, 2886, 2977, 3067, 3905, 22925, 22956, 22973, 23041, 23109, 23235, 23294, 24248, 24281, 24441, 24639, 25129, 25414

Imam Bukhari : 2450, 2451, 2452, 2453, 2874, 4709, 4710, 4711, 4716, 4953, 5690

Imam Muslim : 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625

Imam Abu Dawud : 1759, 1761

Imam Tirmidzi : 1065, 1066, 1067, 1072

Imam Nasa'i : 3234, 3249, 3250, 3251, 3252, 3253, 3254, 3261, 3262, 3263, 3264, 3265, 3266

Imam Ibnu Majah : 1927, 1928, 1936, 1938, 1939

Imam Malik : 1101, 1116

Imam Darimi : 2148, 2149, 2150

THE PROHIBITION OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED THE PRACTICE OF GHILAH

Hadith Imam Malik Number 1117

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ أَنَّهُ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ

الْمُؤْمِنِينَ عَنْ جُدَامَةَ بِنْتِ وَهْبٍ الْأَسَدِيَّةِ أَنَّهَا أَخْبَرَتْهَا أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنْ الْغِيلَةِ حَتَّى ذَكَرْتُ أَنَّ الرُّومَ وَفَارِسَ يَصْنَعُونَ ذَلِكَ فَلَا يَضُرُّ أَوْلَادَهُمْ قَالَ مَالِكُ
وَالْغِيلَةُ أَنْ يَمَسَّ الرَّجُلُ امْرَأَتَهُ وَهِيَ تُرَضِعُ

It was narrated to me from Malik, from Muhammad ibn Abdurrahman ibn Nawfal, that Urwah ibn az-Zubayr informed him, from Aishah, Mother of the Believers, from Judamah bint Wahb al-Asadiyyah, that she heard the Messenger of Allah (peace and blessings be upon him) say, 'I intended to prohibit ghilah until I recalled that the Romans and Persians do it without harming their children.' Malik said, 'Ghilah is a man being intimate with his wife while she is nursing.'

Hadith Corroboration
Imam Ahmad : 25791, 25792, 26176
Imam Muslim : 2612, 2613
Imam Abu Dawud : 3384
Imam Tirmidzi : 2003
Imam Nasa'i : 3274
Imam Malik : 1117
Imam Darimi : 2120

THE LAW OF ADVERTISEMENT WAS TURNED TEN TIMES TO FIVE TIMES

Hadith Imam Malik Number 1118

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ كَانَ فِيهَا أَنْزَلَ مِنَ الْقُرْآنِ عَشْرَ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ ثُمَّ نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ فَتَوَفَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِيهَا يُقْرَأُ مِنَ الْقُرْآنِ قَالَ يَحْيَى قَالَ مَالِكُ وَلَيْسَ عَلَى هَذَا الْعَمَلُ

It was narrated to me from Malik, from Abdullah ibn Abi Bakr ibn Hazm, from Amrah bint Abdurrahman, from Aishah, wife of the Prophet (peace and blessings be upon him), that she said: Initially, the Qur'an stated ten known sucklings establish prohibition, then it was abrogated to five known sucklings. The Messenger of Allah (peace and blessings be upon him) passed away while this was still recited in the Qur'an. Yahya said, Malik said, 'This is not the basis for practice.'

Hadith Corroboration
Imam Muslim : 2634, 2635
Imam Abu Dawud : 1765
Imam Tirmidzi : 1070
Imam Darimi : 2153

WHOEVER SELLS SLAVES THEN THE PROPERTY BELONGS TO THE SELLER

Hadith Imam Malik Number 1119

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ
لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَهُ الْمُبْتَاعُ

It was narrated to me by Yahya, from Malik, from Nafi', from Abdullah ibn Umar, that Umar ibn al-Khattab said, 'Whoever sells a slave with property, the property belongs to the seller unless the buyer stipulates it.'

Hadith Corroboration

Imam Ahmad : 4324, 6091, 13698, 13805

Imam Abu Dawud : 2977, 2978, 3449

GUARANTEE IN THE SALE AND PURCHASE OF SLAVES

Hadith Imam Malik Number 1120

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّ أَبَانَ بْنَ عُثْمَانَ وَهَيْشَامَ بْنَ
إِسْمَاعِيلَ كَانَا يَذْكُرَانِ فِي خُطْبَتَيْهِمَا عَهْدَةَ الرَّقِيقِ فِي الْأَيَّامِ الثَّلَاثَةِ مِنْ حِينَ يُشْتَرَى الْعَبْدُ أَوْ الْوَلِيدَةُ وَعَهْدَةَ
السَّنَةِ

It was narrated to me by Yahya, from Malik, from Abdullah ibn Abi Bakr ibn Muhammad ibn Amr ibn Hazm, that Abban ibn Uthman and Hisham ibn Isma'il mentioned in their sermons a three-day warranty for slaves from the day a male or female slave is purchased, and a one-year warranty for insanity.

Hadith Corroboration

Imam Ahmad : 16744

SOLUTION OF DEFECTS IN SLAVES FOR SALE

Hadith Imam Malik Number 1121

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ بَاعَ غُلَامًا لَهُ بِثَمَانٍ
مِائَةِ دِرْهَمٍ وَبَاعَهُ بِالْبَرَاءَةِ فَقَالَ الَّذِي ابْتَاعَهُ لِعَبْدِ اللَّهِ بْنِ عُمَرَ بِالْغُلَامِ دَاءٌ لَمْ تُسَمِّهِ لِي فَاخْتَصَمَا إِلَى عُثْمَانَ
بْنِ عَفَّانَ فَقَالَ الرَّجُلُ بَاعَنِي عَبْدًا وَبِهِ دَاءٌ لَمْ يُسَمِّهِ وَقَالَ عَبْدُ اللَّهِ بَعْتُهُ بِالْبَرَاءَةِ فَقَضَى عُثْمَانُ بْنُ عَفَّانَ عَلَى
عَبْدِ اللَّهِ بْنِ عُمَرَ أَنْ يَخْلِفَ لَهُ لَقَدْ بَاعَهُ الْعَبْدَ وَمَا بِهِ دَاءٌ يَعْلَمُهُ فَأَبَى عَبْدُ اللَّهِ أَنْ يَخْلِفَ وَارْتَجَعَ الْعَبْدُ فَصَحَّ
عِنْدَهُ فَبَاعَهُ عَبْدُ اللَّهِ بَعْدَ ذَلِكَ بِأَلْفٍ وَخَمْسِ مِائَةِ دِرْهَمٍ

It was narrated to me by Yahya, from Malik, from Yahya ibn Sa'id, from Salim ibn Abdullah, that Abdullah ibn Umar sold a male slave for eight hundred dirhams, free of defects. The buyer said to Abdullah ibn Umar, 'The slave has a defect you did not disclose.' They disputed

before Uthman ibn Affan. The buyer said, 'He sold me a slave with an undisclosed defect.' Abdullah said, 'I sold him free of defects.' Uthman ruled that Abdullah swear he sold the slave without knowing any defect. Abdullah refused to swear, took back the slave, who then recovered. Abdullah later sold him for one thousand five hundred dirhams.

CONDITIONS FOR THE SALE OF SLAVES BY ZAINAB, IBNU MAS'UD'S WIFE

Hadith Imam Malik Number 1122

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ ابْنِ شِهَابٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ ابْتَاعَ جَارِيَةً مِنْ امْرَأَتِهِ زَيْنَبَ الثَّقَفِيَّةِ وَاشْتَرَطَتْ عَلَيْهِ أَنَّكَ إِنْ بَعْتَهَا فَهِيَ لِي بِالثَّمَنِ الَّذِي تَبِيعُهَا بِهِ فَسَأَلَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ عَنْ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ لَا تَقْرَبَهَا وَفِيهَا شَرْطٌ لِأَحَدٍ

It was narrated to me by Yahya, from Malik, from Ibn Shihab, from Ubaidullah ibn Abdullah ibn Utbah ibn Mas'ud, that Abdullah ibn Mas'ud bought a slave girl from his wife, Zaynab ath-Thaqafiyyah, who stipulated, 'If you sell her, she is mine for the same price.' Abdullah ibn Mas'ud asked Umar ibn al-Khattab about it. Umar said, 'Do not approach her while she is bound by another's condition.'

PROVISIONS FOR HARMFUL WOMAN SLAVES

Hadith Imam Malik Number 1123

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ لَا يَطُأُ الرَّجُلُ وَلِيدَةً إِلَّا وَلِيدَةً إِنْ شَاءَ بَاعَهَا وَإِنْ شَاءَ وَهَبَهَا وَإِنْ شَاءَ أَمْسَكَهَا وَإِنْ شَاءَ صَنَعَ بِهَا مَا شَاءَ

It was narrated to me from Malik, from Nafi', from Abdullah ibn Umar, that he said, 'A man should not be intimate with a slave girl unless she is one he can sell, gift, keep, or do with as he wishes.'

UTSMAN DIDN'T APPROACH A SLAVE UNTIL HER HUSBAND DIVORCE

Hadith Imam Malik Number 1124

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَامِرٍ أَهْدَى لِعُثْمَانَ بْنِ عَفَّانَ جَارِيَةً وَلَهَا زَوْجٌ ابْتَاعَهَا بِالْبَصْرَةِ فَقَالَ عُثْمَانُ لَا أَقْرِبُهَا حَتَّى يُفَارِقَهَا زَوْجُهَا فَأَرْضَى ابْنُ عَامِرٍ زَوْجَهَا فَفَارَقَهَا

It was narrated to me by Yahya, from Malik, from Ibn Shihab, that Abdullah ibn Amir gifted a slave girl to Uthman ibn Affan, who had a husband who bought her in Basra. Uthman said, 'I will not approach her until her husband divorces her.' Ibn Amir persuaded her husband, and he divorced her.

ABDURRAHMAN BIN 'AUF RETURNED A HUSBANDED SLAVE

Hadith Imam Malik Number 1125

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ ابْتَاعَ وَلِيدَةً فَوَجَدَهَا ذَاتَ زَوْجٍ فَرَدَّهَا

It was narrated to me from Malik, from Ibn Shihab, from Abu Salamah ibn Abdurrahman ibn Awf, that Abdurrahman ibn Awf bought a slave girl who had a husband and returned her.

RIGHTS OF RIPE DATES TO THE SELLER

Hadith Imam Malik Number 1126

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ بَاعَ نَخْلًا قَدْ أُبْرِتْ فَثَمَرُهَا لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ

It was narrated to me by Yahya, from Malik, from Nafi', from Abdullah ibn Umar, that the Messenger of Allah (peace and blessings be upon him) said, 'Whoever sells a date palm that has been pollinated, its fruit belongs to the seller unless the buyer stipulates otherwise.'

Hadith Corroboration

Imam Ahmad : 4273, 5054, 5281, 5526, 13698

Imam Bukhari : 2052, 2205, 2515

Imam Muslim : 2851

Imam Abu Dawud : 2978

Imam Nasa'i : 4557

Imam Ibnu Majah : 2201, 2202

PROHIBITION OF BUYING AND BUYING UNRIPE FRUIT

Hadith Imam Malik Number 1127

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الثَّمَارِ حَتَّى يَبْدُوَ صَلاَحُهَا نَهَى الْبَائِعَ وَالْمُشْتَرِيَ

It was narrated to me by Yahya, from Malik, from Nafi', from Ibn Umar, that the Messenger of Allah (peace and blessings be upon him) forbade selling fruits until their ripeness is evident, prohibiting both the seller and the buyer.

Hadith Corroboration

Imam Ahmad : 4296, 4816, 4817, 4859, 4985, 5040, 5188, 5242, 5785, 8404, 14329, 14464, 14467, 23601

Imam Bukhari : 1392, 1393, 2044, 2047, 2048

Imam Muslim : 2827, 2832, 2834, 2835

Imam Abu Dawud : 2923, 2929

Imam Tirmidzi : 1147, 1148

Imam Nasa'i : 3856, 3860, 4443, 4444, 4449, 4450, 4455, 4466, 4547, 4548

Imam Ibnu Majah : 2186, 2205, 2207

Imam Malik : 1128, 1129, 1175

Imam Darimi : 2442

TERMS OF BUYING AND SELLING FRUIT THAT IS ALREADY RIPPED

Hadith Imam Malik Number 1128

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الثَّمَارِ حَتَّى تُزْهِىَ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ وَمَا تُزْهِى فَقَالَ حِينَ تَحْمَرُّ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتَ إِذَا مَنَعَ اللَّهُ الثَّمَرَ فَبِمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ

It was narrated to me from Malik, from Humaid at-Tawil, from Anas ibn Malik, that the Messenger of Allah (peace and blessings be upon him) forbade selling fruits until they ripen. It was asked, 'O Messenger of Allah, what does ripening mean?' He said, 'When they turn red.' The Messenger of Allah (peace and blessings be upon him) added, 'If Allah prevents the fruit from ripening, how can one of you take his brother's wealth?'

Hadith Corroboration

Imam Ahmad : 4817, 4859, 5188, 6088, 13830, 13916, 13942, 14329, 14464, 14467

Imam Bukhari : 1392, 1393, 2044, 2048

Imam Muslim : 2831, 2832, 2907

Imam Abu Dawud : 2530, 2923

Imam Tirmidzi : 1147

Imam Nasa'i : 3860, 4444, 4449, 4450, 4455, 4547, 4548

Imam Ibnu Majah : 2186, 2207

Imam Malik : 1129

Imam Darimi : 2442

PROHIBITION ON BUYING AND SELLING FRUIT THAT HAS THE POTENTIAL TO BE DAMAGED

Hadith Imam Malik Number 1129

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الرَّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَارِثَةَ عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الثَّمَارِ حَتَّى تَنْجُو مِنَ الْعَاهَةِ

It was narrated to me from Malik, from Abu ar-Rijal Muhammad ibn Abdurrahman ibn Harithah, from his mother Amrah bint Abdurrahman, that the Messenger of Allah (peace and blessings be upon him) forbade selling fruits until they are free from blight.

Hadith Corroboration

Imam Ahmad : 5188, 13830, 14329, 14464, 14467, 23601

Imam Bukhari : 1392, 1393

Imam Abu Dawud : 2923

Imam Tirmidzi : 1147, 1148

Imam Nasa'i : 4444, 4449, 4450, 4455, 4547, 4548

Imam Ibnu Majah : 2186

Imam Darimi : 2442

SELLING FRUIT AFTER IT IS COOKED

Hadith Imam Malik Number 1130

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ خَارِجَةَ بْنِ زَيْدٍ بْنِ ثَابِتٍ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ كَانَ لَا يَبِيعُ ثِمَارَهُ حَتَّى تَظْلُعَ الثُّرَيَّا

It was narrated to me from Malik, from Abu az-Zinad, from Kharijah ibn Zayd ibn Thabit, from Zayd ibn Thabit, that he did not sell his fruits until the Pleiades star appeared, indicating ripeness.

RASULULLAH SHALALLAHU ALAIHI WASALLAM GIVES RELIEF TO SELL WITH ESTIMATES

Hadith Imam Malik Number 1131

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْخَصَ لِصَاحِبِ الْعَرِيَّةِ أَنْ يَبِيعَهَا بِخَرْصِهَا

It was narrated to me by Yahya, from Malik, from Nafi', from Abdullah ibn Umar, from Zayd ibn Thabit, that the Messenger of Allah (peace and blessings be upon him) permitted the owner of an 'ariyyah date palm to sell it based on an estimation of its yield.

Hadith Corroboration
Imam Ahmad : 20640
Imam Bukhari : 2039
Imam Muslim : 2838
Imam Ibnu Majah : 2260

THE LIGHTNESS OF SELLING ARAAYA WITH AN ESTIMATE

Hadith Imam Malik Number 1132

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْخَصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ أَوْ فِي خَمْسَةِ أَوْسُقٍ يَشْكُ دَاوُدُ قَالَ خَمْسَةَ أَوْسُقٍ أَوْ دُونَ خَمْسَةِ أَوْسُقٍ

It was narrated to me from Malik, from Dawud ibn al-Husayn, from Abu Sufyan, freed slave of Ibn Abi Ahmad, from Abu Hurayrah, that the Messenger of Allah (peace and blessings be upon him) permitted selling 'araya by estimation if it is less than five wasqs, or exactly five wasqs. Dawud was uncertain whether the Messenger said five wasqs or less.

Hadith Corroboration
Imam Ahmad : 4261, 6938, 20601, 20651
Imam Bukhari : 2041, 2208
Imam Muslim : 2845
Imam Abu Dawud : 2920
Imam Tirmidzi : 1222
Imam Nasa'i : 4460, 4462, 4465, 4468
Imam Ibnu Majah : 2259

RESOLUTION OF DISPUTES REGARDING DEFECTS IN FRUIT SOLD

Hadith Imam Malik Number 1133

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الرَّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَهَا تَقُولُ لَا بُتَاعَ رَجُلٍ ثَمَرَ حَائِطٍ فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَالَجَهُ وَقَامَ فِيهِ حَتَّى تَبَيَّنَ لَهُ النُّقْصَانُ فَسَأَلَ رَبَّ الْحَائِطِ أَنْ يَضَعَ لَهُ أَوْ أَنْ يُقِيلَهُ فَحَلَفَ أَنْ لَا يَفْعَلَ فَذَهَبَتْ أُمُّ الْمُشْتَرِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَأَلَّى أَنْ لَا يَفْعَلَ خَيْرًا فَسَمِعَ بِذَلِكَ رَبُّ الْحَائِطِ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هُوَ لَهُ

It was narrated to me by Yahya, from Malik, from Abu ar-Rijal Muhammad ibn Abdurrahman, from his mother Amrah bint Abdurrahman, that she heard: During the time of the Messenger of Allah (peace and blessings be upon him), a man bought fruit from a garden, tended it, and noticed its defects. He asked the owner to reduce the price or cancel the sale, but the owner swore he would not. The buyer's mother went to the Messenger of Allah (peace and blessings be upon him) and informed him. The Messenger said, 'He swore not to do good.' Hearing this, the owner came to the Messenger and said, 'O Messenger of Allah, it is his.'

Hadith Corroboration
Imam Ahmad : 23599

SELLING FRUIT WITH EXCEPTIONS

Hadith Imam Malik Number 1134

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ كَانَ يَبِيعُ ثَمَرَ حَائِطِهِ وَيَسْتَتْنِي مِنْهُ

It was narrated to me by Yahya, from Malik, from Rabi'ah ibn Abdurrahman, that al-Qasim ibn Muhammad sold the fruit of his garden while reserving some of it.

SELLING FRUIT WITH THE EXCEPTION OF A PARTIAL VALUE OF THE PRICE

Hadith Imam Malik Number 1135

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّ جَدَّهُ مُحَمَّدَ بْنَ عَمْرِو بْنِ حَزْمٍ بَاعَ ثَمَرَ حَائِطٍ لَهُ يُقَالُ لَهُ الْأَفْرُقُ بِأَرْبَعَةِ آلَافٍ دِرْهَمٍ وَاسْتَتْنَى مِنْهُ بِشَمَانٍ مِائَةِ دِرْهَمٍ تَمْرًا

It was narrated to me from Malik, from Abdullah ibn Abi Bakr, that his grandfather Muhammad ibn Amr ibn Hazm sold the fruit of his garden called al-Afraq for four thousand dirhams, reserving dates worth eight hundred dirhams.

SELLING FRUITS BY GROUPING PART OF THEM

Hadith Imam Malik Number 1136

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الرَّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَارِثَةَ أَنَّ أُمَّهُ عَمْرَةَ بِنْتُ عَبْدِ الرَّحْمَنِ كَانَتْ تَبِيعُ ثَمَارَهَا وَتَسْتَتِنِي مِنْهَا

It was narrated to me from Malik, from Abu ar-Rijal Muhammad ibn Abdurrahman ibn Harithah, that his mother Amrah bint Abdurrahman sold her fruits while reserving some of them.

BUYING AND BUYING DATES MUST BE THE SAME WEIGHT

Hadith Imam Malik Number 1137

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الثَّمَرُ بِالثَّمَرِ مِثْلًا بِمِثْلٍ فَقِيلَ لَهُ إِنَّ عَامِلَكَ عَلَى خَيْبَرَ يَأْخُذُ الصَّاعَ بِالصَّاعَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ادْعُوهُ لِي فَدُعِيَ لَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَأْخُذُ الصَّاعَ بِالصَّاعَيْنِ فَقَالَ يَا رَسُولَ اللَّهِ لَا يَبِيعُونَنِي الْجَنِيبَ بِالْجَمْعِ صَاعًا بِصَاعٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْ الْجَمْعَ بِالدَّرَاهِمِ ثُمَّ ابْتَغِ بِالدَّرَاهِمِ جَنْبِيًّا

It was narrated to me by Yahya, from Malik, from Zayd ibn Aslam, from Ata ibn Yasar, that the Messenger of Allah (peace and blessings be upon him) said, 'Dates for dates, equal measure for equal measure.' It was said to him, 'Your agent in Khaybar takes one sa' for two.' The Messenger summoned him and asked, 'Do you take one sa' for two?' He replied, 'O Messenger of Allah, they won't sell me janeeb dates for jam' dates, one sa' for one sa'.' The Messenger said, 'Sell jam' dates for dirhams, then buy janeeb dates with dirhams.'

PROHIBITION OF EXCHANGING GOOD DATES FOR MORE

Hadith Imam Malik Number 1138

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ فَجَاءَهُ بِتَمَرٍ جَنْبٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكُلْتَ تَمْرَ خَيْبَرَ هَكَذَا فَقَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ وَالصَّاعَيْنِ بِالثَّلَاثَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَفْعَلْ بَعْ الْجَمْعَ بِالدَّرَاهِمِ ثُمَّ ابْتَغِ بِالدَّرَاهِمِ جَنْبِيًّا

It was narrated to me from Malik, from Humaid ibn Qays al-Makki, from Tawus, that the Messenger of Allah (peace and blessings be upon him) forbade selling dates before their

ripeness was evident, prohibiting both the seller and the buyer.

Hadith Corroboration
Imam Ahmad : 10986
Imam Muslim : 2984
Imam Nasa'i : 4477

PROHIBITION ON BUYING AND SELLING WITH DIFFERENT MEASUREMENTS

Hadith Imam Malik Number 1139

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّ زَيْدًا أَبَا عَيَّاشٍ أَخْبَرَهُ أَنَّهُ سَأَلَ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الْبَيْضَاءِ بِالسُّلْتِ فَقَالَ لَهُ سَعْدٌ أَيْتُهُمَا أَفْضَلُ قَالَ الْبَيْضَاءُ فَنَهَاةُ عَنْ ذَلِكَ وَقَالَ سَعْدٌ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْأَلُ عَنْ اشْتِرَاءِ التَّمْرِ بِالرُّطْبِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْنُقْصُ الرُّطْبُ إِذَا يَبَسَ فَقَالُوا نَعَمْ فَتَهَى عَنْ ذَلِكَ

It was narrated to me from Malik, from Abdullah ibn Abi Bakr, from his father, that Umar ibn al-Khattab bought a riding camel for a journey, stipulating a warranty of one month.

Hadith Corroboration
Imam Ahmad : 1462
Imam Tirmidzi : 1146
Imam Nasa'i : 4469, 4470
Imam Ibnu Majah : 2255

PROHIBITION OF BUYING AND BUYING BY MUZABANAH AND MUHAQALAH

Hadith Imam Malik Number 1140

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمُزَابَنَةِ وَالْمُزَابَنَةُ بَيْعُ التَّمْرِ بِالتَّمْرِ كَيْلًا وَبَيْعُ الْكَرْمِ بِالزَّبِيبِ كَيْلًا

It was narrated to me from Malik, from Nafi', that Abdullah ibn Umar said, 'The Messenger of Allah (peace and blessings be upon him) forbade muzabanah, which is selling fresh dates on the tree for dry dates by measure, and selling grapes for raisins by measure.'

Hadith Corroboration
Imam Ahmad : 4299, 4313, 4418, 5045, 10598, 10630, 11148, 14347, 16625, 20602, 20628, 22012
Imam Bukhari : 2026, 2027, 2036, 2037, 2038, 2209
Imam Muslim : 2837, 2842, 2844, 2846, 2847, 2848, 2877, 2878
Imam Abu Dawud : 2917
Imam Tirmidzi : 1224
Imam Nasa'i : 3819, 3823, 4448, 4458, 4459, 4467, 4474
Imam Ibnu Majah : 2257, 2258
Imam Malik : 1141, 1142
Imam Darimi : 2444

DEFINITION OF MUZABANAH AND MUHAQALAH

Hadith Imam Malik Number 1141

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَاشْتِرَاءِ الثَّمَرِ بِالثَّمَرِ فِي رُءُوسِ النَّخْلِ وَالْمُحَاقَلَةَ كِرَاءُ الْأَرْضِ بِالْحِنْطَةِ

It was narrated to me by Yahya, from Malik, from Abu az-Zinad, from Kharijah ibn Zayd ibn Thabit, from Zayd ibn Thabit, that the Messenger of Allah (peace and blessings be upon him) permitted selling 'araya by estimation of its dried dates if less than five wasqs.

Hadith Corroboration

Imam Ahmad : 4260, 4299, 4418, 5045, 9889, 10598, 10630, 11148, 11211, 14312, 14347, 14670, 16625, 20628, 20670

Imam Bukhari : 2026, 2027, 2036, 2037, 2038, 2207, 2209

Imam Muslim : 2837, 2842, 2844, 2846, 2848, 2849, 2856, 2858, 2877, 2878

Imam Abu Dawud : 2956

Imam Tirmidzi : 1224

Imam Nasa'i : 3819, 3823, 4447, 4448, 4457, 4458, 4459, 4467, 4474

Imam Ibnu Majah : 2256, 2257, 2258

Imam Malik : 1142

PROHIBITION OF MUZABANAH AND MUHAQALAH AND THEIR DEFINITIONS

Hadith Imam Malik Number 1142

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَاشْتِرَاءِ الثَّمَرِ بِالثَّمَرِ وَالْمُحَاقَلَةَ اشْتِرَاءُ الزَّرْعِ بِالْحِنْطَةِ وَاسْتِكْرَاءُ الْأَرْضِ بِالْحِنْطَةِ قَالَ ابْنُ شِهَابٍ فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ عَنْ اسْتِكْرَاءِ الْأَرْضِ بِالذَّهَبِ وَالْوَرِقِ فَقَالَ لَا بَأْسَ بِذَلِكَ

It was narrated to me from Malik, that he heard that Umar ibn al-Khattab bought a horse with a four-month warranty, during which he sent it to graze.

Hadith Corroboration

Imam Ahmad : 4260, 4299, 4418, 5045, 9889, 10598, 10630, 11148, 11211, 14312, 14347, 14670, 16625, 20628, 20670

Imam Bukhari : 2026, 2027, 2036, 2037, 2038, 2207, 2209

Imam Muslim : 2837, 2842, 2844, 2846, 2848, 2849, 2856, 2858, 2877, 2878

Imam Abu Dawud : 2956

Imam Tirmidzi : 1224

Imam Nasa'i : 3819, 3823, 4447, 4448, 4457, 4458, 4459, 4467, 4474

Imam Ibnu Majah : 2256, 2257, 2258

THE PROHIBITION OF THE PROPHET SAW AGAINST USURY BUYING AND SELLING

Hadith Imam Malik Number 1143

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّعْدَيْنِ أَنْ يَبِيعَا آنِيَةً مِنَ الْمَغَانِمِ مِنْ ذَهَبٍ أَوْ فِضَّةٍ فَبَاعَا كُلُّ ثَلَاثَةٍ بِأَرْبَعَةٍ عَيْنًا أَوْ كُلُّ أَرْبَعَةٍ بِثَلَاثَةٍ عَيْنًا فَقَالَ لَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَبَيْتُمَا فَرَدَّا

It was narrated to me by Yahya, from Malik, from Yahya ibn Sa'id, that the Messenger of Allah (peace and blessings be upon him) ordered Sa'd ibn Abi Waqqas and Sa'd ibn Ubadah, who sold gold and silver vessels from war spoils, three for four or four for three, saying, 'You have committed usury; return it.'

BUYING AND BUYING DINARS AND DIRHAM MUST BE OF THE SAME SIZE

Hadith Imam Malik Number 1144

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُوسَى بْنِ أَبِي تَمِيمٍ عَنْ أَبِي الْحُبَابِ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدِّينَارُ بِالدِّينَارِ وَالدِّرْهَمُ بِالدِّرْهَمِ لَا فَضْلَ بَيْنَهُمَا

It was narrated to me from Malik, from Musa ibn Abi Tamim, from Abu al-Hubab Sa'id ibn Yasar, from Abu Hurayrah, that the Messenger of Allah (peace and blessings be upon him) said, 'A dinar for a dinar, a dirham for a dirham, with no excess between them.'

Hadith Corroboration
Imam Ahmad : 8580, 9903
Imam Bukhari : 2032
Imam Muslim : 2974
Imam Nasa'i : 4491, 4492
Imam Ibnu Majah : 2252
Imam Malik : 1146

TERMS AND CONDITIONS FOR BUYING AND SELLING GOLD AND SILVER

Hadith Imam Malik Number 1145

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشْفُوا بَعْضَهَا عَلَى بَعْضٍ وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشْفُوا بَعْضَهَا عَلَى بَعْضٍ وَلَا تَبِيعُوا مِنْهَا شَيْئًا غَائِبًا بِشَيْءٍ حَاضِرٍ

It was narrated to me from Malik, from Nafi', from Abu Sa'id al-Khudri, that the Messenger of Allah (peace and blessings be upon him) said, 'Do not sell gold for gold except in equal measure, with no excess. Do not sell silver for silver except in equal measure, with no excess. Do not sell either for something absent with something present.'

Hadith Corroboration
Imam Ahmad : 10583, 10639, 11070, 11130, 11156, 11275, 11347, 22843
Imam Bukhari : 2029, 2030, 2031

ABDULLAH BIN UMAR PROHIBITED PRICE ADDITIONS TO WORK Hadith Imam Malik Number 1146

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ حُمَيْدِ بْنِ قَيْسٍ الْمَكِّيِّ عَنْ مُجَاهِدٍ أَنَّهُ قَالَ كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَجَاءَهُ صَائِعٌ فَقَالَ لَهُ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنِّي أَصَوِّغُ الذَّهَبَ ثُمَّ أَبِيعُ الشَّيْءَ مِنْ ذَلِكَ بِأَكْثَرٍ مِنْ وَزْنِهِ فَأَسْتَفْضِلُ مِنْ ذَلِكَ قَدْرَ عَمَلٍ يَدِي فَنَهَاهُ عَبْدُ اللَّهِ عَنْ ذَلِكَ فَجَعَلَ الصَّائِعُ يُرَدِّدُ عَلَيْهِ الْمَسْأَلَةَ وَعَبْدُ اللَّهِ يَنْهَاهُ حَتَّى انْتَهَى إِلَى بَابِ الْمَسْجِدِ أَوْ إِلَى دَابَّةٍ يُرِيدُ أَنْ يَرْكَبَهَا ثُمَّ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ الدِّينَارُ بِالدِّينَارِ وَالدِّرْهَمُ بِالدِّرْهَمِ لَا فَضْلَ بَيْنَهُمَا هَذَا عَهْدُ نَبِيِّنَا إِلَيْنَا وَعَهْدُنَا إِلَيْكُمْ

It was narrated to me from Malik, from Humaid ibn Qays al-Makki, from Mujahid, that he said: I was with Abdullah ibn Umar when a goldsmith came and said, 'O Abu Abdurrahman, I craft gold and sell it for more than its weight, profiting from my labor.' Abdullah forbade him. The goldsmith repeated his question, and Abdullah continued to forbid him until they reached the mosque door or his mount. Then Abdullah said, 'A dinar for a dinar, a dirham for a dirham, with no excess. This is the command of our Prophet to us and our command to you.'

Hadith Corroboration
Imam Ahmad : 8580, 9903
Imam Muslim : 2974
Imam Nasa'i : 4491, 4492
Imam Ibnu Majah : 2252

PROHIBITION ON BUYING AND SELLING GOLD OF DIFFERENT WEIGHTS Hadith Imam Malik Number 1147

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ بَاعَ سِقَايَةً مِنْ ذَهَبٍ أَوْ وَرَقٍ بِأَكْثَرٍ مِنْ وَزْنِهَا فَقَالَ أَبُو الدَّرْدَاءِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ مِثْلِ هَذَا إِلَّا مِثْلًا بِمِثْلٍ فَقَالَ لَهُ مُعَاوِيَةُ مَا أَرَى بِمِثْلِ هَذَا بَأْسًا فَقَالَ أَبُو الدَّرْدَاءِ مَنْ يَعْذِرُنِي مِنْ مُعَاوِيَةَ أَنَا أَخْبِرُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُخْبِرُنِي عَنْ رَأْيِهِ لَا أَسَاكِنُكَ بِأَرْضٍ أَنْتَ بِهَا ثُمَّ قَدِمَ أَبُو الدَّرْدَاءِ عَلَى عُمَرَ بْنِ الْخَطَّابِ فَذَكَرَ ذَلِكَ لَهُ فَكَتَبَ عُمَرُ بْنُ الْخَطَّابِ إِلَى مُعَاوِيَةَ أَنْ لَا تَبِيعَ ذَلِكَ إِلَّا مِثْلًا بِمِثْلٍ وَزَنًا بِوَزْنٍ

It was narrated to me from Malik, from Zayd ibn Aslam, from Ata ibn Yasar, that Mu'awiyah

ibn Abi Sufyan sold a gold or silver vessel for more than its weight. Abu ad-Darda said, 'I heard the Messenger of Allah (peace and blessings be upon him) forbid such transactions except in equal weight.' Mu'awiyah said, 'I see no harm in it.' Abu ad-Darda replied, 'Who will excuse me from Mu'awiyah? I tell him the words of the Messenger of Allah, and he gives me his opinion. I will not live in a land where you are.' Abu ad-Darda went to Umar ibn al-Khattab and reported it. Umar wrote to Mu'awiyah, 'Do not sell it except in equal weight.'

Hadith Corroboration
Imam Ahmad : 26255
Imam Nasa'i : 4496

PROHIBITION OF RIBA IN GOLD AND SILVER TRANSACTIONS

Hadith Imam Malik Number 1148

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشَفُّوا بَعْضُهَا عَلَى بَعْضٍ وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشَفُّوا بَعْضُهَا عَلَى بَعْضٍ وَلَا تَبِيعُوا الْوَرِقَ بِالذَّهَبِ أَحَدُهُمَا غَائِبٌ وَالْآخَرُ نَاجِزٌ وَإِنْ اسْتَنْظَرَكَ إِلَى أَنْ يَلِجَ بَيْتُهُ فَلَا تُنْظَرُهُ إِلَيَّ أَخَافُ عَلَيْكُمْ الرَّمَاءَ وَالرَّمَاءُ هُوَ الرِّبَا

It was narrated to me from Malik, from Nafi', from Abdullah ibn Umar, that Umar ibn al-Khattab said, 'Do not sell gold for gold except in equal measure, with no excess. Do not sell silver for silver except in equal measure, with no excess. Do not sell silver for gold, one absent and the other present. If someone seeks a delay until he enters his house, do not grant it, for I fear you will fall into rama, and rama is usury.'

Hadith Corroboration
Imam Ahmad : 10583, 10639, 11070, 11130, 11156, 11275, 11347, 22843
Imam Bukhari : 2029, 2030, 2031
Imam Muslim : 2964, 2965, 2966, 2980
Imam Abu Dawud : 2910
Imam Tirmidzi : 1161, 1162
Imam Nasa'i : 4494
Imam Ibnu Majah : 18
Imam Malik : 1149

PROHIBITION OF Usury PRACTICES IN BUYING AND SELLING

Hadith Imam Malik Number 1149

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشَفُّوا بَعْضُهَا عَلَى بَعْضٍ وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشَفُّوا بَعْضُهَا عَلَى بَعْضٍ وَلَا تَبِيعُوا شَيْئًا مِنْهَا غَائِبًا بِنَاجِزٍ وَإِنْ اسْتَنْظَرَكَ إِلَى أَنْ يَلِجَ بَيْتُهُ فَلَا تُنْظَرُهُ إِلَيَّ أَخَافُ عَلَيْكُمْ الرَّمَاءَ وَالرَّمَاءُ هُوَ الرِّبَا

It was narrated to me from Malik, from Abdullah ibn Dinar, from Abdullah ibn Umar, that Umar ibn al-Khattab said, 'Do not sell gold for gold except in equal measure, with no excess. Do not sell silver for silver except in equal measure, with no excess. Do not sell either for something absent with something present. If someone seeks a delay until he enters his house, do not grant it, for I fear you will fall into rama, and rama is usury.'

Hadith Corroboration

Imam Ahmad : 10583, 10639, 11070, 11130, 11156, 11275, 11347, 22843

Imam Bukhari : 2029, 2030, 2031

Imam Muslim : 2964, 2965, 2966, 2980

Imam Abu Dawud : 2910

Imam Tirmidzi : 1161, 1162

Imam Nasa'i : 4494

Imam Ibnu Majah : 18

THE LAW OF RIBA APPLIES TO GOLD, SILVER, FOOD AND DRINK

Hadith Imam Malik Number 1150

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ أَنَّهُ سَمِعَ سَعِيدَ بْنِ الْمُسَيَّبِ يَقُولُ لَا رَبًّا إِلَّا فِي ذَهَبٍ أَوْ فِي فِضَّةٍ أَوْ مَا يُكَالُ أَوْ يُوزَنُ بِمَا يُؤْكَلُ أَوْ يُشْرَبُ

It was narrated to me from Malik, from Abu az-Zinad, that he heard Sa'id ibn al-Musayyab say, 'There is no usury except in gold, silver, or what is measured or weighed for food or drink.'

Hadith Corroboration

Imam Ahmad : 20767, 20816

CUTTING GOLD AND SILVER IS PART OF THE DAMAGE

Hadith Imam Malik Number 1151

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ قَطْعُ الذَّهَبِ وَالْوَرِقِ مِنَ الْفَسَادِ فِي الْأَرْضِ

It was narrated to me from Malik, from Yahya ibn Sa'id, that he heard Sa'id ibn al-Musayyab say, 'Tampering with gold and silver is a form of corruption on earth.'

GOLD AND SILVER EXCHANGE TRANSACTION TERMS

Hadith Imam Malik Number 1152

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ النَّصْرِيِّ أَنَّهُ التَّمَسَّ صَرْقًا بِمِائَةِ دِينَارٍ قَالَ فَدَعَانِي طَلْحَةُ بْنُ عُبَيْدٍ اللَّهَ فَتَرَاوَضْنَا حَتَّى اضْطَرَفَ مِنِّي وَأَخَذَ الذَّهَبَ يُقْلِبُهَا فِي يَدِهِ ثُمَّ قَالَ حَتَّى يَأْتِيَنِي

خَازِنِي مِنَ الْعَابَةِ وَعُمَرُ بْنُ الْخَطَّابِ يَسْمَعُ فَقَالَ عُمَرُ وَاللَّهِ لَا تُفَارِقُهُ حَتَّى تَأْخُذَ مِنْهُمْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الذَّهَبُ بِالْوَرِقِ رِبَاً إِلَّا هَاءَ وَهَاءَ وَالْبُرُّ بِالْبُرِّ رِبَاً إِلَّا هَاءَ وَهَاءَ وَالتَّمْرُ بِالتَّمْرِ رِبَاً إِلَّا هَاءَ وَهَاءَ وَالشَّعِيرُ بِالشَّعِيرِ رِبَاً إِلَّا هَاءَ وَهَاءَ

Yahya has told me from Malik from [Ibnu Shihab] from [Malik bin Aus bin Al Hadatsan An Nashri] that he once exchanged one hundred dinars. Malik bin Aus said; "Thalhah bin Ubaidullah called me until we bargained with each other. Then he exchanged it from me and took the gold while turning it over in his hand, then he said: 'Wait until my treasurer comes from the forest.' At that time [Umar Umar bin Khattab] heard it, then he said; "Don't leave him until you have actually taken something from him." Umar then said again, "The Messenger of Allah (peace and blessings of Allaah be upon him) said: 'Gold with gold is riba unless cash, silver with silver is riba unless cash, wheat with wheat is riba unless cash, dates with dates are riba unless cash and wheat with wheat is riba unless cash.

Hadith Corroboration

Imam Ahmad : 157, 231, 297

Imam Bukhari : 1990, 2025, 2028

Imam Muslim : 2968

Imam Abu Dawud : 2906

Imam Tirmidzi : 1164

Imam Nasa'i : 4482

Imam Ibnu Majah : 2244, 2250, 2251

PRACTICE OF BUYING AND SELLING GOLD WITH GOLD USING SCALES

Hadith Imam Malik Number 1153

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ اللَّيْثِيِّ أَنَّهُ رَأَى سَعِيدَ بْنَ الْمُسَيَّبِ يُرَاطِلُ الذَّهَبَ بِالذَّهَبِ فَيُفْرِغُ ذَهَبَهُ فِي كِفَّةِ الْمِيزَانِ وَيُفْرِغُ صَاحِبُهُ الَّذِي يُرَاطِلُهُ ذَهَبَهُ فِي كِفَّةِ الْمِيزَانِ الْأُخْرَى فَإِذَا اعْتَدَلَ لِسَانُ الْمِيزَانِ أَخَذَ وَأَعْطَى

It was narrated to me by Yahya, from Malik, from Yazid ibn Abdullah ibn Qusayt al-Laythi, that he saw Sa'id ibn al-Musayyab exchanging gold for gold by weight. Sa'id placed his gold on one scale, and his counterpart placed gold on the other. When the scale balanced, they exchanged and completed the transaction.

DO NOT SELL FOOD BEFORE YOU HAVE THE ITEM

Hadith Imam Malik Number 1154

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ابْتَاعَ طَعَامًا فَلَا يَبْعُهُ حَتَّى يَسْتَوْفِيَهُ

It was narrated to me by Yahya, from Malik, from Nafi', from Abdullah ibn Umar, that the

Messenger of Allah (peace and blessings be upon him) said, 'Whoever buys food must not sell it until he has fully received it.'

Hadith Corroboration

Imam Ahmad : 373, 2312, 3175, 3301, 3316, 4506, 4820, 4984, 5057, 5169, 5243, 5596, 5634, 8086, 14325, 14681

Imam Bukhari : 1982, 1989, 1992

Imam Muslim : 2807, 2810, 2812, 2813, 2817

Imam Abu Dawud : 3029, 3033, 3034

Imam Tirmidzi : 1212

Imam Nasa'i : 4518

Imam Ibnu Majah : 2217, 2218

Imam Darimi : 2446

PROHIBITION ON SELLING FOOD BEFORE RECEIVED

Hadith Imam Malik Number 1155

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ابْتِاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَقْبِضَهُ

It was narrated to me from Malik, from Abdullah ibn Dinar, from Abdullah ibn Umar, that the Messenger of Allah (peace and blessings be upon him) said, 'Whoever buys food must not sell it until he has taken possession of it.'

Hadith Corroboration

Imam Ahmad : 373, 2312, 3175, 3301, 3316, 4506, 4820, 4984, 5057, 5169, 5243, 5596, 5634, 8086, 14325, 14681

Imam Bukhari : 1982, 1989, 1992

Imam Muslim : 2807, 2808, 2814

Imam Abu Dawud : 3029, 3033, 3034

Imam Nasa'i : 4518, 4519, 4522

Imam Ibnu Majah : 2217, 2218

Imam Darimi : 2446

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO MOVE FOOD BEFORE SELLING

Hadith Imam Malik Number 1156

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ كُنَّا فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبْتَاعُ الطَّعَامَ فَيَبِيعُهُ عَلَيْنَا مَنْ يَأْمُرُنَا بِإِنْتِقَالِهِ مِنَ الْمَكَانِ الَّذِي ابْتَعْنَاهُ فِيهِ إِلَى مَكَانٍ سِوَاهُ قَبْلَ أَنْ نَبِيعَهُ

It was narrated to me from Malik, from Nafi', from Abdullah ibn Umar, that he said, 'During the time of the Messenger of Allah (peace and blessings be upon him), we bought food, and he sent someone to order us to move it from the place of purchase to another before selling it.'

Hadith Corroboration

Imam Ahmad : 5654

Imam Muslim : 2811

Imam Abu Dawud : 3030

UMAR RETURNED THE FOOD SOLD BEFORE RECEIVED

Hadith Imam Malik Number 1157

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ حَكِيمَ بْنَ حَزَامٍ ابْتَاعَ طَعَامًا أَمَرَهُ عُمَرُ بْنُ الْخَطَّابِ لِلنَّاسِ فَبَاعَ حَكِيمٌ
الطَّعَامَ قَبْلَ أَنْ يَسْتَوْفِيَهُ فَبَلَغَ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ فَرَدَّهُ عَلَيْهِ وَقَالَ لَا تَبِعْ طَعَامًا ابْتِغَتْهُ حَتَّى تَسْتَوْفِيَهُ

It was narrated to me from Malik, from Nafi', that Hakim ibn Hizam bought food as ordered by Umar ibn al-Khattab for distribution to people. Hakim sold it before fully receiving it. When Umar learned of this, he returned the food to him and said, 'Do not sell food you bought until you have fully received it.'

Hadith Corroboration
Imam Nasa'i : 4523

PROHIBITION OF SELLING PROFIT WITH SUSPENSION

Hadith Imam Malik Number 1158

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ جَمِيلَ بْنَ عَبْدِ الرَّحْمَنِ الْمُؤَدَّنَ يَقُولُ لِسَعِيدِ بْنِ الْمُسَيَّبِ
رَجُلٌ ابْتَاغَ مِنَ الْأَرْزَاقِ الَّتِي تُعْطَى النَّاسَ بِالْجَارِ مَا شَاءَ اللَّهُ ثُمَّ أُرِيدُ أَنْ أَبِيعَ الطَّعَامَ الْمَضْمُونِ عَلَيَّ إِلَى أَجَلٍ
فَقَالَ لَهُ سَعِيدٌ أَتُرِيدُ أَنْ تُوفِّيَهُمْ مِنْ تِلْكَ الْأَرْزَاقِ الَّتِي ابْتِغَتْ فَقَالَ نَعَمْ فَنَهَاهُ عَنْ ذَلِكَ

It was narrated to me from Malik, from Yahya ibn Sa'id, that he heard Jamil ibn Abdurrahman the muadhin say to Sa'id ibn al-Musayyab, 'I buy provisions given to people in al-Jar by Allah's will, and I wish to sell the food entrusted to me on credit.' Sa'id asked, 'Do you intend to fulfill it from those provisions you bought?' He said, 'Yes.' Sa'id forbade him from doing so.

PROHIBITION ON BUYING AND SELLING WITH GOLD BEFORE GOLD IS RECEIVED

Hadith Imam Malik Number 1159

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ وَسُلَيْمَانَ بْنَ يَسَارٍ نَهَيَانِ أَنْ يَبِيعَ الرَّجُلُ
حِنْطَةً بِذَهَبٍ إِلَى أَجَلٍ ثُمَّ يَشْتَرِيَ بِالذَّهَبِ تَمْرًا قَبْلَ أَنْ يَقْبِضَ الذَّهَبَ

Yahya told me from Malik from [Abu Az Zinad] that he heard [Sa'id bin Musayyab] and [Sulaiman bin Yasar] that they both forbade someone to sell wheat for gold with a delay, and then buy dates for gold before receiving the gold.

Hadith Corroboration
Imam Malik : 1160

PROHIBITION OF SELLING FOOD WITH GOLD BEFORE RECEIVING GOLD

Hadith Imam Malik Number 1160

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ كَثِيرِ بْنِ فَرْقَدٍ أَنَّهُ سَأَلَ أَبَا بَكْرٍ بْنَ مُحَمَّدٍ بْنَ عَمْرِو بْنِ حَزْمٍ عَنْ الرَّجُلِ يَبِيعُ الطَّعَامَ مِنَ الرَّجُلِ بِذَهَبٍ إِلَى أَجَلٍ ثُمَّ يَشْتَرِي بِالذَّهَبِ تَمْرًا قَبْلَ أَنْ يَقْبِضَ الذَّهَبَ فَكَرِهَ ذَلِكَ وَنَهَى عَنْهُ حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ بِمِثْلِ ذَلِكَ

It was related to me from Malik from [Kathir bin Farqad] that he asked [Abu Bakr bin Muhammad bin 'Amr bin Hazm] about a man who sold food for gold to another man with a deferral, then he bought dates with gold before receiving the gold. Then Abu Bakr bin Muhammad hated that and forbade it. It was related to me from Malik from [Ibn Shihab] like the hadith.

IT IS ALLOWED TO BE CHARGED FOR FOOD WITH A KNOWN PRICE AND PAYMENT TIME

Hadith Imam Malik Number 1161

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ لَا بَأْسَ بِأَنْ يُسَلَّفَ الرَّجُلُ الرَّجُلَ فِي الطَّعَامِ الْمُؤَصَّوْفِ بِسَعْرِ مَعْلُومٍ إِلَى أَجَلٍ مُسَمًّى مَا لَمْ يَكُنْ فِي زَرْعٍ لَمْ يَبْدُ صِلَا حُهُ أَوْ تَمَرٍ لَمْ يَبْدُ صِلَا حُهُ

It has been told to me that Yahya from Malik from [Nafi'] from [Abdullah bin Umar] said; "A person may lend certain food to another person, at a known price, and with a predetermined payment date, as long as it is not a plant whose ripeness is not yet clear or dates that do not yet appear ripe.

COMMAND TO USE WHEAT TO BUY BEAWL OF THE SAME WEIGHT

Hadith Imam Malik Number 1162

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُ أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنَ عَبْدِ يَغُوثَ عُلْفُ دَابَّتِهِ فَقَالَ لِغَلَامِهِ خُذْ مِنْ حِنْطَةِ أَهْلِكَ طَعَامًا فَابْتَغِ بِهَا شَعِيرًا وَلَا تَأْخُذْ إِلَّا مِثْلَهُو حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ ابْنِ مُعَيْقِبٍ الدَّوْسِيِّ مِثْلُ ذَلِكَ قَالَ مَالِكٌ وَهُوَ الْأَمْرُ عِنْدَنَا

It has been related to me from Malik from [Nafi'] from [Sulaiman bin Yasar] he informed him, that [Abdurrahman bin Al Aswad bin Abdu Yaghuts] once ran out of fodder for his livestock. Then he ordered his slave: "Take your family's wheat. Use it to buy millet, and do not take it unless it is equal in weight." It has been related to me from Malik that it reached him, from Al Qasim bin Muhammad bin Mu'ayqib Ad Dausi as the hadith. Malik said: "That is the opinion we use.

DEBT SETTLEMENT BY PAYING PART MONEY AND PART FOOD

Hadith Imam Malik Number 1163

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ أَنَّهُ سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ فَقَالَ إِنِّي رَجُلٌ أَتْبَعُ الطَّعَامَ يَكُونُ مِنَ الصُّكُوكِ بِالْجَارِ فَرُبَّمَا ابْتَعْتُ مِنْهُ بَدِينَارٍ وَنِصْفَ دِرْهَمٍ فَأُعْطِيَ بِالنِّصْفِ طَعَامًا فَقَالَ سَعِيدٌ لَا وَلَكِنْ أَعْطِ أَنْتَ دِرْهَمًا وَخُذْ بَقِيَّتَهُ طَعَامًا

Yahya told me from Malik from [Muhammad bin Abdullah bin Abu Maryam] that he once asked [Sa'id bin Musayyab]; "I bought food when the securities were circulating in Al Jar. Then when I had bought the food for one dinar and a half dirham, I was given half of the food." Sa'id answered; 'No, give one dirham, and take the rest in the form of food'.

MARKET PRICE REGULATION IN ISLAM

Hadith Imam Malik Number 1164

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يُونُسَ بْنِ يُسُفَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَجُلًا بَحَاطٍ بَنِي أَبِي بَلْتَعَةَ وَهُوَ يَبِيعُ زَبِيبًا لَهُ بِالسُّوقِ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ إِمَّا أَنْ تَزِيدَ فِي السَّعْرِ وَإِمَّا أَنْ تُرْفَعَ مِنْ سَوْقِنَا

It was told to me from Malik from [Yunus bin Yusuf] from [Sa'id bin Musayyab] that [Umar bin Khattab] once passed Hathib bin Abu Balta'ah who was selling raisins in the market. Umar bin Khattab then said to him; "There are two choices for you, raise prices or leave our market.

ALI BIN ABI THALIB SELLING CAMEL BY TEMPO

Hadith Imam Malik Number 1165

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ حَسَنِ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ بَاعَ جَمَلًا لَهُ يُدْعَى عُصْفِيرًا بِعِشْرِينَ بَعِيرًا إِلَى أَجَلٍ

Yahya told me from Malik from [Salih bin Kaisan] from [Hasan bin Muhammad bin 'Ali bin Abu Talib] that ['Ali bin Abu Talib] sold his camel named 'Ushaifir for twenty camels at a time.

ABDULLAH BIN UMAR BOUGHT A CAMEL FOR RIDING FOR THE PRICE OF FOUR CAMEL CATS

Hadith Imam Malik Number 1166

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ اشْتَرَى رَاحِلَةً بِأَرْبَعَةِ أْبْعَرَةٍ مَضْمُونَةٍ عَلَيْهِ يُوفِيهَا صَاحِبُهَا

It was related to me from Malik from [Nafi'] that [Abdullah bin Umar] once bought a camel fit for riding with four calves, and he would only pay the owner after arriving at Rabadzah.

SALE OF TWO ANIMALS FOR ONE ANIMAL AT THE SAME TIME

Hadith Imam Malik Number 1167

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ بَيْعِ الْحَيَوَانِ اثْنَيْنِ بِوَاحِدٍ إِلَى أَجَلٍ فَقَالَ لَا بَأْسَ بِذَلِكَ

It was related to me from Malik that he asked [Ibn Syihab] about the ruling on selling two animals for one animal on a lump sum basis. Ibn Syihab replied, "There is no problem.

Hadith Corroboration

Imam Tirmidzi : 1159

Imam Ibnu Majah : 2262

PROHIBITION OF BUYING AND SELLING OF FETUS CHILDREN IN THE FUTURE

Hadith Imam Malik Number 1168

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبْلَةِ وَكَانَ بَيْعًا يَتَّبَاعُهُ أَهْلُ الْجَاهِلِيَّةِ كَانَ الرَّجُلُ يَبْتَاعُ الْجُرُورَ إِلَى أَنْ تُنْتَجِ النَّاقَةُ ثُمَّ تُنْتَجِ اللَّي فِي بَطْنِهَا

It was narrated to me by Yahya, from Malik, from Nafi', from Abdullah ibn Umar, that the Messenger of Allah (peace and blessings be upon him) forbade selling a fetus in its mother's womb, a practice of the Jahiliyyah where a man bought a camel until it birthed, and its offspring birthed again.

Hadith Corroboration

Imam Ahmad : 2513, 5209, 5253, 6025

Imam Bukhari : 1999

Imam Muslim : 2784

Imam Nasa'i : 4544, 4545, 4546

Imam Ibnu Majah : 2186

PROHIBITION ON BUYING AND SELLING ANIMALS WITH THREE FORBIDDEN THINGS

Hadith Imam Malik Number 1169

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ لَا رَبًّا فِي الْحَيَوَانِ وَإِنَّمَا نُهِيَ مِنَ الْحَيَوَانِ عَنْ ثَلَاثَةٍ عَنْ الْمَضَامِينِ وَالْمَلَاقِيحِ وَحَبْلِ الْحَبْلَةِ وَالْمَضَامِينُ بَيْعُ مَا فِي بُطُونِ إناثِ الْإِبِلِ وَالْمَلَاقِيحُ بَيْعُ مَا

It was narrated to me from Malik, from Ibn Shihab, from Sa'id ibn al-Musayyab, that he said, 'There is no usury in animal sales, but three practices are forbidden: madamin, malaqih, and habal al-habalah. Madamin is selling what is in the wombs of female camels, and malaqih is selling what is on the backs of camels.'

Hadith Corroboration

Imam Ahmad : 20767

PROHIBITION ON SELLING ANIMALS FOR MEAT

Hadith Imam Malik Number 1170

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْحَيَوَانِ بِاللَّحْمِ

It was narrated to me by Yahya, from Malik, from Zayd ibn Aslam, from Sa'id ibn al-Musayyab, that the Messenger of Allah (peace and blessings be upon him) forbade selling animals for meat.

Hadith Corroboration

Imam Ahmad : 13812

Imam Abu Dawud : 2530, 2916, 2917

Imam Malik : 1171, 1172

GAMBLING IN JAHILIYAH IS SELLING ANIMALS FOR MEAT

Hadith Imam Malik Number 1171

وَحَدَّثَنِي عَنْ مَالِك عَنْ دَاوُدَ بْنِ الْحُصَيْنِ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ مِنْ مَيْسِرِ أَهْلِ الْجَاهِلِيَّةِ بَيْعُ الْحَيَوَانِ بِاللَّحْمِ بِالشَّاةِ وَالشَّاتَيْنِ

It was narrated to me from Malik, from Dawud ibn al-Husayn, that he heard Sa'id ibn al-Musayyab say, 'Among the gambling of the Jahiliyyah was selling an animal for meat or one sheep for two.'

PROHIBITION ON BUYING AND SELLING ANIMALS FOR MEAT

Hadith Imam Malik Number 1172

وَحَدَّثَنِي عَنْ مَالِك عَنْ أَبِي الزِّنَادِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُ هِيَ عَنْ بَيْعِ الْحَيَوَانِ بِاللَّحْمِ قَالَ أَبُو الزِّنَادِ فَقُلْتُ لِسَعِيدِ بْنِ الْمُسَيَّبِ أَرَأَيْتَ رَجُلًا اشْتَرَى شَارِفًا بِعَشْرَةِ شِيَاهٍ فَقَالَ سَعِيدٌ إِنْ كَانَ اشْتَرَاهَا لِيَنْحَرَهَا فَلَا خَيْرَ فِي ذَلِكَ قَالَ أَبُو الزِّنَادِ وَكُلُّ مَنْ أَدْرَكَتْ مِنَ النَّاسِ يَنْهَوْنَ عَنْ بَيْعِ الْحَيَوَانِ بِاللَّحْمِ قَالَ أَبُو الزِّنَادِ وَكَانَ

ذَلِكَ يُكْتَبُ فِي عُھُودِ الْعُمَالِ فِي زَمَانِ أَبَانَ بْنِ عُثْمَانَ وَهَشَامِ بْنِ إِسْمَاعِيلَ يَنْهَوْنَ عَنْ ذَلِكَ

It has been related to me from Malik from [Abu Az Zinad] from [Sa'id bin Musayyab] saying; "It has been prohibited to sell animals with meat." Abu Zinad said; "I asked Sa'id bin Musayyab; "What do you think about a man buying an old camel in exchange for ten sheep? ' Sa'id answered; 'If he bought it for slaughter, then there is no good in it.' Abu Zinad said; "Every person I met, they all prohibited buying and selling live animals for meat." Abu Zinad continued;

PROHIBITION OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM AGAINST THE WAGES OF PROSTITUTES AND SHABALTS Hadith Imam Malik Number 1173

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِي مَسْعُودٍ
الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِيِّ بِمَهْرِ الْبَغِيِّ
مَا تُعْطَاهُ الْمَرْأَةُ عَلَى الزَّنا وَحُلْوَانِ الْكَاهِنِ رَشْوَتُهُ وَمَا يُعْطَى عَلَى أَنْ يَتَكَهَّنَ

It was narrated to me by Yahya, from Malik, from Ibn Shihab, from Abu Bakr ibn Abdurrahman ibn al-Harith ibn Hisham, from Abu Mas'ud al-Ansari, that the Messenger of Allah (peace and blessings be upon him) forbade the price of a dog, the earnings of a prostitute, and the payment to a soothsayer. The earnings of a prostitute refer to what a woman receives for adultery, and the payment to a soothsayer is his bribe or fee for his services.

Hadith Corroboration

Imam Ahmad : 2495, 3103, 3174, 10084, 10085, 14125, 14274, 16453, 16457, 16468, 16633

Imam Bukhari : 2083, 2121, 4927, 5319

Imam Muslim : 2930, 2932

Imam Abu Dawud : 2974, 3018, 3020, 3022

Imam Tirmidzi : 1052, 1197, 1997

Imam Nasa'i : 4218, 4587, 4596

Imam Ibnu Majah : 2150

Imam Darimi : 2455

IBNU ABBAS PROHIBITED SELLING FABRIC BEFORE RECEIVING IT Hadith Imam Malik Number 1174

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَجُلٌ
يَسْأَلُهُ عَنْ رَجُلٍ سَلَفَ فِي سَبَائِبَ فَأَرَادَ يَبْعَهَا قَبْلَ أَنْ يَقْبِضَهَا فَقَالَ ابْنُ عَبَّاسٍ تِلْكَ الْوَرَقُ بِالْوَرَقِ وَكَرِهَ
ذَلِكَ قَالَ مَالِكٌ وَذَلِكَ فِيمَا نُرَى وَاللَّهُ أَعْلَمُ أَنَّهُ أَرَادَ أَنْ يَبْعَهَا مِنْ صَاحِبِهَا الَّذِي اشْتَرَاهَا مِنْهُ بِأَكْثَرِ مِنَ الثَّمَنِ
الَّذِي ابْتَاعَهَا بِهِ وَلَوْ أَنَّهُ بَاعَهَا مِنْ غَيْرِ الَّذِي اشْتَرَاهَا مِنْهُ لَمْ يَكُنْ بِذَلِكَ بَاسٌ

It was narrated to me by Yahya, from Malik, from Yahya ibn Sa'id, from al-Qasim ibn

Muhammad, that he said, 'I heard Abdullah ibn Abbas when a man asked him about someone who advanced payment for fabric and wished to sell it before receiving it. Ibn Abbas said, That is like silver for silver and he disliked it.' Malik said, 'In our view, and Allah knows best, he meant selling it back to the original seller for more than the purchase price. If sold to someone else, there is no harm.'

PROHIBITION OF BUYING AND SALES THAT CONTAIN ELEMENTS OF FRAUD

Hadith Imam Malik Number 1175

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى
عَنْ بَيْعِ الْغَرَرِ

It was narrated to me by Yahya, from Malik, from Abu Hazim ibn Dinar, from Sa'id ibn al-Musayyab, that the Messenger of Allah (peace and blessings be upon him) forbade sales involving deception.

Hadith Corroboration

Imam Ahmad : 893, 6025, 6148, 7104, 8529, 9255

Imam Muslim : 2783, 2784, 2820, 2827, 2828, 2832, 2833, 2835, 2837, 2842, 2846, 2847, 2848, 2856, 2860, 2867, 2873, 2874, 2906, 2907

Imam Abu Dawud : 2530, 2932, 2935, 3039

Imam Tirmidzi : 1147, 1148, 1149, 1150, 1151, 1158, 1224, 1231

Imam Nasa'i : 3823, 3856, 3860, 4442, 4444, 4449, 4450, 4455, 4456, 4458, 4466, 4467, 4471, 4474, 4475, 4502, 4541, 4544, 4545, 4546, 4547, 4548, 4550, 4552, 4566

Imam Ibnu Majah : 2183, 2184, 2185, 2186

Imam Darimi : 2441, 2450

PROHIBITION ON BUYING AND SELLING OF MULAMASAH AND MUNABADZAH

Hadith Imam Malik Number 1176

حَدَّثَنَا يَحْيَى عَنْ مَالِك عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ وَعَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمَلَامَسَةِ وَالْمُنَابَذَةِ قَالَ مَالِكُ وَالْمَلَامَسَةُ أَنْ يَلْمَسَ الرَّجُلُ الثَّوبَ وَلَا يَنْشُرُهُ وَلَا يَتَبَيَّنُ مَا فِيهِ أَوْ يَبْتَاغَهُ لَيْلًا وَلَا يَعْلَمُ مَا فِيهِ وَالْمُنَابَذَةُ أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ ثَوْبَهُ وَيَنْبِذَ الْآخَرُ إِلَيْهِ ثَوْبَهُ عَلَى غَيْرِ تَأْمُلٍ مِنْهُمَا وَيَقُولُ كُلُّ وَاحِدٍ مِنْهُمَا هَذَا بِهِذَا فَهَذَا الَّذِي نُهَى عَنْهُ مِنَ الْمَلَامَسَةِ وَالْمُنَابَذَةِ

It was narrated to me by Yahya, from Malik, from Muhammad ibn Yahya ibn Habban and from Abu az-Zinad, from al-A'raj, from Abu Hurayrah, that the Messenger of Allah (peace and blessings be upon him) forbade transactions of mulamasah and munabadhah. Malik said, 'Mulamasah is when someone touches a garment without unfolding it or examining its contents, or buys it at night without knowing its condition. Munabadhah is when one person throws his garment to another, and the other throws his garment back, without either inspecting, and each says, This for that.' This is the forbidden mulamasah and munabadhah.'

KHIYAR (CHOICE) RIGHTS IN BUYING AND BUYING

Hadith Imam Malik Number 1177

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُتَبَايعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَتَفَرَّقَا إِلَّا بَيْعَ الْخِيَارِ قَالَ مَالِكٌ وَلَيْسَ لِهَذَا عِنْدَنَا حَدٌّ مَعْرُوفٌ وَلَا أَمْرٌ مَعْمُولٌ بِهِ فِيهِ

It was narrated to me by Yahya, from Malik, from Nafi', from Abdullah ibn Umar, that the Messenger of Allah (peace and blessings be upon him) said, 'Both parties in a sale have the right to cancel until they part, except in a transaction with an option.' Malik said, 'In our view, this has no specific limit or established practice.'

Hadith Corroboration
Imam Ahmad : 370, 4911, 5734, 18974, 19283, 19322, 19328, 19370, 19378, 19379, 19392
Imam Bukhari : 1969, 1970
Imam Muslim : 2821
Imam Abu Dawud : 2996
Imam Nasa'i : 4389, 4405, 4407
Imam Ibnu Majah : 2173, 2174

ZAINAB'S REJECTION TO THE PRACTICE OF SELLING CLOTH AT A PRICE REDUCTION

Hadith Imam Malik Number 1178

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ أَبِي الزِّنَادِ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ عُبَيْدِ أَبِي صَالِحٍ مَوْلَى السَّفَّاحِ أَنَّهُ قَالَتْ بَرَأَ لِي مِنْ أَهْلِ دَارِ نَخْلَةَ إِلَى أَجَلٍ ثُمَّ أَرَدْتُ الْخُرُوجَ إِلَى الْكُوفَةِ فَعَرَضُوا عَلَيَّ أَنْ أَضَعَ عَنْهُمْ بَعْضَ الثَّمَنِ وَيَنْقُدُونِي فَسَأَلْتُ عَنْ ذَلِكَ زَيْدَ بْنَ ثَابِتٍ فَقَالَ لَا أَمْرُكَ أَنْ تَأْكُلَ هَذَا وَلَا تُؤْكَلَهُ

It was narrated to me by Yahya, from Malik, from Abu az-Zinad, from Busr ibn Sa'id, from Ubaid Abu Salih, freed slave of as-Saffah, that he said, 'I sold cloth to the people of Dar Nakhlah on credit. When I wanted to travel to Kufah, they offered to pay less for immediate cash. I asked Zayd ibn Thabit about it, and he said, I do not order you to take it or give it as such.'

PROHIBITION ON REDUCING THE PRICE OF GOODS IN SALES WITH TEMPO

Hadith Imam Malik Number 1179

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عُثْمَانَ بْنِ حَفْصٍ بْنِ خُلْدَةَ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّيْنُ عَلَى الرَّجُلِ إِلَى أَجَلٍ فَيَضَعُ عَنْهُ صَاحِبُ الْحَقِّ وَيُعَجِّلُهُ الْآخَرُ فَكَرِهَ ذَلِكَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَنَهَى عَنْهُ

It was narrated to me from Malik, from Uthman ibn Hafs ibn Khaldah, from Ibn Shihab, from Salim ibn Abdullah, from Abdullah ibn Umar, that he was asked about a man owed a debt due later, where the creditor reduces it for early payment. Abdullah ibn Umar disliked this and forbade it.

DEFINITION OF JAHILIYAH RIBA AND ADDITIONAL DEBT

Hadith Imam Malik Number 1180

وَحَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّهُ قَالَ كَانَ الرَّبَا فِي الْجَاهِلِيَّةِ أَنْ يَكُونَ لِلرَّجُلِ عَلَى الرَّجُلِ الْحَقُّ إِلَى أَجَلٍ فَإِذَا حَلَّ الْأَجَلُ قَالَ أَتَقْضِي أَمْ تُرِبِّي فَإِنْ قَضَى أَخَذَ وَإِلَّا زَادَهُ فِي حَقِّهِ وَأَخَّرَ عَنْهُ فِي الْأَجَلِ

Malik told me from [Zaid bin Aslam] he said; "Riba jahiliyah is when someone gives a loan to another person for a certain period of time. Then when it is due, he says: 'Do you want to pay now or give interest?' If he pays it at that time, then he will take it. But if not, the debt will increase and he will end the payment at another time.

Hadith Corroboration
Imam Ahmad : 20755, 20779, 20796
Imam Muslim : 2990

DELAYING DEBT PAYMENTS FOR THOSE WHO ARE ABLE IS OWNNOUS

Hadith Imam Malik Number 1181

حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَظْلُ الْغَنِيِّ ظُلْمٌ وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَالٍ فَلْيَتَّبِعْ

It was narrated to me by Yahya, from Malik, from Abu az-Zinad, from al-A'raj, from Abu Hurayrah, that the Messenger of Allah (peace and blessings be upon him) said, 'Delay in payment by a wealthy person is injustice. If one of you is referred to a solvent debtor, let him follow.'

Hadith Corroboration
Imam Ahmad : 5138, 7034, 7141, 7226, 7828, 8541, 9594, 9599, 9621
Imam Bukhari : 2125, 2126, 2225
Imam Muslim : 2924
Imam Abu Dawud : 2903
Imam Tirmidzi : 1229, 1230
Imam Nasa'i : 4609, 4612
Imam Ibnu Majah : 2394, 2395

PROHIBITION ON SELLING ITEMS THAT ARE NOT YET AT HOME

Hadith Imam Malik Number 1182

وَحَدَّثَنِي مَالِكٌ عَنْ مُوسَى بْنِ مَيْسَرَةَ أَنَّهُ سَمِعَ رَجُلًا يَسْأَلُ سَعِيدَ بْنَ الْمُسَيَّبِ فَقَالَ إِنِّي رَجُلٌ أَبِيعُ بِالذَّيْنِ فَقَالَ سَعِيدٌ لَا تَبِعْ إِلَّا مَا آوَيْتَ إِلَى رَحْلِكَ

It was narrated to me by Malik, from Musa ibn Maysarah, that he heard a man ask Sa'id ibn al-Musayyab, 'I am a man who sells on credit.' Sa'id replied, 'Do not sell except what you have brought to your home.'

Hadith Corroboration
Imam Ahmad : 15021
Imam Tirmidzi : 1153
Imam Nasa'i : 4534
Imam Ibnu Majah : 2178

THE PROPHET SHALALLAHU ALAIHI WASALLAM HAD MORE ITEMS THAT HAD NOT BEEN PAID FOR WITH DEBT

Hadith Imam Malik Number 1183

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ بَاعَ مَتَاعًا فَأُفْلَسَ الَّذِي ابْتَاعَهُ مِنْهُ وَلَمْ يَقْبِضْ الَّذِي بَاعَهُ مِنْ ثَمَنِهِ شَيْئًا فَوَجَدَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ وَإِنْ مَاتَ الَّذِي ابْتَاعَهُ فَصَاحِبُ الْمَتَاعِ فِيهِ أَسْوَأُ الْغُرَمَاءِ

It was narrated to me by Yahya, from Malik, from Ibn Shihab, from Abu Bakr ibn Abdurrahman ibn al-Harith ibn Hisham, that the Messenger of Allah (peace and blessings be upon him) said, 'If a man sells goods and the buyer goes bankrupt without paying any of the price, and the seller finds his goods intact, he has the greater right to them. If the buyer dies, the seller shares equally with other creditors.'

Hadith Corroboration
Imam Abu Dawud : 3055

RASULULLAH SHALALLAHU ALAIHI WASALLAM GIVES MORE RIGHTS TO GOODS THAT HAVE NOT BEEN PAID FOR

Hadith Imam Malik Number 1184

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا

رَجُلٌ أَفْلَسَ فَأَدْرَكَ الرَّجُلُ مَالَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ

It was narrated to me by Malik, from Yahya ibn Sa'id, from Abu Bakr ibn Muhammad ibn Amr ibn Hazm, from Umar ibn Abdul Aziz, from Abu Bakr ibn Abdurrahman ibn al-Harith ibn Hisham, from Abu Hurayrah, that the Messenger of Allah (peace and blessings be upon him) said, 'If a man goes bankrupt and another finds his goods intact, he has a greater right to them than others.'

Hadith Corroboration

Imam Ahmad : 6827, 7068, 7085, 9667, 9747, 10191

Imam Muslim : 2915

Imam Abu Dawud : 3054, 3056

Imam Ibnu Majah : 2349

RASULULLAH SHALALLAHU ALAIHI WASALLAM PAID DEBT BETTER

Hadith Imam Malik Number 1185

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ اسْتَسْلَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكْرًا فَجَاءَتْهُ إِبِلٌ مِنَ الصَّدَقَةِ قَالَ أَبُو رَافِعٍ فَأَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْضِيَ الرَّجُلَ بِكَرِهِ فَقُلْتُ لَمْ أَجِدْ فِي الْإِبِلِ إِلَّا جَمَلًا خِيَارًا رَبَاعِيًّا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطِهِ إِيَّاهُ فَإِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً

Has told me Yahya from Malik from [Zaid bin Aslam] from ['Atha bin Yasar] from [Abu Rafi'] a former slave of the Prophet sallallaahu 'alaihi wasallam, he said; "The Messenger of Allah once borrowed a calf from someone. After that he received alms in the form of a herd of camels." Abu Rafi' said; "The Messenger of Allah sallallaahu 'alaihi wasallam then ordered me to pay the debt in the form of a calf to the person who had lent it." I also said; "I did not get anything except a good camel that was seven years old." Rasulallah shallallahu 'alaihi wasallam then said: "Give it to him, the best person is the one who pays debts with better.

Hadith Corroboration

Imam Ahmad : 9203, 25928

Imam Bukhari : 2217

Imam Muslim : 3002

Imam Abu Dawud : 2904

Imam Tirmidzi : 1239

Imam Nasa'i : 4538

Imam Ibnu Majah : 2276

Imam Darimi : 2452

PAYING DEBT WITH BETTER

Hadith Imam Malik Number 1186

وَحَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ قَيْسٍ الْمَكِّيِّ عَنْ مُجَاهِدٍ أَنَّهُ قَالَ اسْتَسْلَفَ عَبْدُ اللَّهِ بْنُ عُمَرَ مِنْ رَجُلٍ دَرَاهِمَ ثُمَّ قَضَاهُ دَرَاهِمَ خَيْرًا مِنْهَا فَقَالَ الرَّجُلُ يَا أَبَا عَبْدِ الرَّحْمَنِ هَذِهِ خَيْرٌ مِنْ دَرَاهِمِي الَّتِي اسْلَفْتُكَ فَقَالَ عَبْدُ اللَّهِ بْنُ

عُمَرَ قَدْ عَلِمْتُ وَلَكِنْ نَفْسِي بِذَلِكَ طَيِّبَةٌ

Had told me Malik from [Humaid bin Qais Al Maki] from [Mujahid] he said; "Abdullah bin Umar once borrowed several dirhams from a man, then he paid them with better dirhams. The man then said, "O Abu Abdurrahman, is this better than the dirhams I lent you?" So [Abdullah bin Umar] answered; "I know, but this makes my soul more comfortable.

PROHIBITION OF ADDING CONDITIONS TO DEBT OTHER THAN PAYMENTS

Hadith Imam Malik Number 1187

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ مَنْ أَسْلَفَ سَلَفًا فَلَا يَشْتَرِطُ إِلَّا قَضَاءَهُ

It was narrated to me from Malik, from Nafi', that he heard Abdullah ibn Umar say, 'Whoever gives a loan should not stipulate any condition except its repayment.'

PROHIBITION OF SELLING ITEMS THAT OTHER PEOPLE ARE BIDDING ON

Hadith Imam Malik Number 1188

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ

Yahya narrated to me from Malik, from Nafi', from Abdullah ibn Umar, that the Messenger of Allah, peace and blessings be upon him, said, 'Let none of you sell over another's offer.'

Hadith Corroboration

Imam Ahmad : 4492, 5597, 5761, 5787, 7878, 8581, 9623

Imam Bukhari : 1995, 2006, 2015, 2020, 2522, 4746

Imam Muslim : 2530, 2531, 2533, 2786, 2787, 2790, 4647

Imam Abu Dawud : 1782, 2979, 2986

Imam Tirmidzi : 1213

Imam Nasa'i : 3187, 3191, 4420

Imam Ibnu Majah : 2162

Imam Malik : 1189

Imam Darimi : 2454

PROHIBITION OF SELLING GOODS THAT ARE UNDER BIDDING AND NAJASY PRACTICES

Hadith Imam Malik Number 1189

وَحَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَلَقَّوْا الرُّكْبَانَ لِلْبَيْعِ وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلَا تَتَنَاجَشُوا وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ وَلَا تُصَرُّوا الْإِبِلَ وَالْغَنَمَ فَمَنْ

اِبْتَاعَهَا بَعْدَ ذَلِكَ فَهُوَ يَحْجِرُ التَّظَرِّينَ بَعْدَ أَنْ يَحْلُبَهَا إِنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ

Malik narrated to me from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, said, 'Do not intercept caravans for trade before they reach the market, nor sell over another's offer, nor outbid deceitfully, nor let a townsman sell for a villager, nor withhold milk in camels or sheep to appear larger. Whoever buys such and milks it has two choices: if pleased, he keeps it; if displeased, he returns it with a sa' of dates.'

Hadith Corroboration

Imam Ahmad : 4492, 5597, 5761, 5787, 7878, 8581, 9623, 10112

Imam Bukhari : 1995, 2006, 2020

Imam Muslim : 2530, 2533, 2786, 2790, 4647

Imam Abu Dawud : 1782, 2979, 2986

Imam Tirmidzi : 1213

Imam Nasa'i : 3187, 4411, 4420

Imam Ibnu Majah : 2162

Imam Darimi : 2454

PROHIBITION OF NAJASY PRACTICES IN BUYING AND BUYING

Hadith Imam Malik Number 1190

قَالَ مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ التَّجَشُّقِ مَالِكٌ وَالتَّجَشُّقُ أَنْ تُعْطِيَهُ بِسِلْعَتِهِ أَكْثَرَ مِنْ ثَمَنِهَا وَلَيْسَ فِي نَفْسِكَ اشْتِرَاؤُهَا فَيَقْتَدِيَ بِكَ غَيْرُكَ

Malik said, from Nafi', from Abdullah ibn Umar, that the Messenger of Allah, peace and blessings be upon him, forbade najasy. Malik said, 'Najasy is offering a higher price for goods without intending to buy, so others follow your bid.'

Hadith Corroboration

Imam Bukhari : 1998, 6448

Imam Muslim : 2792

Imam Nasa'i : 4429

FRAUD IN BUYING AND BUYING TRANSACTIONS

Hadith Imam Malik Number 1191

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا ذَكَرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يُخَدَعُ فِي الْبُيُوعِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَايَعْتَ فَقُلْ لَا خِلَابَةَ قَالَ فَكَانَ الرَّجُلُ إِذَا بَايَعَ يَقُولُ لَا خِلَابَةَ

Yahya narrated to me from Malik, from Abdullah ibn Dinar, from Abdullah ibn Umar, that a man told the Messenger of Allah, peace and blessings be upon him, he was deceived in trade. The Messenger said, 'When you trade, say, "No deception."' Thereafter, the man always said, 'No deception,' when trading.

Hadith Corroboration

STAY IN A COUNTRY THAT IS HONEST IN MEASUREMENTS AND WEIGHTS

Hadith Imam Malik Number 1192

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ إِذَا جِئْتَ أَرْضًا يُوفُونَ الْمِكْيَالَ وَالْمِيزَانَ فَأَطِلْ الْمَقَامَ بِهَا وَإِذَا جِئْتَ أَرْضًا يُنْقِصُونَ الْمِكْيَالَ وَالْمِيزَانَ فَأَقِلْ الْمَقَامَ بِهَا

Malik narrated to me from Yahya ibn Sa'id, that he heard Sa'id ibn Al-Musayyab say, 'If you come to a land where people are honest with measures and scales, stay there longer. If they cheat in measures and scales, shorten your stay.'

GOD LOVES PEOPLE WHO ARE CHEAP IN BUYING AND BUYING

Hadith Imam Malik Number 1193

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ الْمُنْكَدِرِ يَقُولُ حَبَّ اللَّهُ عَبْدًا سَمَحًا إِنْ بَاعَ سَمَحًا إِنْ ابْتَاعَ سَمَحًا إِنْ قَضَى سَمَحًا إِنْ اقْتَضَى

Malik narrated to me from Yahya ibn Sa'id, that he heard Muhammad ibn Al-Munkadir say, 'Allah loves a servant who is generous when selling, buying, paying debts, or collecting debts.'

IT'S OK TO RENT ANIMALS TO OTHER PEOPLE

Hadith Imam Malik Number 1194

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ أَنَّهُ سَأَلَ عَنْ الرَّجُلِ يَتَكَارَى الدَّابَّةَ ثُمَّ يُكْرِيهَا بِأَكْثَرِ مِمَّا تَكَارَاهَا بِهِ فَقَالَ لَا بَأْسَ بِذَلِكَ

Malik narrated to me from Ibn Shihab, that he was asked about a man renting a mount and leasing it out at a higher price. He replied, 'There is no harm in that.'

UMAR ASKED HIS CHILDREN TO RETURN THE TRADE PROPERTY

Hadith Imam Malik Number 1195

حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّهُ قَالَتْ جَرَجَ عَبْدُ اللَّهِ وَعُبَيْدُ اللَّهِ ابْنَا عُمَرَ بْنِ الْخَطَّابِ فِي جَيْشٍ إِلَى الْعِرَاقِ فَلَمَّا قَفَلَا مَرَّ عَلَى أَبِي مُوسَى الْأَشْعَرِيِّ وَهُوَ أَمِيرُ الْبَصْرَةِ فَرَحَّبَ بِهِمَا وَسَهَّلَ ثُمَّ قَالَ لَوْ أَقْدِرُ لَكُمَا عَلَى أَمْرٍ أَنْفَعُكُمَا بِهِ لَفَعَلْتُ ثُمَّ قَالَ بَلَى هَاهُنَا مَالٌ مِنْ مَالِ اللَّهِ أُرِيدُ أَنْ أُنْعَثَ بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَأُسَلِّفُكُمَاهُ فَتَبْتَاعَانِ بِهِ مَتَاعًا مِنْ مَتَاعِ الْعِرَاقِ ثُمَّ تَبِيعَانِهِ بِالْمَدِينَةِ فَتَوَدَّيَانِ رَأْسَ الْمَالِ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَيَكُونُ الرَّبْحُ لَكُمَا فَقَالَا وَدِدْنَا ذَلِكَ فَفَعَلَ وَكَتَبَ إِلَى عُمَرَ بْنِ الْخَطَّابِ أَنْ يَأْخُذَ مِنْهُمَا الْمَالَ فَلَمَّا قَدِمَا بَاعَا فَأَرْجَحَا فَلَمَّا دَفَعَا ذَلِكَ إِلَى عُمَرَ قَالَ أَكُلُ الْجَيْشِ أَسْلَفَهُ مِثْلَ مَا أَسْلَفَكُمَا قَالَا لَا فَقَالَ عُمَرُ بْنُ الْخَطَّابِ ابْنَا أَمِيرِ الْمُؤْمِنِينَ فَأَسْلَفَكُمَا أَذْيَا الْمَالَ وَرَبِحَهُ فَأَمَّا عَبْدُ اللَّهِ فَسَكَتَ وَأَمَّا عُبَيْدُ اللَّهِ فَقَالَ مَا يَنْبَغِي لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا لَوْ نَقَصَ هَذَا الْمَالَ أَوْ هَلَكَ لَضَمِنَاهُ فَقَالَ عُمَرُ أَذْيَاهُ فَسَكَتَ عَبْدُ اللَّهِ وَرَاجَعَهُ عُبَيْدُ اللَّهِ فَقَالَ رَجُلٌ مِنْ جُلَسَاءِ عُمَرَ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ جَعَلْتَهُ قِرَاضًا فَقَالَ عُمَرُ قَدْ جَعَلْتَهُ قِرَاضًا فَأَخَذَ عُمَرُ رَأْسَ الْمَالِ وَنِصْفَ رِبْحِهِ وَأَخَذَ عَبْدُ اللَّهِ وَعُبَيْدُ اللَّهِ ابْنَا عُمَرَ بْنِ الْخَطَّابِ نِصْفَ رِبْحِ الْمَالِ

Malik narrated to me from Zaid ibn Aslam, from his father, who said, 'Abdullah and Ubaidullah, sons of Umar ibn Al-Khattab, joined an army to Iraq. On their return, they passed by Abu Musa Al-Ash'ari, the governor of Basra, who welcomed them warmly and said, "If I could benefit you later, I would." He added, "Here is wealth from Allah's treasury I intend to send to the Commander of the Faithful. I will lend it to you to buy goods in Iraq and sell them in Medina. Return the capital to the Commander, and keep the profit." They agreed, and he did so, writing to Umar to collect the capital. When they sold the goods in Medina and profited, Umar asked, "Did he lend to all the army as he did to you?" They said, "No." Umar said, "Because you are the Commander's sons, he lent to you? Return the capital and profit!" Abdullah was silent, but Ubaidullah said, "O Commander of the Faithful, is this just? If the wealth had diminished or been lost, would we not bear it?" Umar insisted, "Return it." Abdullah remained silent, but Ubaidullah persisted. A man in the assembly said, "O Commander, what if you made it a qirad?" Umar said, "I have made it a qirad." So Umar took the capital and half the profit, and Abdullah and Ubaidullah took half the profit.'

UTSMAN BIN AFFAN PROVIDED LOANS FOR TRADE

Hadith Imam Malik Number 1196

وَحَدَّثَنِي مَالِكٌ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ عُثْمَانَ بْنَ عَفَّانَ عَطَاهُ مَالًا قِرَاضًا يَعْمَلُ فِيهِ عَلَى أَنَّ الرَّبْحَ بَيْنَهُمَا

Malik narrated to me from Al-Ala' ibn Abdurrahman, from his father, from his grandfather, that Uthman ibn Affan gave him a loan to trade, with the profit shared between them.

RASULULLAH SHALALLAHU ALAIHI WASALLAM DETERMINED THE

DISTRIBUTION OF KHAIBAR DATES

Hadith Imam Malik Number 1197

حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِيَهُودِ خَيْبَرَ يَوْمَ افْتَتَحَ خَيْبَرَ أَقْرُكُمْ فِيهَا مَا أَقْرَكُمْ اللَّهُ عَزَّ وَجَلَّ عَلَى أَنَّ الثَّمَرَ بَيْنَنَا وَبَيْنَكُمْ قَالَ فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْعَثُ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَيَخْرُصُ بَيْنَهُ وَبَيْنَهُمْ ثُمَّ يَقُولُ إِنْ شِئْتُمْ فَلَكُمْ وَإِنْ شِئْتُمْ فَلِي فَكَانُوا يَأْخُذُونَهُ

Yahya narrated to us from Malik, from Ibn Shihab, from Sa'id ibn Al-Musayyab, that the Messenger of Allah, peace and blessings be upon him, said to the Jews of Khaibar when it was conquered, 'I confirm you in it as long as Allah decrees, with the fruits shared between us and you.' Sa'id said, 'The Messenger sent Abdullah ibn Rawahah to assess the division between him and them, saying, "If you wish, take it; if you wish, it is mine." They took it.'

THE STORY OF REFUSING BRIBERY BY ABDULLAH BIN RAWAHAH

Hadith Imam Malik Number 1198

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَبْعَثُ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ إِلَى خَيْبَرَ فَيَخْرُصُ بَيْنَهُ وَبَيْنَ يَهُودِ خَيْبَرَ قَالَ فَجَمَعُوا لَهُ حَلِيًّا مِنْ حَلِي نِسَائِهِمْ فَقَالُوا لَهُ هَذَا لَكَ وَخَفَّفَ عَنَّا وَتَجَاوَزْ فِي الْقَسَمِ فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ يَا مَعْشَرَ الْيَهُودِ وَاللَّهِ إِنَّكُمْ لَمِنْ أَبْعَضِ خَلْقِ اللَّهِ إِلَيَّ وَمَا ذَاكَ بِحَامِلِي عَلَى أَنْ أَحِيفَ عَلَيْكُمْ فَأَمَّا مَا عَرَضْتُمْ مِنَ الرِّشْوَةِ فَإِنَّهَا سُحْتٌ وَإِنَّا لَا نَأْكُلُهَا فَقَالُوا بِهَذَا قَامَتِ السَّمَوَاتُ وَالْأَرْضُ

Malik narrated to me from Ibn Shihab, from Sulaiman ibn Yasar, that the Messenger of Allah, peace and blessings be upon him, sent Abdullah ibn Rawahah to Khaibar to assess the division with the Jews of Khaibar. They offered him jewelry from their wives, saying, 'This is for you; lighten our share and increase ours.' Abdullah replied, 'O Jews, by Allah, you are among His creation I most dislike, but that will not make me unjust to you. Your offered bribe is unlawful; we do not consume it.' They said, 'By this justice, the heavens and earth stand.'

PROHIBITION ON RENTING A GARDEN EXCEPT WITH GOLD OR SILVER

Hadith Imam Malik Number 1199

حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ حَنْظَلَةَ بْنِ قَيْسِ الزُّرَيْجِيِّ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ قَالَ حَنْظَلَةُ فَسَأَلْتُ رَافِعَ بْنَ خَدِيجٍ بِالذَّهَبِ وَالْوَرِقِ

فَقَالَ أَمَّا بِالذَّهَبِ وَالْوَرِقِ فَلَا بَأْسَ بِهِ

Yahya narrated to us from Malik, from Rabi'ah ibn Abu Abdurrahman, from Hanzhalah ibn Qais Az-Zuraqi, from Rafi' ibn Khadij, that the Messenger of Allah, peace and blessings be upon him, forbade renting farmland. Hanzhalah asked Rafi' about renting with gold or silver, and he said, 'There is no harm in that.'

Hadith Corroboration

Imam Ahmad : 14108, 15265, 15794, 16621, 16649

Imam Muslim : 2861

Imam Nasa'i : 3853, 3855, 3865

SA'ID BIN MUSAYYAB ALLOWED TO RENT LAND FOR GOLD OR SILVER

Hadith Imam Malik Number 1200

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ عَنْ كِرَاءِ الْأَرْضِ بِالذَّهَبِ وَالْوَرِقِ فَقَالَ لَا بَأْسَ بِهِ

Malik narrated to me from Ibn Shihab, who said, 'I asked Sa'id ibn Al-Musayyab about renting land with gold or silver, and he said, "There is no harm in that."'

Hadith Corroboration

Imam Abu Dawud : 3013

Imam Malik : 1201

SALIM BIN ABDULLAH ALLOWED TO RENT LAND FOR GOLD OR SILVER

Hadith Imam Malik Number 1201

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ أَنَّهُ سَأَلَ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ كِرَاءِ الْمَزَارِعِ فَقَالَ لَا بَأْسَ بِهَا بِالذَّهَبِ وَالْوَرِقِ قَالَ ابْنُ شِهَابٍ فَقُلْتُ لَهُ أَرَأَيْتَ الْحَدِيثَ الَّذِي يُذَكِّرُ عَنْ رَافِعِ بْنِ خَدِيجٍ فَقَالَ أَكْثَرَ رَافِعٍ وَلَوْ كَانَ لِي مَزْرَعَةٌ أَكْرَيْتُهَا

Malik narrated to me from Ibn Shihab, that he asked Salim ibn Abdullah ibn Umar about renting farmland. He replied, 'There is no harm in using gold or silver.' Ibn Shihab said, 'I asked about the hadith from Rafi' ibn Khadij.' He replied, 'Rafi' exaggerated. If I had farmland, I would rent it.'

URWAH RENTED HIS LAND FOR GOLD AND SILVER

Hadith Imam Malik Number 1202

وَحَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ كَانُ يُكْرِي أَرْضَهُ بِالذَّهَبِ وَالْوَرِقِ

Malik narrated to me from Hisham ibn Urwah, from his father, that he rented his land with gold or silver.

THE DECISION OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM CONCERNING THE RIGHTS OF SYUFA'AH

Hadith Imam Malik Number 1203

حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفَانَ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالشُّفْعَةِ فِيمَا لَمْ يُقَسَمَ بَيْنَ الشُّرَكَاءِ فَإِذَا وَقَعَتِ الْخُدُودُ بَيْنَهُمْ فَلَا شُفْعَةَ
فِيهِ

Yahya narrated to us from Malik, from Ibn Shihab, from Sa'id ibn Al-Musayyab and Abu Salamah ibn Abdurrahman ibn Awf, that the Messenger of Allah, peace and blessings be upon him, ruled that pre-emption applies to undivided property among partners, but once boundaries are set, there is no pre-emption.

Hadith Corroboration
Imam Ahmad : 14751
Imam Bukhari : 2062, 2097, 2316
Imam Ibnu Majah : 2488

THERE IS NO SYUFA'AH IF THE BOUNDARIES HAVE BEEN SET

Hadith Imam Malik Number 1204

قَالَ يَحْيَى قَالَ مَالِكٌ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِي بَكْرٍ بْنِ حَزْمٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ إِذَا وَقَعَتِ الْخُدُودُ فِي
الْأَرْضِ فَلَا شُفْعَةَ فِيهَا وَلَا شُفْعَةَ فِي بئرٍ وَلَا فِي فَحْلِ النَّخْلِ قَالَ مَالِكٌ وَعَلَى هَذَا الْأَمْرُ عِنْدَنَا

Yahya said, Malik said, from Muhammad ibn Umarah, from Abu Bakr ibn Hazm, that Uthman ibn Affan said, 'Once boundaries are set on land, there is no pre-emption, nor in wells or male date palms.' Malik said, 'This is our view.'

Hadith Corroboration
Imam Abu Dawud : 3050
Imam Tirmidzi : 1291

LEGAL DECISIONS BASED ON VISIBLE EVIDENCE

Hadith Imam Malik Number 1205

حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ عَلَى نَحْوِ مَا أَسْمَعُ مِنْهُ فَمَنْ قَضَيْتُ لَهُ بِشَيْءٍ مِنْ حَقِّ أَخِيهِ فَلَا يَأْخُذَنَّ مِنْهُ شَيْئًا فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ

Yahya narrated to us from Malik, from Hisham ibn Urwah, from his father, from Zainab bint Abi Salamah, from Umm Salamah, wife of the Prophet, peace and blessings be upon him, that the Messenger said, 'I am human, and you bring disputes to me. Some may argue more eloquently, so I rule based on what I hear. If I grant one the right of another, let him not take it, for I would give him a piece of Hellfire.'

Hadith Corroboration

Imam Ahmad : 8044, 25402, 25409, 25492

Imam Bukhari : 2278, 6452, 6634, 6645, 6648

Imam Muslim : 3232

Imam Abu Dawud : 3112

Imam Tirmidzi : 1259

Imam Nasa'i : 5306, 5327

Imam Ibnu Majah : 2308, 2309

UMAR EFFECTED JUSTICE EVEN TO THE JEWS

Hadith Imam Malik Number 1206

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ اخْتَصَمَ إِلَيْهِ مُسْلِمٌ وَيَهُودِيٌّ فَرَأَى عُمَرُ أَنَّ الْحَقَّ لِلْيَهُودِيِّ فَقَضَى لَهُ فَقَالَ لَهُ الْيَهُودِيُّ وَاللَّهِ لَقَدْ قَضَيْتَ بِالْحَقِّ فَضْرَبَهُ عُمَرُ بْنُ الْخَطَّابِ بِالذَّرَّةِ ثُمَّ قَالَ وَمَا يُدْرِيكَ فَقَالَ لَهُ الْيَهُودِيُّ إِنَّا نَحْدُ أَنَّهُ لَيْسَ قَاضٍ يَقْضِي بِالْحَقِّ إِلَّا كَانَ عَنْ يَمِينِهِ مَلَكٌ وَعَنْ شِمَالِهِ مَلَكٌ يُسَدِّدَانِهِ وَيُوقِفَانِهِ لِلْحَقِّ مَا دَامَ مَعَ الْحَقِّ فَإِذَا تَرَكَ الْحَقَّ عَرَجَا وَتَرَكَاهُ

Malik narrated to me from Yahya ibn Sa'id, from Sa'id ibn Al-Musayyab, that a Muslim and a Jew disputed before Umar ibn Al-Khattab. Umar saw the truth was with the Jew and ruled for him. The Jew said, 'By Allah, you judged justly.' Umar struck him with a whip and said, 'How do you know?' The Jew replied, 'We find that a just judge has an angel on his right and left guiding him to truth as long as he upholds it. If he abandons truth, they ascend and leave him.'

THE PRINCIPITY OF HONEST TESTIMONY

Hadith Imam Malik Number 1207

حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عُثْمَانَ عَنْ أَبِي عَمْرَةَ الْأَنْصَارِيِّ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَ أَوْ يُخْبِرُ بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَ

Yahya narrated to us from Malik, from Abdullah ibn Abi Bakr ibn Muhammad ibn Amr ibn Hazm, from his father, from Abdullah ibn Amr ibn Uthman, from Abu Amrah Al-Ansari, from Zaid ibn Khalid Al-Juhani, that the Messenger of Allah, peace and blessings be upon him, said, 'Shall I not tell you of the best witness? One who gives testimony before being asked or informs of it before being requested.'

Hadith Corroboration
 Imam Ahmad : 16425, 20694
 Imam Muslim : 3244
 Imam Abu Dawud : 3122
 Imam Tirmidzi : 2219

PROHIBITION OF FALSE WITNESSES IN ISLAM

Hadith Imam Malik Number 1208

وَحَدَّثَنِي مَالِكُ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ قَدِمَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ لَقَدْ جِئْتُكَ لِأَمْرٍ مَا لَهُ رَأْسٌ وَلَا ذَنْبٌ فَقَالَ عُمَرُ مَا هُوَ قَالَ شَهَادَاتُ الزُّورِ ظَهَرَتْ بِأَرْضِنَا فَقَالَ عُمَرُ أَوْ قَدْ كَانَ ذَلِكَ قَالَ نَعَمْ فَقَالَ عُمَرُ وَاللَّهِ لَا يُؤْسَرُ رَجُلٌ فِي الْإِسْلَامِ بِغَيْرِ الْعُدُولِ حَدَّثَنِي مَالِكُ أَنَّهُ بَلَغَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لَا تَجُوزُ شَهَادَةُ خَصْمٍ وَلَا ظَنِينٍ

Malik narrated to me from Rabi'ah ibn Abi Abdurrahman, that a man from Iraq came to Umar ibn Al-Khattab and said, 'I bring a matter without head or tail.' Umar asked, 'What is it?' He replied, 'False testimony has spread in our land.' Umar said, 'Has it come to that?' He said, 'Yes.' Umar said, 'By Allah, no one in Islam is imprisoned without justice.' Malik narrated that Umar said, 'The testimony of an enemy or suspect is not valid.'

TESTIMONY OF ADULTERY AND TERMS OF REPENTANCE

Hadith Imam Malik Number 1209

قَالَ يَحْيَى عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ وَعَبْدِ اللَّهِ أَنَّهُمْ سُئِلُوا عَنْ رَجُلٍ جُلِدَ الْحَدَّ أَتَجُوزُ شَهَادَتُهُ فَقَالُوا نَعَمْ إِذَا ظَهَرَتْ مِنْهُ التَّوْبَةُ وَحَدَّثَنِي مَالِكُ أَنَّهُ سَمِعَ ابْنَ شِهَابٍ يُسْأَلُ عَنْ ذَلِكَ فَقَالَ مِثْلَ مَا قَالَ سُلَيْمَانُ بْنُ يَسَارٍ قَالَ مَالِكُ وَذَلِكَ الْأَمْرُ عِنْدَنَا وَذَلِكَ لِقَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى {وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

Yahya said; from Malik that it had reached him, from [Sulaiman bin Yasar] and [others] that they were asked about the testimony of a person who had been flogged, whether his testimony was accepted? They answered; "Yes, if you have repented." Malik told me that he had heard [Ibnu Shihab] being asked about this, so he answered as Sulaiman bin Yasar said. Malik said; "That is our opinion, as Allah Tabaraka Wa Ta'ala says: '(And those who accuse

good women (of committing adultery) and they do not bring four witnesses, then lash them (those who accuse) eighty lashes, and do not accept their testimony forever. And they are the wicked, except for those who repent afterward and reform (themselves), So indeed Allah is Forgiving, Most Merciful Merciful) ' (Qs. An Nuur: 4)

DECISION WITH OATH AND WITNESSES

Hadith Imam Malik Number 1210

قَالَ يَحْيَى قَالَ مَالِك عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ

Yahya said, Malik said, from Ja'far ibn Muhammad, from his father, that the Messenger of Allah, peace and blessings be upon him, ruled with an oath and a witness.

Hadith Corroboration

Imam Ahmad : 2815, 13760, 20933, 21423

Imam Abu Dawud : 3132

Imam Tirmidzi : 1263, 1264, 1265

Imam Ibnu Majah : 2359, 2360

Imam Malik : 1211

ORDER TO DECIDE THE CASE WITH AN Oath AND WITNESSES

Hadith Imam Malik Number 1211

وَعَنْ مَالِك عَنْ أَبِي الزِّنَادِ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ إِلَى عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ وَهُوَ غَامِلٌ عَلَى الْكُوفَةِ أَنْ أَقْضَ بِالْيَمِينِ مَعَ الشَّاهِدِ

From Malik, from Abu Zinad, that Umar ibn Abdul Aziz wrote to Abdul Hamid ibn Abdurrahman ibn Zaid ibn Al-Khattab, an official in Kufa, 'Rule with an oath and a witness.'

Hadith Corroboration

Imam Ahmad : 2815, 13760, 20933, 21423

Imam Abu Dawud : 3132

Imam Tirmidzi : 1263, 1264, 1265

Imam Ibnu Majah : 2359, 2360

UMAR BIN ABDUL AZIZ REQUESTS AN Oath IN AN UNCLEAR DISPUTE

Hadith Imam Malik Number 1212

قَالَ يَحْيَى قَالَ مَالِك عَنْ جَمِيلِ بْنِ عَبْدِ الرَّحْمَنِ الْمُؤَدِّبِ أَنَّه كَانَ يَحْضُرُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ وَهُوَ يَقْضِي بَيْنَ النَّاسِ فَإِذَا جَاءَهُ الرَّجُلُ يَدَّعِي عَلَى الرَّجُلِ حَقًّا نَظَرَ فَإِنْ كَانَتْ بَيْنَهُمَا مُخَالَطَةٌ أَوْ مُلَابَسَةٌ أَحْلَفَ الَّذِي ادَّعَى عَلَيْهِ وَإِنْ لَمْ يَكُنْ شَيْءٌ مِنْ ذَلِكَ لَمْ يُحْلَفْهُ

Yahya said, Malik said, from Jamil ibn Abdurrahman Al-Muadhbin, that he attended Umar ibn

Abdul Aziz. When a man claimed a right against another, Umar investigated. If there was confusion or dispute, he had the defendant swear an oath; otherwise, he did not.

MINORS AS WITNESSES IN DISPUTES

Hadith Imam Malik Number 1213

قَالَ يَحْيَى قَالَ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ كَانَ يَقْضِي بِشَهَادَةِ الصِّبْيَانِ فِيمَا بَيْنَهُمْ مِنَ
الْجَرَاحِ

Yahya said, Malik said, from Hisham ibn Urwah, that Abdullah ibn Az-Zubair ruled based on the testimony of children regarding injuries among them.

WARNING OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM REGARDING THE Oath of Sin on the Pulpit

Hadith Imam Malik Number 1214

قَالَ يَحْيَى حَدَّثَنَا مَالِك عَنْ هَاشِمِ بْنِ هَاشِمِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ عَنْ عَبْدِ اللَّهِ بْنِ نِسْطَاسٍ عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ عَلَى مِنْبَرِي آثِمًا تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ

Yahya narrated to us from Malik, from Hashim ibn Hashim ibn Utbah ibn Abi Waqqas, from Abdullah ibn Nisthas, from Jabir ibn Abdullah Al-Ansari, that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever swears falsely on my pulpit prepares his seat in Hellfire.'

Hadith Corroboration

Imam Ahmad : 14179

THREAT FOR THOSE WHO TAKE MUSLIM RIGHTS BY MAKING FALSE OATH

Hadith Imam Malik Number 1215

وَحَدَّثَنِي مَالِك عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مَعْبَدِ بْنِ كَعْبٍ السَّلْمِيِّ عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ
مَالِكِ الْأَنْصَارِيِّ عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِبَيْعِينِهِ
حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَأَوْجَبَ لَهُ النَّارَ قَالُوا وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ قَالَ وَإِنْ كَانَ قَضِيْبًا مِنْ أَرَاكِ وَإِنْ
كَانَ قَضِيْبًا مِنْ أَرَاكِ وَإِنْ كَانَ قَضِيْبًا مِنْ أَرَاكِ قَالَهَا ثَلَاثَ مَرَّاتٍ

Malik narrated to me from Al-Ala' ibn Abdurrahman, from Ma'bad ibn Ka'b As-Salami, from his brother Abdullah ibn Ka'b ibn Malik Al-Ansari, from Abu Umamah, that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever seizes a Muslim's right by his oath,

Allah forbids him Paradise and decrees for him Hellfire.' They asked, 'Even for something minor, O Messenger?' He replied, 'Even if it be a twig...'

Hadith Corroboration

Imam Ahmad : 3395, 3416, 3750, 3844, 3995, 8012, 10293, 14493, 19065, 19117, 19409, 21210, 21288

Imam Bukhari : 2185, 2239, 2472, 2474, 2477, 2477

Imam Muslim : 196, 196, 197, 198, 199, 200

Imam Abu Dawud : 2821, 2822, 2822, 2823, 2824, 2825, 2825

Imam Tirmidzi : 1190, 2922

Imam Nasa'i : 5324, 5324

Imam Ibnu Majah : 2310, 2313, 2314, 2314, 2315, 2315, 2316, 2316, 2317, 2317

Imam Malik : 1215, 1215

Imam Darimi : 2490, 2490

DISPUTE BETWEEN ZAID BIN TSABIT AND IBNU MUTI' REGARDING THE HOUSE

Hadith Imam Malik Number 1216

قَالَ يَحْيَى قَالَ مَالِك عَنْ دَاوُدَ بْنِ الْحُصَيْنِ أَنَّهُ سَمِعَ أَبَا غَطَفَانَ بْنَ طَرِيفٍ الْمُرِّيَّ يَقُولُ اخْتَصَمَ زَيْدُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ وَابْنُ مُطِيعٍ دَارٍ كَانَتْ بَيْنَهُمَا إِلَى مَرْوَانَ بْنِ الْحَكَمِ وَهُوَ أَمِيرٌ عَلَى الْمَدِينَةِ فَقَضَى مَرْوَانُ عَلَى زَيْدِ بْنِ ثَابِتٍ بِالْيَمِينِ عَلَى الْمَنْبَرِ فَقَالَ زَيْدُ بْنُ ثَابِتٍ أَحْلِفْ لَهُ مَكَانِي قَالَ فَقَالَ مَرْوَانُ لَا وَاللَّهِ إِلَّا عِنْدَ مَقَاطِعِ الْحُقُوقِ قَالَ فَجَعَلَ زَيْدُ بْنُ ثَابِتٍ يَحْلِفُ أَنَّ حَقَّهُ لِحَقِّ وَيَأْبَى أَنْ يَحْلِفَ عَلَى الْمَنْبَرِ قَالَ فَجَعَلَ مَرْوَانُ بْنُ الْحَكَمِ يَعْجَبُ مِنْ ذَلِكَ قَالَ مَالِكُ لَا أَرَى أَنْ يُحْلَفَ أَحَدٌ عَلَى الْمَنْبَرِ عَلَى أَقَلِّ مِنْ رُبْعِ دِينَارٍ وَذَلِكَ ثَلَاثَةُ دَرَاهِمٍ

Yahya said; Malik said; from [Daud bin Al Husain] that he heard [Abu Ghatafan bin Thariq Al Muri] say; "Zaid bin Thabit Al Ansari and Ibn Muthi' had a dispute over a house, then they took the matter to Marwan bin Hakam, who was then the governor of Medina. Then he gave the decision that Zaid bin Thabit should swear on the pulpit, [Zaid bin Thabit] said; "I will swear on my place." Marwan bin Al Hakam said; "No! By Allah, except at the place where the right was severed." Abu Ghathafan said, "Zaid bin Thabit also swore that his right was true, and refused to swear on the pulpit." Zaid bin Thabit's attitude surprised Marwan bin Al Hakam." Malik said; "In our opinion, a person is not asked to swear on the pulpit on charges of money less than a quarter of a dinar or three dirhams.

PROHIBITION OF FORCED TAKING OF PHOTOGRAPHED ITEMS

Hadith Imam Malik Number 1217

قَالَ يَحْيَى حَدَّثَنَا مَالِك عَنْ ابْنِ شَهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَغْلَقُ الرَّهْنُ قَالَ مَالِكُ وَتَفْسِيرُ ذَلِكَ فِيمَا نَرَى وَاللَّهُ أَعْلَمُ أَنْ يَرْهَنَ الرَّجُلُ الرَّهْنَ عِنْدَ الرَّجُلِ بِالشَّيْءِ وَفِي الرَّهْنِ فَضْلٌ عَمَّا رُهِنَ بِهِ فَيَقُولُ الرَّاهِنُ لِلْمُرْتَهِنِ إِنَّ جِثَّتَكَ بِحَقِّكَ إِلَى أَجَلٍ يُسَمِّيهِ لَهُ وَإِلَّا فَالرَّهْنُ لَكَ بِمَا رُهِنَ فِيهِ

قَالَ فَهَذَا لَا يَصْلُحُ وَلَا يَحِلُّ وَهَذَا الَّذِي نُهِيَ عَنْهُ وَإِنْ جَاءَ صَاحِبُهُ بِالَّذِي رَهَنَ بِهِ بَعْدَ الْأَجَلِ فَهُوَ لَهُ وَأَرَى هَذَا الشَّرْطَ مُنْفَسِخًا

Yahya said; Malik has told me from [Ibnu Shihab] from [Sa'id bin Musayyab] that the Messenger of Allah sallallaahu 'alaihi wasallam said: "You cannot have collateral for debts." Malik said; "The interpretation of his words - Wa allah 'alam - is that a man pawns his goods to another party, while the value of the pawned goods is greater than the amount of the debt. Then the person who pawned said to the person who received the pawn, "I will come to you with your rights until the specified time, but if not then the pawned goods become yours." Malik said; "This is not right and not halal, this kind of practice is prohibited. Namely, if the owner of the item exceeds the specified time, the item being pawned becomes the property of the pawnee. And I see that such conditions are invalid.

Hadith Corroboration
Imam Ibnu Majah : 2432

DOWRY FOR RAPED WOMEN

Hadith Imam Malik Number 1218

حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ قَضَى فِي امْرَأَةٍ أُصِيبَتْ مُسْتَكْرَهَةً بِصَدَاقِهَا عَلَى مَنْ فَعَلَ ذَلِكَ بِهَا

Malik related to me from [Ibn Syihab] that [Abdul Malik bin Marwan] ruled that if a woman is raped by force, then the man who did it must give a dowry.

Hadith Corroboration
Imam Ahmad : 14160

PUNISHMENT FOR Apostates

Hadith Imam Malik Number 1219

حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ غَيَّرَ دِينَهُ فَاضْرِبُوا عُنُقَهُوَمَعْنَى قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا نُرَى وَاللَّهُ أَعْلَمُ مَنْ غَيَّرَ دِينَهُ فَاضْرِبُوا عُنُقَهُ أَنَّهُ مَنْ خَرَجَ مِنَ الْإِسْلَامِ إِلَى غَيْرِهِ مِثْلُ الزَّانِدَةِ وَأَشْبَاهِهِمْ فَإِنَّ أَوْلَكَ إِذَا ظَهَرَ عَلَيْهِمْ قُتِلُوا وَلَمْ يُسْتَتَابُوا لِأَنَّهُ لَا تُعَرَفُ تَوْبَتُهُمْ وَأَنَّهُمْ كَانُوا يُسْرُونَ الْكُفْرَ وَيُعْلِنُونَ الْإِسْلَامَ فَلَا أَرَى أَنْ يُسْتَتَابَ هَؤُلَاءِ وَلَا يُقْبَلَ مِنْهُمْ قَوْلُهُمْ وَأَمَّا مَنْ خَرَجَ مِنَ الْإِسْلَامِ إِلَى غَيْرِهِ وَأَظْهَرَ ذَلِكَ فَإِنَّهُ يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا قُتِلَ وَذَلِكَ لَوْ أَنَّ قَوْمًا كَانُوا عَلَى ذَلِكَ رَأَيْتُ أَنْ يُدْعَوْا إِلَى الْإِسْلَامِ وَيُسْتَتَابُوا فَإِنْ تَابُوا قُبِلَ ذَلِكَ مِنْهُمْ وَإِنْ لَمْ يَتُوبُوا قُتِلُوا وَلَمْ يَغْنِ بِذَلِكَ فِيمَا نُرَى وَاللَّهُ أَعْلَمُ مَنْ خَرَجَ مِنَ الْيَهُودِيَّةِ إِلَى النَّصْرَانِيَّةِ وَلَا مِنَ النَّصْرَانِيَّةِ إِلَى الْيَهُودِيَّةِ وَلَا مَنْ يُغَيِّرُ دِينَهُ مِنْ أَهْلِ

الْأَذْيَانِ كُلَّهَا إِلَّا الْإِسْلَامَ فَمَنْ خَرَجَ مِنَ الْإِسْلَامِ إِلَى غَيْرِهِ وَأَظْهَرَ ذَلِكَ فَذَلِكَ الَّذِي عُني بِهِ وَاللَّهُ أَعْلَمُ

Yahya narrated to us from Malik, from Zaid ibn Aslam, that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever changes his religion, kill him.' Malik said, 'To our knowledge, this means one who leaves Islam for another faith, like a zindiq or similar. If they show it openly, they may be killed without seeking repentance, as their repentance is not accepted, for they might hide disbelief while showing Islam. Thus, their word is not taken. But one who leaves Islam, enters another faith, and shows it should be asked to repent; if not, he is killed. If a group does so, they are called to Islam and asked to repent. If they repent, it is accepted; if not, they are fought. This does not apply to a Jew becoming Christian or vice versa, or changing among other religions, but only leaving Islam for another, openly. Allah knows best.'

UMAR ORDERED THE IMPRISONMENT AND IMMEDIATE REPENTANCE OF THE Apostates

Hadith Imam Malik Number 1220

وَحَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ عَنْ أَبِيهِ أَنَّهُ قَالَ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَجُلٌ مِنْ قِبَلِ أَبِي مُوسَى الْأَشْعَرِيِّ فَسَأَلَهُ عَنِ النَّاسِ فَأَخْبَرَهُ ثُمَّ قَالَ لَهُ عُمَرُ هَلْ كَانَ فِيكُمْ مِنْ مُعَرَّبَةٍ خَبِرَ فَقَالَ نَعَمْ رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ قَالَ فَمَا فَعَلْتُمْ بِهِ قَالَ قَرَّبْنَاهُ فَضَرْبْنَا عَنْقَهُ فَقَالَ عُمَرُ أَفَلَا حَبَسْتُمُوهُ ثَلَاثًا وَأَطَعْتُمُوهُ كُلَّ يَوْمٍ رَغِيْفًا وَاسْتَتَبْتُمُوهُ لَعَلَّهُ يَتُوبُ وَيَرْاجِعُ أَمَرَ اللَّهُ ثُمَّ قَالَ عُمَرُ اللَّهُمَّ إِنِّي لَمْ أَحْضُرْ وَلَمْ أَمُرْ وَلَمْ أَرْضَ إِذْ بَلَغَنِي

Malik narrated to me from Abdurrahman ibn Muhammad ibn Abdullah ibn Abdulqari, from his father, that a man from Abu Musa Al-Ash'ari's side came to Umar ibn Al-Khattab. Umar asked about people's state, and he answered. Umar then asked, 'Any strange news?' He said, 'Yes, a man apostatized after Islam.' Umar asked, 'What did you do?' He said, 'We brought him and struck his neck.' Umar said, 'Why not detain him three days, feed him a loaf daily, and seek his repentance until he returns to Allah's command?' Then Umar prayed, 'O Allah, I was not present, did not order it, nor was I pleased when told.'

SA'D BIN 'UBADAH ASKS ABOUT THE RULING ON CAPTURING A MAN WITH HIS WIFE

Hadith Imam Malik Number 1221

حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ سَعْدَ بْنَ عُبَادَةَ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتَ إِنْ وَجَدْتُ مَعَ امْرَأَتِي رَجُلًا أَتَمُّهُلُهُ حَتَّى آتِي بِأَرْبَعَةِ شُهَدَاءَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ

Yahya narrated to me from Malik, from Suhail ibn Abi Salih As-Samman, from his father, from Abu Hurairah, that Sa'd ibn Ubadah asked the Messenger of Allah, peace and blessings be upon him, 'If I find a man with my wife, shall I delay until I bring four witnesses?' The Messenger replied, 'Yes.'

Hadith Corroboration
Imam Ahmad : 9626
Imam Muslim : 2753, 2754
Imam Malik : 1294

THE LAW OF MURDER WITHOUT WITNESSES AND THE DECISION OF ALI BIN ABU THALIB

Hadith Imam Malik Number 1222

وَحَدَّثَنِي مَالِكُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَجُلًا مِنْ أَهْلِ الشَّامِ يُقَالُ لَهُ ابْنُ خَيْبَرٍ وَجَدَ
مَعَ امْرَأَتِهِ رَجُلًا فَقَتَلَهُ أَوْ قَتَلَهُمَا مَعًا فَأَشْكَلَ عَلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ الْقَضَاءُ فِيهِ فَكَتَبَ إِلَى أَبِي مُوسَى
الْأَشْعَرِيِّ يَسْأَلُ لَهُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَنْ ذَلِكَ فَسَأَلَ أَبُو مُوسَى عَنْ ذَلِكَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَقَالَ لَهُ عَلِيٌّ إِنَّ
هَذَا الشَّيْءَ مَا هُوَ بِأَرْضِي عَزَمْتُ عَلَيْكَ لَتُخْبِرَنِي فَقَالَ لَهُ أَبُو مُوسَى كَتَبَ إِلَيَّ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ أَنْ
أَسْأَلَكَ عَنْ ذَلِكَ فَقَالَ عَلِيٌّ أَنَا أَبُو حَسَنِ إِنْ لَمْ يَأْتِ بِأَرْبَعَةِ شُهَدَاءَ فَلْيُعْطَ بِرُمَّتِهِ

Malik narrated to me from Yahya ibn Sa'id, from Sa'id ibn Al-Musayyab, that a man from Syria, called Ibn Khaibari, found a man with his wife and killed him or both. It perplexed Mu'awiyah ibn Abi Sufyan to judge, so he wrote to Abu Musa Al-Ash'ari to ask Ali ibn Abi Talalib. Abu Musa asked Ali, who said, 'This did not occur in my land; tell me truly.' Abu Musa said, 'Mu'awiyah wrote to ask you.' Ali, Abu Hasan, said, 'If he lacks four witnesses, deliver him wholly to justice.'

UMAR BIN KHATTAB HANDS OVER GUARDIANSHIP OF AN ABANDONED CHILD TO THE PERSON WHO FOUND HIM

Hadith Imam Malik Number 1223

قَالَ يَحْيَى قَالَ مَالِكُ عَنْ ابْنِ شِهَابٍ عَنْ سُنَيْنٍ أَبِي جَمِيلَةَ رَجُلٌ مِنْ بَنِي سُلَيْمَانَةَ وَجَدَ مَنْبُودًا فِي زَمَانِ عُمَرَ بْنِ
الْخَطَّابِ قَالَ فَجِئْتُ بِهِ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ مَا حَمَلَكَ عَلَى اخْتِذِ هَذِهِ النَّسَمَةَ فَقَالَ وَجَدْتُهَا ضَائِعَةً
فَأَخَذْتُهَا فَقَالَ لَهُ عَرِيفُهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ رَجُلٌ صَالِحٌ فَقَالَ لَهُ عُمَرُ أَكْذَلِكَ قَالَ نَعَمْ فَقَالَ عُمَرُ بْنُ
الْخَطَّابِ اذْهَبْ فَهُوَ حُرٌّ وَلَكَ وَلَاؤُهُ وَعَلَيْنَا نَفَقَتُهُ

Yahya said, Malik said, from Ibn Shihab, from Sunain Abu Jamilah, a man of Bani Sulaim, that he found an abandoned child in Umar ibn Al-Khattab's time. He said, 'I brought him to Umar.' Umar asked, 'Why take this soul?' He replied, 'I found it neglected, so I took it.' His guarantor said, 'O Commander of the Faithful, he is righteous.' Umar asked, 'Is that so?' He

said, 'Yes.' Umar said, 'Go, he is free, you have his guardianship, and we bear his expenses.'

PUNISHMENT OF CHILDREN OF SLAVE WOMEN

Hadith Imam Malik Number 1224

قَالَ يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ كَانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهْدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ ابْنَ وَلِيدَةَ زَمْعَةَ مِنِّي فَأَقْبَضَهُ إِلَيْكَ قَالَتْ فَلَمَّا كَانَ عَامُ الْفَتْحِ أَخَذَهُ سَعْدٌ وَقَالَ ابْنُ أَخِي قَدْ كَانَ عَهْدَ إِلَيَّ فِيهِ فَقَامَ إِلَيْهِ عَبْدُ بْنُ زَمْعَةَ فَقَالَ أَخِي وَابْنُ وَلِيدَةَ أَبِي وَلَدَ عَلَى فِرَاشِهِ فَتَسَاوَقَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ سَعْدُ يَا رَسُولَ اللَّهِ ابْنُ أَخِي قَدْ كَانَ عَهْدَ إِلَيَّ فِيهِ وَقَالَ عَبْدُ بْنُ زَمْعَةَ أَخِي وَابْنُ وَلِيدَةَ أَبِي وَلَدَ عَلَى فِرَاشِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ لَكَ يَا عَبْدُ بْنُ زَمْعَةَ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ ثُمَّ قَالَ لِسُودَةَ بِنْتِ زَمْعَةَ احْتَجِي مِنْهُ لِمَا رَأَى مِنْ شَبهِهِ بِعُتْبَةَ بْنِ أَبِي وَقَّاصٍ قَالَتْ فَمَا رَأَاهَا حَتَّى لَقِيَ اللَّهُ عَزَّ وَجَلَّ

Yahya said; from Malik from [Ibn Shihab] from ['Urwah bin Az Zubair] from [Aisyah] the wife of the Prophet sallallaahu 'alaihi wasallam, he said; "Utbah bin Abu Waqqas promised his brother, Sa'd bin Abu Waqqash, "The child of the slave woman Zam'ah is my flesh and blood, so take care of him." Aisyah said; "When the city of Mecca was opened, Sa'd took the child and said; 'This is my brother's child, he has told me that I should take it.'" But then 'Abd bin Zam'ah said, "This is my brother, he is the child of my father's slave woman, who was born in his bed." Then both of them agreed to complain about this to Rasulallah shallallahu 'alaihi wasallam. Sa'd said; 'O Rasulallah, this is my brother's child, he has ordered me to take it." Abd bin Zam'ah said; "This is my brother, he is the child of my father's slave woman who was born on his mattress." Rasulallah sallallaahu 'alaihi wasallam then said: "O Abd bin Zam'ah, he is yours." He then said again: "The child is for the owner of the mattress, while for the adulterer the punishment is stoning." Waqqash. Aisyah said; "So he never saw it until he met Allah Azza Wa Jalla.

Hadith Corroboration

Imam Ahmad : 168, 392, 437, 471, 6964, 7436, 8642, 8934, 9639, 9767, 22965, 24464, 24808, 24899

Imam Bukhari : 1912, 2066, 2540, 6252, 6268, 6319, 6646

Imam Muslim : 2645

Imam Abu Dawud : 1936

Imam Nasa'i : 3428, 3429, 3430

Imam Ibnu Majah : 1996, 1997

Imam Darimi : 2137, 2138, 2977

UMAR BIN KHATTAB DECIDED THE CENTURY OF THE CHILDREN FOR THEIR FIRST HUSBAND AFTER THE IDDAH PERIOD

Hadith Imam Malik Number 1225

وَحَدَّثَنِي مَالِكٌ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِي عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ الثَّمِيمِيِّ عَنْ سُلَيْمَانَ بْنِ

يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ أَنَّ امْرَأَةً هَلَكَ عَنْهَا زَوْجُهَا فَاعْتَدَتْ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ثُمَّ تَزَوَّجَتْ حِينَ حَلَّتْ فَمَكَثَتْ عِنْدَ زَوْجِهَا أَرْبَعَةَ أَشْهُرٍ وَنِصْفَ شَهْرٍ ثُمَّ وَلَدَتْ وَلَدًا تَامًّا فَجَاءَ زَوْجُهَا إِلَى عُمَرَ بْنِ الْخَطَّابِ فَذَكَرَ ذَلِكَ لَهُ فَدَعَا عُمَرَ نِسْوَةً مِنْ نِسَاءِ الْجَاهِلِيَّةِ فُدِمَاءَ فَسَأَلَهُنَّ عَنْ ذَلِكَ فَقَالَتْ امْرَأَةٌ مِنْهُنَّ أَنَا أُخْبِرُكَ عَنْ هَذِهِ الْمَرْأَةِ هَلَكَ عَنْهَا زَوْجُهَا حِينَ حَمَلْتُ مِنْهُ فَأُهْرِيقَتْ عَلَيْهِ الدَّمَاءُ فَحَشَّ وَلَدُهَا فِي بَطْنِهَا فَلَمَّا أَصَابَهَا زَوْجُهَا الَّذِي نَكَحَهَا وَأَصَابَ الْوَلَدَ الْمَاءُ تَحَرَّكَ الْوَلَدُ فِي بَطْنِهَا وَكَبُرَ فَصَدَّقَهَا عُمَرُ بْنُ الْخَطَّابِ وَفَرَّقَ بَيْنَهُمَا وَقَالَ عُمَرُ أَمَا إِنَّهُ لَمْ يَبْلُغْنِي عَنْكُمَا إِلَّا خَيْرٌ وَالْحَقُّ الْوَلَدُ بِالْأَوَّلِ

Malik narrated to me from Yazid ibn Abdullah ibn Al-Hadi, from Muhammad ibn Ibrahim ibn Al-Harith At-Taimi, from Sulaiman ibn Yasar, from Abdullah ibn Abi Umayyah, that a woman's husband died, and she observed iddah for four months and ten days. She then married, and after four and a half months with her new husband, she bore a complete child. Her husband went to Umar ibn Al-Khattab and reported it. Umar summoned elderly women from the Jahiliyyah and asked them. One said, 'I'll explain: her first husband died while she was pregnant, and the child grew in her womb. When her second husband lay with her, and his seed reached the child, it stirred and grew.' Umar accepted her word, separated them, and said, 'I hear only good of you both.' He assigned the child to the first husband.

UMAR BIN KHATTAB DIGS INTO THE LINEAGE OF THE CHILDREN OF TWO MEN WHO BOTH CLAIM

Hadith Imam Malik Number 1226

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يُلِيطُ أَوْلَادَ الْجَاهِلِيَّةِ بِمَنْ ادَّعَاهُمْ فِي الْإِسْلَامِ فَأَتَى رَجُلَانِ كِلَاهُمَا يَدَّعِي وَلَدَ امْرَأَةٍ فَدَعَا عُمَرُ بْنُ الْخَطَّابِ قَائِفًا فَنَظَرَ إِلَيْهِمَا فَقَالَ الْقَائِفُ لَقَدْ اشْتَرَكَا فِيهِ فَضْرَبَهُ عُمَرُ بْنُ الْخَطَّابِ بِالْدَّرَّةِ ثُمَّ دَعَا الْمَرْأَةَ فَقَالَ أَخْبِرِينِي خَبْرَكَ فَقَالَتْ كَانَ هَذَا لِأَحَدِ الرَّجُلَيْنِ يَأْتِينِي وَهِيَ فِي إِبِلٍ لِأَهْلِهَا فَلَا يُفَارِقُهَا حَتَّى يَظُنَّ وَتَظُنُّ أَنَّهُ قَدْ اسْتَمَرَّ بِهَا حَبْلٌ ثُمَّ انْصَرَفَ عَنْهَا فَأُهْرِيقَتْ عَلَيْهِ دِمَاءٌ ثُمَّ خَلَفَ عَلَيْهَا هَذَا تَعْنِي الْآخَرَ فَلَا أَدْرِي مِنْ أَيِّهِمَا هُوَ قَالَ فَكَبَّرَ الْقَائِفُ فَقَالَ عُمَرُ لِلْغُلَامِ وَالِإِيَّاهُمَا شِئْتَ

Malik narrated to me from Yahya ibn Sa'id, from Sulaiman ibn Yasar, that Umar ibn Al-Khattab attributed children of the Jahiliyyah to those claiming them in Islam. Two men claimed a woman's child. Umar summoned a physiognomist, who examined them and said, 'Both share in him.' Umar struck him with a whip, then called the woman and said, 'Tell me your story.' She said, 'One of these men lay with me while I was with my family's camels, staying until we thought I was pregnant. He left, and I bled. Then the other lay with me. I don't know whose child he is.' The physiognomist exclaimed, and Umar told the boy, 'Choose whichever you wish.'

UMAR BIN KHATTAB DETERMINES CHILDREN'S LATE FOR EMPLOYERS WHO ASK THEIR SLAVES

Hadith Imam Malik Number 1227

قَالَ يَحْيَى قَالَ مَالِك عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَمَا بَالَ رِجَالٌ يَطْئُونَ وَلَا يَدُهُمْ ثُمَّ يَعْزِلُوهُنَّ لَا تَأْتِينِي وَلِيدَةٌ يَعْتَرِفُ سَيِّدُهَا أَنَّ قَدْ أَلَمَ بِهَا إِلَّا أَلْحَقْتُ بِهِ وَلَدَهَا فَأَعَزِلُوا بَعْدُ أَوْ أَتْرَكُوا

Yahya said, Malik said, from Ibn Shihab, from Salim ibn Abdullah, from his father, that Umar ibn Al-Khattab said, 'Why do men lie with their slave-girls then practice azl? If a slave-girl's master admits lying with her, I will attribute her child to him. Henceforth, practice azl or not.'

Hadith Corroboration
Imam Malik : 1228

UMAR BIN KHATTAB DETERMINES THE LATE OF A CHILD FOR AN EMPLOYER WHO ACKNOWLEDGES TO HAVE PROVIDED HIS SLAVE

Hadith Imam Malik Number 1228

وَحَدَّثَنِي مَالِك عَنْ نَافِعٍ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ أَنَّهَا أَخْبَرَتْهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَمَا بَالَ رِجَالٌ يَطْئُونَ وَلَا يَدُهُمْ ثُمَّ يَدْعُوهُنَّ يَخْرُجْنَ لَا تَأْتِينِي وَلِيدَةٌ يَعْتَرِفُ سَيِّدُهَا أَنَّ قَدْ أَلَمَ بِهَا إِلَّا قَدْ أَلْحَقْتُ بِهِ وَلَدَهَا فَأَرْسِلُوهُنَّ بَعْدُ أَوْ أَمْسِكُوهُنَّ

Malik narrated to me from Nafi', from Safiyyah bint Abi Ubaid, that Umar ibn Al-Khattab said, 'Why do men lie with their slave-girls then let them go? If a slave-girl's master admits lying with her, I will attribute her child to him. Henceforth, free them or keep them.'

RASULULLAH SALALLAHU ALAIHI WASALLAM DETERMINED OWNERSHIP OF LIVED LAND

Hadith Imam Malik Number 1229

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحْيَا أَرْضًا مَيِّتَةً فَهِيَ لَهُ وَلَيْسَ لِعِرْقٍ ظَالِمٍ حَقُّكَ ظَالِمٌ مَالِكٍ وَالْعِرْقُ الظَّالِمُ كُلُّ مَا اخْتَفَرَ أَوْ أَخَذَ أَوْ غَرَسَ بِغَيْرِ حَقٍّ

Yahya narrated to me from Malik, from Hisham ibn Urwah, from his father, that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever revives dead land, it is his, and the unjustly taken root has no right.' Malik said, 'The unjust root is anything dug, taken, or planted without right.'

Hadith Corroboration

UMAR BIN KHATTAB DETERMINED OWNERSHIP OF THE LIVED LAND

Hadith Imam Malik Number 1230

وَحَدَّثَنِي مَالِكُ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ مَنْ أَحْيَا أَرْضًا مَيِّتَةً فَهِيَ لَهُ قَالَ مَالِكٌ وَعَلَى ذَلِكَ الْأَمْرُ عِنْدَنَا

Malik narrated to me from Ibn Shihab, from Salim ibn Abdullah, from his father, that Umar ibn Al-Khattab said, 'Whoever revives dead land, it is his.' Malik said, 'This is our view.'

Hadith Corroboration
Imam Ahmad : 14109, 14550
Imam Abu Dawud : 2671

LAW ON REGULATION OF WATER FLOW FOR THE COMMON GOOD

Hadith Imam Malik Number 1231

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي سَيْلٍ مَهْزُورٍ وَمُدَيْنِبٍ يُمَسِّكُ حَتَّى الْكَعْبَيْنِ ثُمَّ يُرْسِلُ الْأَعْلَى عَلَى الْأَسْفَلِ

Yahya narrated to me from Malik, from Abdullah ibn Abi Bakr ibn Muhammad ibn Amr ibn Hazm, that it reached him that the Messenger of Allah, peace and blessings be upon him, said about the streams of Mahzur and Mudhainib, 'Hold the water until it reaches the ankles, then let it flow from the higher to the lower.'

Hadith Corroboration
Imam Ibnu Majah : 2473

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED WITHHOLDING WATER TO PREVENT GRASS GROWTH

Hadith Imam Malik Number 1232

وَحَدَّثَنِي مَالِكُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمنَعَ بِهِ الْكَلَأُ

Malik narrated to me from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, said, 'Do not withhold excess water to prevent grass from growing.'

Hadith Corroboration

Imam Ahmad : 6435, 7022, 7372, 7738, 8370, 9080, 9592

Imam Bukhari : 2182, 2183, 6447

Imam Muslim : 2927, 2928, 2929

Imam Abu Dawud : 3013

Imam Tirmidzi : 1193

Imam Ibnu Majah : 2469, 2470

PROHIBITION ON BLOCKING WELL WATER OVERFLOW

Hadith Imam Malik Number 1233

وَحَدَّثَنِي مَالِكٌ عَنْ أَبِي الرَّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُمْنَعُ نَفْعُ بئرٍ

Malik narrated to me from Abu Ar-Rijal Muhammad ibn Abdurrahman, from his mother Amrah bint Abdurrahman, that the Messenger of Allah, peace and blessings be upon him, said, 'Do not withhold the overflow of a well.'

Hadith Corroboration

Imam Ahmad : 23667, 24951

Imam Ibnu Majah : 2470

YOU SHOULD NOT BRING YOURSELF AND OTHERS TO DISADVANTAGE

Hadith Imam Malik Number 1234

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا ضَرَرَ وَلَا ضِرَارَ

Yahya narrated to me from Malik, from Amr ibn Yahya Al-Mazini, from his father, that the Messenger of Allah, peace and blessings be upon him, said, 'No harm or causing harm.'

Hadith Corroboration

Imam Ahmad : 2719

Imam Ibnu Majah : 2331, 2332

ADVICE TO HELP NEIGHBORS

Hadith Imam Malik Number 1235

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمْنَعُ أَحَدُكُمْ جَارَهُ خَشَبَةً يَغْرِزُهَا فِي جِدَارِهِ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ وَاللَّهِ لَا زَمِينَ بِهَا بَيْنَ أَكْتَافِكُمْ

Malik narrated to me from Ibn Shihab, from Al-A'raj, from Abu Hurairah, that the Messenger of Allah, peace and blessings be upon him, said, 'Let none of you prevent his neighbor from fixing a beam to his wall.' Abu Hurairah said, 'Why do I see you turning away? By Allah, I will cast it between your shoulders.'

Hadith Corroboration

Imam Ahmad : 7377, 15373, 15374

Imam Bukhari : 2283, 5196

Imam Muslim : 3019

Imam Abu Dawud : 3150

Imam Tirmidzi : 1273

Imam Ibnu Majah : 2326, 2327, 2328

Imam Malik : 1235

UMAR ORDERED THE CONSTRUCTION OF WATER CHANNELS FOR THE MUTUAL BENEFIT

Hadith Imam Malik Number 1236

وَحَدَّثَنِي مَالِكٌ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِيهِ أَنَّ الضَّحَّاكَ بْنَ خَلِيفَةَ سَاقَ خَلِيجًا لَهُ مِنَ الْعُرَيْضِ فَأَرَادَ أَنْ يَمُرَّ بِهِ فِي أَرْضِ مُحَمَّدِ بْنِ مَسْلَمَةَ فَأَبَى مُحَمَّدٌ فَقَالَ لَهُ الضَّحَّاكُ لِمَ تَمْنَعُنِي وَهُوَ لَكَ مَنَفَعَةٌ تَشْرَبُ بِهِ أَوَّلًا وَآخِرًا وَلَا يَضُرُّكَ فَأَبَى مُحَمَّدٌ فَكَلَّمَ فِيهِ الضَّحَّاكُ عُمَرَ بْنَ الْخَطَّابِ فَدَعَا عُمَرُ بْنَ الْخَطَّابِ مُحَمَّدَ بْنَ مَسْلَمَةَ فَأَمَرَهُ أَنْ يُخَلِّي سَبِيلَهُ فَقَالَ مُحَمَّدٌ لَا فَقَالَ عُمَرُ لِمَ تَمْنَعُ أَخَاكَ مَا يَنْفَعُهُ وَهُوَ لَكَ نَافِعٌ تَسْقِي بِهِ أَوَّلًا وَآخِرًا وَهُوَ لَا يَضُرُّكَ فَقَالَ مُحَمَّدٌ لَا وَاللَّهِ فَقَالَ عُمَرُ وَاللَّهِ لَيَمُرَّنَّ بِهِ وَلَوْ عَلَى بَطْنِكَ فَأَمَرَهُ عُمَرُ أَنْ يَمُرَّ بِهِ فَفَعَلَ الضَّحَّاكُ

Malik related to me from [Amr bin Yahya Al Mazini] from [his father] that once Dlahak bin Khalifah made a stream, then he wanted to pass through the land of Muhammad bin Maslamah, but Muhammad refused him. Dlahak said; "Why do you stop me when it is beneficial for you, you can always drink from it, and it will not harm you?" Muhammad still refused him, then Dlahak complained about it to [Umar bin Khattab], Umar bin Khattab then called Muhammad bin Maslamah and ordered him to make way for him. Muhammad said; "No." Umar said; "Why do you prevent your brother from something that is beneficial for him and for you too, you can drink from it, and it will not harm you." Muhammad said; "No, by Allah." Umar said; "By Allah, he will pass through even if it is on his stomach." Umar then ordered him to pass through, and Dlahak did so.

UMAR BIN KHATTAB DECIDED TO MOVE A SMALL RIVER FOR MUTUAL BENEFITS

Hadith Imam Malik Number 1237

وَحَدَّثَنِي مَالِكٌ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِيهِ أَنَّهُ قَالَ كَانَ فِي حَائِطٍ جَدَّةٍ رَيْعٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَأَرَادَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنْ يُحَوِّلَهُ إِلَى نَاحِيَةٍ مِنَ الْحَائِطِ هِيَ أَقْرَبُ إِلَى أَرْضِهِ فَمَنَعَهُ صَاحِبُ الْحَائِطِ فَكَلَّمَ

عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عُمَرُ بْنُ الْخَطَّابِ فِي ذَلِكَ فَقَضَى لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ بِتَحْوِيلِهِ

Malik related to me from ['Amru bin Yahya Al Muzani] from [his father] who said; "In his grandfather's garden there was a small river belonging to Abdurrahman bin 'auf, then Abdurrahman bin 'auf wanted to move the small river to the corner of the garden so that it was closer to his land. But the owner of the garden forbade him. Abdurrahman bin 'auf complained about it to [Umar bin Khattab], then Umar gave the decision that Abdurrahman bin 'auf could move it.

Hadith Corroboration

Imam Ahmad : 12771, 13187, 13380, 13382

LAND DISTRIBUTION DURING THE TIME OF IGNORANCE AND ISLAM Hadith Imam Malik Number 1238

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ أَنَّهُ قَالَ بَلَّغَنِيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا دَارٍ
أَوْ أَرْضٍ قُسِمَتْ فِي الْجَاهِلِيَّةِ فَهِيَ عَلَى قِسْمِ الْجَاهِلِيَّةِ وَأَيُّمَا دَارٍ أَوْ أَرْضٍ أَدْرَكَهَا الْإِسْلَامُ وَلَمْ تُقَسَّمْ فَهِيَ عَلَى
قِسْمِ الْإِسْلَامِ

Yahya related to me from Malik from [Tsaur bin Zaid Ad Dili] that he said: "It has reached me that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Any house or land that was divided during the time of ignorance was on the basis of ignorance, and any house or land that was not divided after the advent of Islam, then its division must be on the basis of Islam.

DAMAGE BY ANIMALS DURING DAYTIME IS THE RESPONSIBILITY OF THE FENCE OWNER Hadith Imam Malik Number 1239

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ حَرَامِ بْنِ سَعْدِ بْنِ مُحِیْصَةَ أَنَّ نَاقَةً لِلْبَرَاءِ بْنِ عَازِبٍ دَخَلَتْ حَائِطَ
رَجُلٍ فَأَفْسَدَتْ فِيهِ فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ عَلَى أَهْلِ الْحَوَائِطِ حِفْظَهَا بِالنَّهَارِ وَأَنَّ مَا
أَفْسَدَتْ الْمَوَاشِي بِاللَّيْلِ ضَامِنٌ عَلَى أَهْلِهَا

Yahya related to me from Malik from [Ibn Shihab] from [Haram bin Sa'd bin Muhaishah] who said, "The camel belonging to Bara bin 'Azib entered someone's garden and damaged it, so the Messenger of Allah (peace and blessings of Allah be upon him) decided that the owner of the fence should guard it during the day, while the owner of the animal should bear the damage done by the animal at night.

Hadith Corroboration

Imam Ahmad : 17865

Imam Abu Dawud : 3099

Imam Ibnu Majah : 2323

UMAR BIN KHATTAB IMPOSES PUNISHMENT TO SLAVES WHO STEAL

Hadith Imam Malik Number 1240

وَحَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ رَقِيقًا لِحَاطِبٍ سَرَقُوا نَاقَةً لِرَجُلٍ مِنْ مُزَيْنَةَ فَانْتَحَرَوْهَا فَرُفِعَ ذَلِكَ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَأَمَرَ عُمَرُ كَثِيرَ بْنَ الصَّلْتِ أَنْ يَقْطَعَ أَيْدِيَهُمْ ثُمَّ قَالَ عُمَرُ أَرَأَيْكَ تُجِيعُهُمْ ثُمَّ قَالَ عُمَرُ وَاللَّهِ لَا أُغَرِّمَنَّكَ غُرْمًا يَشُقُّ عَلَيْكَ ثُمَّ قَالَ لِلْمُزَنِيِّ كَمْ تَمْنُ نَاقَتِكَ فَقَالَ الْمُزَنِيُّ قَدْ كُنْتُ وَاللَّهِ أَمْنَعُهَا مِنْ أَرْبَعِ مِائَةٍ دِرْهَمٍ فَقَالَ عُمَرُ أَعْطِهِ ثَمَانِ مِائَةٍ دِرْهَمٍ

Malik told me from [Hisyam bin 'Urwah] from [his father] from [Yahya bin Abdurrahman bin Hathib] that Hatib's slave stole a camel belonging to someone from Muzainah and slaughtered it. This was complained to Umar bin Khattab, then [Umar bin Khattab] ordered Katsir bin Shalt to cut off their hands. after that Umar said; "I see you made them hungry on purpose?" By Allah, I will fine you a heavy fine." Umar then said to the person whose camel was stolen, "How much is your camel?" He replied; "By Allah, when my camel was offered four hundred dirhams I would not allow it." Umar then said; "Pay eight hundred dirhams.

PROHIBITION OF FAVOR IN CHILDREN

Hadith Imam Malik Number 1241

حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعَنْ مُحَمَّدِ بْنِ التُّعْمَانِ بْنِ بَشِيرٍ أَنَّهُمَا حَدَّثَاهُ عَنِ التُّعْمَانِ بْنِ بَشِيرٍ أَنَّهُ قَالَ إِنَّ أَبَاهُ بَشِيرًا أَتَى بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي نَخَلْتُ ابْنِي هَذَا غُلَامًا كَانَ لِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكُلَّ وَلَدِكَ نَخَلْتَهُ مِثْلَ هَذَا فَقَالَ لَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَارْتَجِعْهُ

Yahya related to us from Malik from [Ibn Shihab] from [Humaid ibn Abdurrahman ibn Awf] and from [Muhammad ibn Nu'man ibn Bashir] that both of them related to him, from [Nu'man ibn Bashir] that his father, Bashir, brought him to the Messenger of Allah (peace and blessings of Allah be upon him) and said, "I have given my son a servant." The Messenger of Allah (peace and blessings of Allah be upon him) then asked: "Have you given one to each of your children?" He replied: "No." The Messenger of Allah (peace and blessings of Allah be upon him) said: "Then take it back.

Hadith Corroboration

Imam Ahmad : 17635, 17643, 17656

Imam Bukhari : 2397

Imam Muslim : 3052

Imam Tirmidzi : 1288

Imam Nasa'i : 3613, 3615, 3617

Imam Ibnu Majah : 2367

ABU BAKAR'S WILL TO SHARE THE INHERITANCE AMONG HIS BROTHERS

Hadith Imam Malik Number 1242

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ كَانَ نَحَلَهَا جَدًّا عِشْرِينَ وَسَقًّا مِنْ مَالِهِ بِالْغَابَةِ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ وَاللَّهِ يَا بَنِيَّةُ مَا مِنْ النَّاسِ أَحَدٌ أَحَبُّ إِلَيَّ غَنَى بَعْدِي مِنْكَ وَلَا أَعَزُّ عَلَيَّ فَقْرًا بَعْدِي مِنْكَ وَإِنِّي كُنْتُ نَحَلْتُكَ جَدًّا عِشْرِينَ وَسَقًّا فَلَوْ كُنْتُ جَدَدْتِيهِ وَاحْتَزْتِيهِ كَانَ لَكَ وَإِنَّمَا هُوَ الْيَوْمَ مَالٌ وَارِثٌ وَإِنَّمَا هُمَا أَخَوَاكِ وَأُخْتَاكِ فَافْتَسِمُوهُ عَلَى كِتَابِ اللَّهِ قَالَتْ عَائِشَةُ فَقُلْتُ يَا أَبَتِ وَاللَّهِ لَوْ كَانَ كَذَا وَكَذَا لَتَرَكْتُهُ إِنَّمَا هِيَ أَسْمَاءُ فَمَنْ الْأُخْرَى فَقَالَ أَبُو بَكْرٍ ذُو بَطْنٍ بِنْتُ خَارِجَةَ أَرَاهَا جَارِيَةً

Yahya narrated to me from Malik, from Ibn Shihab, from Urwah ibn Az-Zubair, from Aishah, wife of the Prophet, peace and blessings be upon him, that Abu Bakr said to her, 'I have freed forty slaves for you.' When he was dying, he said, 'O daughter, I fear your poverty after me. I gave you twenty wasaqs of my wealth; if you had harvested and taken it, it would be yours. Now it is inheritance. Divide it among your two brothers and two sisters per Allah's Book.' Aishah said, 'Father, by Allah, even if such-and-such happens, I would relinquish my share. My brother is Asma; who else?' Abu Bakr said, 'The child in Bint Kharijah's womb, I see it as my slave-girl.'

UMAR REFUSES WITHDRAWAL OF UNRECEIVED GIFTS

Hadith Imam Malik Number 1243

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَمَا بَالُ رِجَالٍ يَنْحَلُونَ أَبْنَاءَهُمْ نُحْلًا ثُمَّ يُمْسِكُونَهَا فَإِنْ مَاتَ ابْنُ أَحَدِهِمْ قَالَ مَا لِي بِيَدِي لَمْ أُعْطِهِ أَحَدًا وَإِنْ مَاتَ هُوَ قَالَ هُوَ لِابْنِي قَدْ كُنْتُ أُعْطِيْتُهُ إِيَّاهُ مِنْ نَحْلٍ نَحَلَهُ فَلَمْ يَحْزُهَا الَّذِي نُحَلَّهَا حَتَّى يَكُونَ إِنْ مَاتَ لَوَرَّثَتْهُ فَهِيَ بَاطِلٌ

Malik narrated to me from Ibn Shihab, from Urwah ibn Az-Zubair, from Abdurrahman ibn Abdulqari, that Umar ibn Al-Khattab said, 'Why do men gift their children then withhold it? If their child dies, they say, "It's in my hand; I gave it to no one." If they die, they say, "It's my child's; I gave it to him." Whoever gifts something not yet possessed by the recipient, if they die, it is void for their heirs.'

UMAR BIN KHATTAB PROHIBITED WITHDRAWAL OF GIVING SILATURAHIM

Hadith Imam Malik Number 1244

حَدَّثَنِي مَالِكٌ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي غَطَفَانَ بْنِ طَرِيفٍ الْمُرِّيَّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ مَنْ وَهَبَ هِبَةً لِصِلَةٍ رَحِمٍ أَوْ عَلَى وَجْهِ صَدَقَةٍ فَإِنَّهُ لَا يَرْجِعُ فِيهَا وَمَنْ وَهَبَ هِبَةً يَرَى أَنَّهُ إِنَّمَا أَرَادَ بِهَا الثَّوَابَ فَهُوَ عَلَى هِبَتِهِ يَرْجِعُ فِيهَا إِذَا لَمْ يُرْضَ مِنْهَا

Malik narrated to me from Dawud ibn Al-Husayn, from Abu Ghatafan ibn Tarif Al-Murri, that Umar ibn Al-Khattab said, 'Whoever gives a gift for kinship or charity cannot take it back. Whoever gives a gift seeking reward may reclaim it if unsatisfied with it.'

A GIFT IN THE NATURE OF A RESIDENTIAL PLACE BECOMES THE PROPERTY OF THE RECIPIENT

Hadith Imam Malik Number 1245

حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ أُعْمِرَ عُمرَى لَهُ وَلَعَقِبِهِ فَإِنَّهَا لِلَّذِي يُعْطَاهَا لَا تَرْجِعُ إِلَى الَّذِي أُعْطَاهَا أَبَدًا إِنَّهُ أُعْطِيَ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ

Malik narrated to me from Ibn Shihab, from Abu Salamah ibn Abdurrahman ibn Awf, from Jabir ibn Abdullah Al-Ansari, that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever is granted an umra for himself and his descendants, it belongs to the recipient forever, as it entails inheritance rights.'

Hadith Corroboration

Imam Ahmad : 14342, 14752

Imam Muslim : 3062, 3064

Imam Abu Dawud : 3084

Imam Tirmidzi : 1270

Imam Nasa'i : 3683, 3685, 3686, 3688

AL QASIM BIN MUHAMMAD'S VIEWS ON UMRA

Hadith Imam Malik Number 1246

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ أَنَّهُ سَمِعَ مَكْحُولًا الدِّمَشْقِيَّ يَسْأَلُ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنِ الْعُمْرَى وَمَا يَقُولُ النَّاسُ فِيهَا فَقَالَ الْقَاسِمُ بْنُ مُحَمَّدٍ مَا أَدْرَكْتُ النَّاسَ إِلَّا وَهُمْ عَلَى شُرُوطِهِمْ فِي أَمْوَالِهِمْ وَفِيمَا أُعْطُوا

Malik narrated to me from Yahya ibn Sa'id, from Abdurrahman ibn Al-Qasim, that he heard Makhul Ad-Dimashqi ask Al-Qasim ibn Muhammad about umra and people's views. Al-Qasim said, 'I found people agreeing on their conditions regarding their wealth and what they gave.'

ABDULLAH BIN UMAR KEEPS THE INHERITED HOUSE THAT HAS BEEN GIVEN

Hadith Imam Malik Number 1247

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ وَرِثَ مِنْ حَفْصَةَ بِنْتِ عُمَرَ دَارَهَا قَالَ وَكَانَتْ حَفْصَةُ قَدْ أَسْكَنْتْ بِنْتَ زَيْدِ بْنِ الْخَطَّابِ مَا عَاشَتْ فَلَمَّا تُوفِّيتْ بِنْتُ زَيْدٍ قَبِضَ عَبْدُ اللَّهِ بْنُ عُمَرَ الْمَسْكَنَ وَرَأَى أَنَّهُ لَهُ

Malik narrated to me from Nafi', that Abdullah ibn Umar inherited Hafsah bint Umar's house. Nafi' said, 'Hafsah had housed Zaid ibn Al-Khattab's daughter for her lifetime. When she died, Abdullah took the house, believing it was his.'

RASULULLAH SHALALLAHU ALAIHI WASALLAM SET RULES FOR FINDING ITEMS

Hadith Imam Malik Number 1248

حَدَّثَنِي مَالِكٌ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ يَزِيدَ مَوْلَى الْمُنبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنِ اللَّقْظَةِ فَقَالَ اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا ثُمَّ عَرِّفْهَا سَنَةً فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَشَأْنُكَ بِهَا قَالَ فَضَالَّةُ الْغَنَمِ يَا رَسُولَ اللَّهِ قَالَ هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّبِّ قَالَ فَضَالَّةُ الْإِبِلِ قَالَ مَا لَكَ وَلَهَا مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ حَتَّى يَلْقَاهَا رَبُّهَا

Malik narrated to me from Rabi'ah ibn Abi Abdurrahman, from Yazid, freedman of Al-Munba'ith, from Zaid ibn Khalid Al-Juhani, that a man asked the Messenger of Allah, peace and blessings be upon him, about a found item. He said, 'Know its container and tie, then announce it for a year. If its owner comes, give it; if not, it's yours.' He asked, 'O Messenger, a stray sheep?' He said, 'It's for you, your brother, or the wolf.' He asked, 'A stray camel?' He said, 'What's it to you? It has its water and feet, drinks at wells, eats trees, until its owner finds it.'

Hadith Corroboration

Imam Ahmad : 16431, 20697

Imam Bukhari : 2199, 2249, 2250, 2251, 2256, 2258, 5647

Imam Muslim : 3247, 3248, 3250

Imam Abu Dawud : 1451, 1452

UMAR BIN KHATTAB ESTABLISHES THE ANNOUNCEMENT PROCEDURE FOR FOUND ITEMS

Hadith Imam Malik Number 1249

وَحَدَّثَنِي مَالِكٌ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَدْرِ الْجُهَنِيِّ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ نَزَلَ مَنْزِلَ قَوْمٍ

بِطَرِيقِ الشَّامِ فَوَجَدَ صُرَّةً فِيهَا ثَمَانُونَ دِينَارًا فَذَكَرَهَا لِعُمَرَ بْنِ الْخَطَّابِ فَقَالَ لَهُ عُمَرُ عَرِّفْهَا عَلَى أَبْوَابِ
الْمَسَاجِدِ وَادْكُزْهَا لِكُلِّ مَنْ يَأْتِي مِنَ الشَّامِ سَنَةً فَإِذَا مَضَتْ السَّنَةُ فَشَأْنُكَ بِهَا

Malik narrated to me from Ayyub ibn Musa, from Mu'awiyah ibn Abdullah ibn Badr Al-Juhani, that his father said he stayed with people on the way to Syria and found a purse with eighty dinars. He told Umar ibn Al-Khattab, who said, 'Announce it at mosque doors and to those from Syria for a year. After that, it's yours.'

ABDULLAH BIN UMAR SUGGESTS TO CONTINUE ANNOUNCING FOUND ITEMS

Hadith Imam Malik Number 1250

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ أَنَّ رَجُلًا وَجَدَ لُقْطَةً فَجَاءَ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَ لَهُ إِنِّي وَجَدْتُ لُقْطَةً فَمَاذَا تَرَى
فِيهَا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ عَرِّفْهَا قَالَ قَدْ فَعَلْتُ قَالَ زِدْ قَالَ قَدْ فَعَلْتُ فَقَالَ عَبْدُ اللَّهِ لَا أَمُرُكَ أَنْ تَأْكُلَهَا
وَلَوْ شِئْتَ لَمْ تَأْخُذْهَا

Malik narrated to me from Nafi', that a man found a lost item and asked Abdullah ibn Umar, 'What do you think?' Abdullah said, 'Announce it.' He said, 'I did.' Abdullah said, 'Do it again.' He said, 'I did.' Abdullah said, 'I don't order you to use it, but if you wish, don't take it.'

UMAR BIN KHATTAB ORDERED TO RECOVER THE LOSED CAMEL

Hadith Imam Malik Number 1251

حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ ثَابِتَ بْنَ الصَّحَّاحِ الْأَنْصَارِيَّ أَخْبَرَهُ أَنَّهُ وَجَدَ بَعِيرًا
بِالْحَرَّةِ فَعَقَلَهُ ثُمَّ ذَكَرَهُ لِعُمَرَ بْنِ الْخَطَّابِ فَأَمَرَهُ عُمَرُ أَنْ يُعَرِّفَهُ ثَلَاثَ مَرَّاتٍ فَقَالَ لَهُ ثَابِتٌ إِنَّهُ قَدْ شَغَلَنِي عَنْ
صِيعَتِي فَقَالَ لَهُ عُمَرُ أَرْسِلْهُ حَيْثُ وَجَدْتَهُ

Malik narrated to me from Yahya ibn Sa'id, from Sul.aiman ibn Yasar, that Thabit ibn Ad-Dahhak Al-Ansari said he found a stray camel in Al-Harrah and tied it. He told Umar ibn Al-Khattab, who ordered him to announce it three times. Thabit said, 'It kept me from my farm.' Umar said, 'Release it where you found it.'

UMAR BIN KHATTAB STATED THAT TAKING STRAY ANIMALS IS A DECEIT

Hadith Imam Malik Number 1252

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ وَهُوَ مُسْنِدٌ ظَهَرَهُ إِلَى

Malik narrated to me from Yahya ibn Sa'id, from Sa'id ibn Al-Musayyab, that Umar ibn Al-Khattab, leaning against the Ka'bah, said, 'Whoever takes a stray animal has gone astray.'

Hadith Corroboration
Imam Ahmad : 16440
Imam Muslim : 3253

UTSMAN SELLING LOST ANIMALS FOR BENEFIT Hadith Imam Malik Number 1253

وَحَدَّثَنِي مَالِكٌ أَنَّهُ سَمِعَ ابْنَ شِهَابٍ يَقُولُ كَانَتْ ضَوَالُّ الْإِبِلِ فِي زَمَانِ عُمَرَ بْنِ الْخَطَّابِ إِبِلًا مُؤَبَّلَةً تَنَاتُجُ لَا يَمْسُهَا أَحَدٌ حَتَّى إِذَا كَانَ زَمَانُ عُثْمَانَ بْنِ عَفَّانَ أَمَرَ بِتَعْرِيفِهَا ثُمَّ تَبَاعُ فَإِذَا جَاءَ صَاحِبُهَا أُعْطِيَ ثَمَنُهَا

Malik narrated to me that he heard Ibn Shihab say, 'In Umar ibn Al-Khattab's time, stray camels multiplied untouched. In Uthman ibn Affan's time, he ordered their identification, then sale, giving the proceeds to the owner if found.'

ALMS FOR PEOPLE WHO HAVE DIED Hadith Imam Malik Number 1254

حَدَّثَنِي مَالِكٌ عَنْ سَعِيدِ بْنِ عَمْرٍو بْنِ شُرَحْبِيلَ بْنِ سَعِيدِ بْنِ سَعْدِ بْنِ عُبَادَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ قَالَتْ خَرَجَ سَعْدُ بْنُ عُبَادَةَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ مَغَازِيهِ فَحَضَرَتْ أُمُّهُ الْوَقَاةُ بِالْمَدِينَةِ فَقِيلَ لَهَا أَوْصِي فَقَالَتْ فِيمَ أَوْصِي إِنَّمَا الْمَالُ مَالٌ سَعْدٍ فَتُوفِّيَتْ قَبْلَ أَنْ يَقْدَمَ سَعْدٌ فَلَمَّا قَدِمَ سَعْدُ بْنُ عُبَادَةَ ذُكِرَ ذَلِكَ لَهُ فَقَالَ سَعْدُ يَا رَسُولَ اللَّهِ هَلْ يَنْفَعُهَا أَنْ أَتَصَدَّقَ عَنْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ فَقَالَ سَعْدٌ حَائِطٌ كَذَا وَكَذَا صَدَقَةٌ عَنْهَا لِحَائِطٍ سَمَاهُ

Malik narrated to me from Sa'id ibn Amr ibn Shurahbil ibn Sa'id ibn Sa'd ibn Ubadah, from his father, from his grandfather, that Sa'd ibn Ubadah went with the Messenger of Allah, peace and blessings be upon him, on an expedition. His mother died in Medina. They said, 'Make a will.' She said, 'The wealth is Sa'd's.' She died before Sa'd returned. When Sa'd arrived, he was told and asked, 'O Messenger, will charity for her benefit her?' The Messenger said, 'Yes.' Sa'd said, 'Such-and-such garden is charity for her.'

ALMS FOR DECEASED PARENTS Hadith Imam Malik Number 1255

وَحَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا قَالَ لِرَسُولِ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا وَأَرَاهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ أَفَأَتَصَدَّقُ عَنْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ

Malik narrated to me from Hisham ibn Urwah, from his father, from Aishah, wife of the Prophet, peace and blessings be upon him, that a man said to the Messenger, 'My mother died suddenly; I think she would have given charity if she spoke. Can I give for her?' The Messenger said, 'Yes.'

Hadith Corroboration
Imam Ahmad : 23117
Imam Bukhari : 1299
Imam Muslim : 1672, 3082

OBLIGATION TO WRITE A WILL

Hadith Imam Malik Number 1256

حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ عِنْدَهُ مَكْتُوبَةً

Malik narrated to me from Nafi', from Abdullah ibn Umar, that the Messenger of Allah, peace and blessings be upon him, said, 'No Muslim with something to bequeath should pass two nights without a written will.'

Hadith Corroboration
Imam Ahmad : 4350, 4667, 4872, 4950, 5254, 5256, 5660, 5827, 6221
Imam Bukhari : 2533
Imam Muslim : 3074, 3075
Imam Abu Dawud : 2478
Imam Tirmidzi : 896, 2044
Imam Nasa'i : 3557, 3558, 3560
Imam Ibnu Majah : 2690, 2693
Imam Malik : 1256
Imam Darimi : 3046

Will of a Child Who Has Not Reached Adolescence

Hadith Imam Malik Number 1257

حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ أَبِيهِ أَنَّ عَمْرَو بْنَ سُلَيْمٍ الزُّرْقِيَّ أَخْبَرَهُ أَنَّهُ قِيلَ لِعُمَرَ بْنِ الْخَطَّابِ إِنَّ هَاهُنَا غُلَامًا يَفَاعًا لَمْ يَحْتَلِمْ مِنْ غَسَّانَ وَوَارِثُهُ بِالشَّامِ وَهُوَ ذُو مَالٍ وَلَيْسَ لَهُ هَاهُنَا إِلَّا ابْنَةٌ عَمٍّ لَهُ قَالَ عُمَرُ بْنُ الْخَطَّابِ فَلْيُوصَ لَهَا قَالَ فَأَوْصَى لَهَا بِمَالٍ يُقَالُ لَهُ بِئْرُ جُشَمٍ قَالَ عَمْرُو بْنُ سُلَيْمٍ فَبِيعَ ذَلِكَ الْمَالُ بِثَلَاثِينَ أَلْفَ دِرْهَمٍ وَابْنَةُ عَمِّهِ الَّتِي أَوْصَى لَهَا هِيَ أُمُّ عَمْرٍو بْنِ سُلَيْمٍ الزُّرْقِيُّو حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرٍ بْنِ حَزْمٍ أَنَّ غُلَامًا مِنْ غَسَّانَ حَضَرَتْهُ الْوَفَاةُ بِالْمَدِينَةِ وَوَارِثُهُ بِالشَّامِ فَذَكَرَ ذَلِكَ لِعُمَرَ بْنِ

الْحُطَّابِ فَقِيلَ لَهُ إِنَّ فُلَانًا يَمُوتُ أَفْيُوصِي قَالَ فَلْيُوصِ قَالَ يَحْيَى بْنُ سَعِيدٍ قَالَ أَبُو بَكْرٍ وَكَانَ الْغُلَامُ ابْنُ عَشْرِ سِنِينَ أَوْ اثْنَتَيْ عَشْرَةَ سَنَةً قَالَ فَأَوْصَى بِبَيْتٍ جُشَمٍ فَبَاعَهَا أَهْلُهَا بِثَلَاثِينَ أَلْفَ دِرْهَمٍ

Malik narrated to me from Abdullah ibn Abi Bakr ibn Hazm, from his father, that Amr ibn Sulaim Az-Zuraqi said he was told that a Ghassani youth, not yet mature, died in Medina with his heir in Syria and only a cousin there. Umar ibn Al-Khattab said, 'Let him bequeath to her.' He willed her a well called Jusham. Amr said, 'It was sold for thirty thousand dirhams, and his cousin, the beneficiary, is Amr's mother.' Malik narrated from Yahya ibn Sa'id, from Abu Bakr ibn Hazm, that a Ghassani youth, aged ten or twelve, died in Medina with his heir in Syria. It was reported to Umar, who said, 'Let him make a will.' He willed the Jusham well, sold by his family for thirty thousand dirhams.

LIMITATIONS ON THE AMOUNT OF PROPERTY IN A WILL

Hadith Imam Malik Number 1258

حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ أَنَّهُ قَالَ لَجَأَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِي فَقُلْتُ يَا رَسُولَ اللَّهِ قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى وَأَنَا ذُو مَالٍ وَلَا يَرِثُنِي إِلَّا ابْنَتِي لِي أَفَأَتَصَدَّقُ بِثُلُثِي مَالِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا فَقُلْتُ فَالْشَّطْرُ قَالَ لَا ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الثُّلُثُ وَالثُّلُثُ كَثِيرٌ إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجَرْتَ حَتَّى مَا تَجْعَلَ فِي فِي امْرَأَتِكَ قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَأَخْلَفَ بَعْدَ أَصْحَابِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ لَنْ تُخْلَفَ فَتَعْمَلَ عَمَلًا صَالِحًا إِلَّا أَزِدَّتْ بِهِ دَرَجَةً وَرِفْعَةً وَلَعَلَّكَ أَنْ تُخْلَفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ لَكِنَّ الْبَائِسَ سَعْدُ بْنُ خَوْلَةَ يَرِثُنِي لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مَاتَ بِمَكَّةَ

It has been told to me that Malik from [Ibn Shihab] from ['Amir bin Sa'd bin Abu Waqqas] from [his father] said; "Rasulullah salla Allahu 'alaihi wa sallam visited me on the occasion of the Hajj Wada', because at that time I was very sick. I said; 'O Rasulallah, at this time I am very ill and I have a lot of wealth, but there is no one to inherit me except one of my daughters, should I give charity with two-thirds of my wealth?' Rasulallah salla Allahu 'alaihi wa sallam said; 'No,' I asked; 'Or half?' said; 'Don't,' then Rasulallah Salla Allahu 'alaihi wa sallam said: 'A third. That third is already a lot. It is better for you to leave your heirs rich than to leave them poor and beg from people. Sa'd bin Abu Waqqas said, "I said: 'O Messenger of Allah, may I stay in Makkah after my companions have left?' The Messenger of Allah (peace and blessings of Allah be upon him) replied: 'Even if you remain in Makkah and do good deeds, your glory and honor will increase. It may be that your stay in Makkah will benefit some people and harm others. O Allah, make the migration of my companions smooth, do not discourage them.' But a tragic fate befell Sa'd bin Khaulah, he

met his death in Makkah. The Messenger of Allah (peace and blessings of Allah be upon him) asked for mercy and forgiveness for him.

Hadith Corroboration

Imam Ahmad : 1406, 1464, 1930

Imam Bukhari : 1213, 2537, 2538, 4935, 5896

Imam Muslim : 3076

Imam Abu Dawud : 2480

Imam Nasa'i : 3567, 3568, 3569, 3573, 3574

Imam Darimi : 3064, 3065

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED WOMEN FROM ENTERING WOMEN

Hadith Imam Malik Number 1259

حَدَّثَنِي مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ مُحَمَّدًا كَانَ عِنْدَ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْمَعُ يَا عَبْدَ اللَّهِ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا فَأَنَا أَدُلُّكَ عَلَى ابْنَةِ غَيْلَانَ فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلَنَّ هَؤُلَاءِ عَلَيْكُمْ

Malik related to me from [Hisham bin 'Urwah] from [his father] that there was a transvestite beside Umm Salamah, the wife of the Prophet sallallaahu 'alaihi wa sallam, he said to Abdullah bin Abu Umayyah and the Messenger of Allah sallallaahu 'alaihi wa sallam was listening: "O Abdullah, if Allah opens Taif for you, then I will show you the daughter of Ghailan. Verily she will be seen from the front four and from the back eight." Then the Messenger of Allah sallallaahu 'alaihi wa sallam said: "Never let them enter to you."

Hadith Corroboration

Imam Bukhari : 3980, 5437

Imam Muslim : 4048

UMAR BIN KHATTAB DEFENDS CHILDREN'S RIGHT TO BE WITH THEIR GRANDMOTHER

Hadith Imam Malik Number 1260

وَحَدَّثَنِي مَالِك عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يَقُولُ كَانَتْ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ امْرَأَةٌ مِنَ الْأَنْصَارِ قَوْلَتْ لَهُ عَاصِمُ بْنُ عُمَرَ ثُمَّ إِنَّهُ فَارَقَهَا فَجَاءَ عُمَرُ قُبَاءً فَوَجَدَ ابْنَهُ عَاصِمًا يَلْعَبُ بِفِنَاءِ الْمَسْجِدِ فَأَخَذَ بَعْضُهُ فَوَضَعَهُ بَيْنَ يَدَيْهِ عَلَى الدَّابَّةِ فَأَدْرَكَتْهُ جَدَّةُ الْغُلَامِ فَنَارَعَتْهُ إِيَّاهُ حَتَّى أَتَى أَبَا بَكْرٍ الصِّدِّيقَ فَقَالَ عُمَرُ ابْنِي وَقَالَتِ الْمَرْأَةُ ابْنِي فَقَالَ أَبُو بَكْرٍ خَلِّ بَيْنَهَا وَبَيْنَهُ قَالَ فَمَا رَاجَعَهُ عُمَرُ الْكَلَامَ قَالَ وَسَمِعْتُ قَوْلَهُ تَعَالَى يَقُولُ وَهَذَا الْأَمْرُ الَّذِي آخُذُ بِهِ فِي ذَلِكَ

Malik related to me from [Yahya bin Sa'id] that he said: I heard [Al Qasim bin Muhammad] say: "Umar bin Khattab married a woman from the Ansar, and they were blessed with a child named 'Ashim bin Umar, then Umar divorced her. When Umar came to Quba, he found his son playing on the terrace of the mosque. So Umar took his son's arm and placed him on his lap, on his mount. But the boy's grandmother (Ashim son of Umar) saw this, so they both came to Abu Bakr As-Siddiq. Umar then said, "This is my son." And the grandmother said, "The woman (the child's mother) is my son." [Abu Bakr As-Siddiq] then said: "Leave the boy with his grandmother." Al Qasim (narrator) said: "After that, Umar did not say another word." Yahya said: "I heard Malik say: 'That is our opinion in this matter.'"

SALMAN AL FARISI REFUSED TO RETURN TO THE HOLY LAND AND PRIORITIZED CHARITY

Hadith Imam Malik Number 1261

حَدَّثَنِي مَالِكُ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ أَبَا الدَّرْدَاءِ كَتَبَ إِلَى سَلْمَانَ الْفَارِسِيِّ أَنَّهُ هَلَمَّ إِلَى الْأَرْضِ الْمُقَدَّسَةِ فَكَتَبَ إِلَيْهِ سَلْمَانُ إِنَّ الْأَرْضَ لَا تُقَدِّسُ أَحَدًا وَإِنَّمَا يُقَدِّسُ الْإِنْسَانُ عَمَلُهُ وَقَدْ بَلَغَنِي أَنَّكَ جُعِلْتَ طَبِيبًا تُدَاوِي فَإِنْ كُنْتَ تُبْرِئُ فَنِعْمًا لَكَ وَإِنْ كُنْتَ مُتَطَبِّبًا فَاحْذَرْ أَنْ تَقْتُلَ إِنْسَانًا فَتَدْخُلَ النَّارَ فَكَانَ أَبُو الدَّرْدَاءِ إِذَا قَضَى بَيْنَ اثْنَيْنِ ثُمَّ أَدْبَرَ عَنْهُ نَظَرَ إِلَيْهِمَا وَقَالَ ارْجِعَا إِلَيَّ أَعِيدَا عَلَيَّ قِصَّتَكُمَا مُتَطَبِّبٌ وَاللَّهِ

Malik related to me from Yahya bin Sa'id that Abu Darda wrote to Salman Al Farisi to return to the purified land. Salman replied: "The land does not purify anyone, but what purifies a person is only his deeds. I have received news that you have been appointed a healer (judge), if you can resolve the case then it is good for you. If you have become the one who decides the case, then beware of killing people (wrong in giving a decision) that will make you go to hell. So when Abu Darda is deciding a case between two people, then they both leave him, he will look at them and say: "Go back and repeat your case." By Allah, (after that) he will be able to settle the matter.

UMAR BIN KHATTAB WARNS OF THE DANGER OF DEBT

Hadith Imam Malik Number 1262

وَحَدَّثَنِي مَالِكُ عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ دَلَّافٍ الْمُرَزِيِّ عَنْ أَبِيهِ أَنَّ رَجُلًا مِنْ جُهَيْنَةَ كَانَ يَسْبِقُ الْحَاجَّ فَيَشْتَرِي الرِّوَاحِلَ فَيُعْلِي بِهَا ثُمَّ يُسْرِعُ السَّيْرَ فَيَسْبِقُ الْحَاجَّ فَأَفْلَسَ فَرَفَعَ أَمْرُهُ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ أَمَّا بَعْدُ أَيُّهَا النَّاسُ فَإِنَّ الْأَسْفَعَ أَسْفَعَ جُهَيْنَةَ رَضِيَ مِنْ دِينِهِ وَأَمَانَتِهِ بِأَنْ يُقَالَ سَبَقَ الْحَاجَّ أَلَا وَإِنَّهُ قَدْ دَانَ مُعْرِضًا فَأَصْبَحَ قَدْ رِينَ بِهِ فَمَنْ كَانَ لَهُ عَلَيْهِ دَيْنٌ فَلْيَأْتِنَا بِالْغَدَاةِ نَقْسِمُ مَالَهُ بَيْنَهُمْ وَإِيَّاكُمْ وَالَّذِينَ فَإِنَّ أَوَّلَهُ هُمْ وَآخِرُهُ حَرْبٌ

Malik told me from [Umar bin Abdurrahman bin Dalaf Al Muzani] from [his father] that a man from Juhainah once went on Hajj, and bought several camels that were suitable for

riding in excess. He accelerated his journey to catch up with people who had gone on Hajj, but had gone bankrupt. Then the matter was complained to [Umar bin Khattab] and he said; "Amma Badu, O people, that destruction is the destruction of Juhainah, she has given up her religion and her message through her own actions. Know that, in fact, she has dared to approach danger so that she too has been caught in a trap that is difficult to escape from. Whoever has debts from her should come to us tomorrow morning, we will divide her wealth, and stay away from debt because the beginning is sadness and the end is poverty and loss.

UTSMAN BIN AFFAN DETERMINES THE GRANT THAT HAS BEEN ANNOUNCED AND WITNESSED

Hadith Imam Malik Number 1263

حَدَّثَنِي مَالِكُ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ مَنْ نَحَلَ وَلَدًا لَهُ صَغِيرًا لَمْ يَبْلُغْ أَنْ يَحُوزَ مُحْلَهُ فَأَعْلَنَ ذَلِكَ لَهُ وَأَشْهَدَ عَلَيْهَا فَهِيَ جَائِزَةٌ وَإِنْ وَلِيَهَا أَبُوهُ

Malik told me from [Ibn Shihab] from [Sa'id bin Musayyab] that [Uthman bin Affan] said; "Whoever gives a child who is still small with something that is not appropriate for him to give, then he announces it and witnesses it, then this is permissible even though the father has control over it.

RASULULLAH SHALALLAHU ALAIHI WASALLAM DETERMINED THE FREEDOM OF PROPERTY SLAVES

Hadith Imam Malik Number 1264

حَدَّثَنِي مَالِكُ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي عَبْدٍ فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ قَوْمَ عَلَيْهِ قِيَمَةُ الْعَدْلِ فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ وَعَتَقَ عَلَيْهِ الْعَبْدَ وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ

Malik related to me from [Nafi'] from [Abdullah bin Umar] that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever frees his share of a slave who is owned in partnership, while he still has money equal to the price of the slave, then the price of the slave is estimated at the general price. Then he should give the share of the partners, after that he can free the slave. But if he does not, then he only frees what is his share.

Hadith Corroboration

Imam Ahmad : 374, 4406, 4666, 5650

Imam Bukhari : 2338, 2340, 2367

Imam Muslim : 2758, 3147, 3149

Imam Tirmidzi : 1266, 1267

Imam Nasa'i : 4620

THE RASULULLAH SALALLAHU ALAIHI WASALLAM RAISED THE LIBERATION OF SLAVES

Hadith Imam Malik Number 1265

حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعَنْ غَيْرِ وَاحِدٍ عَنْ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْبَصْرِيِّ وَعَنْ مُحَمَّدِ بْنِ سِيرِينَ أَنَّ رَجُلًا فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتَقَ عَبِيدًا لَهُ سِتَّةً عِنْدَ مَوْتِهِ فَأَسْهَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمْ فَأَعْتَقَ ثُلُثَ تِلْكَ الْعَبِيدِ قَالَ مَالِكٌ وَبَلَغَنِي أَنَّهُ لَمْ يَكُنْ لِذَلِكَ الرَّجُلِ مَالٌ غَيْرُهُمْ

It has been told to me from [Yahya bin Sa'id] and from [Several people] from [Al Hasan bin Abu Al Hasan Al Basri] and from [Muhammad bin Sirin] said, "A man during the time of Rasulullah shallallahu 'alaihi wasallam freed six of his slaves when he was about to die. Rasulullah shallallahu 'alaihi wasallam participated in drawing lots among the slaves, so that the man only freed a third of the slaves." Malik said; "It has come to me that this man has property other than these slaves."

ABAN BIN UTHMAN RATES FOR THE LIBERATION OF SLAVES

Hadith Imam Malik Number 1266

وَحَدَّثَنِي مَالِكٌ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ رَجُلًا فِي إِمَارَةِ أَبَانَ بْنِ عُثْمَانَ أَعْتَقَ رَقِيقًا لَهُ كُلَّهُمْ جَمِيعًا وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ فَأَمَرَ أَبَانُ بْنُ عُثْمَانَ بِتِلْكَ الرَّقِيقِ فَقُسِمَتْ أَثْلَاثًا ثُمَّ أَسْهَمَ عَلَى أَيِّهِمْ يَخْرُجُ سَهْمُ الْمَيِّتِ فَيَعْتَقُونَ فَوَقَعَ السَّهْمُ عَلَى أَحَدِ الْأَثْلَاثِ فَعَتَقَ الثُّلُثُ الَّذِي وَقَعَ عَلَيْهِ السَّهْمُ

Malik told me from [Rabi'ah bin Abu Abdurrahman] that a man during the reign of Aban bin Uthman freed all his slaves, while he had no property except them. So [Aban bin Uthman] ordered the slaves to be divided into three parts. Then he drew lots for them, whoever drew the lottery would be released. Then the lot fell on one of the parts, so he freed the slave who was hit by the draw.

Hadith Corroboration
Imam Tirmidzi : 1284

ADMINISTRATION OF PROPERTY ON THE LIBERATION OF SLAVES

Hadith Imam Malik Number 1267

حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ أَنَّهُ سَمِعَهُ يَقُولُ مَضَتْ السُّنَّةُ أَنَّ الْعَبْدَ إِذَا أُعْتِقَ تَبِعَهُ مَالُهُ

Malik related to me from [Ibn Shihab] that he once heard him say, "It is customary that when a slave is freed, his property is also included."

UMAR BIN KHATTAB PROHIBITED SELLING OR GIVING BIRTH

SLAVES

Hadith Imam Malik Number 1268

حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَا يَمَّا وَلِدَتْ مِنْ سَيِّدِهَا فَإِنَّهُ لَا يَبِيعُهَا وَلَا يَهْبُهَا وَلَا يُورَثُهَا وَهُوَ يَسْتَمْتِعُ بِهَا فَإِذَا مَاتَ فَهِيَ حُرَّةٌ

Malik from [Nafi'] told me from [Abdullah bin Umar] that [Umar bin Khattab] said; "Any female slave who gives birth to a child from her master, her master must not sell her, must not give her away and cannot pass it on (to another person), while he is still having sex with her. If her master dies, then she becomes free.

ORDER TO FREE SLAVES AFTER RECOGNIZING ALLAH AND THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 1269

حَدَّثَنِي مَالِكٌ عَنْ هِلَالِ بْنِ أُسَامَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عُمَرَ بْنِ الْحَكَمِ أَنَّهُ قَالَا تَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ جَارِيَةً لِي كَانَتْ تَرَعِي غَنَمًا لِي فَجِئْتُهَا وَقَدْ فَقِدْتُ شَاةً مِنَ الْغَنَمِ فَسَأَلْتُهَا عَنْهَا فَقَالَتْ أَكَلَهَا الذِّئْبُ فَأَسِفْتُ عَلَيْهَا وَكُنْتُ مِنْ بَنِي آدَمَ فَلَطَمْتُ وَجْهَهَا وَعَلَى رَقَبَةٍ أَفْأَعْتِقُهَا فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْنَ اللَّهُ فَقَالَتْ فِي السَّمَاءِ فَقَالَ مَنْ أَنَا فَقَالَتْ أَنْتَ رَسُولُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتِقُهَا

Malik told me from [Hilal bin Usamah] from ['Atha bin Yasar] from [Umar bin Al Hakam] he said; "I met Rasulullah sallallahu 'alaihi wasallam and said, "O Rasulullah, my slave girl is tending my goats. When I went to him, it turned out that one of my goats was missing. When I asked him, he answered, "The goat was eaten by a wolf." I felt sorry for this incident, and I'm just an ordinary person, so I slapped her in the face. I have a slave, so should I set her free?" Rasulullah shallallahu 'alaihi wasallam then asked the slave: "Where is Allah?" he answered; "In the sky." He asked again: "Who am I?" he answered; "You are Rasulullah," then Rasulullah shallallahu 'alaihi wasallam said: "Free her!"

Hadith Corroboration
Imam Ahmad : 22645, 22649, 22652
Imam Abu Dawud : 2856

RASULULLAH SHALALLAHU ALAIHI WASALLAM DETERMINED THE LIBERATION OF SLAVES WHO PROFESSED THEIR FAITH

Hadith Imam Malik Number 1270

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ إِلَى

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَارِيَةٍ لَهُ سَوْدَاءَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عَلَيَّ رَقَبَةً مُؤْمِنَةً فَإِنْ كُنْتُ تَرَاهَا مُؤْمِنَةً أُعْتِقُهَا فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَشْهَدِينَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَتْ نَعَمْ قَالَ أَتَشْهَدِينَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَتْ نَعَمْ قَالَ أَتُوقِنِينَ بِالْبَعْثِ بَعْدَ الْمَوْتِ قَالَتْ نَعَمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتِقُهَا

It has been told to me that Malik from [Ibn Shihab] from [Ubaidullah bin Abdullah bin 'Utbah bin Mas'ud] said, "An Ansar man met the Messenger of Allah sallallaahu 'alaihi wasallam bringing his black female slave, then he asked; "O Rasulallah, I have a slave who is a believer, if you see him truly believer, then I will set him free." Rasulallah shallallahu 'alaihi wasallam then asked: "Do you testify that there is no god who is worthy of worship except Allah?" he answered, "Yes." He asked again: "Do you testify that Muhammad is the messenger of Allah?" he answered; "Yes." He asked again: "Do you believe there will be a resurrection after death?" he answered; "Yes." The Prophet sallallaahu 'alaihi wasallam also said: "Free him!"

Hadith Corroboration
Imam Ahmad : 15183
Imam Darimi : 2242

THE STORY OF ABDURRAHMAN ASKS ABOUT THE WILL TO FREE THE SLAVES

Hadith Imam Malik Number 1271

حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ الْأَنْصَارِيِّ أَنَّ أُمَّهُ أَرَادَتْ أَنْ تُوصِيَ ثُمَّ أَحْرَتْ ذَلِكَ إِلَى أَنْ تُصْبِحَ فَهَلَكَتْ وَقَدْ كَانَتْ هَمَّتْ بِأَنْ تُعْتِقَ فَقَالَ عَبْدُ الرَّحْمَنِ فَقُلْتُ لِلْقَاسِمِ بْنِ مُحَمَّدٍ أَيَنْفَعُهَا أَنْ أُعْتِقَ عَنْهَا فَقَالَ الْقَاسِمُ إِنَّ سَعْدَ بْنَ عُبادَةَ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أُمَّيْ هَلَكَتْ فَهَلْ يَنْفَعُهَا أَنْ أُعْتِقَ عَنْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ

Malik narrated to me from Abdurrahman ibn Abi Amrah Al-Ansari, that his mother intended to make a will but delayed until morning and died, planning to free a slave. Abdurrahman asked Al-Qasim ibn Muhammad, 'Will freeing a slave for her benefit her?' Al-Qasim said, 'Sa'd ibn Ubadah asked the Messenger of Allah, peace and blessings be upon him, "My mother died; will freeing a slave for her benefit her?" The Messenger said, "Yes."'

Hadith Corroboration
Imam Ahmad : 2919, 3328

AISHIYAH FREES SLAVES AFTER ABDURRAHMAN'S DEATH

Hadith Imam Malik Number 1272

و حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ تُوُفِّيَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ فِي نَوْمٍ نَامَهُ فَأَعْتَقَتْ عَنْهُ عَائِشَةُ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رِقَابًا كَثِيرَةً قَالَ مَالِكٌ وَهَذَا أَحَبُّ مَا سَمِعْتُ إِلَيَّ فِي ذَلِكَ

Malik narrated to me from Yahya ibn Sa'id, that Abdurrahman ibn Abi Bakr died in his sleep. Aishah, wife of the Prophet, peace and blessings be upon him, freed many slaves for him. Malik said, 'This is the best I've heard on this.'

RASULULLAH SHALALLAHU ALAIHI WASALLAM EXPLAINED THE BEST SLAVES

Hadith Imam Malik Number 1273

حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الرِّقَابِ أَيُّهَا أَفْضَلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَغْلَاهَا ثَمَنًا وَأَنْفَسُهَا عِنْدَ أَهْلِهَا

Malik narrated to me from Hisham ibn Urwah, from his father, from Aishah, wife of the Prophet, peace and blessings be upon him, that the Messenger was asked, 'Which slave is best to free?' He said, 'The most valuable and dearest to their family.'

Hadith Corroboration
Imam Ibnu Majah : 2514

ABDULLAH BIN UMAR FREES THE CHILD FROM ADULTERY AND HIS MOTHER

Hadith Imam Malik Number 1274

و حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ أَعْتَقَ وَلَدَ زِنَا وَأُمَّهُ

Malik narrated to me from Nafi', from Abdullah ibn Umar, that he freed a child of zina and his mother.

THE STORY OF BARIRAH WHO FREED HIMSELF WITH MUKATABAH

Hadith Imam Malik Number 1275

حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ جَاءَتْ بَرِيرَةُ فَقَالَتْ إِنِّي كَاتِبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ فِي كُلِّ عَامٍ أَوْقِيَةً فَأَعِينِي فَقَالَتْ عَائِشَةُ إِنَّ أَحَبَّ أَهْلِكَ أَنْ أَعِدَّهَا لَهُمْ عَنْكَ عَدَدْتُهَا وَيَكُونُ لِي وَلَاؤُكَ فَعَلْتُ فَذَهَبَتْ بَرِيرَةُ إِلَى أَهْلِهَا فَقَالَتْ لَهُمْ ذَلِكَ فَأَبَوْا عَلَيْهَا فَجَاءَتْ مِنْ عِنْدِ أَهْلِهَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فَقَالَتْ لِعَائِشَةَ إِنِّي قَدْ عَرَضْتُ عَلَيْهِمْ ذَلِكَ فَأَبَوْا عَلَيَّ إِلَّا

أَنْ يَكُونَ الْوَلَاءُ لَهُمْ فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهَا فَأَخْبَرَتْهُ عَائِشَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذِيهَا وَاشْتَرِي لِي الْوَلَاءَ فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ فَفَعَلَتْ عَائِشَةُ ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَمَا بَالُ رِجَالٍ يَشْتَرُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةً شَرْطٍ قَضَاءُ اللَّهِ أَحَقُّ وَشَرْطُ اللَّهِ أَوْثَقُ وَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ

Malik narrated to me from Hisham ibn Urwah, from his father, from Aishah, wife of the Prophet, peace and blessings be upon him, that Barirah came and said, 'I contracted my freedom for nine uqiyahs, one per year; help me.' Aishah said, 'If your masters agree, I'll pay it for you, but your loyalty is mine.' Barirah told her masters, who refused unless they kept her loyalty. She returned while the Messenger was present and told Aishah, 'I offered, but they refused unless they keep loyalty.' The Messenger, hearing this, asked Aishah, who informed him. He said, 'Take her and stipulate their loyalty, for loyalty belongs to the freer.' Aishah did so. Then the Messenger stood among the people, praised Allah, and said, 'What's with men stipulating conditions not in Allah's Book? Any condition not in Allah's Book is void, even if a hundred. Allah's decree is truer, His condition firmer. Loyalty belongs to the freer.'

Hadith Corroboration

Imam Ahmad : 4586, 5501, 5659, 6031, 6127, 6163, 22924, 23580, 23749, 23882, 24123, 25130

Imam Bukhari : 2023, 2024, 2373, 2374, 2375, 2376, 2516, 2527, 6223, 6255, 6260, 6262

Imam Muslim : 2761, 2762, 2763, 2768, 2769

Imam Abu Dawud : 2526, 3428

Imam Tirmidzi : 2050

Imam Nasa'i : 3394, 3397, 4576

Imam Ibnu Majah : 2512

Imam Malik : 1276, 1277

RASULULLAH SHALALLAHU ALAIHI WASALLAM ESTABLISHED GUARDIANSHIP ON THE LIBERATION OF SLAVES

Hadith Imam Malik Number 1276

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتِقُهَا فَقَالَ أَهْلُهَا نَبِّعُكَهَا عَلَى أَنْ وَلَاَءُهَا لَنَا فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا يَمْنَعُكَ ذَلِكَ فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ

Malik narrated to me from Nafi', from Abdullah ibn Umar, that Aishah, Mother of the Believers, wanted to buy a slave-girl to free her. Her owners said, 'We'll sell her, but her loyalty remains ours.' Aishah told the Messenger of Allah, peace and blessings be upon him, who said, 'Don't let that stop you; loyalty belongs to the freer.'

Hadith Corroboration

Imam Ahmad : 2411, 3231, 4586, 4623, 5501, 5659, 6031, 6127, 6163, 22924, 23021, 23057, 23381, 23580, 23695, 23749, 23882, 24123,

24198, 24224, 24255, 24280, 24294, 24357, 24388, 25130

Imam Bukhari : 1398, 2010, 2011, 2023, 2024, 2351, 2373, 2374, 2375, 2376, 2390, 2516, 2524, 2527, 4707, 4871, 4876, 5010, 6223,

6254, 6255, 6257, 6260, 6261, 6262

Imam Muslim : 2761, 2762, 2763, 2764, 2766, 2768, 2769
 Imam Abu Dawud : 2526, 2527, 3428
 Imam Tirmidzi : 1177, 2050
 Imam Nasa'i : 2567, 3393, 3394, 3395, 3396, 3397, 3400, 4563, 4564, 4565, 4576, 4577
 Imam Ibnu Majah : 2512
 Imam Malik : 1277
 Imam Darimi : 2187, 3029

BARIRAH ASKED AISHIYAH FOR HELP FOR MUKATABAH

Hadith Imam Malik Number 1277

وَحَدَّثَنِي مَالِكُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ فَقَالَتْ عَائِشَةُ إِنَّ أَحَبَّ أَهْلِكَ أَنْ أَصَبَّ لَهُمْ ثَمَنُكَ صَبَّةً وَاحِدَةً وَأُعْتِقَكَ فَعَلْتُ فَذَكَرْتُ ذَلِكَ بَرِيرَةَ لِأَهْلِهَا فَقَالُوا لَا إِلَّا أَنْ يَكُونَ لَنَا وَلَاؤُكَ قَالَ يَحْيَى بْنُ سَعِيدٍ فَرَعَمْتُ عَمْرَةَ أَنَّ عَائِشَةَ ذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرِيهَا وَأُعْتِقِهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ

Malik narrated to me from Yahya ibn Sa'id, from Amrah bint Abdurrahman, that Barirah sought Aishah, Mother of the Believers' help. Aishah said, 'If your masters agree, I'll pay your price in full and free you.' Barirah told her masters, who said, 'No, unless we keep your loyalty.' Yahya ibn Sa'id said, Amrah claimed Aishah told the Messenger of Allah, peace and blessings be upon him, who said, 'Buy and free her; loyalty belongs to the freer.'

Hadith Corroboration

Imam Ahmad : 2411, 3231, 4586, 4623, 5501, 5659, 6031, 6127, 6163, 22924, 23021, 23057, 23381, 23580, 23695, 23749, 23882, 24123, 24198, 24224, 24255, 24280, 24294, 24357, 24388, 25130
 Imam Bukhari : 1398, 2010, 2011, 2023, 2024, 2351, 2373, 2374, 2375, 2376, 2390, 2516, 2524, 2527, 4707, 4871, 4876, 5010, 6223, 6254, 6255, 6257, 6260, 6261, 6262
 Imam Muslim : 2761, 2762, 2763, 2764, 2766, 2768, 2769
 Imam Abu Dawud : 2526, 2527, 3428
 Imam Tirmidzi : 2050
 Imam Nasa'i : 2567, 3393, 3394, 3395, 3396, 3397, 3400, 4563, 4565, 4576, 4577
 Imam Ibnu Majah : 2066, 2512
 Imam Darimi : 2187, 3029

PROHIBITION ON SALE AND PURCHASE OF GUARDIANSHIP AND ITS GRANTS

Hadith Imam Malik Number 1278

وَحَدَّثَنِي مَالِكُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ

Malik narrated to me from Abdullah ibn Dinar, from Abdullah ibn Umar, that the Messenger of Allah, peace and blessings be upon him, forbade selling or gifting loyalty.

Hadith Corroboration

Imam Ahmad : 5239, 5586
 Imam Bukhari : 2350, 6259
 Imam Muslim : 2770

UTSMAN ASSIGNED GUARDIANSHIP OF CHILDREN TO ZUBAIR

Hadith Imam Malik Number 1279

حَدَّثَنِي مَالِكُ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ الرَّبِيعِ بْنِ الْعَوَّامِ اشْتَرَى عَبْدًا فَأَعْتَقَهُ وَلِذَلِكَ الْعَبْدُ بَنُونَ مِنْ امْرَأَةٍ حُرَّةٍ فَلَمَّا أَعْتَقَهُ الرَّبِيعُ قَالَ هُمْ مَوَالِيَّ وَقَالَ مَوَالِي أُمِّهِمْ بَلْ هُمْ مَوَالِينَا فَاخْتَصَمُوا إِلَى عُثْمَانَ بْنِ عَفَّانَ فَقَضَى عُثْمَانُ لِلزُّبَيْرِ بَوْلَانِهِمْ

Malik narrated to me from Rabi'ah ibn Abi Abdurrahman, that Az-Zubair ibn Al-Awwam bought and freed a slave who had children from a free woman. Az-Zubair said, 'Their loyalty is mine.' The mother's patrons said, 'No, it's ours.' They disputed before Uthman ibn Affan, who ruled the loyalty for Az-Zubair.

Hadith Corroboration
Imam Abu Dawud : 2914

LAW OF INHERITANCE AND TRUSTEE OF SLAVES

Hadith Imam Malik Number 1280

حَدَّثَنِي مَالِكُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّ الْعَاصِيَّ بْنَ هِشَامٍ هَلَكَ وَتَرَكَ بَيْنَيْنِ لَهُ ثَلَاثَةٌ اثْنَانِ لِأُمِّ وَرَجُلٍ لِعَلَّةٍ فَهَلَكَ أَحَدُ اللَّذَيْنِ لِأُمِّ وَتَرَكَ مَالًا وَمَوَالِيَّ فَوَرِثَهُ أَخُوهُ لِأَبِيهِ وَأُمُّهُ مَالَهُ وَوَلَاءَهُ مَوَالِيَهُ ثُمَّ هَلَكَ الَّذِي وَرِثَ الْمَالَ وَوَلَاءَهُ الْمَوَالِيَّ وَتَرَكَ ابْنَهُ وَأَخَاهُ لِأَبِيهِ فَقَالَ ابْنُهُ قَدْ أَحْرَزْتُ مَا كَانَ أَبِي أَحْرَزَ مِنَ الْمَالِ وَوَلَاءَهُ الْمَوَالِيَّ وَقَالَ أَخُوهُ لَيْسَ كَذَلِكَ إِنَّمَا أَحْرَزْتُ الْمَالَ وَأَمَّا وَلَاءُ الْمَوَالِي فَلَا أَرَأَيْتَ لَوْ هَلَكَ أَخِي الْيَوْمَ أَلَسْتُ أَرِثُهُ أَنَا فَاخْتَصَمَا إِلَى عُثْمَانَ بْنِ عَفَّانَ فَقَضَى لِأَخِيهِ بَوْلَانِ الْمَوَالِي

Narrated to me by Malik, from Abdullah bin Abu Bakr bin Muhammad bin Amr bin Hazm, from Abdul Malik bin Abu Bakr bin Abdurrahman bin Al-Harith bin Hisham, from his father, that Al-Ashi bin Hisham died, leaving three sons: two from one mother and one stepbrother. One of the two brothers from the same mother died, leaving wealth and freed slaves. His brother, from the same father and mother, inherited his wealth and the patronage of his freed slaves. Then, the inheritor died, leaving a son and a paternal brother. The son said, "I take the wealth and patronage of the freed slaves my father acquired." The paternal brother said, "Not so; you only get the wealth. The patronage of the freed slaves is not yours. If my brother died today, would I not inherit him?" They disputed before Uthman bin Affan, who

ruled that the patronage of the freed slaves belongs to the brother.

THE STORY OF THE STRUGGLE FOR SLAVE TRUSTEES IN THE TIME OF ABAN BIN UTHMAN

Hadith Imam Malik Number 1281

وَحَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ أَنَّهُ أَخْبَرَهُ أَبُوهُ أَنَّه كَانَ جَالِسًا عِنْدَ أَبَانَ بْنِ عُثْمَانَ فَاخْتَصَمَ إِلَيْهِ نَفَرٌ مِنْ جُهَيْنَةَ وَنَفَرٌ مِنْ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ وَكَانَتْ امْرَأَةٌ مِنْ جُهَيْنَةَ عِنْدَ رَجُلٍ مِنْ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ يُقَالُ لَهُ إِبْرَاهِيمُ بْنُ كُلَيْبٍ فَمَاتَتِ الْمَرْأَةُ وَتَرَكَتْ مَالًا وَمَوَالِيًا فَوَرِثَهَا ابْنُهَا وَزَوْجُهَا ثُمَّ مَاتَ ابْنُهَا فَقَالَ وَرِثَتُهُ لَنَا وَلَا أَوْلَاءَ الْمَوَالِي قَدْ كَانَ ابْنُهَا أَحْرَزَهُ فَقَالَ الْجُهَيْنِيُّونَ لَيْسَ كَذَلِكَ إِنَّمَا هُمْ مَوَالِي صَاحِبَتِنَا فَإِذَا مَاتَ وَلَدُهَا فَلَنَا وَلَا وَهُمْ وَنَحْنُ نَرِثُهُمْ فَقَضَى أَبَانُ بْنُ عُثْمَانَ لِلْجُهَيْنِيِّينَ بِوَلَاءِ الْمَوَالِي

Narrated to me by Malik, from Abdullah bin Abu Bakr bin Hazm, from his father, that he sat with Aban bin Uthman. Some from Juhaynah and Bani Harith bin Al-Khazraj sought his judgment. A Juhaynah woman, married to Ibrahim bin Kulayb from Bani Harith, died, leaving wealth and freed slaves. Her son and husband inherited her estate. Then her son died. His heirs said, "We claim the patronage of the freed slaves he inherited from his mother." The Juhaynah people said, "No, those are our companion's freed slaves. When her son died, their patronage is ours, and we inherit them." Aban bin Uthman ruled the patronage belongs to the Juhaynah people.

IBNU SHIHAB EXPLAINS ABOUT SAI'BAH AND ITS HERITAGE

Hadith Imam Malik Number 1282

وَحَدَّثَنِي مَالِكٌ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنِ السَّائِبَةِ قَالَ يُوَالِي مَنْ شَاءَ فَإِنْ مَاتَ وَلَمْ يُوَالِيَ أَحَدًا فَمِيرَاثُهُ لِلْمُسْلِمِينَ وَعَقْلُهُ عَلَيْهِمْ

Narrated to me by Malik that he asked Ibn Shihab about a Sa'ibah. He replied, "She chooses her patron. If she dies without one, her inheritance goes to Muslims, and they bear her blood-money.

ABDULLAH BIN UMAR DECLARES AL MUKATAB REMAINS A SLAVE AS LONG AS THERE IS A DEPENDENT

Hadith Imam Malik Number 1283

حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ لِمُكَاتَبٍ عَبْدٌ مَا بَقِيَ عَلَيْهِ مِنْ كِتَابَتِهِ شَيْءٌ

Narrated to me by Malik, from Nafi', that Abdullah bin Umar said, "A mukatab remains a slave as long as any of his manumission debt remains.

DECISION OF ABDUL MALIK BIN MARWAN ON MUKATAB DEBT Hadith Imam Malik Number 1284

وَحَدَّثَنِي مَالِكُ عَنْ حُمَيْدِ بْنِ قَيْسٍ الْمَكِّيِّ أَنَّ مُكَاتَبًا كَانَ لِابْنِ الْمُتَوَكِّلِ هَلَكَ بِمَكَّةَ وَتَرَكَ عَلَيْهِ بَقِيَّةً مِنْ كِتَابَتِهِ وَدُيُونًا لِلنَّاسِ وَتَرَكَ ابْنَتَهُ فَأَشْكَلَ عَلَى عَامِلِ مَكَّةَ الْقَضَاءُ فِيهِ فَكَتَبَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يَسْأَلُهُ عَنْ ذَلِكَ فَكَتَبَ إِلَيْهِ عَبْدُ الْمَلِكِ أَنْ اِبْدَأْ بِدُيُونِ النَّاسِ ثُمَّ اقْضِ مَا بَقِيَ مِنْ كِتَابَتِهِ ثُمَّ اقْسِمَ مَا بَقِيَ مِنْ مَالِهِ بَيْنَ ابْنَتِهِ وَمَوْلَاهُ

Narrated to me by Malik, from Humaid bin Qais Al-Makki, that a mukatab slave of Ibn Mutawakkil died in Mecca, leaving manumission debts, debts to others, and a daughter. Mecca's governor struggled to resolve it and wrote to Abdul Malik bin Marwan. He replied, "First settle his debts to people, then his manumission balance, and divide his remaining wealth between his daughter and master.

MARWAN BIN HAKAM FREES A SLAVE WHO OFFERS HIMSELF FOR FREEDOM Hadith Imam Malik Number 1285

حَدَّثَنِي مَالِكُ أَنَّهُ سَمِعَ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَنِ وَغَيْرَهُ يَذْكُرُونَ أَنَّ مُكَاتَبًا كَانَ لِلْفُرَافِصَةِ بْنِ عُمَيْرِ الْحَنْفِيِّ وَأَنَّهُ عَرَضَ عَلَيْهِ أَنْ يَدْفَعَ إِلَيْهِ جَمِيعَ مَا عَلَيْهِ مِنْ كِتَابَتِهِ فَأَبَى الْفُرَافِصَةُ فَأَتَى الْمُكَاتَبُ مَرْوَانَ بْنَ الْحَكَمِ وَهُوَ أَمِيرُ الْمَدِينَةِ فَذَكَرَ ذَلِكَ لَهُ فَدَعَا مَرْوَانَ الْفُرَافِصَةَ فَقَالَ لَهُ ذَلِكَ فَأَبَى فَأَمَرَ مَرْوَانُ بِذَلِكَ الْمَالِ أَنْ يُقْبَضَ مِنَ الْمُكَاتَبِ فَيُوضَعَ فِي بَيْتِ الْمَالِ وَقَالَ لِلْمُكَاتَبِ اذْهَبْ فَقَدْ عَتَقْتَ فَلَمَّا رَأَى ذَلِكَ الْفُرَافِصَةُ قَبَضَ الْمَالِ

Narrated to me by Malik that he heard Rabi'ah bin Abu Abdurrahman and others say a mukatab of Furafisah bin Umair Al-Hanafi offered to pay his manumission in full, but Furafisah refused. The mukatab approached Marwan bin Hakam, Medina's governor, about it. Marwan summoned Furafisah and explained, but he still refused. Marwan ordered the mukatab's wealth be placed in the treasury and said, "Go, you are free." Seeing this, Furafisah took the wealth.

ABDULLAH BIN UMAR STILL DELIBERATES SLAVES WHO HAVE BEEN PROMISED OF INDEPENDENCE Hadith Imam Malik Number 1286

حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ دَبَّرَ جَارِيَتَيْنِ لَهُ فَكَانَ يَطْوُهُمَا وَهُمَا مُدَبَّرَتَانِ

Narrated to me by Malik, from Nafi', that Abdullah bin Umar promised to free two slave women upon his death, yet he continued to have relations with them despite their mudabbarah status.

THE LAW FOR FREEING FEMALE SLAVES WHO WERE PROMISED AFTER THE DEATH OF THEIR MASTER

Hadith Imam Malik Number 1287

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ كَانَ يَقُولُ إِذَا دَبَّرَ الرَّجُلُ جَارِيَتَهُ فَإِنَّ لَهُ أَنْ يَطَّأَهَا وَلَيْسَ لَهُ أَنْ يَبِيعَهَا وَلَا يَهَبَهَا وَوَلَدُهَا بِمَنْزِلَتِهَا

Narrated to me by Malik, from Yahya bin Sa'id, that Sa'id bin Musayyab said, "If a man promises freedom to his slave woman after his death, he may have relations with her but cannot sell or gift her. Her child has her status.

THE LAW OF STONING IN THE TORAH

Hadith Imam Malik Number 1288

حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَجَاءَتْ الْيَهُودُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَامْرَأَةً زَنِيَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الرَّجْمِ فَقَالُوا نَفْضَحُهُمْ وَيُجْلَدُونَ فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ كَذَبْتُمْ إِنَّ فِيهَا الرَّجْمَ فَأَتَوْا بِالتَّوْرَةِ فَنَشَرُوهَا فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ ثُمَّ قَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ ارْفَعْ يَدَكَ فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ فَقَالُوا صَدَقَ يَا مُحَمَّدُ فِيهَا آيَةُ الرَّجْمِ فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرُجِمَا فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَرَأَيْتُ الرَّجُلَ يَحْنِي عَلَى الْمَرْأَةِ يَقِيهَا الْحِجَارَةَ قَالَ مَالِكٌ يَعْنِي يَكْبُ عَلَيْهَا حَتَّى تَقَعَ الْحِجَارَةُ عَلَيْهِ

Narrated to us by Malik, from Nafi', from Abdullah bin Umar, that Jews approached the Messenger of Allah, peace be upon him, saying a man and woman among them committed adultery. He asked, "What does the Torah say about stoning?" They replied, "We expose their shame and flog them." Abdullah bin Salam said, "You lie! It contains the stoning verse." They brought the Torah and opened it, but one hid the stoning verse with his hand, reading before and after it. Abdullah bin Salam said, "Lift your hand!" He did, revealing the stoning verse. They said, "O Muhammad, he is right; the Torah has the stoning verse." The Messenger, peace be upon him, ordered their stoning. Abdullah bin Umar said, "I saw the man lean over the woman to shield her from the stones." Malik said, "He protected her with his body, so the stones hit him.

CONFESSION OF ADULTERY AND STONING PUNISHMENT

Hadith Imam Malik Number 1289

حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَجُلًا مِنْ أَسْلَمَ جَاءَ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقَالَ لَهُ إِنَّ الْأَخِيرَ زَنَى فَقَالَ لَهُ أَبُو بَكْرٍ هَلْ ذَكَرْتَ هَذَا لِأَحَدٍ غَيْرِي فَقَالَ لَا فَقَالَ لَهُ أَبُو بَكْرٍ فَتُبْ إِلَى اللَّهِ وَاسْتَترْ بِسِتْرِ اللَّهِ فَإِنَّ اللَّهَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ فَلَمْ تُقَرَّرْهُ نَفْسُهُ حَتَّى أَتَى عُمَرَ بْنَ الْخَطَّابِ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِأَبِي بَكْرٍ فَقَالَ لَهُ عُمَرُ مِثْلَ مَا قَالَ لَهُ أَبُو بَكْرٍ فَلَمْ تُقَرَّرْهُ نَفْسُهُ حَتَّى جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ إِنَّ الْأَخِيرَ زَنَى فَقَالَ سَعِيدٌ فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ يُعْرِضُ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا أَكْثَرَ عَلَيْهِ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِهِ فَقَالَ أَيَشْتَكِي أَمْ بِهِ جَنَّةٌ فَقَالُوا يَا رَسُولَ اللَّهِ وَاللَّهِ إِنَّهُ لَصَحِيحٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْكُرُ أَمْ ثِيْبٌ فَقَالُوا بَلْ ثِيْبٌ يَا رَسُولَ اللَّهِ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرُجِمَ

Narrated to me by Malik, from Yahya bin Sa'id, from Sa'id bin Musayyab, that an Aslam man approached Abu Bakr As-Siddiq, saying, "Al-Akhir committed adultery." Abu Bakr asked, "Have you told anyone else?" He said, "No." Abu Bakr said, "Repent to Allah and conceal it with Allah's cover; Allah accepts His servants' repentance." Unsatisfied, he went to Umar bin al-Khattab, saying the same, and Umar replied like Abu Bakr. Still unsatisfied, he approached the Messenger of Allah, peace be upon him, saying, "Al-Akhir committed adultery." Sa'id said, "The Messenger, peace be upon him, turned away three times. Each time he spoke, the Messenger turned away until he persisted. The Messenger sent for his family, asking, 'Does he complain much or is he mad?' They said, 'O Messenger of Allah, by Allah, he is sane.' The Messenger asked, 'Is he unmarried or married?' They said, 'Married, O Messenger.' He ordered his stoning.

RECOMMENDATION TO COVER THEIR PRINCIPLES FOR MUSLIM BROTHERS

Hadith Imam Malik Number 1290

حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ بَلَغْنِيَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ مِنْ أَسْلَمَ يُقَالُ لَهُ هَزَالُ يَا هَزَالُ لَوْ سَتَرْتَهُ بِرِدَائِكَ لَكَانَ خَيْرًا لَكَفَالَ يَحْيَى بْنُ سَعِيدٍ فَحَدَّثْتُ بِهِذَا الْحَدِيثَ فِي مَجْلِسٍ فِيهِ يَزِيدُ بْنُ نُعَيْمٍ بْنُ هَزَالٍ الْأَسْلَمِيِّ فَقَالَ يَزِيدُ هَزَالُ جَدِّي وَهَذَا الْحَدِيثُ حَقٌّ

Narrated to me by Malik, from Yahya bin Sa'id, from Sa'id bin Musayyab, that he heard the Messenger of Allah, peace be upon him, say to an Aslam man named Hazzal, "O Hazzal, had

you covered him with your cloak, it would have been better for you." Yahya bin Sa'id said, "I shared this hadith in a gathering with Yazid bin Nu'aym bin Hazzal Al-Aslami, who said, 'Hazzal is my grandfather, and this hadith is true.'

Hadith Corroboration
Imam Ahmad : 20889

RASULULLAH SHALALLAHU ALAIHI WASALLAM ESTABLISHED THE LAW OF stoning BASED ON CONFESSION

Hadith Imam Malik Number 1291

حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَجُلًا اعْتَرَفَ عَلَى نَفْسِهِ بِالزَّنا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَجِمَ قَالَ ابْنُ شِهَابٍ فَمِنْ أَجْلِ ذَلِكَ يُؤْخَذُ الرَّجُلُ بِاعْتِرَافِهِ عَلَى نَفْسِهِ

Narrated to me by Malik, from Ibn Shihab, that a man confessed to adultery during the Messenger's time, peace be upon him, swearing four times. The Messenger ordered his stoning. Ibn Shihab said, "Thus, a man may be punished based on his confession.

Hadith Corroboration
Imam Bukhari : 6316
Imam Abu Dawud : 3840

THE STORY OF A WOMAN WHO COMMITTED ADULTERY AND WAS STONED AFTER GIVING BIRTH

Hadith Imam Malik Number 1292

حَدَّثَنِي مَالِكٌ عَنْ يَعْقُوبَ بْنِ زَيْدٍ بْنِ طَلْحَةَ عَنْ أَبِيهِ زَيْدِ بْنِ طَلْحَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ أَنَّهُ أَخْبَرَهُ أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَتْهُ أَنَّهَا زَنَتْ وَهِيَ حَامِلٌ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اذْهَبِي حَتَّى تَضَعِي فَلَمَّا وَضَعَتْ جَاءَتْهُ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اذْهَبِي حَتَّى تُرْضِعِيهِ فَلَمَّا أَرْضَعَتْهُ جَاءَتْهُ فَقَالَ اذْهَبِي فَاسْتَوْدِعِيهِ قَالَ فَاسْتَوْدَعَتْهُ ثُمَّ جَاءَتْ فَأَمَرَ بِهَا فَرُجِمَتْ

Narrated to me by Malik, from Ya'qub bin Zaid bin Talhah, from his father Zaid bin Talhah, from Abdullah bin Abu Mulaikah, that a woman told the Messenger of Allah, peace be upon him, she committed adultery and was pregnant. He said, "Go until you give birth." After she gave birth, she returned. He said, "Go until you nurse him." After nursing, she returned. He said, "Go, entrust the child." She entrusted the child, then returned, and the Messenger ordered her stoning, and she was stoned.

RASULULLAH SHALALLAHU ALAIHI WASALLAM DECIDED THE LAW

FOR PERPETRATORS OF ADULTERY

Hadith Imam Malik Number 1293

حَدَّثَنِي مَالِكُ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُمَا أَخْبَرَاهُ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَحَدُهُمَا يَا رَسُولَ اللَّهِ اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَقَالَ الْآخَرُ وَهُوَ أَفْقَهُهُمَا أَجَلْ يَا رَسُولَ اللَّهِ فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَأَذَنْ لِي فِي أَنْ أَتَكَلَّمَ قَالَ تَكَلَّمْ فَقَالَ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَرَزَنِي بِامْرَأَتِهِ فَأَخْبَرَنِي أَنَّ عَلَى ابْنِي الرَّجْمَ فَأَفْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَمِجَارِيَةٍ لِي ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ مَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَأَخْبَرُونِي أَنَّ الرَّجْمَ عَلَى امْرَأَتِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ أَمَا غَنَمُكَ وَجَارِيَّتُكَ فَرَدُّ عَلَيْكَ وَجَلَدَ ابْنَهُ مِائَةً وَغَرَّبَهُ عَامًا وَأَمَرَ أُنَيْسًا الْأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةً الْآخَرَ فَإِنْ اعْتَرَفَتْ رَجَمَهَا فَاعْتَرَفَتْ فَرَجَمَهَا قَالَ مَالِكُ وَالْعَسِيفُ الْأَجِيرُ

Narrated to me by Malik, from Ibn Shihab, from Ubaidullah bin Abdullah bin Utbah bin Mas'ud, from Abu Hurairah and Zaid bin Khalid Al-Juhani, that two men brought a dispute to the Messenger of Allah, peace be upon him. One said, "O Messenger, judge us by Allah's Book." The other, more learned, said, "Yes, O Messenger, judge us by Allah's Book, but let me speak." He said, "Speak." He said, "My son, a worker for this man, committed adultery with his wife. I was told my son must be stoned, so I ransomed him with a hundred sheep and my slave. Later, scholars said my son should be flogged a hundred times and exiled for a year, but the woman must be stoned." The Messenger, peace be upon him, said, "By Him in Whose Hand is my soul, I will judge you by Allah's Book. Your sheep and slave are returned." He flogged the son a hundred times and exiled him for a year. He sent Unais Al-Aslami to the woman; if she confessed, she would be stoned. She confessed, and Unais stoned her. Malik said, "Asif means worker.

Hadith Corroboration

Imam Ahmad : 16423

Imam Bukhari : 2498, 6143, 6332, 6337, 6656, 6718, 6736

Imam Nasa'i : 5315

RASULULLAH SHALALLAHU ALAIHI WASALLAM DETERMINED THE OBLIGATION TO ARRIVE WITNESSES

Hadith Imam Malik Number 1294

حَدَّثَنِي مَالِكُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ سَعْدَ بْنَ عُبَادَةَ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتَ لَوْ أَنِّي وَجَدْتُ مَعَ امْرَأَتِي رَجُلًا أُمِّهِلُهُ حَتَّى آتِيَ بِأَرْبَعَةِ شُهَدَاءَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ

Narrated to me by Malik, from Suhail bin Abu Salih, from his father, from Abu Hurairah,

that Sa'd bin Ubadah asked the Messenger of Allah, peace be upon him, "If I find my wife with another man, must I wait to bring four witnesses?" The Messenger said, "Yes."

Hadith Corroboration
Imam Ahmad : 9626
Imam Muslim : 2753, 2754

UMAR DECIDES STONING FOR MARRIED ADULTERY

Hadith Imam Malik Number 1295

حَدَّثَنِي مَالِكُ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ لَرَجْمٍ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى مِنَ الرِّجَالِ وَالنِّسَاءِ إِذَا أُحْصِنَ إِذَا قَامَتْ الْبَيِّنَةُ أَوْ كَانَ الْحَبْلُ أَوْ الْأَعْتِرَافُ

Narrated to me by Malik, from Ibn Shihab, from Ubaidullah bin Abdullah bin Utbah bin Mas'ud, from Abdullah bin Abbas, who said, "I heard Umar bin Khattab say, 'Stoning in Allah's Book is obligatory for men or women who commit adultery, if married, with evidence, pregnancy, or confession.'"

Hadith Corroboration
Imam Ahmad : 265

WOMAN WHO CONFESSED ADULTERY AND WAS STONED BY UMAR

Hadith Imam Malik Number 1296

حَدَّثَنِي مَالِكُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أَبِي وَقِيدٍ اللَّيْثِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَتَاهُ رَجُلٌ وَهُوَ بِالشَّامِ فَذَكَرَ لَهُ أَنَّهُ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَبَعَثَ عُمَرُ بْنُ الْخَطَّابِ أَبَا وَقِيدٍ اللَّيْثِيَّ إِلَى امْرَأَتِهِ يَسْأَلُهَا عَنْ ذَلِكَ فَأَتَاهَا وَعِنْدَهَا نِسْوَةٌ حَوْلَهَا فَذَكَرَ لَهَا الَّذِي قَالَ زَوْجُهَا لِعُمَرَ بْنِ الْخَطَّابِ وَأَخْبَرَهَا أَنَّهَا لَا تُوْخَذُ بِقَوْلِهِ وَجَعَلَ يُلْقِنُهَا أَشْبَاهَ ذَلِكَ لِتَنْزِعَ فَأَبَتْ أَنْ تَنْزِعَ وَتَمَّتْ عَلَى الْأَعْتِرَافِ فَأَمَرَ بِهَا عُمَرُ فَرُجِمَتْ

Narrated to me by Malik, from Yahya bin Sa'id, from Sulaiman bin Yasar, from Abu Waqid Al-Laythi, that a man told Umar bin Khattab in Syria he found his wife with another man. Umar sent Abu Waqid to question her. He found her with women, relayed her husband's claim to Umar, and said she wouldn't be punished based only on his words. Abu Waqid urged her to defend herself, but she refused and confessed. Umar ordered her stoning, and she was stoned.

UMAR'S PRAYER FOR ALLAH TO PICK HIM UP AFTER COMPLETING THE AMANAH

Hadith Imam Malik Number 1297

حَدَّثَنِي مَالِكُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ سَمِعَهُ يَقُولُ لَمَّا صَدَرَ عُمَرُ بْنُ الْخَطَّابِ مِنِّي أَنَاخَ بِالْأَبْطَحِ ثُمَّ كَوَّمَ كَوْمَةً بَطَحَاءَ ثُمَّ طَرَحَ عَلَيْهَا رِدَاءَهُ وَاسْتَلْقَى ثُمَّ مَدَّ يَدَيْهِ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ كَبِّرْ ثَنِيَّ وَضَعْفَتْ قُوَّتِي وَانْتَشَرَتْ رَعِيَّتِي فَاقْبِضْنِي إِلَيْكَ غَيْرَ مُضَيِّعٍ وَلَا مُفَرِّطٍ ثُمَّ قَدِمَ الْمَدِينَةَ فَخَطَبَ النَّاسَ فَقَالَ أَيُّهَا النَّاسُ قَدْ سُنَّتْ لَكُمْ السُّنَنُ وَفُرِضَتْ لَكُمْ الْفَرَائِضُ وَتُرِكَتُمْ عَلَى الْوَاضِحَةِ إِلَّا أَنْ تَضِلُّوا بِالنَّاسِ يَمِينًا وَشِمَالًا وَضَرَبَ بِأَحَدِي يَدَيْهِ عَلَى الْأُخْرَى ثُمَّ قَالَ إِيَّاكُمْ أَنْ تَهْلِكُوا عَنْ آيَةِ الرَّجْمِ أَنْ يَقُولَ قَائِلٌ لَا نَجِدُ حَدِيثًا فِي كِتَابِ اللَّهِ فَقَدْ رَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَمْنَا وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنْ يَقُولَ النَّاسُ زَادَ عُمَرُ بْنُ الْخَطَّابِ فِي كِتَابِ اللَّهِ تَعَالَى لَكَتَبْتُهَا الشَّيْخُ وَالشَّيْخَةُ فَارْجُوهُمَا الْبَتَّةَ فَإِنَّا قَدْ قَرَأْنَاهَا قَالَ مَالِكُ قَالَ يَحْيَى بْنُ سَعِيدٍ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فَمَا انْسَلَخَ دُورُ الْحِجَّةِ حَتَّى قُتِلَ عُمَرُ رَحِمَهُ اللَّهُ قَالَ يَحْيَى سَمِعْتُ قَوْلَهُ تَعَالَى يَقُولُ قَوْلُهُ الشَّيْخُ وَالشَّيْخَةُ يَعْنِي الثَّيِّبَ وَالثَّيِّبَةَ فَارْجُوهُمَا الْبَتَّةَ

Narrated to me by Malik, from Yahya bin Sa'id, from Sa'id bin Musayyab, who heard that when Umar bin Khattab returned from Mina, he halted his camel at Abtah, piled pebbles, spread his cloak over them, and lay down, raising his hands to the sky, saying, "O Allah, my age has advanced, my strength weakened, my people scattered; take me to You without neglect or excess." In Medina, he preached, "O people, rules are set, duties prescribed, and you are left on a clear path unless you mislead others right or left," striking one hand on the other. He said, "Beware of abandoning the stoning verse, lest someone say, 'We find no double punishment in Allah's Book.' The Messenger, peace be upon him, stoned, and we stoned. By Him in Whose Hand is my soul, if people wouldn't say Umar added to Allah's Book, I'd write, 'The old man and woman who commit adultery, stone them both outright,' for we recited it." Malik said, Yahya bin Sa'id said, Sa'id bin Musayyab said, "Before Dhu al-Hijjah ended, Umar was killed." Yahya said, "I heard Allah Ta'ala say (The married man and woman, stone them)

Hadith Corroboration

Imam Ahmad : 192, 285, 17827, 19075, 19076

Imam Ibnu Majah : 2543

STONING PUNISHMENT FOR HOMOSEXUAL OFFENDERS

Hadith Imam Malik Number 1298

حَدَّثَنِي مَالِكُ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنِ الَّذِي يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ فَقَالَ ابْنُ شِهَابٍ عَلَيْهِ الرَّجْمُ أَحْصَنَ أَوْ لَمْ يُحْصَنَ

Malik narrated to me that he asked Ibn Shihab about one who commits the act of Lot's people. Ibn Shihab said, 'He must be stoned, married or not.'

RASULULLAH SHALALLAHU ALAIHI WASALLAM SET FORTH THE LAW OF WHIP FOR ADULTERY

Hadith Imam Malik Number 1299

حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَجُلًا اعْتَرَفَ عَلَى نَفْسِهِ بِالزَّانَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَوْطٍ فَأُتِيَ بِسَوْطٍ مَكْسُورٍ فَقَالَ فَوْقَ هَذَا فَأُتِيَ بِسَوْطٍ جَدِيدٍ لَمْ تُقَطَّعْ ثَمَرَتُهُ فَقَالَ دُونَ هَذَا فَأُتِيَ بِسَوْطٍ قَدْ رُكِبَ بِهِ وَلَانَ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجُلِدَ ثُمَّ قَالَ أَيُّهَا النَّاسُ قَدْ آنَ لَكُمْ أَنْ تَنْتَهُوا عَنْ حُدُودِ اللَّهِ مَنْ أَصَابَ مِنْ هَذِهِ الْقَادُورَاتِ شَيْئًا فَلْيَسْتَتِرْ بِسِتْرِ اللَّهِ فَإِنَّهُ مَنْ يُبْدِي لَنَا صَفْحَتَهُ نُقِمَ عَلَيْهِ كِتَابَ اللَّهِ

Malik narrated to me from Zaid ibn Aslam, that a man confessed to zina during the Messenger of Allah's time, peace and blessings be upon him. The Messenger called for a whip, and a broken one was brought. He said, 'Better than this.' A new whip, uncut, was brought. He said, 'Less than this.' A used, softened whip was brought. He ordered him whipped, then said, 'O people, it's time to stop violating Allah's limits. Whoever commits these vile acts, let him conceal with Allah's cover. Whoever reveals his sin to us, we enforce Allah's law upon him.'

THE PUNISHMENT OF WHIP FOR MEN WHO HARMFUL WOMAN SLAVES

Hadith Imam Malik Number 1300

حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ أَنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ أَخْبَرَتْهُ أَنَّ أَبَا بَكْرٍ الصَّدِيقَ أُتِيَ بِرَجُلٍ قَدْ وَقَعَ عَلَى جَارِيَةٍ بِكْرٍ فَأَحْبَلَهَا ثُمَّ اعْتَرَفَ عَلَى نَفْسِهِ بِالزَّانَا وَلَمْ يَكُنْ أَحْصَنَ فَأَمَرَ بِهِ أَبُو بَكْرٍ فَجُلِدَ الْحَدَّ ثُمَّ نُفِيَ إِلَى فَدَاكٍ

Malik narrated to me from Nafi', that Safiyyah bint Abi Ubaid told him that Abu Bakr As-Siddiq was brought a man who had lain with a virgin slave-girl, impregnating her, and confessed to zina, unmarried. Abu Bakr ordered him whipped with the prescribed punishment and exiled to Fadak.

PUNISHMENT FOR SLAVES WHO COMMIT ADULTERY

Hadith Imam Malik Number 1301

حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَةَ بْنِ مَسْعُودٍ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الْأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصَنْ فَقَالَ إِنْ زَنَتْ فَاجْلِدُوهَا ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا ثُمَّ يَبْعُوهَا وَلَوْ بِضَفِيرٍ قَالَ ابْنُ شِهَابٍ لَا أَذْرِي أَبْعَدَ الثَّالِثَةِ أَوْ الرَّابِعَةِ

قَالَ يَحْيَى سَمِعْتُ قَوْلَهُ تَعَالَى يَقُولُ وَالضَّفِيرُ الْحَبْلُ

Narrated to me by Malik, from Ibn Shihab, from Ubaidullah bin Abdullah bin Utbah bin Mas'ud, from Abu Hurairah and Zaid bin Khalid Al-Juhani, that the Messenger of Allah, peace be upon him, was asked about an unmarried slave woman who committed adultery. He said, "If she commits adultery, flog her; if she does it again, flog her; if she does it again, flog her, then sell her, even for a hair-tie." Ibn Shihab said, "I don't know if it's after the third or fourth time." Yahya said, "I heard Malik say the dafir is a rope.

Hadith Corroboration

Imam Ahmad : 18244, 18245

Imam Bukhari : 2009, 2079, 2369, 6333

Imam Muslim : 3216

Imam Abu Dawud : 3876

Imam Darimi : 2223

UMAR DEFINED THE WHIP FOR PEOPLE WHO FORCEDLY FORCED SLAVES

Hadith Imam Malik Number 1302

حَدَّثَنِي مَالِكُ عَنْ نَافِعٍ أُنْعَبِدًا كَانَ يَقُومُ عَلَى رَقِيقِ الْخُمْسِ وَأَنَّهُ اسْتَكْرَهَ جَارِيَةً مِنْ ذَلِكَ الرَّقِيقِ فَوَقَعَ بِهَا فَجَلَدَهُ عُمَرُ بْنُ الْخَطَّابِ وَنَفَاهُ وَلَمْ يَجْلِدِ الْوَلِيدَةَ لِأَنَّهُ اسْتَكْرَهَهَا

Narrated to me by Malik, from Nafi', that a man overseeing the fifth-share slaves forcibly took a slave woman from that share and had relations with her. Umar bin Khattab flogged and exiled him, but did not flog the slave woman as she was coerced.

WHIPING FOR GOVERNMENT SLAVES WHO COMMIT ADULTERY

Hadith Imam Malik Number 1303

حَدَّثَنِي مَالِكُ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَيَّاشٍ بْنُ أَبِي رَبِيعَةَ الْمَخْزُومِيَّ قَالَ أَمَرَنِي عُمَرُ بْنُ الْخَطَّابِ فِي فِتْيَةٍ مِنْ قُرَيْشٍ فَجَلَدْنَا وَلَائِدَ مَنْ وَلَائِدِ الْإِمَارَةِ خَمْسِينَ خَمْسِينَ فِي الزَّانَا

Narrated to me by Malik, from Yahya bin Sa'id, that Sulaiman bin Yasar reported that Abdullah bin Ayyash bin Abu Rabi'ah Al-Makhzumi said, "Umar bin Khattab ordered me to execute a Quraysh youth, and we flogged several government slave women fifty lashes each for adultery.

WHIP FOR SLAVES WHO SPREAD Slander

Hadith Imam Malik Number 1304

حَدَّثَنِي مَالِكُ عَنْ أَبِي الزِّنَادِ أَنَّهُ قَالَ جَلَدَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ عَبْدًا فِي فِرْيَةٍ ثَمَانِينَ قَالَ أَبُو الزِّنَادِ فَسَأَلْتُ

عَبْدَ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ عَنْ ذَلِكَ فَقَالَ أَدْرَكْتُ عُمَرَ بْنَ الْخَطَّابِ وَعُثْمَانَ بْنَ عَفَّانَ وَالْخُلَفَاءَ هَلُمَّ جَرًّا
فَمَا رَأَيْتُ أَحَدًا جَلَدَ عَبْدًا فِي فِرْيَةٍ أَكْثَرَ مِنْ أَرْبَعِينَ

Narrated to me by Malik, from Abu Az-Zinad, that Umar bin Abdul Aziz flogged a male slave eighty lashes for slandering adultery without witnesses. Abu Az-Zinad said, "I asked Abdullah bin Amir bin Rabi'ah about it, and he said, 'I lived with Umar bin Khattab, Uthman bin Affan, and other caliphs; none flogged a slave for slandering adultery without witnesses more than forty lashes.'

UMAR BIN ABDUL AZIZ FORGIVES FATHER WHO ACCUSES HIS SON OF ADULTERY

Hadith Imam Malik Number 1305

حَدَّثَنِي مَالِكٌ عَنْ زُرَيْقِ بْنِ حَكِيمٍ الْأَيْلِيِّ أَنَّ رَجُلًا يُقَالُ لَهُ مِصْبَاحٌ اسْتَعَانَ ابْنًا لَهُ فَكَأَنَّهُ اسْتَبْطَأَهُ فَلَمَّا جَاءَهُ
قَالَ لَهُ يَا زَانٍ قَالَ زُرَيْقٌ فَاسْتَعْدَانِي عَلَيْهِ فَلَمَّا أَرَدْتُ أَنْ أَجْلِدَهُ قَالَ ابْنُهُ وَاللَّهِ لَئِنْ جَلَدْتَهُ لَأَبُوءَنَّ عَلَى نَفْسِي
بِالزَّانَا فَلَمَّا قَالَ ذَلِكَ أَشْكَلَ عَلَيَّ أَمْرُهُ فَكَتَبْتُ فِيهِ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَهُوَ الْوَالِي يَوْمَئِذٍ أَدْكُرُ لَهُ ذَلِكَ
فَكَتَبَ إِلَيَّ عُمَرُ أَنْ أَجِزَ عَفْوَهُ قَالَ زُرَيْقٌ وَكَتَبْتُ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ أَيْضًا أَرَأَيْتَ رَجُلًا افْتَرَى عَلَيْهِ أَوْ
عَلَى أَبَوَيْهِ وَقَدْ هَلَكَ أَوْ أَحَدُهُمَا قَالَ فَكَتَبَ إِلَيَّ عُمَرُ إِنْ عَفَا فَأَجِزْ عَفْوَهُ فِي نَفْسِهِ وَإِنْ افْتَرَى عَلَى أَبَوَيْهِ وَقَدْ
هَلَكَ أَوْ أَحَدُهُمَا فَخُذْ لَهُ بِكِتَابِ اللَّهِ إِلَّا أَنْ يُرِيدَ سِتْرًا

Narrated to me by Malik, from Zuraiq bin Hakim Al-Ayli, that a man named Misbah asked his son for help but felt he delayed. When he arrived, he said, "You adulterer!" Zuraiq said, "The son sought my help regarding his father's accusation. As I was about to flog the father, the son said, 'By Allah, if you flog him, I'll confess to adultery.' This complicated matters. I wrote to Umar bin Abdul Aziz, then governor, who replied to accept the son's forgiveness of his father." Zuraiq said, "I wrote again, asking about a man or his parents accused of adultery when both or one are deceased. Umar replied, 'If the accused forgives the accuser, accept it. If the parents, one or both deceased, are accused, judge by Allah's Book unless secrecy is preferred.'

WHIP FOR THOSE ACCUSED OF ADULTERY

Hadith Imam Malik Number 1306

حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ قَوْمًا جَمَاعَةً أَنَّهُ لَيْسَ عَلَيْهِ إِلَّا حَدٌّ
وَاحِدٌ قَالَ مَالِكٌ وَإِنْ تَفَرَّقُوا فَلَيْسَ عَلَيْهِ إِلَّا حَدٌّ وَاحِدٌ

Narrated to me by Malik, from Hisham bin Urwah, from his father, that a man who accused a group of adultery faces only one hadd punishment. Malik said, "Even if the accused are separate, he receives only one punishment.

UMAR BIN KHATTAB PUNISHED WITH WHIP IN A CASE OF ABUSE

Hadith Imam Malik Number 1307

حَدَّثَنِي مَالِكُ عَنْ أَبِي الرَّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَارِثَةَ بْنِ التُّعْمَانِ الْأَنْصَارِيِّ ثُمَّ مِنْ بَنِي التَّجَارِ عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ رَجُلَيْنِ اسْتَبَا فِي زَمَانِ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ أَحَدُهُمَا لِلْآخَرِ وَاللَّهِ مَا أَبِي بِرَّانٍ وَلَا أُمِّي بِزَانِيَةٍ فَاسْتَشَارَ فِي ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ قَائِلٌ مَدَحَ أَبَاهُ وَأُمُّهُ وَقَالَ آخَرُونَ قَدْ كَانَ لِأَبِيهِ وَأُمِّهِ مَدْحٌ غَيْرُ هَذَا نَرَى أَنْ تَجْلِدَهُ الْحَدَّ فَجَلَدَهُ عُمَرُ الْحَدَّ ثَمَانِينَ

Narrated to me by Malik, from Abu Al-Rijal Muhammad bin Abdurrahman bin Harithah bin An-Nu'man Al-Ansari, of Bani An-Najjar, from his mother Amrah binti Abdurrahman, that during Umar bin Khattab's reign, two men insulted each other. One said, "By Allah, my parents are not adulterers." Umar consulted about it. One said, "He praised his parents!" Others said, "His parents deserve other praise. We suggest punishing him." Umar flogged him eighty lashes.

Hadith Corroboration
Imam Abu Dawud : 3849, 3873

PUNISHMENT FOR THOSE WHO HAPPEN TO HIS WIVES' SLAVE WOMEN

Hadith Imam Malik Number 1308

حَدَّثَنِي مَالِكُ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لِرَجُلٍ خَرَجَ بِجَارِيَةٍ لِامْرَأَتِهِ مَعَهُ فِي سَفَرٍ فَأَصَابَهَا فَعَارَتْ امْرَأَتُهُ فَذَكَرَتْ ذَلِكَ لِعُمَرَ بْنِ الْخَطَّابِ فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ وَهَبْتُهَا لِي فَقَالَ عُمَرُ لَتَأْتِيَنِي بِالْبَيِّنَةِ أَوْ لَا رَمِيْنَكَ بِالْحِجَارَةِ قَالَ فَاعْتَرَفَتْ امْرَأَتُهُ أَنَّهَا وَهَبَتْهَا لَهُ

Narrated to me by Malik, from Rabi'ah bin Abu Abdurrahman, that Umar bin Khattab addressed a man who traveled with his wife's slave woman and had relations with her. His wife, jealous, reported it to Umar. Umar asked the man about it; he said, "She gifted her to me!" Umar said to the wife, "Provide proof, or I'll stone you." Rabi'ah said, "The wife admitted she gifted her."

THE PUNISHMENT OF CUTTING OFF HANDS FOR STEALING SHIELD

Hadith Imam Malik Number 1309

حَدَّثَنِي مَالِكُ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطَعَ فِي مِحْنٍ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمٍ

Narrated to me by Malik, from Nafi', from Abdullah bin Umar, that the Messenger of Allah, peace be upon him, cut off a hand for a shield worth three dirhams.

Hadith Corroboration

Imam Ahmad : 4274, 4910, 5058, 5260, 5284, 6011, 6035

Imam Bukhari : 6297, 6298, 6299, 6300

Imam Muslim : 3194

Imam Abu Dawud : 3812, 3813, 3814

Imam Tirmidzi : 1366

Imam Nasa'i : 4822, 4823, 4824, 4825, 4826, 4827, 4828, 4857

Imam Ibnu Majah : 2574

Imam Darimi : 2199

THERE IS NO LAW ON CUTTING OFF HANDS FOR FRUIT STILL ON THE TREE

Hadith Imam Malik Number 1310

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ الْمَكِّيَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا قَطْعَ فِي ثَمَرٍ مُعَلَّقٍ وَلَا فِي حَرِيسَةٍ جَبَلٍ فَإِذَا آوَاهُ الْمُرَاخُ أَوْ الْجَرِينُ فَالْقَطْعُ فِيمَا يَبْلُغُ ثَمَنَ الْمِجَنِّ

Narrated to me by Malik, from Abdullah bin Abdurrahman bin Abu Husain Al-Makki, that the Messenger of Allah, peace be upon him, said, "No hand-cutting for hanging fruit or mountain-guarded produce. If stored in a sheltered livestock pen or threshing floor, hand-cutting applies if the stolen item's value reaches a shield's price.

Hadith Corroboration

Imam Ahmad : 15243, 16623, 16643

Imam Nasa'i : 4874, 4875, 4876, 4877, 4878, 4879, 4880, 4881, 4883, 4884

Imam Ibnu Majah : 2583, 2584

Imam Darimi : 2202, 2203

UTSMAN Stipulates CUTTING OFF THE HANDS OF FRUIT THIEVES

Hadith Imam Malik Number 1311

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ سَارِقًا سَرَقَ فِي زَمَانِ عُثْمَانَ أُتْرِجَّةً فَأَمَرَ بِهَا عُثْمَانُ بْنُ عَفَّانَ أَنْ تُقَوِّمَ فَقَوِّمَتْ بِثَلَاثَةِ دَرَاهِمٍ مِنْ صَرْفِ اثْنَيْ عَشَرَ دِرْهَمًا بِدِينَارٍ فَقَطَعَ عُثْمَانُ يَدَهُ

Narrated to me by Malik, from Abdullah bin Abu Bakr, from his father, from Amrah binti Abdurrahman, that a thief stole an utrujah fruit during Uthman's time. Uthman ordered its valuation; it was worth three dirhams at twelve dirhams per dinar, so Uthman cut off his hand.

AISHIYAH'S VIEW ON THE LIMITATIONS OF CUMMING THE HAND

Hadith Imam Malik Number 1312

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ أَنَّهَا قَالَتْ مَا طَالَ عَلَيَّ وَمَا نَسِيتُ الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا

Narrated to me by Malik, from Yahya bin Sa'id, from Amrah binti Abdurrahman, from Aishah, the Prophet's wife, peace be upon him, who said, "I still recall that hand-cutting is for a quarter dinar or more.

Hadith Corroboration

Imam Ahmad : 22949, 22950, 23583, 24141, 24921, 24945

Imam Bukhari : 6291, 6292, 6293

Imam Muslim : 3189, 3190, 3191, 3192

Imam Abu Dawud : 3810, 3811

Imam Tirmidzi : 1365

Imam Nasa'i : 4830, 4832, 4833, 4834, 4835, 4836, 4837, 4838, 4839, 4840, 4841, 4842, 4843, 4844, 4845, 4846, 4847, 4848, 4851, 4854

Imam Ibnu Majah : 2575

Imam Malik : 1313, 1323

Imam Darimi : 2198

AISHIYAH'S VIEWS ON CUTTING OFF THE HANDS OF SLAVE THIEVES Hadith Imam Malik Number 1313

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا قَالَتْ خَرَجْتُ عَائِشَةُ زَوْجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مَكَّةَ وَمَعَهَا مَوْلَاتَانِ لَهَا وَمَعَهَا غُلَامٌ لِبَنِي عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ فَبَعَثَتْ مَعَ الْمَوْلَاتَيْنِ بِبُرْدٍ مُرْجَلٍ قَدْ خِيطَ عَلَيْهِ خِرْقَةٌ خَضْرَاءُ قَالَتْ فَأَخَذَ الْغُلَامُ الْبُرْدَ فَفَتَقَ عَنْهُ فَاسْتَخْرَجَهُ وَجَعَلَ مَكَانَهُ لِبَدًا أَوْ فَرَوَةً وَخَاطَ عَلَيْهِ فَلَمَّا قَدِمَتِ الْمَوْلَاتَانِ الْمَدِينَةَ دَفَعَتَا ذَلِكَ إِلَى أَهْلِهِ فَلَمَّا فَتَقُوا عَنْهُ وَجَدُوا فِيهِ اللَّبَدَ وَلَمْ يَجِدُوا الْبُرْدَ فَكَلَّمُوا الْمَرْأَتَيْنِ فَكَلَّمَتَا عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ كَتَبَتَا إِلَيْهَا وَاتَّهَمَتَا الْعَبْدَ فَسُئِلَ الْعَبْدُ عَنْ ذَلِكَ فَاعْتَرَفَ فَأَمَرَتْ بِهِ عَائِشَةُ زَوْجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُطِعَتْ يَدُهُ وَقَالَتْ عَائِشَةُ الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا

Narrated to me by Malik, from Abdullah bin Abu Bakr bin Hazm, from Amrah binti Abdurrahman, that Aishah, the Prophet's wife, peace be upon him, said: She went to Mecca with two slave women and a slave boy of Bani Abdullah bin Abu Bakr As-Siddiq. She sent a stitched burd cloth with a green patch via the slave women. The boy took the burd, unsewed it, stole it, replaced it with tattered cloth or animal fur, and resewed it. When the slave women reached Medina, they delivered it to the boy's family, who found the tattered cloth instead. They spoke to the slave women, who informed Aishah or wrote to her, accusing the boy. He confessed, and Aishah ordered his hand cut off.

Hadith Corroboration

Imam Ahmad : 22949, 22950, 23583, 24141, 24921, 24945

Imam Bukhari : 6291, 6292, 6293

Imam Muslim : 3189, 3190, 3191, 3192

Imam Abu Dawud : 3810, 3811

Imam Tirmidzi : 1365

Imam Nasa'i : 4830, 4832, 4833, 4834, 4835, 4836, 4837, 4838, 4839, 4840, 4841, 4842, 4843, 4844, 4845, 4846, 4847, 4848, 4851, 4854

Imam Ibnu Majah : 2575

Imam Malik : 1323

Imam Darimi : 2198

LAW FOR THE RUNNING THIEVES

Hadith Imam Malik Number 1314

حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدًا لِعَبْدِ اللَّهِ بْنِ عُمَرَ سَرَقَ وَهُوَ آبِقٌ فَأَرْسَلَ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى سَعِيدِ بْنِ الْعَاصِ وَهُوَ أَمِيرُ الْمَدِينَةِ لِيَقْطَعَ يَدَهُ فَأَبَى سَعِيدٌ أَنْ يَقْطَعَ يَدَهُ وَقَالَ لَا تُقْطَعُ يَدُ الْآبِقِ السَّارِقِ إِذَا سَرَقَ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ فِي أَيِّ كِتَابِ اللَّهِ وَجَدْتَ هَذَا ثُمَّ أَمَرَ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ فَقُطِعَتْ يَدُهُ

Narrated to me by Malik, from Nafi', that Abdullah bin Umar's slave stole and fled. Abdullah referred him to Sa'id bin Al-As, Medina's governor, to cut off his hand. Sa'id refused, saying, "A fugitive thief's hand is not cut off." Abdullah asked, "In which of Allah's Book did you find this?" Abdullah then ordered his hand cut off.

THE PUNISHMENT OF AUTHORIZATION OF HANDS FOR SLAVES

WHO STEAL

Hadith Imam Malik Number 1315

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زُرَيْقِ بْنِ حَكِيمٍ أَنَّهُ أَخْبَرَهُ أَنَّهُ أَخَذَ عَبْدًا آبِقًا قَدْ سَرَقَ قَالَ فَأَشْكَلَ عَلَيَّ أَمْرُهُ قَالَ فَكَتَبْتُ فِيهِ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ أَسْأَلُهُ عَنْ ذَلِكَ وَهُوَ الْوَالِي يَوْمَئِذٍ قَالَ فَأَخْبَرْتُهُ أَنَّنِي كُنْتُ أَسْمَعُ أَنَّ الْعَبْدَ الْآبِقَ إِذَا سَرَقَ وَهُوَ آبِقٌ لَمْ تُقْطَعَ يَدُهُ قَالَ فَكَتَبَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ نَقِيضَ كِتَابِي يَقُولُ كَتَبْتَ إِلَيَّ أَنَّكَ كُنْتَ تَسْمَعُ أَنَّ الْعَبْدَ الْآبِقَ إِذَا سَرَقَ لَمْ تُقْطَعَ يَدُهُ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ {وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ} فَإِنْ بَلَغَتْ سَرِقَتُهُ رُبْعَ دِينَارٍ فَصَاعِدًا فَاقْطَعْ يَدَهُو حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ وَسَالِمَ بْنَ عَبْدِ اللَّهِ وَعُرْوَةَ بْنَ الزُّبَيْرِ كَانُوا يَقُولُونَ إِذَا سَرَقَ الْعَبْدُ الْآبِقُ مَا يَجِبُ فِيهِ الْقَطْعُ قُطِعَ قَالَ مَالِكٌ وَذَلِكَ الْأَمْرُ الَّذِي لَا اخْتِلَافَ فِيهِ عِنْدَنَا أَنَّ الْعَبْدَ الْآبِقَ إِذَا سَرَقَ مَا يَجِبُ فِيهِ الْقَطْعُ قُطِعَ

Narrated to me by Malik, from Zuraiq bin Hakim, that he caught a fugitive slave who stole. Zuraiq said, "This troubled me. I wrote to Umar bin Abdul Aziz, then governor, stating I heard a fugitive slave's hand is not cut off for stealing." Umar replied, "You wrote that you heard a fugitive slave's hand isn't cut off, but Allah, Blessed and Exalted, says in His Book, 'The male or female thief, cut off their hands as recompense for their deeds and a deterrent from Allah; Allah is Mighty, Wise' (Al-Ma'idah: 38). If the stolen item is worth a quarter dinar or more, cut off his hand." Narrated to me by Malik, that Al-Qasim bin Muhammad, Salim bin Abdullah, and Urwah bin Zubair said, "If a fugitive slave steals something warranting amputation, his hand is cut off." Malik said, "This is undisputed among us: a fugitive slave stealing something warranting amputation has his hand cut off."

THE STORY OF A SHAVE THAT WAS STOLEN AND FORGIVEN BY ITS

OWNER

Hadith Imam Malik Number 1316

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ قِيلَ لَهُ إِنَّهُ مَنْ لَمْ يَهَاجِرْ هَلَكَ فَقَدِمَ صَفْوَانُ بْنُ أُمَيَّةَ الْمَدِينَةَ فَنَامَ فِي الْمَسْجِدِ وَتَوَسَّدَ رِدَاءَهُ فَجَاءَ سَارِقٌ فَأَخَذَ رِدَاءَهُ فَأَخَذَ صَفْوَانُ السَّارِقَ فَجَاءَ بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُقَطَعَ يَدُهُ فَقَالَ لَهُ صَفْوَانُ إِنِّي لَمْ أُرِدْ هَذَا يَا رَسُولَ اللَّهِ هُوَ عَلَيْهِ صَدَقَةٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَلَّا قَبْلَ أَنْ تَأْتِيَنِي بِهِ

Narrated to me by Malik, from Ibn Shihab, from Shafwan bin Abdullah bin Shafwan, that Shafwan bin Umayyah was told, "Whoever does not migrate will perish." In Medina, he slept in the mosque using his shawl as a pillow. A thief stole it. Shafwan caught him and brought him to the Messenger of Allah, peace be upon him, who ordered his hand cut off. Shafwan said, "O Messenger, I didn't intend this; the shawl is charity for him." The Messenger said, "Why didn't you say so before bringing him to me?"

Hadith Corroboration
Imam Nasa'i : 4801
Imam Darimi : 2197

ZUBAIR FORGIVES THE THIEF AND ASKS TO BE RELEASED

Hadith Imam Malik Number 1317

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ لَقِيَ رَجُلًا قَدْ أَخَذَ سَارِقًا وَهُوَ يُرِيدُ أَنْ يَذْهَبَ بِهِ إِلَى السُّلْطَانِ فَشَفَعَ لَهُ الزُّبَيْرُ لِيُرْسِلَهُ فَقَالَ لَا حَتَّى أَبْلُغَ بِهِ السُّلْطَانَ فَقَالَ الزُّبَيْرُ إِذَا بَلَغْتَ بِهِ السُّلْطَانَ فَلَعَنَ اللَّهُ الشَّافِعَ وَالْمُشَفِّعَ

Narrated to me by Malik, from Rabi'ah bin Abu Abdurrahman, that Zubair bin Al-Awwam met a man who caught a thief and intended to take him to the authorities. Zubair requested the thief's pardon and release, but the man said, "No, until I reach the authorities." Zubair said, "Once you reach them, Allah will curse the forgiver and the forgiven."

THE THIEF WHO STOLE THE RING IN ABU BAKAR'S HOUSE

Hadith Imam Malik Number 1318

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ أَنَّ رَجُلًا مِنْ أَهْلِ الْيَمَنِ أَقْطَعَ الْيَدَ وَالرَّجْلَ قَدِمَ فَنَزَلَ عَلَى أَبِي بَكْرٍ الصِّدِّيقِ فَشَكَا إِلَيْهِ أَنَّ غَامِلَ الْيَمَنِ قَدْ ظَلَمَهُ فَكَانَ يُصَلِّ مِنَ اللَّيْلِ فَيَقُولُ أَبُو بَكْرٍ وَأَبِيكَ مَا لَيْلُكَ بَلِيلُ سَارِقٍ ثُمَّ إِنَّهُمْ فَقَدُوا عِقْدًا لِأَسْمَاءَ بِنْتِ عُمَيْسٍ امْرَأَةِ أَبِي بَكْرٍ الصِّدِّيقِ فَجَعَلَ الرَّجُلُ يَطُوفُ

مَعَهُمْ وَيَقُولُ اللَّهُمَّ عَلَيْكَ بِمَنْ بَيَّتَ أَهْلَ هَذَا الْبَيْتِ الصَّالِحِ فَوَجَدُوا الْحُلِيَّ عِنْدَ صَائِغٍ زَعَمَ أَنَّ الْأَقْطَعَ جَاءَهُ بِهِ فَأَعْتَرَفَ بِهِ الْأَقْطَعَ أَوْ شَهِدَ عَلَيْهِ بِهِ فَأَمَرَ بِهِ أَبُو بَكْرٍ الصَّدِيقُ فَقَطَعَتْ يَدُهُ الْيُسْرَى وَقَالَ أَبُو بَكْرٍ وَاللَّهِ لَدَعَاؤُهُ عَلَى نَفْسِهِ أَشَدُّ عِنْدِي عَلَيْهِ مِنْ سَرَقَتِهِ

Narrated to me by Yahya, from Malik, from Abdurrahman bin Al-Qasim, from his father, that a Yemeni man, whose hand and foot were cut off, stayed with Abu Bakr As-Siddiq, complaining of a Yemeni official's injustice. He prayed at night. Abu Bakr said, "By your father, your night is not a thief's." They lost Asma binti Umais's ring, Abu Bakr's wife. The man joined their search, praying, "O Allah, punish the one who stole from this righteous house tonight." They found the jewelry at a goldsmith's, who said the amputee brought it. He confessed, or witnesses testified against him. Abu Bakr ordered his left hand cut off, saying, "By Allah, his prayer against himself is harsher to me than his theft.

UMAR BIN ABDUL AZIZ ORDERS TO PUNISH A LIGHTER SENTENCE Hadith Imam Malik Number 1319

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّ أَبَا الزِّنَادِ أَخْبَرَهُ أَنَّ عَامِلًا لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ أَخَذَ نَاسًا فِي حِرَابَةٍ وَلَمْ يَقْتُلُوا أَحَدًا فَأَرَادَ أَنْ يَقْطَعَ أَيْدِيَهُمْ أَوْ يَقْتُلَ فَكَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فِي ذَلِكَ فَكَتَبَ إِلَيْهِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ لَوْ أَخَذْتَ بِأَيْسَرِ ذَلِكَ

Narrated to me by Malik, from Abu Zinad, that Umar bin Abdul Aziz's worker caught robbers who killed no one. He intended to cut off their hands or kill them and wrote to Umar bin Abdul Aziz, who replied, "Choose the lighter punishment.

PUNISHMENT FOR SLAVES WHO STOLE SMALL DATES Hadith Imam Malik Number 1320

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَبْدًا سَرَقَ وَدِيًّا مِنْ حَائِطِ رَجُلٍ فَعَرَسَهُ فِي حَائِطِ سَيِّدِهِ فَخَرَجَ صَاحِبُ الْوَدِيِّ يَلْتَمِسُ وَدِيَّهَ فَوَجَدَهُ فَاسْتَعْدَى عَلَى الْعَبْدِ مَرْوَانَ بْنِ الْحَكَمِ فَسَجَنَ مَرْوَانَ الْعَبْدَ وَأَرَادَ قَطْعَ يَدِهِ فَاَنْطَلَقَ سَيِّدُ الْعَبْدِ إِلَى رَافِعِ بْنِ خَدِيجٍ فَسَأَلَهُ عَنْ ذَلِكَ فَأَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ وَالْكَثْرُ الْجُمَارُ فَقَالَ الرَّجُلُ فَإِنَّ مَرْوَانَ بْنَ الْحَكَمِ أَخَذَ غُلَامًا لِي وَهُوَ يُرِيدُ قَطْعَهُ وَأَنَا أَحِبُّ أَنْ تَمْشِيَ مَعِيَ إِلَيْهِ فَتُخْبِرَهُ بِالَّذِي سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَشَى مَعَهُ رَافِعٌ إِلَى مَرْوَانَ بْنِ الْحَكَمِ فَقَالَ أَخَذْتَ غُلَامًا لِهَذَا فَقَالَ نَعَمْ فَقَالَ فَمَا أَنْتَ صَانِعٌ بِهِ قَالَ أَرَدْتُ قَطْعَ يَدِهِ فَقَالَ لَهُ رَافِعٌ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ فَأَمَرَ مَرْوَانَ بِالْعَبْدِ فَأَرْسَلَ

Narrated to me by Yahya, from Malik, from Yahya bin Sa'id, from Muhammad bin Yahya bin Habban, that a male slave stole a young date palm from a man's orchard and planted it in his master's. The owner found it and complained to Marwan bin Al-Hakam. Marwan imprisoned the slave, intending to cut off his hand. The master visited Rafi' bin Khadij, who said he heard the Messenger of Allah, peace be upon him, say, "No hand-cutting for dates or kathar (date palm containers)." The man said, "Marwan seized my slave and plans to cut his hand. Please come with me to tell him what you heard from the Messenger." Rafi' went to Marwan and asked, "Did you seize this man's slave?" Marwan said, "Yes." Rafi' asked, "What will you do?" Marwan said, "Cut off his hand." Rafi' said, "I heard the Messenger say, 'No hand-cutting for dates or kathar.'" Marwan ordered the slave's release, and he was freed.

Hadith Corroboration

Imam Ahmad : 15243, 16623, 16643

Imam Abu Dawud : 3815

Imam Nasa'i : 4874, 4875, 4876, 4877, 4878, 4879, 4880, 4881, 4883, 4884

Imam Ibnu Majah : 2583, 2584

Imam Darimi : 2202, 2203, 2205

UMAR REFUSED TO CUT OFF HIS HAND FOR THE THIEF OF HIS EMPLOYER'S PROPERTY

Hadith Imam Malik Number 1321

حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ السَّائِبِ بْنِ يَزِيدَ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْحَضَرَمِيِّ جَاءَ بِغُلَامٍ لَهُ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ لَهُ اقْطَعْ يَدَ غُلَامِي هَذَا فَإِنَّهُ سَرَقَ فَقَالَ لَهُ عُمَرُ مَاذَا سَرَقَ فَقَالَ سَرَقَ مِرْآةَ لِمَرْأَتِي ثَمَنُهَا سِتُونَ دِرْهَمًا فَقَالَ عُمَرُ أَرْسَلُهُ فَلَيْسَ عَلَيْهِ قَطْعُ خَادِمُكُمْ سَرَقَ مَتَاعَكُمْ

Narrated to me by Malik, from Ibn Shihab, from As-Sa'ib bin Yazid, that Abdullah bin Amr bin Al-Hadrami brought his servant to Umar bin Khattab, saying, "Cut off my servant's hand; he stole!" Umar asked, "What did he steal?" He replied, "My wife's mirror, worth sixty dirhams." Umar said, "Free him; no hand-cutting for a servant stealing your property.

ZAIN DECIDES THERE IS NO LAW ON CUTTING OFF THE HANDS FOR PICKPOCKS

Hadith Imam Malik Number 1322

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ أُتِيَ بِإِنْسَانٍ قَدْ اخْتَلَسَ مَتَاعًا فَأَرَادَ قَطْعَ يَدِهِ فَأَرْسَلَ إِلَى زَيْدِ بْنِ ثَابِتٍ يَسْأَلُهُ عَنْ ذَلِكَ فَقَالَ زَيْدُ بْنُ ثَابِتٍ لَيْسَ فِي الْخُلْسَةِ قَطْعٌ

Narrated to me by Malik, from Ibn Shihab, that a pickpocket was brought to Marwan bin Al-Hakam, who intended to cut off his hand. Marwan wrote to Zaid bin Thabit, who replied, "No hand-cutting for pickpocketing.

LAW ON CUPPING THE HAND FOR FARMERS WHO STEAL RINGS

Hadith Imam Malik Number 1323

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدٍ بْنُ عَمْرِو بْنِ حَزْمٍ أَنَّهُ أَخَذَ نَبْطِيًّا قَدْ سَرَقَ خَوَاتِمَ مِنْ حَدِيدٍ فَحَبَسَهُ لِيَقْطَعَ يَدَهُ فَأَرْسَلَتْ إِلَيْهِ عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ مَوْلَاةٌ لَهَا يُقَالُ لَهَا أُمِّيَّةٌ قَالَ أَبُو بَكْرٍ فَجَاءَتْنِي وَأَنَا بَيْنَ ظَهْرَانِي النَّاسِ فَقَالَتْ تَقُولُ لَكَ خَالَتُكَ عَمْرَةُ يَا ابْنَ أُخْتِي أَخَذْتَ نَبْطِيًّا فِي شَيْءٍ يَسِيرٍ ذُكِرَ لِي فَأَرَدْتُ قَطْعَ يَدِهِ قُلْتُ نَعَمْ قَالَتْ فَإِنَّ عَمْرَةَ تَقُولُ لَكَ لَا قَطْعَ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا قَالَ أَبُو بَكْرٍ فَأَرْسَلْتُ النَّبْطِيَّ

Narrated to me by Malik, from Yahya bin Sa'id, who said Abu Bakr bin Muhammad bin Amr bin Hazm told him he caught a non-Arab farmer stealing iron rings and imprisoned him to cut off his hand. Amrah binti Abdurrahman sent her freedwoman Umayyah to him. Abu Bakr said, "She came while I was with people, saying, 'Your aunt Amrah says, "O nephew, you seized a farmer for stealing something cheap, intending to cut off his hand?"' I said, 'Yes.' She said, 'Amrah says no hand-cutting except for a quarter dinar or more.'" Abu Bakr said, "So I freed the farmer.

Hadith Corroboration

Imam Ahmad : 22949, 22950, 23583, 24141, 24921, 24945

Imam Bukhari : 6293

Imam Muslim : 3190, 3191

Imam Abu Dawud : 3810

Imam Nasa'i : 4830, 4833, 4834, 4835, 4836, 4837, 4838, 4839, 4841, 4842, 4845, 4847, 4848, 4851, 4854

Imam Ibnu Majah : 2575

Imam Darimi : 2198

UMAR BIN KHATTAB IMPOSES THE LAW OF WHIP FOR LIQUOR DRINKERS

Hadith Imam Malik Number 1324

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ السَّائِبِ بْنِ يَزِيدَ أَنَّهُ أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَرَجَ عَلَيْهِمْ فَقَالَ إِنِّي وَجَدْتُ مِنْ فُلَانٍ رِيحَ شَرَابٍ فَرَعَمَ أَنَّهُ شَرَابُ الطَّلَاءِ وَأَنَا سَائِلٌ عَمَّا شَرِبَ فَإِنْ كَانَ يُسْكِرُ جَلَدْتُهُ فَجَلَدَهُ عُمَرُ الْحَدَّ تَامًا

Narrated to me by Malik, from Ibn Shihab, from Sa'ib bin Yazid, that Umar bin Khattab addressed his people, saying, "I smelled liquor on so-and-so." He admitted drinking ath-thila'. Sa'ib asked what he drank; if intoxicating, he would be flogged. Umar flogged him fully.

PUNISHMENT FOR DRINKS

Hadith Imam Malik Number 1325

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ اسْتَشَارَ فِي الْخَمْرِ يَشْرِبُهَا الرَّجُلُ فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ نَرَى أَنْ تَجْلِدَهُ ثَمَانِينَ فَإِنَّهُ إِذَا شَرِبَ سَكِرَ وَإِذَا سَكِرَ هَذَى وَإِذَا هَذَى افْتَرَى أَوْ كَمَا قَالَ فَجَلَدَ عُمَرُ فِي الْخَمْرِ ثَمَانِينَ

Narrated to me by Malik, from Thawr bin Zaid Ad-Dili, that Umar bin Khattab consulted about a man who drank khamr. Ali bin Abi Talib said, "I suggest flogging him eighty lashes, for if he drinks, he gets drunk; if drunk, he rambles; if he rambles, he lies," or as he said. Umar flogged the drinker eighty lashes.

Hadith Corroboration
Imam Ahmad : 10143
Imam Abu Dawud : 3887

WHIP FOR SLAVES WHO DRINK LIQUOR Hadith Imam Malik Number 1326

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ سُئِلَ عَنْ حَدِّ الْعَبْدِ فِي الْخَمْرِ فَقَالَ بَلَغَنِي أَنَّ عَلَيْهِ نِصْفَ حَدِّ الْحُرِّ فِي الْخَمْرِ وَأَنَّ عُمَرَ بْنَ الْخَطَّابِ وَعُثْمَانَ بْنَ عَفَّانَ وَعَبْدَ اللَّهِ بْنُ عُمَرَ قَدْ جَلَدُوا عِبِيدَهُمْ نِصْفَ حَدِّ الْحُرِّ فِي الْخَمْرِ

Narrated to me by Malik, from Ibn Shihab, who was asked about a slave's punishment for drinking khamr. He said, "I heard a slave's punishment is half that of a freeman. Umar bin Khattab, Uthman bin Affan, and Abdullah bin Umar flogged their slaves half the freeman's punishment for khamr.

ALLAH LIKES PEOPLE WHO FORGIVE AS LONG AS THEY ARE NOT HADDING PROBLEMS Hadith Imam Malik Number 1327

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ مَا مِنْ شَيْءٍ إِلَّا اللَّهُ يُحِبُّ أَنْ يُعْفَى عَنْهُ مَا لَمْ يَكُنْ حَدًّا

Narrated to me by Malik, from Yahya bin Sa'id, who heard Sa'id bin Musayyab say, "For all offenses, Allah prefers forgiveness unless it's a prescribed punishment.

PROHIBITION ON STORING DRINKS IN CERTAIN CONTAINERS Hadith Imam Malik Number 1328

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فِي

بَعْضَ مَغَازِيهِ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَأَقْبَلْتُ نَحْوَهُ فَأَنْصَرَفَ قَبْلَ أَنْ أُبْلُغَهُ فَسَأَلْتُ مَاذَا قَالَ فَقِيلَ لِي نَهَى أَنْ يُنْبَذَ فِي الدُّبَاءِ وَالْمُزَفَّتِ

Narrated to me by Yahya, from Malik, from Nafi', from Abdullah bin Umar, who said, "The Messenger of Allah, peace be upon him, addressed people during a campaign. I approached him, but he left before I reached. I asked what he said, and was told he forbade storing in duba and muzaffat.

Hadith Corroboration

Imam Ahmad : 1119, 4346, 6987, 10253, 11628, 14314, 14322, 23367, 23530, 23670, 23775, 23862, 24228, 24489

Imam Bukhari : 5166

Imam Muslim : 3688, 3689, 3693, 3694, 3696, 3707

Imam Nasa'i : 5495, 5530, 5531, 5532, 5533, 5534, 5535, 5536

Imam Ibnu Majah : 3392, 3393, 3398

Imam Malik : 1329

Imam Darimi : 2018

PROHIBITION ON CONTAINERS FOR DRINKING

Hadith Imam Malik Number 1329

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُنْبَذَ فِي الدُّبَاءِ وَالْمُزَفَّتِ

Narrated to me by Malik, from Al-Ala bin Abdurrahman bin Ya'qub, from his father, from Abu Hurairah, that the Messenger of Allah, peace be upon him, forbade storing in duba and muzaffat.

Hadith Corroboration

Imam Ahmad : 1119, 4346, 6987, 10253, 11628, 14314, 14322, 23367, 23530, 23670, 23775, 23862, 24228, 24489

Imam Bukhari : 5166

Imam Muslim : 3688, 3689, 3693, 3694, 3696, 3707

Imam Nasa'i : 5495, 5530, 5531, 5532, 5533, 5534, 5535, 5536

Imam Ibnu Majah : 3392, 3393, 3398

Imam Darimi : 2018

PROHIBITION OF MIXING TYPES OF DATES IN BEVERAGES

Hadith Imam Malik Number 1330

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطْبُ جَمِيعًا وَالتَّمْرُ وَالزَّبِيبُ جَمِيعًا

Narrated to me by Yahya, from Malik, from Zaid bin Aslam, from Ata bin Yasar, that the Messenger of Allah, peace be upon him, forbade mixing busr and rutab (fresh dates) or dates and raisins in one infusion.

Hadith Corroboration

Imam Ahmad : 2944, 11038, 11257, 11930, 11973, 12138, 12719, 13136, 14388, 18066, 18072

Imam Muslim : 3675, 3677, 3685, 3686, 3687

Imam Abu Dawud : 3216, 3218

EVERY INTOXICATING DRINK IS HARMFUL

Hadith Imam Malik Number 1331

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْبِتْعِ فَقَالَ كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ

Narrated to me by Yahya, from Malik, from Ibn Shihab, from Abu Salamah bin Abdurrahman, from Aisha, the Prophet's wife, peace be upon him, who said, "The Messenger was asked about al-bit'. He said, 'Every intoxicating drink is forbidden.'

Hadith Corroboration

Imam Ahmad : 4415, 5390, 6450, 9174, 18842, 22953, 23511, 23843, 24396, 24704

Imam Bukhari : 235, 5157, 5158, 5169

Imam Muslim : 3727, 3728, 3729

Imam Abu Dawud : 3197, 3199, 3202

Imam Tirmidzi : 1786, 1789

Imam Nasa'i : 5493, 5494, 5497, 5498, 5499, 5500, 5501, 5503, 5505, 5507, 5508, 5510, 5511, 5512, 5591, 5592, 5632

Imam Ibnu Majah : 3377, 3378, 3382, 3383

Imam Darimi : 2005

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED DRINK FROM CORN JUICE

Hadith Imam Malik Number 1332

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ الْغُبَيْرَاءِ فَقَالَ لَا خَيْرَ فِيهَا وَنَهَى عَنْهَا قَالَ مَالِكٌ فَسَأَلْتُ زَيْدَ بْنَ أَسْلَمَ مَا الْغُبَيْرَاءُ فَقَالَ هِيَ الْأُسْكَرْكَةُ

Narrated to me by Malik, from Zaid bin Aslam, from Ata bin Yasar, that the Messenger of Allah, peace be upon him, was asked about ghubaira (corn or rice infusion). He said, "There is no good in it," and forbade it. Malik said, "I asked Zaid what ghubaira is. He said, 'It's al-uskarkah (rice infusion).'

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED DRINKING KHAMR IN THIS WORLD AND THE AFTERLIFE

Hadith Imam Malik Number 1333

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَ فِي الْآخِرَةِ

Narrated to me by Malik, from Nafi', from Abdullah bin Umar, that the Messenger of Allah,

peace be upon him, said, "Whoever drinks khamr in this world and does not repent, will be forbidden from it in the Hereafter.

Hadith Corroboration

Imam Ahmad : 4461, 4499, 4592, 4680, 5581, 5773, 5992

Imam Bukhari : 5147

Imam Muslim : 3736, 3737, 3738, 3866, 3867

Imam Nasa'i : 5210, 5576, 5578, 5579

Imam Ibnu Majah : 3364, 3365

Imam Darimi : 1998

PROHIBITION ON SELLING KHAMAR

Hadith Imam Malik Number 1334

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ ابْنِ وَغَلَةَ الْمِصْرِيِّ أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَمَّا يُعْصَرُ مِنَ الْعِنَبِ فَقَالَ ابْنُ عَبَّاسٍ أَهْدَى رَجُلٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَاوِيَةً خَمْرٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا عَلِمْتَ أَنَّ اللَّهَ حَرَّمَهَا قَالَ لَا فَسَارَهُ رَجُلٌ إِلَى جَنْبِهِ فَقَالَ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَ سَارَرْتُهُ فَقَالَ أَمَرْتُهُ أَنْ يَبِيعَهَا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا فَفَتَحَ الرَّجُلُ الْمَزَادَتَيْنِ حَتَّى ذَهَبَ مَا فِيهِمَا

Narrated to me by Yahya, from Malik, from Zaid bin Aslam, from Ibn Wa'lah Al-Misri, who asked Abdullah bin Abbas about grape infusion. Abdullah said, "A man gifted the Messenger of Allah, peace be upon him, a jug of khamr. The Messenger asked, 'Don't you know Allah has forbidden it?' He said, 'No.' The man whispered to another, and the Messenger asked, 'What did you whisper?' He said, 'I told him to sell it.' The Messenger said, 'What forbids drinking forbids selling.' The man opened the jugs until their contents spilled.

Hadith Corroboration

Imam Ahmad : 2824, 3201

Imam Muslim : 2957

Imam Nasa'i : 4585

THE ATTITUDE OF FRIENDS TOWARDS THE FORBIDDEN OF KHAMAR

Hadith Imam Malik Number 1335

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَأَبَا طَلْحَةَ الْأَنْصَارِيِّ وَأَبِيَّ بْنَ كَعْبٍ شَرَابًا مِنْ فِضِيخٍ وَتَمَرٍ قَالَ فَجَاءَهُمْ آتٍ فَقَالَ إِنَّ الْخُمْرَ قَدْ حُرِّمَتْ فَقَالَ أَبُو طَلْحَةَ يَا أَنَسُ قُمْ إِلَى هَذِهِ الْجِرَارِ فَاكْسِرْهَا قَالَ فَقُمْتُ إِلَى مِهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ حَتَّى تَكَسَّرَتْ

Narrated to me by Malik, from Ishaq bin Abdullah bin Abu Talhah, from Anas bin Malik, who said, "I served a drink of young and ripe date infusion to Abu Ubaidah bin Al-Jarrah, Abu

Talhah Al-Ansari, and Ubayy bin Ka'b." Anas said, "Someone came and said khamr was forbidden. Abu Talhah said, 'O Anas, stand and smash these jars.' I stood, took our pestle, and struck their bottoms until they broke.

Hadith Corroboration
Imam Nasa'i : 5447

UMAR RECOMMENDS TREATMENT OF PLAGUE WITH HONEY

Hadith Imam Malik Number 1336

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ وَاqِيدِ بْنِ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ أَنَّهُ أَخْبَرَهُ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ الْأَنْصَارِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَدِمَ الشَّامَ شَكَا إِلَيْهِ أَهْلُ الشَّامِ وَبَاءَ الْأَرْضُ وَثَقَلَهَا وَقَالُوا لَا يُصْلِحُنَا إِلَّا هَذَا الشَّرَابُ فَقَالَ عُمَرُ اشْرَبُوا هَذَا الْعَسَلُ قَالُوا لَا يُصْلِحُنَا الْعَسَلُ فَقَالَ رَجُلٌ مِنْ أَهْلِ الْأَرْضِ هَلْ لَكَ أَنْ نَجْعَلَ لَكَ مِنْ هَذَا الشَّرَابِ شَيْئًا لَا يُسْكِرُ قَالَ نَعَمْ فَطَبَخُوهُ حَتَّى ذَهَبَ مِنْهُ الثُّلُثَانِ وَبَقِيَ الثُّلُثُ فَأَتَوْا بِهِ عُمَرَ فَأَدْخَلَ فِيهِ عُمَرُ إصْبَعَهُ ثُمَّ رَفَعَ يَدَهُ فَتَبِعَهَا يَتَمَطَّطُ فَقَالَ هَذَا الطَّلَاءُ هَذَا مِثْلُ طِلَاءِ الْإِبِلِ فَأَمَرَهُمْ عُمَرُ أَنْ يَشْرَبُوهُ فَقَالَ لَهُ عُبَادَةُ بْنُ الصَّامِتِ أَحَلَلْتَهَا وَاللَّهِ فَقَالَ عُمَرُ كَلَّا وَاللَّهِ اللَّهُمَّ إِنِّي لَا أَحِلُّ لَهُمْ شَيْئًا حَرَّمْتَهُ عَلَيْهِمْ وَلَا أُحَرِّمُ عَلَيْهِمْ شَيْئًا أَحَلَلْتَهُ لَهُمْ

Narrated to me by Malik, from Daud bin Al-Husayn, from Waqid bin Amr bin Sa'd bin Mu'adh, from Mahmud bin Labid Al-Ansari, that when Umar bin Khattab arrived in Sham, its people complained of a severe plague. They said, "Only this drink heals us." Umar said, "Drink this honey." They replied, "Honey doesn't work." A plague-stricken man said, "Can we make a non-intoxicating drink from it?" Umar said, "Yes." They cooked it until two-thirds evaporated, leaving one-third, and brought it to Umar. He dipped his finger, lifted it, and it stuck. He said, "This is like camel fat." Umar ordered them to drink it. Ubadah bin As-Samit said, "By Allah, you've made it lawful." Umar replied, "No, by Allah, O Allah, I neither permit what You forbade nor forbid what You permitted.

ABDULLAH BIN UMAR PROHIBITED THE BUYING AND BUYING OF WINE TO MAKE IT INTO KHAMR

Hadith Imam Malik Number 1337

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا مِنْ أَهْلِ الْعِرَاقِ قَالُوا لَهُ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّا نَبْتَاعُ مِنْ ثَمَرِ التَّخْلِ وَالْعِنَبِ فَنَعَصِرُهُ خَمْرًا فَتَبِيعُهَا فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِنِّي أَشْهَدُ اللَّهَ عَلَيْكُمْ وَمَلَائِكَتُهُ وَمَنْ سَمِعَ مِنَ الْجِنَّ وَالْإِنْسِ أَلَّا يَأْمُرُكُمْ أَنْ تَبِيعُوهَا وَلَا تَبْتَاعُوهَا وَلَا تَعَصِرُوهَا وَلَا تَشْرَبُوهَا وَلَا تَسْفُوهَا فَإِنَّهَا رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ

Narrated to me by Malik, from Nafi', from Abdullah bin Umar, that Iraqis said to him, "O Abu Abdurrahman, we buy dates and grapes, press them into khamr, and sell it." Abdullah said, "I call Allah, His angels, and all jinn and humans who hear to witness: I do not command you to sell, buy, press, drink, or serve it, for it is Satan's impure work."

LETTER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM CONCERNING SYAT AND WOUNDS

Hadith Imam Malik Number 1338

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ أَنَّ فِي الْكِتَابِ الَّذِي كَتَبَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَمْرِو بْنِ حَزْمٍ فِي الْعُقُولِ أَنَّ فِي النَّفْسِ مِائَةً مِنَ الْإِبِلِ وَفِي الْأَنْفِ إِذَا أُورِيَ جَدْعًا مِائَةً مِنَ الْإِبِلِ وَفِي الْمَأْمُومَةِ ثُلُثُ الدِّيَةِ وَفِي الْجَائِفَةِ مِثْلُهَا وَفِي الْعَيْنِ خَمْسُونَ وَفِي الْيَدِ خَمْسُونَ وَفِي الرَّجْلِ خَمْسُونَ وَفِي كُلِّ أَصْبُعٍ مِمَّا هُنَالِكَ عَشْرٌ مِنَ الْإِبِلِ وَفِي السِّنِّ خَمْسٌ وَفِي الْمَوْضِحَةِ خَمْسٌ

Narrated to me by Yahya, from Malik, from Abdullah bin Abu Bakr bin Muhammad bin Amr bin Hazm, from his father, that the Messenger of Allah, peace be upon him, wrote to Amr bin Hazm about diyat: for a life, one hundred camels; for a severed or broken nose, one hundred camels; for a head wound, one-third diyat; for a deep wound, one-third; for an eye, fifty camels; for a hand, fifty; for a foot, fifty; for each finger, ten camels; for a tooth or bone-exposing wound, five camels each.

Hadith Corroboration
Imam Nasa'i : 4774
Imam Ibnu Majah : 2645
Imam Darimi : 2259

CHARGED FOR MURDER CAUSED BY MISCONDUCT

Hadith Imam Malik Number 1339

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ أَنَّ ابْنَ شِهَابٍ كَانَ يَقُولُ فِي دِيَةِ الْعَمْدِ إِذَا قُبِلَتْ خَمْسٌ وَعِشْرُونَ بِنْتِ مَخَاضٍ وَخَمْسٌ وَعِشْرُونَ بِنْتِ لَبُونٍ وَخَمْسٌ وَعِشْرُونَ حِقَّةً وَخَمْسٌ وَعِشْرُونَ جَدْعَةً

Narrated to me by Yahya, from Malik, that Ibn Shihab said, "For intentional homicide's diyat, if accepted: twenty-five bintu makhad, twenty-five bintu labun, twenty-five hiqqah, and twenty-five jad'ah.

Hadith Corroboration
Imam Abu Dawud : 3939, 3944

THE LAW FOR CRAZY PEOPLE WHO KILL

Hadith Imam Malik Number 1340

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ كَتَبَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ أُتِيَ بِمَجْنُونٍ قَتَلَ رَجُلًا فَكَتَبَ إِلَيْهِ مُعَاوِيَةُ أَنْ اعْقِلْهُ وَلَا تُقَدِّمْهُ فَإِنَّهُ لَيْسَ عَلَى مَجْنُونٍ قَوْدٌ

Narrated to me by Malik, from Yahya bin Sa'id, that Marwan bin Al-Hakam wrote to Mu'awiyah bin Abu Sufyan that a madman who killed was brought to him. Mu'awiyah replied, "Restrain him, but do not apply qisas, for a madman is not subject to qisas.

DIAT PUNISHMENT FOR PEOPLE WHO KILL BY ACCIDENT

Hadith Imam Malik Number 1341

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عِرَاكِ بْنِ مَالِكٍ وَسُلَيْمَانَ بْنِ يَسَارٍ أَنَّ رَجُلًا مِنْ بَنِي سَعْدِ بْنِ لَيْثٍ أَجْرَى فَرَسًا فَوَطِئَ عَلَى إصْبَعِ رَجُلٍ مِنْ جُهَيْنَةَ فَنَزِي مِنْهَا فَمَاتَ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ لِلَّذِي ادَّعَى عَلَيْهِمْ أَتَخْلِفُونَ بِاللَّهِ خَمْسِينَ يَمِينًا مَا مَاتَ مِنْهَا فَأَبَوْا وَتَحَرَّجُوا وَقَالَ لِلْآخِرِينَ أَتَخْلِفُونَ أَنْتُمْ فَأَبَوْا فَقَضَى عُمَرُ بْنُ الْخَطَّابِ بِشَطْرِ الدِّيَةِ عَلَى السَّعْدِيِّينَ قَالَ مَالِكٌ وَلَيْسَ الْعَمَلُ عَلَى هَذَا

Narrated to me by Yahya, from Malik, from Ibn Shihab, from Iraq bin Malik and Sulaiman bin Yasar, that a man from Bani Sa'd bin Layth rode a horse, crushing a Juhaynah man's finger, causing death. Umar bin Khattab asked the accused, "Will you swear by Allah fifty times he didn't die from it?" They refused, feeling burdened. Umar asked the others, "Will you swear?" They declined. Umar ruled half diyat against the Sa'dis. Malik said, "This is not our view.

VIEWS OF THE SCHOLARS ON THE MORALITY OF MURDER BY MISTAKE

Hadith Imam Malik Number 1342

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّ ابْنَ شِهَابٍ وَسُلَيْمَانَ بْنَ يَسَارٍ وَرَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَنِ كَانُوا يَقُولُونَ دِيَةُ الْخَطَا عِشْرُونَ بِنْتُ مَخَاضٍ وَعِشْرُونَ بِنْتُ لَبُونٍ وَعِشْرُونَ ابْنُ لَبُونٍ ذَكَرًا وَعِشْرُونَ حِقَّةً وَعِشْرُونَ جَذَعَةً

Narrated to me by Malik, that Ibn Shihab, Sulaiman bin Yasar, and Rabi'ah bin Abu Abdurrahman said, "The diyat for accidental homicide is twenty bintu makhad, twenty bintu labun, twenty male ibnu labun, twenty hiqqah, and twenty jad'ah.

Hadith Corroboration
Imam Ahmad : 4076
Imam Abu Dawud : 3939
Imam Tirmidzi : 1307
Imam Nasa'i : 4720
Imam Ibnu Majah : 2621

THE LAW IS DEATH FOR WOMEN WHO HURT MEN WITH A HIGH LEVEL OF INJURY

Hadith Imam Malik Number 1343

و حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُ تُعَاقِلُ الْمَرْأَةُ الرَّجُلَ إِلَى ثُلُثِ الدِّيَةِ إِنْ أَصْبَعَهَا كَأَصْبَعِهِ وَسَنُّهَا كَسَنِّهِ وَمُوضِحَتُهَا كَمُوضِحَتِهِ وَمُنْقَلَتُهَا كَمُنْقَلَتِهِو حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ وَبَلَّغَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّهُمَا كَانَا يَقُولَانِ مِثْلَ قَوْلِ سَعِيدِ بْنِ الْمُسَيَّبِ فِي الْمَرْأَةِ أَنَّهَا تُعَاقِلُ الرَّجُلَ إِلَى ثُلُثِ دِيَةِ الرَّجُلِ فَإِذَا بَلَغَتْ ثُلُثَ دِيَةِ الرَّجُلِ كَانَتْ إِلَى النِّصْفِ مِنْ دِيَةِ الرَّجُلِ قَالَ مَالِكٌ وَتَفْسِيرُ ذَلِكَ أَنَّهَا تُعَاقِلُهُ فِي الْمَوْضِحَةِ وَالْمُنْقَلَةِ وَمَا دُونَ الْمَأْمُومَةِ وَالْجَائِفَةِ وَأَشْبَاهِهِمَا مِمَّا يَكُونُ فِيهِ ثُلُثُ الدِّيَةِ فَصَاعِدًا فَإِذَا بَلَغَتْ ذَلِكَ كَانَ عَقْلُهَا فِي ذَلِكَ النِّصْفِ مِنْ عَقْلِ الرَّجُلِ

Narrated to me by Yahya, from Malik, from Yahya bin Sa'id, from Sa'id bin Musayyab, who said, "A woman pays a man a third of the diyat: finger for finger, tooth for tooth, bone-revealing wound for the same, broken bone for broken bone." Narrated to me by Malik, from Ibn Shihab, who heard from Urwah bin Az-Zubair, that they agreed with Sa'id bin Musayyab: a woman pays a third of a man's diyat; if it reaches a third, it becomes half. Malik said, "This means she pays for wounds exposing bone, broken bones, or lesser injuries not penetrating the skull or abdomen; if it exceeds a third, she pays half a man's diyat.

SUNNAH TO PAY DIAT WITHOUT QISASH FOR A HUSBAND WHO INJURES HIS WIFE

Hadith Imam Malik Number 1344

و حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ ابْنَ شِهَابٍ يَقُولُ مَضَتْ السُّنَّةُ أَنَّ الرَّجُلَ إِذَا أَصَابَ امْرَأَتَهُ بِجُرْحٍ أَنَّ عَلَيْهِ عَقْلَ ذَلِكَ الْجُرْحِ وَلَا يُقَادُ مِنْهُ

Narrated to me by Malik, who heard Ibn Shihab say, "The Sunnah is that a man injuring his wife pays diyat for the wound but faces no qisas.

THE LAW FOR FETUS MURDER AND THE LIBERATION OF SLAVES AS A SETTING

Hadith Imam Malik Number 1345

و حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ امْرَأَتَيْنِ مِنْ هُدَيْلٍ رَمَتْ إِحْدَاهُمَا الْأُخْرَى فَطَرَحَتْ جَنِينَهَا فَقَضَى فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِغُرَّةِ عَبْدٍ أَوْ وَلِيدَةٍ

Narrated to me by Yahya, from Malik, from Ibn Shihab, from Abu Salamah bin Abdurrahman bin Auf, from Abu Hurairah, who said, "Two Hudhail women threw at each other, one causing the other's fetus to die. The Messenger of Allah, peace be upon him, ruled that the one who killed the fetus must free a valuable male or female slave (a tenth of a diyat's value).

Hadith Corroboration

Imam Ahmad : 6919, 10062, 10495, 17503

Imam Bukhari : 6395, 6397, 6398, 6399

Imam Muslim : 3183, 3185, 3188

Imam Abu Dawud : 3960, 3963, 3965

Imam Nasa'i : 4736, 4737, 4738, 4744

Imam Ibnu Majah : 2630

Imam Darimi : 2276

LAW FOR FREEING SLAVES FOR FETUS KILLERS AND STATEMENTS OF PEOPLE WHO DISAGREE

Hadith Imam Malik Number 1346

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى فِي الْجَنِينِ يُقْتَلُ فِي بَطْنِ أُمِّهِ بِغُرَّةٍ عَبْدٍ أَوْ وَلِيدَةٍ فَقَالَ الَّذِي قُضِيَ عَلَيْهِ كَيْفَ أَغْرُمُ مَا لَا شَرِبَ وَلَا أَكَلُ وَلَا نَطَقُ وَلَا اسْتَهَلَ وَمِثْلُ ذَلِكَ بَطْلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُفَّانِ

Narrated to me by Malik, from Ibn Shihab, from Sa'id bin Musayyab, that the Messenger of Allah, peace be upon him, ruled that for a fetus killed in its mother's womb, a male or female slave be freed. The accused said, "How am I fined for something that neither ate, drank, spoke, nor cried at birth?" The Messenger said, "This man is a brother of soothsayers.

Hadith Corroboration

Imam Ahmad : 4850, 7541

Imam Bukhari : 5317, 5318

DIAT VALUES FOR MURDER AND DEGREE OF INJURY

Hadith Imam Malik Number 1347

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّهُ كَانَ يَقُولُ لُغْرَةُ ثَقُومٍ خَمْسِينَ دِينَارًا أَوْ سِتِّ مِائَةِ دِرْهَمٍ وَدِيَةُ الْمَرْأَةِ الْخُرَّةِ الْمُسْلِمَةِ خَمْسُ مِائَةِ دِينَارٍ أَوْ سِتَّةَ آلَافٍ دِرْهَمٍ

Narrated to me by Malik, from Rabi'ah bin Abu Abdurrahman, who said, "A ghurrah is valued at fifty dinars or six hundred dirhams, and a free Muslim woman's diyat is five hundred dinars or six thousand dirhams.

Hadith Corroboration

Imam Abu Dawud : 3966

DIYAT LAW FOR CUTTING THE UPPER LIP AND LOWER LIP

Hadith Imam Malik Number 1348

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُنِي الشَّفَتَيْنِ الدِّيَّةُ كَامِلَةً فَإِذَا قُطِعَتِ السُّفْلَى فَفِيهَا ثُلُثَا الدِّيَّةِ

Narrated to me by Yahya, from Malik, from Ibn Shihab, from Sa'id bin Musayyab, who said, "For both lips, the diyat is full; if only the lower lip is cut, it's a third of the diyat.

THE LAW OF REVENGE BY LYING FOR BLIND PEOPLE WHO HURT OTHERS

Hadith Imam Malik Number 1349

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنِ الرَّجُلِ الْأَعْوَرِ يَفْقَأُ عَيْنَ الصَّحِيحِ فَقَالَ ابْنُ شِهَابٍ إِنْ أَحَبَّ الصَّحِيحُ أَنْ يَسْتَقِيدَ مِنْهُ فَلَهُ الْقَوْدُ وَإِنْ أَحَبَّ فَلَهُ الدِّيَّةُ أَلْفُ دِينَارٍ أَوْ اثْنَا عَشَرَ أَلْفَ دِرْهَمٍ

Narrated to me by Yahya, from Malik, who asked Ibn Shihab about a one-eyed man gouging another's eye. Ibn Shihab said, "If the victim seeks qisas, it's his right; if he prefers diyat, it's one thousand dinars or twelve thousand dirhams.

THE LAW OF DIAT FOR THE EYE THAT IS PARALYZED AFTER BEING INJURED

Hadith Imam Malik Number 1350

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ زَيْدَ بْنَ ثَابِتٍ كَانَ يَقُولُ فِي الْعَيْنِ الْقَائِمَةِ إِذَا طَفِئَتْ مِائَةُ دِينَارٍ

Narrated to me by Yahya, from Malik, from Yahya bin Sa'id, from Sulaiman bin Yasar, that Zaid bin Thabit said, "For an eye blinded by injury, the diyat is one hundred dinars.

THE LAW OF DIAT FOR MUDLIHAH THAT HURT THE FACE

Hadith Imam Malik Number 1351

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سُلَيْمَانَ بْنَ يَسَارٍ يَذْكُرُ أَنَّ الْمُوضِحَةَ فِي الْوَجْهِ مِثْلُ الْمُوضِحَةِ فِي الرَّأْسِ إِلَّا أَنْ تَعِيبَ الْوَجْهَ فَيَزَادُ فِي عَقْلِهَا مَا بَيْنَهَا وَبَيْنَ عَقْلِ نِصْفِ الْمُوضِحَةِ فِي الرَّأْسِ فَيَكُونُ فِيهَا خَمْسَةٌ وَسَبْعُونَ دِينَارًا

Narrated to me by Yahya, from Malik, from Yahya bin Sa'id, who heard Sulaiman bin Yasar say, "A mudlihah wound on the face has the same diyat as one on the head, unless it

severely disfigures the face, then its diyat increases by half the head's mudlihah, totaling seventy-five dinars.

IBNU SHIHAB EXPLAINS THERE IS NO HEALTH FOR DEEP WOUNDS

Hadith Imam Malik Number 1352

وَقَدْ قَالَ ابْنُ شِهَابٍ لَيْسَ فِي الْمَأْمُومَةِ قَوْدٌ

Ibn Shihab said, "No qisas for a deep ma'mumah wound.

Hadith Corroboration
Imam Ibnu Majah : 2627

THE LAW OF DIAGNOSTIC JURISDICTION FOR ANY INJURY TO A BODY LIMB

Hadith Imam Malik Number 1353

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ كُلُّ نَافِذَةٍ فِي عُضْوٍ مِنَ الْأَعْضَاءِ فِيهَا ثُلُثُ عَقْلِ ذَلِكَ الْعُضْوِ حَدَّثَنِي مَالِكٌ كَانَ ابْنُ شِهَابٍ لَا يَرَى ذَلِكَ

Narrated to me by Yahya, from Malik, from Yahya bin Sa'id, from Sa'id bin Musayyab, who said, "For any penetrating wound on a limb, its diyat is one-third of that limb's diyat." Malik said, "Ibn Shihab did not hold this view.

LAW OF RESPONSE FOR INJURY CAUSING BROKEN BONES

Hadith Imam Malik Number 1354

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ أَقَادَ مِنَ الْمُنْقَلَةِ

Narrated to me by Yahya, from Malik, from Rabi'ah bin Abu Abdurrahman, that Abdullah bin Az-Zubair applied qisas for a bone-fracturing munaqqilah wound.

THE LAW OF FINGER PAYING FOR WOMEN ACCORDING TO SA'ID BIN MUSAYYAB

Hadith Imam Malik Number 1355

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ كَمْ فِي إِصْبَعِ الْمَرْأَةِ فَقَالَ عَشْرٌ مِنَ الْإِبِلِ فَقُلْتُ كَمْ فِي إِصْبَعَيْنِ قَالَ عِشْرُونَ مِنَ الْإِبِلِ فَقُلْتُ كَمْ فِي ثَلَاثٍ فَقَالَ ثَلَاثُونَ مِنَ الْإِبِلِ فَقُلْتُ كَمْ فِي أَرْبَعٍ قَالَ عِشْرُونَ مِنَ الْإِبِلِ فَقُلْتُ حِينَ عَظَمَ جُرْحُهَا وَاشْتَدَّتْ مُصِيبَتُهَا نَقَصَ عَقْلُهَا

فَقَالَ سَعِيدٌ أَعِرَاقِي أَنْتَ فَقُلْتُ بَلْ عَالِمٌ مُتَثَبْتُ أَوْ جَاهِلٌ مُتَعَلَّمٌ فَقَالَ سَعِيدٌ هِيَ السُّنَّةُ يَا ابْنَ أَخِي

Narrated to me by Yahya, from Malik, from Rabi'ah bin Abu Abdurrahman, who said, "I asked Sa'id bin Musayyab, 'What is a woman's finger diyat?' He said, 'Ten camels.' I asked, 'For two fingers?' He said, 'Twenty camels.' I asked, 'For three?' He said, 'Thirty camels.' I asked, 'For four?' He said, 'Twenty camels.' I asked, 'If her wound worsens and pain intensifies, does her diyat decrease?' Sa'id said, 'Are you an Iraqi?' I replied, 'No, I'm a scholar seeking certainty or an ignorant learner.' Sa'id said, 'That is the Sunnah, nephew.'

Hadith Corroboration
Imam Abu Dawud : 3947
Imam Nasa'i : 4760

UMAR BIN KHATTAB DEFINED THE TREATMENT OF MOLAR TEETH AND CLARBONES

Hadith Imam Malik Number 1356

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ مُسْلِمِ بْنِ جُنْدُبٍ عَنْ أَسْلَمَ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَضَى فِي الضَّرْسِ بِجَمَلٍ وَفِي التَّرْقُوتِ بِجَمَلٍ وَفِي الصَّلَعِ بِجَمَلٍ

Narrated to me by Yahya, from Malik, from Zaid bin Aslam, from Muslim bin Jundub, from Aslam, Umar bin Khattab's freed slave, that Umar ruled: a molar's diyat is one camel, a collarbone's one camel, and a rib's one camel.

UMAR BIN KHATTAB DEFINED MOLAR TEETH TREATMENT WITH A CAMEL

Hadith Imam Malik Number 1357

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ قَضَى عُمَرُ بْنُ الْخَطَّابِ فِي الْأَضْرَاسِ بِبَعِيرٍ بَعِيرٍ وَقَضَى مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ فِي الْأَضْرَاسِ بِخُمْسَةِ أَبْعَرَةٍ خُمْسَةِ أَبْعَرَةٍ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فَالِدِّيَّةُ تَنْقُصُ فِي قَضَاءِ عُمَرَ بْنِ الْخَطَّابِ وَتَزِيدُ فِي قَضَاءِ مُعَاوِيَةَ فَلَوْ كُنْتُ أَنَا لَجَعَلْتُ فِي الْأَضْرَاسِ بَعِيرَيْنِ بَعِيرَيْنِ فَتِلْكَ الدِّيَّةُ سَوَاءٌ وَكُلُّ مُجْتَهِدٍ مَأْجُورٌ

Narrated to me by Yahya, from Malik, from Yahya bin Sa'id, who heard Sa'id bin Musayyab say, "Umar bin Khattab ruled one camel per molar for diyat. Mu'awiyah bin Abu Sufyan ruled five camels per molar." Sa'id said, "Umar's ruling reduces diyat, Mu'awiyah's increases it. If I ruled, I'd set two camels per molar, balancing the diyat. Every mujtahid is rewarded.

THE LAW OF DIYAT FOR TEETH THAT FALL OUT AFTER BLACKING

Hadith Imam Malik Number 1358

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُ إِذَا أُصِيبَتْ السِّنُّ فَاسْوَدَّتْ فَفِيهَا عَقْلُهَا تَامًا فَإِنْ طُرِحَتْ بَعْدَ أَنْ اسْوَدَّتْ فَفِيهَا عَقْلُهَا أَيْضًا تَامًا

Narrated to me by Yahya, from Malik, from Yahya bin Sa'id, from Sa'id bin Musayyab, who said, "If a tooth is struck and blackens, its diyat is full; if it falls after blackening, its diyat remains full.

ABDULLAH BIN ABBAS DEFINED MOLAR TEETH TREATMENT WITH FIVE CAMEL TAILS

Hadith Imam Malik Number 1359

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي عَطْفَانَ بْنِ طَرِيفِ الْمُرِّيِّ أَنَّهُ أَخْبَرَهُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ بَعَثَهُ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ سَأَلَهُ مَاذَا فِي الضَّرْسِ فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فِيهِ خَمْسٌ مِنَ الْإِبِلِ قَالَ فَرَدَّنِي مَرْوَانُ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقَالَ أَتَجْعَلُ مُقَدَّمَ الْفَمِ مِثْلَ الْأَضْرَاسِ فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ لَوْ لَمْ تَعْتَبِرْ ذَلِكَ إِلَّا بِالْأَصَابِعِ عَقْلُهَا سَوَاءٌ

Narrated to me by Yahya, from Malik, from Daud bin Al-Husayn, from Abu Ghathafan bin Tarif Al-Murri, who said Marwan bin Al-Hakam sent him to Abdullah bin Abbas to ask about a molar's diyat. Abdullah said, "Its diyat is five camels." Marwan sent me back, asking, "Do you equate front teeth with molars?" Abdullah replied, "If you compare only with fingers, their diyat is the same.

Hadith Corroboration
Imam Nasa'i : 4758

URWAH BIN ZUBAIR EQUALIZES THE SETTING OF ALL THE TEETH

Hadith Imam Malik Number 1360

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهَ كَانَ يُسَوِّي بَيْنَ الْأَسْنَانِ فِي الْعَقْلِ وَلَا يُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ

Narrated to me by Yahya, from Malik, from Hisham bin Urwah, from his father, who equalized the diyat of all teeth, not favoring one over another.

Hadith Corroboration
Imam Ahmad : 21836
Imam Abu Dawud : 3954

DIAT FOR THE MAGIQUE IS EIGHT HUNDRED DIRHAM

Hadith Imam Malik Number 1361

و حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ كَانَ يَقُولُ دِيَّةُ الْمَجُوسِيِّ ثَمَانِي مِائَةِ دِرْهَمٍ

Narrated to me by Yahya from Malik from Yahya bin Sa'id that Sulaiman bin Yasar said: 'The diyat for a Magian is eight hundred dirhams.'

LAW AL AQILAH IS NOT REQUIRED TO PAY DIYAT FOR INTENTIONAL MURDER

Hadith Imam Malik Number 1362

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ كَانَ يَقُولُ لَيْسَ عَلَى الْعَاقِلَةِ عَقْلٌ فِي قَتْلِ الْعَمْدِ إِنَّمَا عَلَيْهِمْ عَقْلٌ قَتْلِ الْخَطَا

Narrated to me by Yahya from Malik from Hisham bin 'Urwah from his father who said: 'The 'aqilah is not obliged to pay diyat for intentional killing, but only for unintentional killing.'

SUNNAH TO PAY DIAT FOR MURDER BY MISTAKE

Hadith Imam Malik Number 1363

و حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَمَضَتْ السُّنَّةُ أَنَّ الْعَاقِلَةَ لَا تَحْمِلُ شَيْئًا مِنْ دِيَةِ الْعَمْدِ إِلَّا أَنْ يَشَاءُوا ذَلِكَ حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ مِثْلَ ذَلِكَ

Narrated to me by Yahya from Malik from Ibn Shihab who said: 'It is established in the Sunnah that the 'aqilah is not burdened with diyat for intentional killing unless they choose to.' Narrated to me by Yahya from Malik from Yahya bin Sa'id the same.

DIYAT'S LEGACY FOR WIFE

Hadith Imam Malik Number 1364

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ نَشَدَ النَّاسَ بِمَنَى مَنْ كَانَ عِنْدَهُ عِلْمٌ مِنَ الدِّيَةِ أَنْ يُخْبِرَنِي فَقَامَ الضَّحَّاكُ بْنُ سُفْيَانَ الْكِلَابِيُّ فَقَالَ كَتَبَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أُورِثَ امْرَأَةً أَشِيمَ الصَّبَائِيِّ مِنْ دِيَةِ زَوْجِهَا فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ ادْخُلِ الْخَبَاءَ حَتَّى آتِيكَ فَلَمَّا نَزَلَ عُمَرُ بْنُ الْخَطَّابِ أَخْبَرَهُ الضَّحَّاكُ فَقَضَى بِذَلِكَ عُمَرُ بْنُ الْخَطَّابِ قَالَ ابْنُ شِهَابٍ وَكَانَ قَتْلُ أَشِيمَ خَطَاً

Narrated to me by Yahya from Malik from Ibn Shihab that Umar bin al-Khattab called out to the people in Mina: 'Whoever has knowledge of diyat, let him inform me.' Then Dhahhak bin Sufyan al-Kilabi stood and said: 'The Messenger of Allah, peace and blessings be upon him,

wrote to me to grant the wife of Ashyam al-Dibabi inheritance from her husband's diyat.' Umar bin al-Khattab said to him: 'Enter the tent until I come to you.' When Umar bin al-Khattab arrived, Dhahhak informed him, and Umar ruled accordingly. Ibn Shihab said: 'The killing of Ashyam was unintentional.'

Hadith Corroboration
Imam Ahmad : 15185, 15186
Imam Abu Dawud : 2538
Imam Tirmidzi : 1335, 2036
Imam Ibnu Majah : 2632

DIAT LAW FOR CHILDREN KILLED BY THEIR FATHER

Hadith Imam Malik Number 1365

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ رَجُلًا مِنْ بَنِي مُدَلِجٍ يُقَالُ لَهُ قَتَادَةُ حَدَفَ ابْنَهُ بِالسَّيْفِ فَأَصَابَ سَاقَهُ فَنَزِيَ فِي جُرْحِهِ فَمَاتَ فَقَدِمَ سُرَاقَةُ بْنُ جُعْشِمٍ عَلَى عُمَرَ بْنِ الْخَطَّابِ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ لَهُ عُمَرُ اغْدُدْ عَلَى مَاءٍ قُدَيْدٍ عَشْرِينَ وَمِائَةً بَعِيرٍ حَتَّى أَقْدَمَ عَلَيْكَ فَلَمَّا قَدِمَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ أَخَذَ مِنْ تِلْكَ الْإِبِلِ ثَلَاثِينَ حِقَّةً وَثَلَاثِينَ جَذَعَةً وَأَرْبَعِينَ خَلِيفَةً ثُمَّ قَالَ أَيْنَ أَخُو الْمَقْتُولِ قَالَ هَازِدًا قَالَ خُذْهَا فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ لِقَاتِلٍ شَيْءٌ

Narrated to me by Malik from Yahya bin Sa'id from 'Amr bin Shu'ayb that a man from Bani Mudlij named Qatadah struck his son with a sword, hitting his leg, and he bled to death from the wound. Then Suragah bin Ju'sham came to Umar bin al-Khattab and informed him of it. Umar said: 'Gather one hundred and twenty camels at the water of Qudaaid until I come to you.' When Umar arrived, he took thirty hiqqah, thirty jadha'ah, and forty khalifah camels from them. Then he asked: 'Where is the brother of the deceased?' He replied: 'Here.' Umar bin al-Khattab said: 'Take these camels, for the Messenger of Allah, peace and blessings be upon him, said: The killer inherits nothing.'

Hadith Corroboration
Imam Ahmad : 329
Imam Bukhari : 5634
Imam Ibnu Majah : 2636

MURDERERS DO NOT INHERIT THE VICTIM'S PROPERTY

Hadith Imam Malik Number 1366

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ أُحْيَحَةُ بْنُ الْجَلَّاحِ كَانَ لَهُ عَمٌّ صَغِيرٌ هُوَ أَصْغَرُ مِنْ أُحْيَحَةَ وَكَانَ عِنْدَ أَخْوَالِهِ فَأَخَذَهُ أُحْيَحَةُ فَقَتَلَهُ فَقَالَ أَخْوَالُهُ كُنَّا أَهْلَ ثَمَّةٍ وَرَمَّهِ حَتَّى إِذَا اسْتَوَى عَلَى عُمَمِهِ غَلَبْنَا حَقُّ امْرِئٍ فِي عَمِّهِ قَالَ عُرْوَةُ فَلِذَلِكَ لَا يَرِثُ قَاتِلٌ مَنْ قَتَلَ

Narrated to me by Malik from Yahya bin Sa'id from 'Urwah bin al-Zubayr that a man from

the Ansar named Uhaihah bin al-Julah had a young uncle, younger than him, living with his maternal uncles. Uhaihah took him and killed him. His maternal uncles said: 'We raised him from childhood, and when he grew up, Uhaihah forcibly took him from us.' 'Urwah said: 'Thus, a killer does not inherit from the one he killed.'

Hadith Corroboration
 Imam Tirmidzi : 2035
 Imam Ibnu Majah : 2635, 2725
 Imam Darimi : 2951, 2956, 2957

THERE IS NO PENALTY FOR INJURY TO ANIMALS AND MINING PRODUCTS

Hadith Imam Malik Number 1367

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ ابْنِ شَهَابٍ عَنْ سَعِيدِ بْنِ سَعِيدٍ وَابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَرَحُ الْعَجَمَاءِ جُبَارٌ وَالْبُرُ جُبَارٌ وَالْمَعْدِنُ جُبَارٌ وَفِي الرِّكَازِ الْخُمْسُ قَالَ مَالِكٌ وَتَفْسِيرُ الْجُبَارِ أَنَّهُ لَا دِيَّةَ فِيهِ

Narrated to me by Yahya from Malik from Ibn Shihab from Sa'id bin al-Musayyab and Abu Salamah bin Abdurrahman from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said: 'Injury caused by an animal is jubar, a well is jubar, a mine is jubar, and for buried treasure, one-fifth is due.' Malik said: 'Jubar means there is no diyat for it.'

Hadith Corroboration
 Imam Ahmad : 6823, 6956, 7145, 7379, 7494, 7904, 8613, 8644, 8898, 8959, 9002, 9481, 9502, 9653, 9763, 9860, 9993, 10013, 10079, 10111, 10182, 14282
 Imam Bukhari : 1403, 2184, 6401, 6402
 Imam Muslim : 3226
 Imam Abu Dawud : 3977
 Imam Tirmidzi : 581, 1298
 Imam Nasa'i : 2449, 2450, 2451
 Imam Ibnu Majah : 2663, 2664
 Imam Darimi : 1608, 2271, 2272, 2273

UMAR BIN KHATTAB SET FORTH PUNISHMENT FOR MURDER BY DECISION

Hadith Imam Malik Number 1368

وَحَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ ابْنِ شَهَابٍ عَنْ سَعِيدِ بْنِ سَعِيدٍ وَابْنِ الْمُسَيَّبِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَتَلَ نَفَرًا خَمْسَةً أَوْ سَبْعَةً بِرَجُلٍ وَاحِدٍ قَتَلُوهُ قَتْلَ غِيلَةٍ وَقَالَ عُمَرُ لَوْ تَمَالَأَ عَلَيْهِ أَهْلُ صَنْعَاءَ لَقَتَلْتُهُمْ جَمِيعًا

Narrated to me by Yahya from Malik from Yahya bin Sa'id from Sa'id bin al-Musayyab that Umar bin al-Khattab executed five or seven people for killing one man through deception. Umar said: 'If all the people of Sana'a conspired in it, I would execute them all.'

THE STORY OF HAFSHAH ORDERING THE MURDER OF A BEAUTIFUL SLAVE

Hadith Imam Malik Number 1369

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَّارَةَ أَنَّهُ بَلَغَهُ أَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتَلَتْ جَارِيَةً لَهَا سَحَرْتُهَا وَقَدْ كَانَتْ دَبَّرْتُهَا فَأَمَرْتُ بِهَا فَقُتِلَتْ

Narrated to me by Yahya from Malik from Muhammad bin Abdurrahman bin Sa'ad bin Zurarah that it reached him that Hafsah, the wife of the Prophet, peace and blessings be upon him, killed a female slave who bewitched her, though she had promised to free her after her death. Hafsah ordered her execution, and she was killed.

THE LAW IS TO KILL IN THE SAME WAY AS A TOOL OF KILLING

Hadith Imam Malik Number 1370

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عُمَرَ بْنِ حُسَيْنٍ مَوْلَى عَائِشَةَ بِنْتِ قُدَامَةَ أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ أَقَادَ وَلِيَّ رَجُلٍ مِنْ رَجُلٍ قَتَلَهُ بِعَصَا فَقَتَلَهُ وَلِيُّهُ بِعَصَا

Narrated to me by Yahya from Malik from 'Umar bin Husayn, a freed slave of Aishah bint Qudamah, that Abdul Malik bin Marwan allowed the heir of a man killed with a stick to kill the perpetrator with a stick in retaliation.

UMAR BIN KHATTAB REFUSED DIYAT FOR SLAVES WHO MURDER

Hadith Imam Malik Number 1371

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ سَائِبَةَ أَعْتَقَهُ بَعْضُ الْحُجَّاجِ فَقَتَلَ ابْنُ رَجُلٍ مِنْ بَنِي عَائِدٍ فَجَاءَ الْعَائِذِيُّ أَبُو الْمُقْتُولِ إِلَى عُمَرَ بْنِ الْخَطَّابِ يَطْلُبُ دِيَّةَ ابْنِهِ فَقَالَ عُمَرُ لَا دِيَّةَ لَهُ فَقَالَ الْعَائِذِيُّ أَرَأَيْتَ لَوْ قَتَلَهُ ابْنِي فَقَالَ عُمَرُ إِذَا تَخَرَّجُونَ دِيَّتَهُ فَقَالَ هُوَ إِذَا كَالًا رَقِمَ إِنْ يُتْرَكَ يَلْقَمُ وَإِنْ يُقْتَلَ يَنْقَمُ

Yahya told me from Malik from [Abu Az Zinad] from [Sulaiman bin Yasar] that a slave had been freed by some people who were on Hajj. Then he killed a child from Bani 'A'idz. Then the father of the male murder victim met Umar bin Khattab asking for his son's diyat. [Umar] said; "There is no diyat for him." The victim's parents said, "What would you think if my son killed him?" Umar said; "Then, you are the ones who have to issue the diyat." 'Umar bin Khattab said; "Then, it's like a poisonous snake, if left it will swallow, if killed it will retaliate."

THE JURISDICTION IS FOR MURDER WITHOUT WITNESSES AND TESTIMONY OF JEWS

Hadith Imam Malik Number 1372

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ عَنْ سَهْلٍ بْنِ أَبِي حَثْمَةَ أَنَّهُ أَخْبَرَهُ رَجُلًا مِنْ كُتَبَاءِ قَوْمِهِ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحْيِصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ فَأُتِيَ مُحْيِصَةُ فَأُخِيرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي فَقِيرٍ بِئْرٍ أَوْ عَيْنٍ فَأَتَى يَهُودَ فَقَالَ أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ فَقَالُوا وَاللَّهِ مَا قَتَلْنَاهُ فَأَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ ذَلِكَ ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُويصَةُ وَهُوَ أَكْبَرُ مِنْهُ وَعَبْدُ الرَّحْمَنِ فَذَهَبَ مُحْيِصَةُ لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ بِخَيْبَرَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبُرَ كَبْرٌ يُرِيدُ السِّنَّ فَتَكَلَّمَ حُويصَةُ ثُمَّ تَكَلَّمَ مُحْيِصَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِمَّا أَنْ يَدُوا صَاحِبَكُمْ وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ فَكَتَبَ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ فَكَتَبُوا إِنَّا وَاللَّهِ مَا قَتَلْنَاهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحُويصَةَ وَمُحْيِصَةَ وَعَبْدُ الرَّحْمَنِ أَتَخْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ فَقَالُوا لَا قَالَ أَتَحْلِفُ لَكُمْ يَهُودُ قَالُوا لَيْسُوا بِمُسْلِمِينَ فَوَدَّاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عِنْدِهِ فَبَعَثَ إِلَيْهِمْ بِمِائَةِ نَاقَةٍ حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارَ قَالَ سَهْلٌ لَقَدْ رَكَضْتَنِي مِنْهَا نَاقَةٌ حَمْرَاءُ قَالَ مَالِكُ الْفَقِيرُ هُوَ الْبِئْرُ

Narrated to me by Yahya from Malik from Abu Laila bin Abdullah bin Abdurrahman bin Sahl from Sahl bin Abi Hathmah that some elders of his people informed him that Abdullah bin Sahl and Muhayyishah went to Khaibar due to hardship. Muhayyishah was informed that Abdullah bin Sahl was killed and thrown beside a well or spring. He went to the Jews and said: 'By Allah, you killed him!' They said: 'By Allah, we did not kill him.' He returned to his people and reported the killing. Then he, his older brother Huwayyishah, and Abdurrahman went to the Prophet, peace and blessings be upon him. Muhayyishah, who was at Khaibar, began to speak, but the Prophet said: 'The elder, the elder!' meaning the older in age. So Huwayyishah spoke, followed by Muhayyishah. The Prophet said: 'Either they pay your companion's diyat, or they declare war.' The Prophet wrote to them, and they replied: 'By Allah, we did not kill him.' The Prophet asked Huwayyishah, Muhayyishah, and Abdurrahman: 'Will you swear fifty oaths to claim your companion's blood?' They said: 'No.' He said: 'Shall the Jews swear fifty oaths for you?' They said: 'They are not Muslims.' So the Prophet paid the diyat himself, sending one hundred camels to their house. Sahl said: 'A red camel kicked me.' Malik said: 'Al-Faqir means the well.'

Hadith Corroboration
Imam Bukhari : 6655
Imam Muslim : 3160
Imam Abu Dawud : 3918
Imam Ibnu Majah : 2667

THE STORY OF THE MURDER OF ABDULLAH BIN SAHL AND THE DETERMINATION OF DIAT BY RASULULLAH ShalALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 1373

قَالَ يَحْيَى عَنْ مَالِك عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ أَنَّهُ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ الْأَنْصَارِيَّ وَحُيَيْصَةَ بْنَ مَسْعُودٍ خَرَجَا إِلَى خَيْبَرَ فَتَفَرَّقَا فِي حَوَائِجِهِمَا فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ فَقَدِمَ حُيَيْصَةُ فَأَتَى هُوَ وَأَخُوهُ حُيَيْصَةُ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَهَبَ عَبْدُ الرَّحْمَنِ لِيَتَكَلَّمَ لِمَكَانِهِ مِنْ أَخِيهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ كَبَّرَ فَتَكَلَّمَ حُيَيْصَةُ وَحُيَيْصَةُ فَذَكَرَا شَأْنَ عَبْدِ اللَّهِ بْنِ سَهْلٍ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتُحْلِفُونَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ أَوْ قَاتِلِكُمْ قَالُوا يَا رَسُولَ اللَّهِ لَمْ نَشْهَدْ وَلَمْ نَحْضُرْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَبَرُّنَاكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا فَقَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ قَالَ يَحْيَى بْنُ سَعِيدٍ فَرَزَعَمَ بُشَيْرُ بْنُ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَّاهُ مِنْ عِنْدِهِ

Yahya narrated from Malik from Yahya bin Sa'id from Bushair bin Yasar that he was informed that Abdullah bin Sahl al-Ansari and Muhayyishah bin Mas'ud went to Khaibar and parted for their needs. Abdullah bin Sahl was killed. Muhayyishah, his brother Huwayyishah, and Abdurrahman bin Sahl came to the Prophet, peace and blessings be upon him. Abdurrahman, as the victim's brother, began to speak, but the Prophet said: 'The elder, the elder!' So Huwayyishah and Muhayyishah spoke about Abdullah bin Sahl's case. The Prophet said: 'Will you swear fifty oaths to claim your companion's or killer's blood?' They said: 'O Messenger of Allah, we did not witness nor were we present.' The Prophet said: 'Will the Jews clear themselves with fifty oaths?' They said: 'O Messenger of Allah, how can we accept the oaths of disbelievers?' Yahya bin Sa'id said: 'Bushair bin Yasar said the Prophet paid the diyat himself.'

PRAYER OF BLESSING FOR THE SCALES OF THE PEOPLE OF MADINAH

Hadith Imam Malik Number 1374

وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى قَالَ حَدَّثَنِي مَالِكٌ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ وَبَارِكْ لَهُمْ فِي صَاعِهِمْ وَمُدِّهِمْ عِنِّي أَهْلَ الْمَدِينَةِ

Narrated to me by Yahya bin Yahya, from Malik, from Ishaq bin Abdullah bin Abu Talhah Al-Ansari, from Anas bin Malik, that the Prophet, peace be upon him, prayed, "O Allah, bless their scales, bless their sa' and mud," meaning Madinah's people.

Hadith Corroboration
Imam Ahmad : 1507, 5791, 8023
Imam Bukhari : 1986, 6220, 6786
Imam Muslim : 2431, 2437
Imam Tirmidzi : 3376

PRAYER OF BLESSING FOR THE FRUIT AND THE CITY OF MADINAH Hadith Imam Malik Number 1375

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا أَخَذَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدَّنَا اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلَهُ مَعَهُ ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ يَرَاهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ

Narrated to me by Yahya, from Malik, from Suhail bin Abu Salih, from his father, from Abu Hurairah, who said, "When people saw the first fruits, they brought them to the Prophet, peace be upon him. He took them and prayed, 'O Allah, bless our fruits, bless our Madinah, bless our measures, and bless our mud. O Allah, Ibrahim is Your servant, friend, and prophet; I am Your servant and prophet. He prayed for Makkah, and I pray for Madinah as he did.' Then he prayed for the youngest child he saw and gave them the fruit.

Hadith Corroboration

Imam Ahmad : 1507, 5384, 5715, 5791, 5818, 8023, 10875, 11008, 11434, 14163, 24837
Imam Muslim : 2437, 2438
Imam Tirmidzi : 3376
Imam Ibnu Majah : 3320
Imam Darimi : 1983, 2462

THE PRINCIPITY OF PATIENCE IN THE CITY OF MADINAH Hadith Imam Malik Number 1376

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ قَطَنِ بْنِ وَهْبٍ بْنِ عُمَيْرِ بْنِ الْأَجْدَعِ أَنَّ يُحَنَسَ مَوْلَى الزُّبَيْرِ بْنِ الْعَوَّامِ أَخْبَرَهُ أَنَّهُ كَانَ جَالِسًا عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي الْفِتْنَةِ فَأَتَتْهُ مَوْلَاةٌ لَهُ تُسَلِّمُ عَلَيْهِ فَقَالَتْ إِنِّي أَرَدْتُ الْخُرُوجَ يَا أَبَا عَبْدِ الرَّحْمَنِ اشْتَدَّ عَلَيْنَا الزَّمَانُ فَقَالَ لَهَا عَبْدُ اللَّهِ بْنُ عُمَرَ اقْعُدِي لِكَعْفِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَصْبِرُ عَلَى لَأْوَائِهَا وَشِدَّتِهَا أَحَدٌ إِلَّا كُنْتُ لَهُ شَفِيعًا أَوْ شَهِيدًا يَوْمَ الْقِيَامَةِ

Yahya narrated to me from Malik from Qathan bin Wahb bin Umair bin Al-Ajda' that Yuhannas, a freed slave of Zubair bin Awwam, informed him that he was sitting with Abdullah bin Umar during a time of turmoil. A female servant came to greet him and said, 'I intend to leave, O Abu Abdurrahman, for the times have become hard for us.' Abdullah bin Umar replied, 'Stay, foolish one, for I heard the Messenger of Allah, peace and blessings be upon him, say: "No one endures the hardships and severity of (life in Medina) except that I will be an intercessor or witness for them on the Day of Resurrection."'

MADINAH FILTERING ITS POPULATION

Hadith Imam Malik Number 1377

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْإِسْلَامِ فَأَصَابَ الْأَعْرَابِيَّ وَغَمٌ بِالْمَدِينَةِ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَقْلِنِي بَيْعَتِي فَأَبَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ جَاءَهُ فَقَالَ أَقْلِنِي بَيْعَتِي فَأَبَى ثُمَّ جَاءَهُ فَقَالَ أَقْلِنِي بَيْعَتِي فَأَبَى فَخَرَجَ الْأَعْرَابِيُّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْمَدِينَةُ كَالْكَبِيرِ تَنْفِي خَبَثَهَا وَيَنْصَعُ طِبُّهَا

Yahya narrated to me from Malik from Muhammad bin Al-Munkadir from Jaber bin Abdullah that a Bedouin pledged allegiance to the Messenger of Allah, peace and blessings be upon him, for Islam. Then the Bedouin fell ill with fever in Medina and came to the Messenger, saying, 'O Messenger of Allah, release me from my pledge.' The Messenger refused. He came again, saying, 'Release me from my pledge,' but he refused again. The Bedouin left, and the Messenger said, 'Indeed, Medina is like a bellows; it expels its impurities and leaves its fragrance pure.'

MADINAH AS THE CITY OF CHOICE

Hadith Imam Malik Number 1378

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ سَمِعْتُ أَبَا الْحُبَابِ سَعِيدَ بْنَ يَسَارٍ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى يَقُولُونَ يَثْرِبُ وَهِيَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ

Malik narrated to me from Yahya bin Sa'id, who said he heard Abu Al-Hubab Sa'id bin Yasar say he heard Abu Hurairah say, 'I heard the Messenger of Allah, peace and blessings be upon him, say: "I was commanded to dwell in a town that consumes other towns. They call it Yathrib, but it is Medina. It expels people as a bellows removes impurities from iron."'

PEOPLE WHO LEFT MADINAH BECAUSE OF HATING IT Hadith Imam Malik Number 1379

وَحَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَخْرُجُ أَحَدٌ مِنَ الْمَدِينَةِ رَغْبَةً عَنْهَا إِلَّا أَبَدَلَهَا اللَّهُ خَيْرًا مِنْهُ

Malik narrated to me from Hisham bin Urwah from his father that the Messenger of Allah, peace and blessings be upon him, said: 'No one leaves Medina out of dislike for it except that Allah replaces it with someone better than them.'

Hadith Corroboration
Imam Ahmad : 7673

THE ADVANTAGES OF THE CITY OF MADINAH COMPARED TO OTHER CITIES Hadith Imam Malik Number 1380

وَحَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ أَنَّهُ قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ تُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يُبْسُونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ وَتُفْتَحُ الشَّامُ فَيَأْتِي قَوْمٌ يُبْسُونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ وَتُفْتَحُ الْعِرَاقُ فَيَأْتِي قَوْمٌ يُبْسُونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ

Malik narrated to me from Hisham bin Urwah from his father from Abdullah bin Az-Zubair from Sufyan bin Abu Zuhair, who said, 'I heard the Messenger of Allah, peace and blessings be upon him, say: "Yemen will be conquered, and a people will come, driving out its inhabitants, taking their families and followers, yet Medina is better for them if they only knew. Syria will be conquered, and a people will come, driving out its inhabitants, taking their families and followers, yet Medina is better for them if they only knew. Iraq will be conquered, and a people will come, driving out its inhabitants, taking their families and followers, yet Medina is better for them if they only knew."'

Hadith Corroboration
Imam Ahmad : 20908
Imam Bukhari : 1742
Imam Muslim : 2460

THE STORY OF MADINAH BEING ABANDONED UNTIL ONLY DOGS

REMAINS

Hadith Imam Malik Number 1381

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ ابْنِ حِمَاسٍ عَنْ عَمِّهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَشَرَكَنَّ الْمَدِينَةَ عَلَى أَحْسَنِ مَا كَانَتْ حَتَّى يَدْخُلَ الْكَلْبُ أَوْ الذِّئْبُ فَيَغْدِي عَلَى بَعْضِ سَوَارِي الْمَسْجِدِ أَوْ عَلَى الْمِنْبَرِ فَقَالُوا يَا رَسُولَ اللَّهِ فَلِمَنْ تَكُونُ الثَّمَارُ ذَلِكَ الزَّمَانُ قَالَ لِلْعَوَافِي الطَّيْرِ وَالسَّبَاعِ

Yahya narrated to me from Malik from Ibn Himas from his uncle from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said: 'Medina will be left in its finest state until a dog or wolf enters and urinates on the pillars of the mosque or its pulpit.' The companions asked, 'O Messenger of Allah, who will the fruits belong to at that time?' He replied, 'To the birds and wild beasts.'

PROHIBITION OF THE CITY OF MADINAH

Hadith Imam Malik Number 1382

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَمْرِو مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَعَ لَهُ أَحَدٌ فَقَالَ هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَأَنَا أُحَرِّمُ مَا بَيْنَ لَا بَتَيْهَا

Yahya narrated to me from Malik from Amru, a freed slave of Al-Muthallib, from Anas bin Malik, who said, 'When the Messenger of Allah, peace and blessings be upon him, saw Mount Uhud, he said: "This is a mountain that loves us, and we love it. O Allah, as Ibrahim made Mecca sacred, I make sacred what lies between its two lava fields (Medina)."'

Hadith Corroboration

Imam Ahmad : 8096, 11971, 12052, 13037, 13059, 15104

Imam Bukhari : 2679, 3116, 3774, 3775, 4070, 5005, 6788

Imam Muslim : 2428, 2467, 2468

Imam Tirmidzi : 3857

Imam Malik : 1389

PROTECTION OF ANIMALS IN THE HARAM LAND OF MADINAH

Hadith Imam Malik Number 1383

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ لَوْ رَأَيْتُ الطَّبَاءَ بِالْمَدِينَةِ تَرْتَعُ مَا دَعَرْتُهَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ لَا بَتَيْهَا حَرَامٌ

Malik narrated to me from Ibn Shihab from Sa'id bin Al-Musayyab from Abu Hurairah, who said, 'If I saw deer grazing in Medina, I would not scare them away, for the Messenger of Allah, peace and blessings be upon him, said: "What lies between its two lava fields is sacred."'

Hadith Corroboration

Imam Ahmad : 986, 1378, 6920, 9926, 16634, 16636, 20681, 21650, 21724

ABU HURAIRAH'S VIEW ON THE CHILD WHO HERDS THE WOLVES Hadith Imam Malik Number 1384

وَحَدَّثَنِي مَالِكٌ عَنْ يُونُسَ بْنِ يُوْسُفَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّهُ وَجَدَ غِلْمَانًا قَدْ أَلْجَأُوا ثَعْلَبًا إِلَى زَاوِيَةٍ فَطَرَدَهُمْ عَنْهُمَا قَالَ مَالِكٌ لَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ أَفِي حَرَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْنَعُ هَذَا

Malik narrated to me from Yunus bin Yusuf from Ata bin Yasar from Abu Ayyub Al-Ansari that he found some boys cornering a fox and drove them away. Malik said, 'I only know that he said: "Is this done in the sacred sanctuary of the Messenger of Allah, peace and blessings be upon him?"'

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR LOVE OF MADINAH Hadith Imam Malik Number 1385

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَعَكَ أَبُو بَكْرٍ وَبِلَالٌ قَالَتْ فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ يَا أَبَتِ كَيْفَ تَجِدُكَ وَيَا بِلَالُ كَيْفَ تَجِدُكَ قَالَتْ فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَّى يَقُولُ كُلُّ امْرِئٍ مُصَبِّحٍ فِي أَهْلِهِوَالْمَوْتُ أَذْنِي مِنْ شِرَاكِ نَعْلِهِوَكَانَ بِلَالٌ إِذَا أُفْلِعَ عَنْهُ يَرْفَعُ عَقِيرَتَهُ فَيَقُولُ أَلَا لَيْتَ شِعْرِي هَلْ أَبَيْتَنَ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْ خَرَّ وَجَلِيلُوهُلْ أَرَدَنْ يَوْمًا مِيَاهَ مَحْنَةٍ وَهَلْ يَبْدُونُ لِي شَامَةٌ وَظَفِيلُ قَالَتْ عَائِشَةُ فَجِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا وَانْقُلْ حُمَاهَا فَاجْعَلْهَا بِالْجُحْفَةِ قَالَ مَالِكٌ وَحَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ وَكَانَ عَامِرُ بْنُ فُهَيْرَةَ يَقُولُ قَدْ رَأَيْتُ الْمَوْتَ قَبْلَ ذَوْقِهَا النَّجْبَانَ حَتْفُهُ مِنْ فَوْقِهِ

Malik narrated to me from Hisham bin Urwah from his father from Aisha, the Mother of the Believers, who said, 'When the Messenger of Allah, peace and blessings be upon him, arrived in Medina, Abu Bakr and Bilal fell ill. I visited them and said, "O my father, how are you? O Bilal, how are you?"' She said, 'When Abu Bakr was struck with fever, he would say: "Every soul wakes among its family, yet death is nearer than its sandal strap." When Bilal recovered from his fever, he raised his voice and said: "Would that I knew if I could spend a night in a valley surrounded by idhkhir and jalil plants. Will I ever reach the waters of Majinnah, or see Shamah and Tafil again?"' Aisha said, 'I went to the Messenger of Allah

and informed him. He prayed: "O Allah, make us love Medina as we love Mecca, or even more. Bless our measures and provisions, and move its fever to Juhfah.'" Malik said, 'Yahya bin Sa'id narrated to me that Aisha, the wife of the Prophet, said that Amir bin Fuhairah said: "I saw death before tasting it; a coward's death comes from above."'

Hadith Corroboration

Imam Ahmad : 23153, 23224, 24672, 25040

Imam Bukhari : 1756, 3633, 5222, 5245, 5895

Imam Muslim : 2444

ANGEL GUARDIANSHIP IN THE CITY OF MADINAH

Hadith Imam Malik Number 1386

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُونَ وَلَا الدَّجَالُ

Malik narrated to me from Nu'aim bin Abdullah Al-Mujmir from Abu Hurairah, who said, 'The Messenger of Allah, peace and blessings be upon him, said: "Angels guard the gates of Medina, so neither plague nor the Dajjal can enter it."'

Hadith Corroboration

Imam Ahmad : 1507, 6936, 8023, 8521, 8562, 8801, 10891, 10963, 11325, 11487, 11796, 12616, 13008, 13437, 19545, 19574, 24854, 25253, 25853, 26066, 26084

Imam Bukhari : 1746, 1747, 1748, 1749, 5290, 6591, 6592, 6593, 6599, 6600, 6601, 6919

Imam Muslim : 2449, 2450, 5229, 5236

Imam Tirmidzi : 2168

Imam Malik : 1386

PROHIBITION OF MAKING THE PROPHET'S GRAVE A MOSQUE AND EXPUSING JEWS

Hadith Imam Malik Number 1387

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ كَانَ مِنْ آخِرِ مَا تَكَلَّمَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ قَالَ قَاتَلَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ لَا يَبْقَيْنَ دِينَارٍ بِأَرْضِ الْعَرَبِ

Malik narrated to me from Isma'il bin Abu Hakim, who heard Umar bin Abdul Aziz say, 'One of the last things the Messenger of Allah, peace and blessings be upon him, said was: "May Allah curse the Jews and Christians; they took the graves of their prophets as places of worship. No two religions shall remain in the land of the Arabs."'

Hadith Corroboration

Imam Ahmad : 1786, 7492, 7497, 7501, 8433, 8781, 9473, 10297, 10298, 20620, 20638, 20776, 22931, 23118, 23372, 23748, 23976, 24727, 24953, 24982, 25146, 25149

Imam Bukhari : 409, 416, 417, 418, 1244, 1255, 1301, 3195, 3584, 4087, 4089, 5368

Imam Muslim : 822, 823, 824, 825, 826, 827

Imam Abu Dawud : 2808

Imam Nasa'i : 696, 697, 2019, 2020

UMAR BIN KHATTAB EXPUSED THE JEWS FROM KHAIBAR

Hadith Imam Malik Number 1388

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجْتَمِعُ دِينَانِ فِي جَزِيرَةِ الْعَرَبِ قَالَ مَالِكٌ قَالَ ابْنُ شِهَابٍ فَفَحَصَ عَنْ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ حَتَّى أَتَاهُ الثَّلُجُ وَالْيَقِينُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجْتَمِعُ دِينَانِ فِي جَزِيرَةِ الْعَرَبِ فَأَجْلَى يَهُودَ خَيْبَرَ

Malik narrated to me from Ibn Shihab that the Messenger of Allah, peace and blessings be upon him, said: 'No two religions shall coexist in the Arabian Peninsula.' Malik said, 'Ibn Shihab said, "Umar bin Al-Khattab investigated this until he was certain that the Messenger of Allah said: 'No two religions shall coexist in the Arabian Peninsula.' So he expelled the Jews of Khaibar.'"

Hadith Corroboration
Imam Ahmad : 25148

LOVE FOR MOUNT UHUD

Hadith Imam Malik Number 1389

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَعَ لَهُ أُحُدٌ فَقَالَ هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ

Malik narrated to me from Hisham bin Urwah from his father that when the Messenger of Allah, peace and blessings be upon him, saw Mount Uhud, he said: 'This is a mountain that loves us, and we love it.'

Hadith Corroboration
Imam Ahmad : 8096, 8664, 11971, 12052, 13037, 13059, 15104
Imam Bukhari : 2675, 2679, 3116, 3774, 3775, 4070, 5005, 5886, 6788
Imam Muslim : 2428, 2466, 2467, 2468, 4230
Imam Tirmidzi : 3857
Imam Ibnu Majah : 3106

THE STORY OF ABDULLAH BIN AYASH BRINGING NABIDH TO UMAR BIN KHATTAB

Hadith Imam Malik Number 1390

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ أَنَّ أَسْلَمَ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ

أَخْبَرَهُ أَنَّ زَارَ عَبْدَ اللَّهِ بْنِ عَيَّاشٍ الْمَخْزُومِيَّ فَرَأَى عِنْدَهُ نَبِيذًا وَهُوَ بِطَرِيقِ مَكَّةَ فَقَالَ لَهُ أَسْلَمُ إِنَّ هَذَا الشَّرَابَ يُحِبُّهُ عُمَرُ بْنُ الْخَطَّابِ فَحَمَلَ عَبْدَ اللَّهِ بْنُ عَيَّاشٍ قَدْحًا عَظِيمًا فَجَاءَ بِهِ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَوَضَعَهُ فِي يَدَيْهِ فَقَرَّبَهُ عُمَرُ إِلَى فِيهِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ عُمَرُ إِنَّ هَذَا لَشَرَابٌ طَيِّبٌ فَشَرِبَ مِنْهُ ثُمَّ نَاولَهُ رَجُلًا عَنْ يَمِينِهِ فَلَمَّا أَدْبَرَ عَبْدَ اللَّهِ نَادَاهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ أَأَنْتَ الْقَائِلُ لِمَكَّةَ خَيْرٌ مِنَ الْمَدِينَةِ فَقَالَ عَبْدُ اللَّهِ فَقُلْتُ هِيَ حَرَمُ اللَّهِ وَأَمْنُهُ وَفِيهَا بَيْتُهُ فَقَالَ عُمَرُ لَا أَقُولُ فِي بَيْتِ اللَّهِ وَلَا فِي حَرَمِهِ شَيْئًا ثُمَّ قَالَ عُمَرُ أَأَنْتَ الْقَائِلُ لِمَكَّةَ خَيْرٌ مِنَ الْمَدِينَةِ قَالَ فَقُلْتُ هِيَ حَرَمُ اللَّهِ وَأَمْنُهُ وَفِيهَا بَيْتُهُ فَقَالَ عُمَرُ لَا أَقُولُ فِي حَرَمِ اللَّهِ وَلَا فِي بَيْتِهِ شَيْئًا ثُمَّ انْصَرَفَ

Malik narrated to me from Yahya bin Sa'id from Abdurrahman bin Al-Qasim that Aslam, a freed slave of Umar bin Al-Khattab, informed him that he visited Abdullah bin Ayyash Al-Makhzumi and saw him with nabidh while on the way to Mecca. Aslam said to him, 'This is a drink Umar bin Al-Khattab loves.' So Abdullah bin Ayyash took a large cup and brought it to Umar. Umar held it, brought it to his mouth, then raised his head and said, 'This is indeed a fine drink.' He drank and passed it to a man on his right. As Abdullah turned to leave, Umar called him and asked, 'Are you the one who said Mecca is better than Medina?' Abdullah replied, 'I said it is Allah's sacred land, His sanctuary, and His House is there.' Umar said, 'I say nothing about Allah's House or His sanctuary.' Then he asked again, 'Are you the one who said Mecca is better than Medina?' Abdullah replied, 'I said it is Allah's sacred land, His sanctuary, and His House is there.' Umar said, 'I say nothing about Allah's House or His sanctuary,' and then departed.

ATTITUDE TOWARDS DISEASE OUTBREAKS

Hadith Imam Malik Number 1391

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ تَوْفَلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ حَتَّى إِذَا كَانَ بِسَرْعَ لَقِيَهُ أَمْرَاءُ الْأَجْنَادِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِأَرْضِ الشَّامِ قَالَ ابْنُ عَبَّاسٍ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ ادْعُ لِي الْمُهَاجِرِينَ الْأَوَّلِينَ فَدَعَاهُمْ فَاسْتَشَارَهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ فَاخْتَلَفُوا فَقَالَ بَعْضُهُمْ قَدْ خَرَجْتَ لِأَمْرٍ وَلَا نَرَى أَنْ تَرْجِعَ عَنْهُ وَقَالَ بَعْضُهُمْ مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا نَرَى أَنْ تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ فَقَالَ عُمَرُ ارْتَفِعُوا عَنِّي ثُمَّ قَالَ ادْعُ لِي الْأَنْصَارَ فَدَعَوْتُهُمْ فَاسْتَشَارَهُمْ فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ وَاخْتَلَفُوا كَاخْتِلَافِهِمْ فَقَالَ ارْتَفِعُوا عَنِّي ثُمَّ قَالَ ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَشِيخَةٍ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ فَدَعَوْتُهُمْ فَلَمْ يَخْتَلِفْ عَلَيْهِ مِنْهُمْ رَجُلَانِ فَقَالُوا نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلَا تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ فَنادَى عُمَرُ فِي النَّاسِ إِنِّي مُصْبِحٌ عَلَى ظَهْرٍ فَأَصْبَحُوا

عَلَيْهِ فَقَالَ أَبُو عُبَيْدَةَ أَفِرَارًا مِنْ قَدَرِ اللَّهِ فَقَالَ عُمَرُ لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ نَعَمْ نَفَرُ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ فَهَبَطْتَ وَادِيًّا لَهُ عُذُوتَانِ إِحْدَاهُمَا خَصْبَةٌ وَالْأُخْرَى جَدْبَةٌ أَلَيْسَ إِنْ رَعَيْتَ الْحَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَكَانَ غَائِبًا فِي بَعْضِ حَاجَتِهِ فَقَالَ إِنَّ عِنْدِي مِنْ هَذَا عِلْمًا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ قَالَ فَحَمِدَ اللَّهُ عُمَرُ ثُمَّ انْصَرَفَ

Malik narrated to me from Ibn Shihab from Abdul Hamid bin Abdurrahman bin Zaid bin Al-Khattab from Abdullah bin Abdullah bin Al-Harith bin Nawfal from Abdullah bin Abbas that Umar bin Al-Khattab set out for Syria. When he reached Sargh, the commanders of the armies, Abu Ubaidah bin Al-Jarrah and his companions, informed him that a plague had struck Syria. Ibn Abbas said, 'Umar said, "Call the early Muhajirin for me." They were called, and he consulted them, informing them of the plague in Syria. They differed: some said, "You set out for a purpose; we think you should not turn back." Others said, "You have the remnant of the people and the companions of the Messenger of Allah, peace and blessings be upon him; we think you should not expose them to this plague." Umar said, "Leave me." Then he said, "Call the Ansar for me." They were called, and he consulted them. They followed the Muhajirin's way and differed as they did. Umar said, "Leave me." Then he said, "Call the elders of Quraysh who migrated at the Conquest." They were called, and none among them differed except two, saying, "We think you should return with the people and not expose them to this plague." Umar announced to the people, "I will set out in the morning on my mount, so prepare to do the same." Abu Ubaidah said, "Are you fleeing from Allah's decree?" Umar replied, "If only someone else had said this, O Abu Ubaidah. Yes, we flee from Allah's decree to another of Allah's decrees. Suppose you had camels and came to a valley with two sides, one fertile and one barren. If you grazed them in the fertile one, would you not do so by Allah's decree? And if you grazed them in the barren one, would you not do so by Allah's decree?" Then Abdurrahman bin Awf, who had been absent for some need, came and said, "I have knowledge of this. I heard the Messenger of Allah, peace and blessings be upon him, say: 'If you hear of it (plague) in a land, do not go to it. If it breaks out in a land where you are, do not leave to flee from it.'" Ibn Abbas said, 'Umar praised Allah and departed.'

Hadith Corroboration

Imam Ahmad : 1426, 1454, 1529, 1591, 1592, 14888, 14889, 17002, 20799, 20810, 22084

Imam Bukhari : 5287, 5288, 5289, 6458

Imam Muslim : 4114, 4115

Imam Abu Dawud : 2697

Imam Malik : 1393

HADITH OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM CONCERNING THE PLAGUE OF THA'UN

Hadith Imam Malik Number 1392

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَعَنْ سَالِمِ أَبِي الْتَضَرِّ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدٍ

بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يَسْأَلُ أُسَامَةَ بْنَ زَيْدٍ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الطَّاعُونِ فَقَالَ أُسَامَةُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّاعُونُ رِجْزُ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَدْخُلُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ قَالَ مَالِكٌ قَالَ أَبُو النَّضْرِ لَا يُخْرِجُكُمْ إِلَّا فِرَارًا مِنْهُ

Malik narrated to me from Muhammad bin Al-Munkadir and from Salim Abu An-Nadr, a freed slave of Umar bin Ubaidullah, from Amir bin Sa'd bin Abu Waqqas from his father, who heard him ask Usamah bin Zaid, 'What did you hear from the Messenger of Allah, peace and blessings be upon him, about the plague?' Usamah said, 'The Messenger of Allah said: "The plague is a punishment sent upon a group of the Children of Israel or those before you. If you hear of it in a land, do not enter it. If it breaks out in a land where you are, do not leave to flee from it."' Malik said, 'Abu An-Nadr said, "Nothing should make you leave except fleeing from it.'"

Hadith Corroboration
 Imam Ahmad : 11171, 20768
 Imam Bukhari : 3214
 Imam Muslim : 4108, 4110, 4111
 Imam Tirmidzi : 985

PROHIBITION ON ENTERING AND EXITING OUTBREAK AREAS

Hadith Imam Malik Number 1393

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ فَلَمَّا جَاءَ سَرَعَ بَلَّغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ فَرَجَعَ عُمَرُ بْنُ الْخَطَّابِ مِنْ سَرَعٍ حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ إِنَّمَا رَجَعَ بِالنَّاسِ مِنْ سَرَعٍ عَنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ

Malik narrated to me from Ibn Shihab from Abdullah bin Amir bin Rabi'ah that Umar bin Al-Khattab set out for Syria. When he reached Sargh, he was told that a plague had broken out in Syria. Abdurrahman bin Awf informed him that the Messenger of Allah, peace and blessings be upon him, said: 'If you hear of it (plague) in a land, do not go to it. If it breaks out in a land where you are, do not leave to flee from it.' So Umar bin Al-Khattab returned from Sargh. Malik narrated to me from Ibn Shihab from Salim bin Abdullah that Umar bin Al-Khattab returned with the people from Sargh because of Abdurrahman bin Awf's report.

Hadith Corroboration
 Imam Ahmad : 1426, 1454, 1529, 1591, 1592, 14888, 14889, 17002, 20799, 20810, 22084
 Imam Bukhari : 5287, 5288, 5289, 6458
 Imam Muslim : 4114, 4115
 Imam Abu Dawud : 2697

DIALOGUE BETWEEN THE PROPHETS ADAM AND MOSES

Hadith Imam Malik Number 1394

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَحَاجَّ آدَمُ وَمُوسَى فَحَجَّ آدَمُ مُوسَى قَالَ لَهُ مُوسَى أَنْتَ آدَمُ الَّذِي أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ فَقَالَ لَهُ آدَمُ أَنْتَ مُوسَى الَّذِي أَعْطَاهُ اللَّهُ عِلْمَ كُلِّ شَيْءٍ وَاصْطَفَاهُ عَلَى النَّاسِ بِرِسَالَتِهِ قَالَ نَعَمْ قَالَ أَفَتَلُومُنِي عَلَى أَمْرٍ قَدْ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ

Malik narrated to me from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said: 'Adam and Moses debated, and Adam prevailed over Moses. Moses said to him, "You are Adam, who led people astray and expelled them from Paradise!" Adam said to Moses, "You are Moses, to whom Allah gave knowledge of all things and chose above people with His message." Moses said, "Yes." Adam said, "Do you blame me for something decreed upon me before I was created?"'

Hadith Corroboration

Imam Ahmad : 7082, 7272, 7315, 7518, 7811, 8733, 8811, 9416, 9610

Imam Bukhari : 3157, 4367, 4369, 6124, 6961

Imam Muslim : 4793, 4794, 4795, 4796

Imam Abu Dawud : 4079, 4080

Imam Tirmidzi : 2060

Imam Ibnu Majah : 77

Imam Malik : 1394

THE OBLIGATION TO HOLD FIRMLY TO THE QUR'AN AND THE SUNNAH

Hadith Imam Malik Number 1395

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَبِي أَنْبَسَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ أَنَّهُ أَخْبَرَهُ عَنْ مُسْلِمِ بْنِ يَسَارٍ الْجُهَنِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سِئِلَ عَنْ هَذِهِ الْآيَةِ {وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ} قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ {فَقَالَ عُمَرُ بْنُ الْخَطَّابِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْأَلُ عَنْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلَاءِ لِلْجَنَّةِ وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلَاءِ لِلنَّارِ وَبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ فَفِيمَ الْعَمَلُ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهُ رَبُّهُ الْجَنَّةَ وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيَدْخُلُهُ رَبُّهُ النَّارَ

حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

Yahya narrated to me from Malik from Zaid bin Abu Unaisah from Abdul Hamid bin Abdurrahman bin Zaid bin Al-Khattab, who informed him from Muslim bin Yasar Al-Juhani that Umar bin Al-Khattab was asked about this verse: 'And when your Lord took from the children of Adam, from their loins, their descendants and made them testify against themselves, saying, "Am I not your Lord?" They said, "Yes, we bear witness," lest you say on the Day of Resurrection, "We were unaware of this."' (Qur'an 7:172). Umar said, 'I heard the Messenger of Allah, peace and blessings be upon him, asked about it, and he said: "Allah, Blessed and Exalted, created Adam, then stroked his back with His right hand, extracting his progeny. He said, 'I created these for Paradise, and they will act with the deeds of the people of Paradise.' Then He stroked his back again, extracting progeny, and said, 'I created these for the Fire, and they will act with the deeds of the people of the Fire.'" A man asked, "O Messenger of Allah, then why act?" The Messenger said, "When Allah creates a servant for Paradise, He employs him with the deeds of the people of Paradise until he dies upon a deed of theirs, and his Lord admits him to Paradise. When He creates a servant for the Fire, He employs him with the deeds of the people of the Fire until he dies upon a deed of theirs, and his Lord admits him to the Fire.'" Malik narrated to me that it reached him that the Messenger of Allah said: 'I have left you two things; you will not go astray as long as you hold fast to them: the Book of Allah and the Sunnah of His Prophet.'

Hadith Corroboration
Imam Ahmad : 294
Imam Tirmidzi : 3001

HADITH ABOUT THE DESTINY OF EVERYTHING

Hadith Imam Malik Number 1396

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زِيَادِ بْنِ سَعْدٍ عَنْ عَمْرِو بْنِ مُسْلِمٍ عَنْ طَاوُسٍ الْيَمَانِيِّ أَنَّهُ قَالَ أَدْرَكْتُ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُونَ كُلُّ شَيْءٍ بِقَدَرٍ قَالَ طَاوُسٌ وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَيْسُ أَوِ الْكَيْسُ وَالْعَجْزُ

Yahya narrated to me from Malik from Ziyad bin Sa'd from Amr bin Muslim from Thawus Al-Yamani, who said, 'I found some companions of the Messenger of Allah, peace and blessings be upon him, saying, "Everything is by destiny."' Thawus said, 'I heard Abdullah bin Umar say, "The Messenger of Allah said: 'Everything is by destiny, even incapacity and intelligence, or intelligence and incapacity.'"'

Hadith Corroboration
Imam Ahmad : 5627
Imam Muslim : 4799

GOD IS THE GIVER OF GUIDANCE AND FITNA

Hadith Imam Malik Number 1397

وَحَدَّثَنِي مَالِكُ عَنْ زِيَادِ بْنِ سَعْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ أَنَّهُ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَقُولُ فِي خُطْبَتِهِ أَنَّ اللَّهَ هُوَ الْهَادِي وَالْفَاتِنُ

Malik narrated to me from Ziyad bin Sa'd from Amr bin Dinar, who said, 'I heard Abdullah bin Az-Zubair say in his sermon: "Allah is the Guide and the Tempter."'

Hadith Corroboration
Imam Ahmad : 12131, 13545
Imam Darimi : 2433

UMAR BIN ABDUL AZIZ'S VIEWS ON THE QADARIYAH PEOPLE

Hadith Imam Malik Number 1398

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ أَنَّهُ قَالَ كُنْتُ أَسِيرُ مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَقَالَ مَا رَأَيْكَ فِي هَؤُلَاءِ الْقَدَرِيَّةِ فَقُلْتُ رَأَيْتُ أَنْ تَسْتَتِيْبَهُمْ فَإِنْ تَابُوا وَإِلَّا عَرَضْتَهُمْ عَلَى السَّيْفِ فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَذَلِكَ رَأْيُيَقَالَ مَالِكٌ وَذَلِكَ رَأْيِي

Malik narrated to me from his uncle Abu Suhail bin Malik, who said, 'I was traveling with Umar bin Abdul Aziz, and he asked, "What is your view on the Qadariyah?" I said, "My view is that you should ask them to repent. If they do, accept it; if not, draw your sword against them." Umar bin Abdul Aziz said, "That is my view."' Malik said, 'That is my view.'

PROHIBITION ON A WOMAN ASKING FOR DIVORCE TO REPLACE HER SISTER

Hadith Imam Malik Number 1399

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا وَلِتَنْكِحَ فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا

Malik narrated to me from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said: 'A woman should not seek her sister's divorce to empty her plate and marry, for she will have what is decreed for her.'

Hadith Corroboration
Imam Bukhari : 4755, 6111
Imam Abu Dawud : 1861
Imam Tirmidzi : 1111

GOD'S PROVISION CANNOT BE OBSTACLED

Hadith Imam Malik Number 1400

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ قَالَ قَالَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَهُوَ عَلَى الْمِنْبَرِ أَيُّهَا النَّاسُ إِنَّهُ لَا مَانِعَ لِمَا أَعْطَى اللَّهُ وَلَا مُعْطِيَ لِمَا مَنَعَ اللَّهُ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْهُ الْجَدُّ مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ ثُمَّ قَالَ مُعَاوِيَةُ سَمِعْتُ هَؤُلَاءِ الْكَلِمَاتِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى هَذِهِ الْأَعْوَادِ

Malik narrated to me from Yazid bin Ziyad from Muhammad bin Ka'b Al-Qurazhi, who said, 'Mu'awiyah bin Abu Sufyan said from the pulpit: "O people, nothing prevents what Allah has given, and nothing grants what Allah has withheld. Wealth does not benefit its owner. Whoever Allah intends good for, He grants understanding of the religion."' Then Mu'awiyah said, 'I heard these words from the Messenger of Allah, peace and blessings be upon him, from this very place.'

Hadith Corroboration

Imam Ahmad : 2654, 6896, 6937, 12928, 16234, 16243, 16246, 16273, 16305, 16323

Imam Bukhari : 69, 2884, 5213, 6768

Imam Muslim : 719, 1721, 3549

Imam Tirmidzi : 2569

Imam Nasa'i : 4925

Imam Ibnu Majah : 216

Imam Malik : 1400, 1477

Imam Darimi : 226, 227, 228, 2590

THE PRIORITY OF CHOOSING THE LIGHTEST AS LONG AS IT'S NOT A SIN

Hadith Imam Malik Number 1401

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ مَا خَيْرَ رَسُولٍ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَمْرَيْنِ قَطُّ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ وَمَا انْتَقَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ فَيَنْتَقِمُ لِلَّهِ بِهَا

Malik narrated to me from Ibn Shihab from Urwah bin Az-Zubair from Aisha, the wife of the Prophet, peace and blessings be upon him, who said, 'The Messenger of Allah, peace and blessings be upon him, was never given a choice between two matters except that he chose the easier one, as long as it was not sinful. If it was sinful, he was the furthest of people from it. The Messenger of Allah never took revenge for himself, except when Allah's sanctity was violated, then he would take revenge for Allah's sake.'

Hadith Corroboration

Imam Ahmad : 23410, 23686, 23702, 24310, 24574, 24686, 25061

Imam Bukhari : 3296, 5661, 6288

Imam Muslim : 4294

Imam Abu Dawud : 4153

A SIGNS OF SOMEONE'S ISLAMIC GOODNESS

Hadith Imam Malik Number 1402

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنٍ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

Malik narrated to me from Ibn Shihab from Ali bin Husain bin Ali bin Abu Talib that the Messenger of Allah, peace and blessings be upon him, said, 'Among the signs of a person's good Islam is leaving what does not concern them.'

Hadith Corroboration

Imam Ahmad : 1642, 1646

Imam Tirmidzi : 2239, 2240

Imam Ibnu Majah : 3966

WORDS OF THE PROPHET CONCERNING THE GOOD PRAISE OF A SERVANT

Hadith Imam Malik Number 1403

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ كَعْبِ الْأَخْبَارِ أَنَّهُ قَالَ إِذَا أَحْبَبْتُمْ أَنْ تَعْلَمُوا مَا لِلْعَبْدِ عِنْدَ رَبِّهِ فَانْظُرُوا مَاذَا يَتَّبَعُهُ مِنْ حُسْنِ الثَّنَاءِ

Malik narrated to me from his uncle Abu Suhail bin Malik from his father from Ka'b Al-Ahbar, who said, 'If you wish to know a servant's standing with their Lord, look at the good praise that follows them.'

THE PRINCIPLES OF GOOD MORALS ARE EQUAL TO FASTING AND NIGHT PRAYER

Hadith Imam Malik Number 1404

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ بَلَغَنِي أَنَّ الْمَرْءَ لَيُدرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الْقَائِمِ بِاللَّيْلِ الظَّامِي بِالْهَوَاجِرِ

Malik narrated to me from Yahya bin Sa'id, who said, 'It reached me that a person with good character can attain the rank of one who prays at night and fasts in the heat of the day.'

Hadith Corroboration

Imam Ahmad : 23864, 24361

Imam Abu Dawud : 4165

THE PRINCIPITY OF IMPROVING PEER RELATIONSHIPS AND THE DANGER OF ANGER

Hadith Imam Malik Number 1405

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ لَا أُخْبِرُكُمْ بِخَيْرٍ مِنْ كَثِيرٍ مِنَ الصَّلَاةِ وَالصَّدَقَةِ قَالُوا بَلَى قَالَ إِصْلَاحُ ذَاتِ الْبَيْنِ وَإِيَّاكُمْ وَالْبَغْضَاءُ فَإِنَّهَا هِيَ الْحَالِقَةُ

Malik narrated to me from Yahya bin Sa'id, who said he heard Sa'id bin Al-Musayyab say, 'Shall I not tell you of something better than much prayer and charity?' They said, 'Yes.' He said, 'Reconciling between people. Beware of hatred, for it is the destroyer.'

SHAME IS AN ISLAMIC MORALS

Hadith Imam Malik Number 1406

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سَلَمَةَ بْنِ صَفْوَانَ بْنِ سَلَمَةَ الزُّرَقِيِّ عَنْ زَيْدِ بْنِ طَلْحَةَ بْنِ رُكَانَةَ يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ دِينٍ خُلُقٌ وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ

Malik narrated to me from Salamah bin Safwan bin Salamah Az-Zuraqi from Zaid bin Talhah bin Rukanah, who attributed it to the Prophet, peace and blessings be upon him, saying, 'The Messenger of Allah said, "Every religion has a character, and the character of Islam is modesty."'

Hadith Corroboration

Imam Ahmad : 4326, 4936, 6057, 8993, 9333, 10108, 16470, 16478, 16485, 18977, 18989, 19058, 19067, 19109, 19122, 19126, 19148, 19157, 21280, 21314, 22170, 22344

Imam Bukhari : 8, 23, 3224, 3225, 5653, 5655

Imam Muslim : 50, 51, 52, 53, 54

Imam Abu Dawud : 4056, 4162, 4163, 4164

Imam Tirmidzi : 1931

Imam Nasa'i : 4918, 4919, 4920, 4947

Imam Ibnu Majah : 56, 57

Imam Malik : 1406, 1407

SHAME IS PART OF FAITH

Hadith Imam Malik Number 1407

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى رَجُلٍ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعُوهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ

Malik narrated to me from Ibn Shihab from Salim bin Abdullah from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, passed by a man advising his brother about modesty. The Messenger said, 'Leave him, for modesty is part of faith.'

Hadith Corroboration

Imam Ahmad : 4326, 4936, 6057, 8993, 9333, 10108, 16470, 16478, 16485, 18977, 18989, 19058, 19067, 19109, 19122, 19126, 19148, 19157, 21280, 21314, 22170, 22344

Imam Bukhari : 8, 23, 3224, 3225, 5653, 5655

Imam Muslim : 50, 51, 52, 53, 54

Imam Abu Dawud : 4056, 4162, 4163, 4164
Imam Tirmidzi : 1931
Imam Nasa'i : 4918, 4919, 4920, 4947
Imam Ibnu Majah : 56, 57
Imam Malik : 1406, 1407

RASULULLAH SALALLAHU ALAIHI WASALLAM ADVISED NOT TO BE ANGRY

Hadith Imam Malik Number 1408

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ رَجُلًا أَتَى إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ عَلَّمَنِي كَلِمَاتٍ أَعِيشُ بِهِنَّ وَلَا تُكْثِرَ عَلَيَّ فَأَنْسَى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَغْضَبْ

Malik narrated to me from Ibn Shihab from Humaid bin Abdurrahman bin Awf that a man came to the Messenger of Allah, peace and blessings be upon him, and said, 'O Messenger of Allah, teach me words to live by, but not too many lest I forget.' The Messenger said, 'Do not be angry.'

Hadith Corroboration
Imam Ahmad : 6346, 8389, 9630, 15398, 18153, 19466, 22056, 22081, 22088
Imam Bukhari : 5651
Imam Tirmidzi : 1943
Imam Malik : 1408

THE NATURE OF ONE'S POWER

Hadith Imam Malik Number 1409

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

Malik narrated to me from Ibn Shihab from Sa'id bin Al-Musayyab from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'The strong one is not the one who wrestles others down. The strong one is the one who controls themselves when angry.'

Hadith Corroboration
Imam Ahmad : 3444, 6921, 10284
Imam Bukhari : 5649
Imam Muslim : 4723

BAN ON MUSLIM BEING HOSTILE FOR MORE THAN THREE DAYS

Hadith Imam Malik Number 1410

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُهَاجِرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ

Malik narrated to me from Ibn Shihab from Ata bin Yazid Al-Laithi from Abu Ayyub Al-Ansari that the Messenger of Allah, peace and blessings be upon him, said, 'It is not permissible for a Muslim to shun his brother for more than three nights. They meet, and each turns away. The better of them is the one who initiates the greeting.'

Hadith Corroboration

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Imam Ahmad : 1437, 1504, 8730, 9682, 9828, 11630, 12230, 12580, 12703, 12875, 15668, 15669, 18161, 22428, 22473, 22481, 24338

Imam Bukhari : 5611, 5612, 5613, 5768

Imam Abu Dawud : 4264, 4265, 4266, 4267, 4268

Imam Tirmidzi : 1855, 1858

Imam Malik : 1410, 1411

PROHIBITION OF EACH OTHER HATE AND HOSTILITY

Hadith Imam Malik Number 1411

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يُهَاجِرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ قَالَ مَالِكُ لَا أَحْسَبُ التَّدَابُرَ إِلَّا الْإِعْرَاضَ عَنْ أَخِيكَ الْمُسْلِمِ فَتُدْبِرَ عَنْهُ بِوَجْهِكَ

Malik narrated to me from Ibn Shihab from Anas bin Malik that the Messenger of Allah, peace and blessings be upon him, said, 'Do not hate one another, do not envy one another, do not turn away from one another, but be Allah's servants as brothers. It is not permissible for a Muslim to shun his brother for more than three nights.' Malik said, 'I consider turning away to mean facing away from your Muslim brother.'

Hadith Corroboration

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Imam Ahmad : 1437, 1504, 7402, 7520, 7536, 7770, 8148, 8365, 8581, 8690, 8730, 8746, 8757, 9387, 9620, 9682, 9682, 9698, 9828,

9828, 9861, 9979, 10112, 10237, 10283, 10527, 11630, 11630, 12230, 12230, 12580, 12580, 12702, 12703, 12703, 12875, 12875, 13425,

13505, 15668, 15669, 18161, 22428, 22473, 22481, 24338

Imam Bukhari : 4747, 5604, 5605, 5606, 5611, 5612, 5612, 5613, 5768, 6229

Imam Muslim : 4641, 4642, 4646, 4647, 4648, 4649, 4650

Imam Abu Dawud : 4264, 4264, 4265, 4266, 4267, 4268, 4271

Imam Tirmidzi : 1855, 1858, 1858, 1911

Imam Malik : 1410, 1411, 1411, 1412

PROHIBITION OF BAD SUSPECT AND SPYING

Hadith Imam Malik Number 1412

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ

وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا وَلَا تَنَافَسُوا وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Malik narrated to me from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'Beware of suspicion, for suspicion is the falsest of speech. Do not spy, do not seek others' faults, do not compete for worldly gain, do not envy, do not hate, and do not turn away. Be Allah's servants as brothers.'

Hadith Corroboration

Imam Ahmad : 7402, 7520, 7536, 7770, 8148, 8365, 8581, 8690, 8746, 8757, 9387, 9620, 9682, 9698, 9828, 9861, 9979, 10112, 10237, 10283, 10527, 11630, 12230, 12580, 12702, 12703, 12875, 13425, 13505

Imam Bukhari : 4747, 5604, 5605, 5606, 5612, 6229

Imam Muslim : 4641, 4642, 4646, 4647, 4648, 4649, 4650

Imam Abu Dawud : 4264, 4271

Imam Tirmidzi : 1858, 1911

Imam Malik : 1411, 1412

INVITATION TO SHAKE HANDS AND GIVE GIFTS

Hadith Imam Malik Number 1413

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَطَاءِ بْنِ أَبِي مُسْلِمٍ عَبْدِ اللَّهِ الْخُرَاسَانِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصَافَحُوا يَذْهَبَ الْغِلُّ وَتَهَادَوْا تَحَابُّوا وَتَذْهَبَ الشَّحْنَاءُ

Malik narrated to me from Ata bin Abu Muslim Abdullah Al-Khurasani, who said, 'The Messenger of Allah, peace and blessings be upon him, said, "Shake hands, and rancor will vanish. Give gifts, and you will love one another, and enmity will disappear."'

FORGIVENESS OF SINS ON MONDAY AND THURSDAY

Hadith Imam Malik Number 1414

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ مُسْلِمٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيَقَالُ أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا

Malik narrated to me from Suhail bin Abu Salih from his father from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'The gates of Paradise are opened on Mondays and Thursdays, and every Muslim servant who does not associate anything with Allah is forgiven, except a man who has enmity with his brother. It is said, "Delay these two until they reconcile, delay these two until they reconcile."'

Hadith Corroboration

Imam Ahmad : 7318, 8692, 8832, 9625

Imam Muslim : 4652, 4653, 4654

Imam Abu Dawud : 4270

Imam Tirmidzi : 1946

HUMAN DEEDS ARE SHOWED ON MONDAY AND THURSDAY Hadith Imam Malik Number 1415

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ تُعْرَضُ أَعْمَالُ النَّاسِ كُلَّ جُمُعَةٍ مَرَّتَيْنِ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ إِلَّا عَبْدًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيُقَالُ أَتْرَكُوا هَذَيْنِ حَتَّى يَفِيئَا أَوْ أَرَكُوا هَذَيْنِ حَتَّى يَفِيئَا

Malik narrated to me from Muslim bin Abu Maryam from Abu Salih As-Samman from Abu Hurairah, who said, 'People's deeds are presented twice a week, on Mondays and Thursdays. Every believing servant is forgiven except a servant who has enmity with his brother. It is said, "Leave these two until they return, or leave these two until they return."'

Hadith Corroboration

Imam Ahmad : 7318, 8692, 8832, 9625

Imam Muslim : 4652, 4653, 4654

Imam Abu Dawud : 4270

Imam Tirmidzi : 1946

Imam Malik : 1414, 1415

THE STORY OF THE WAR JOURNEY OF BANI ANMAR AND MENTIMUN FROM MADINAH Hadith Imam Malik Number 1416

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّهُ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ بَنِي أَنْمَارٍ قَالَ جَابِرٌ فَبَيْنَا أَنَا نَازِلٌ تَحْتَ شَجَرَةٍ إِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ فَقُلْتُ يَا رَسُولَ اللَّهِ هَلُمَّ إِلَى الظِّلِّ قَالَ فَتَزَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُمْتُ إِلَى غِرَارَةٍ لَنَا فَالْتَمَسْتُ فِيهَا شَيْئًا فَوَجَدْتُ فِيهَا جِرَوقَتَاءٍ فَكَسَرْتُهُ ثُمَّ قَرَّبْتُهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مِنْ أَيْنَ لَكُمْ هَذَا قَالَ فَقُلْتُ خَرَجْنَا بِهِ يَا رَسُولَ اللَّهِ مِنَ الْمَدِينَةِ قَالَ جَابِرٌ وَعِنْدَنَا صَاحِبٌ لَنَا نُجَهِّزُهُ يَذْهَبُ يَرْعَى ظَهْرَنَا قَالَ فَجَهَّزْتُهُ ثُمَّ أَذْبَرَ يَذْهَبُ فِي الظَّهِيرِ وَعَلَيْهِ بُرْدَانٍ لَهُ قَدْ خَلَقَا قَالَ فَتَنَظَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ فَقَالَ أَمَا لَهُ ثَوْبَانِ غَيْرُ هَذَيْنِ فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ لَهُ ثَوْبَانِ فِي الْعَبِيَّةِ كَسَوْتُهُ إِيَّاهُمَا قَالَ فَادْعُهُ فَمَرُّهُ فَلْيَلْبَسْهُمَا قَالَ فَدَعَوْتُهُ فَلْيَسْهُمَا ثُمَّ وَلَّى يَذْهَبُ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَهُ ضَرَبَ اللَّهُ عُنُقَهُ أَلَيْسَ هَذَا خَيْرًا لَهُ قَالَ فَسَمِعَهُ الرَّجُلُ فَقَالَ يَا رَسُولَ اللَّهِ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَبِيلِ اللَّهِ قَالَ فَقَتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ هُوَ حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ إِنِّي

لَأُحِبُّ أَنْ أَنْظُرَ إِلَى الْقَارِيءِ أَبْيَضَ الثِّيَابِ

Malik narrated to me from Zaid bin Aslam from Jabir bin Abdullah Al-Ansari, who said, 'We went out with the Messenger of Allah, peace and blessings be upon him, on the expedition of Bani Anmar.' Jabir said, 'While I was resting under a tree, the Messenger approached. I said, "O Messenger of Allah, come to the shade." He dismounted, and I went to our sack, searching for something. I found a small cucumber, broke it, and offered it to the Messenger. He asked, "Where did you get this?" I said, "We brought it from Medina, O Messenger of Allah."' Jabir continued, 'We had a companion whom we equipped to tend our mounts. I prepared his provisions, and he left at noon wearing two worn-out garments. The Messenger looked at him and said, "Does he have no other clothes than these?" I said, "Yes, O Messenger of Allah, he has two garments in the bag that I gave him." He said, "Call him and tell him to wear them." I called him, he wore them, and then he left.' Jabir said, 'The Messenger said, "May Allah strike his neck. Is this not better for him?" The man heard and said, "O Messenger of Allah, in the way of Allah?" The Messenger said, "In the way of Allah."' Jabir said, 'That man was killed in the way of Allah.' Malik narrated to me that it reached him that Umar bin Al-Khattab said, 'I love to see a reciter wearing white garments.'

UMAR BIN KHATTAB'S OPINION ON USING ALLAH'S FORTUNE

Hadith Imam Malik Number 1417

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ عَنْ ابْنِ سِيرِينَ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ إِذَا أَوْسَعَ اللَّهُ عَلَيْكُمْ فَأَوْسِعُوا عَلَى أَنْفُسِكُمْ جَمَعَ رَجُلٌ عَلَيْهِ ثِيَابُهُ

Malik narrated to me from Ayyub bin Abu Tamimah from Ibn Sirin, who said, 'Umar bin Al-Khattab said, "When Allah expands your provision, expand upon yourselves. A man gathers his clothing (for prayer)."'

ABILITY TO DYE CLOTHES

Hadith Imam Malik Number 1418

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَلْبَسُ الثَّوبَ الْمَصْبُوعَ بِالْمِشْقِ وَالْمَصْبُوعَ بِالزَّعْفَرَانِ

Malik narrated to me from Nafi' that Abdullah bin Umar wore garments dyed with madder and saffron.

A'ISYAH WEARS SILK AND COTTON CLOTH ON ABDULLAH BIN ZUBAIR

Hadith Imam Malik Number 1419

وَحَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَسَتْ عَبْدَ اللَّهِ

بْنِ الرَّبِيرِ مِطْرَفَ خَزْرَاءَ كَانَتْ عَائِشَةُ تَلْبِسُهُ

Malik narrated to me from Hisham bin Urwah from his father from Aisha, the wife of the Prophet, peace and blessings be upon him, that she clothed Abdullah bin Az-Zubair in a silk and cotton shawl, which Aisha herself used to wear.

A'ISYAH TORN THE THIN VEIL AND REPLACED IT WITH A THICKER ONE

Hadith Imam Malik Number 1420

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عُلْقَمَةَ بْنِ أَبِي عُلْقَمَةَ عَنْ أُمِّهِ أَنَّهَا قَالَتْ دَخَلْتُ حَفْصَةَ بِنْتُ عَبْدِ الرَّحْمَنِ عَلَى عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَفْصَةَ خِمَارٌ رَقِيقٌ فَشَقَّتْهُ عَائِشَةُ وَكَسَتْهَا خِمَارًا كَثِيفًا

Malik narrated to me from Alqamah bin Abu Alqamah from his mother, who said, 'Hafsa bint Abdurrahman visited Aisha, the wife of the Prophet, peace and blessings be upon him, wearing a thin veil. Aisha tore it and gave her a thicker veil to wear.'

PROHIBITION ON WOMEN WHO ARE CLOTHED BUT NAKED FROM ENTERING HEAVEN

Hadith Imam Malik Number 1421

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ نِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مَائِلَاتٌ مُمِيلَاتٌ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَرِيحُهَا يُوجَدُ مِنْ مَسِيرَةِ خَمْسِ مِائَةِ عَامٍ

Malik narrated to me from Muslim bin Abu Maryam from Abu Salih from Abu Hurairah, who said, 'Women who are dressed yet naked, swaying and enticing, will not enter Paradise nor smell its fragrance, though its fragrance can be sensed from a distance of five hundred years' journey.'

RASULULLAH SHALALLAHU ALAIHI WASALLAM'S VIEWS ON NAKED WOMEN ON DOOMSDAY

Hadith Imam Malik Number 1422

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ ابْنِ شِهَابٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ مِنَ اللَّيْلِ فَنَظَرَ فِي أَفْقِ السَّمَاءِ فَقَالَ مَاذَا فُتِحَ اللَّيْلَةُ مِنَ الْخَزَائِنِ وَمَاذَا وَقَعَ مِنَ الْفِتَنِ كَمْ مِنَ الْكَاسِيَةِ فِي الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيَامَةِ أَيْقُظُوا صَوَاحِبَ الْحُجَرِ

Malik narrated to me from Yahya bin Sa'id from Ibn Shihab that the Messenger of Allah, peace and blessings be upon him, stood one night, looked at the horizon of the sky, and said, 'What treasures have been opened tonight, and what trials have occurred? How many

women clothed in this world will be naked on the Day of Resurrection? Awaken the dwellers of the chambers.'

Hadith Corroboration

Imam Bukhari : 112, 3332, 5750, 6542

PROHIBITION OF DRAGING CLOTHES DUE TO ARROGANCE

Hadith Imam Malik Number 1423

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الَّذِي يَجْرُ تَوْبَهُ خِيَلَاءَ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ

Malik narrated to me from Abdullah bin Dinar from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever drags their garment out of pride, Allah will not look at them on the Day of Resurrection.'

Hadith Corroboration

Imam Ahmad : 2803, 4259, 4339, 4652, 4772, 4795, 4811, 4813, 4926, 4941, 4997, 5075, 5098, 5122, 5182, 5203, 5276, 5541, 5553,

5849, 5875, 5877, 5927, 6056, 6153, 7881, 8643, 8790, 8937, 9187, 9477, 9641, 9817, 10137, 10925, 20355, 20436, 20464, 20507, 20564

Imam Bukhari : 3392, 5337, 5338, 5341, 5342, 5345

Imam Muslim : 154, 155, 3887, 3888, 3889, 3890, 3891, 3892, 3893

Imam Abu Dawud : 3563, 3564, 3565

Imam Tirmidzi : 1132, 1652, 1653

Imam Nasa'i : 2516, 2517, 4382, 4383, 5232, 5233, 5234, 5235, 5236, 5237, 5238, 5239, 5240, 5241

Imam Ibnu Majah : 2199, 3559, 3560, 3561

Imam Malik : 1423, 1424, 1425

Imam Darimi : 2491

A THREAT TO THOSE WHO DRAG CLOTHES ARROGANTLY

Hadith Imam Malik Number 1424

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا
يَنْظُرُ اللَّهُ تَبَارَكَ وَتَعَالَى يَوْمَ الْقِيَامَةِ إِلَى مَنْ يَجْرُ إِزَارَهُ بَطْرًا

Malik narrated to me from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'On the Day of Resurrection, Allah, Blessed and Exalted, will not look at one who drags their lower garment out of arrogance.'

Hadith Corroboration

Imam Ahmad : 2803, 4259, 4339, 4652, 4772, 4795, 4811, 4813, 4926, 4941, 4997, 5075, 5098, 5122, 5182, 5203, 5276, 5541, 5553,

5849, 5875, 5877, 5927, 6056, 6153, 7881, 8643, 8790, 8937, 9187, 9477, 9641, 9817, 10137, 10925, 20355, 20436, 20464, 20507, 20564

Imam Bukhari : 3392, 5337, 5338, 5341, 5342, 5345

Imam Muslim : 154, 155, 3887, 3888, 3889, 3890, 3891, 3892, 3893

Imam Abu Dawud : 3563, 3564, 3565

Imam Tirmidzi : 1132, 1652, 1653

Imam Nasa'i : 2516, 2517, 4382, 4383, 5232, 5233, 5234, 5235, 5236, 5237, 5238, 5239, 5240, 5241

Imam Ibnu Majah : 2199, 3559, 3560, 3561

Imam Malik : 1423, 1424, 1425

Imam Darimi : 2491

PROHIBITION OF DRESSING WITH ARRANCE

Hadith Imam Malik Number 1425

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ وَزَيْدِ بْنِ أَسْلَمَ كُلُّهُمْ يُخْبِرُهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ يَجْرُ ثَوْبُهُ خِيَلَاءَ

Malik narrated to me from Nafi', Abdullah bin Dinar, and Zaid bin Aslam, all of whom reported from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said, 'Allah will not look on the Day of Resurrection at one who drags their garment out of pride.'

Hadith Corroboration

Imam Ahmad : 2803, 4259, 4339, 4652, 4772, 4795, 4811, 4813, 4926, 4941, 4997, 5075, 5098, 5122, 5182, 5203, 5276, 5541, 5553, 5849, 5875, 5877, 5927, 6056, 6153, 7881, 8643, 8790, 8937, 9187, 9477, 9641, 9817, 10137, 10925, 20355, 20436, 20464, 20507, 20564
Imam Bukhari : 3392, 5337, 5338, 5341, 5342, 5345
Imam Muslim : 154, 155, 3887, 3888, 3889, 3890, 3891, 3892, 3893
Imam Abu Dawud : 3563, 3564, 3565
Imam Tirmidzi : 1132, 1652, 1653
Imam Nasa'i : 2516, 2517, 4382, 4383, 5232, 5233, 5234, 5235, 5236, 5237, 5238, 5239, 5240, 5241
Imam Ibnu Majah : 2199, 3559, 3560, 3561
Imam Malik : 1423, 1424, 1425
Imam Darimi : 2491

THE LENGTH OF A MUKMIN'S SARONG IS UP TO HALF OF THE CALF

Hadith Imam Malik Number 1426

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ أَنَّهُ قَالَ سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ عَنِ الْإِزَارِ فَقَالَ أَنَا أُخْبِرُكَ بِعِلْمٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِزْرَةُ الْمُؤْمِنِ إِلَى أَنْصَافِ سَاقَيْهِ لَا جُنَاحَ عَلَيْهِ فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ مَا أَسْفَلَ مِنْ ذَلِكَ فَبِئْسَ مَا أَسْفَلَ مِنْ ذَلِكَ فِي النَّارِ لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَرًا

Malik narrated to me from Al-Ala bin Abdurrahman from his father, who said, 'I asked Abu Sa'id Al-Khudri about the lower garment. He said, "I will inform you with knowledge. I heard the Messenger of Allah, peace and blessings be upon him, say: 'The believer's lower garment should reach the middle of his shins. There is no harm if it is between that and the ankles. What is below that is in the Fire, what is below that is in the Fire. On the Day of Resurrection, Allah will not look at one who drags his lower garment out of arrogance.'"

Hadith Corroboration

Imam Ahmad : 7519, 10587, 10604, 10970, 11489
Imam Abu Dawud : 3570
Imam Ibnu Majah : 3563

UMU SALAMAH ASKED ABOUT THE LENGTH OF SARONGS FOR WOMEN

Hadith Imam Malik Number 1427

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ عَنْ أَبِيهِ نَافِعٍ مَوْلَى ابْنِ عُمَرَ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ أَنَّهَا أَخْبَرَتْهُ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ حِينَ ذُكِرَ الْإِزَارُ فَالْمَرْأَةُ يَا رَسُولَ اللَّهِ قَالَ تُرْخِيهِ شِبْرًا قَالَتْ أُمُّ سَلَمَةَ إِذَا يَنْكَشِفُ عَنْهَا قَالَ فَذِرَاعًا لَا تَزِيدُ عَلَيْهِ

Malik narrated to me from Abu Bakr bin Nafi' from his father Nafi', freed slave of Ibn Umar, from Safiyyah bint Abu Ubaid, who informed him from Umm Salamah, the wife of the Prophet, peace and blessings be upon him, that she said when the lower garment was mentioned, 'O Messenger of Allah, what about women?' He replied, 'Let it hang down a span.' Umm Salamah said, 'But then it might reveal her.' He said, 'Then a cubit, but no more than that.'

Hadith Corroboration
Imam Abu Dawud : 3590
Imam Nasa'i : 5242, 5244

PROHIBITION OF WALKING WITH ONE SANDALS

Hadith Imam Malik Number 1428

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمْشِيَنَّ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ لِيُنْعِلُهُمَا جَمِيعًا أَوْ لِيُخْفِيَهُمَا جَمِيعًا

Malik narrated to me from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'Let none of you walk with one sandal. Either wear both or remove both.'

Hadith Corroboration
Imam Ahmad : 7804, 9118, 9338, 9798, 9830, 10418, 10951, 13604, 13607, 13662, 13965, 22327
Imam Bukhari : 5408, 5408
Imam Muslim : 3914, 3914, 3915, 3916, 3917, 3919
Imam Abu Dawud : 3607, 3607, 3608
Imam Tirmidzi : 1696, 1696
Imam Nasa'i : 5274, 5275
Imam Ibnu Majah : 3607, 3607
Imam Malik : 1428, 1428, 1438

ADVICE TO START WEARING SANDALS FROM THE RIGHT

Hadith Imam Malik Number 1429

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشَّمَالِ وَلْتَكُنْ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرُهُمَا تُنْزَعُ

Malik narrated to me from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'When one of you puts on

sandals, start with the right. When removing them, start with the left. Let the right be the first to be worn and the last to be removed.'

Hadith Corroboration

Imam Ahmad : 6882, 7045, 7478, 9622, 9799

Imam Bukhari : 5407

Imam Muslim : 3913

Imam Abu Dawud : 3610

Imam Tirmidzi : 1701

Imam Ibnu Majah : 3606

Imam Malik : 1429

KA'B AL AHBAR'S VIEW ON PROPHET MUSA'S SANDALS

Hadith Imam Malik Number 1430

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ كَعْبِ الْأَخْبَارِ أَنَّ رَجُلًا نَزَعَ نَعْلَيْهِ فَقَالَ لِمَ خَلَعْتَ نَعْلَيْكَ لَعَلَّكَ تَأْوُلْتَ هَذِهِ الْآيَةَ { فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى } قَالَ ثُمَّ قَالَ كَعْبٌ لِلرَّجُلِ أَتَدْرِي مَا كَانَتْ نَعْلَا مُوسَى قَالَ مَالِكٌ لَا أَدْرِي مَا أَجَابَهُ الرَّجُلُ فَقَالَ كَعْبٌ كَانَتْمَا مِنْ جِلْدِ حِمَارٍ مَيِّتٍ

Malik narrated to me from his uncle Abu Suhail bin Malik from his father from Ka'b Al-Ahbar that a man removed his sandals. Ka'b asked, 'Why did you take off your sandals? Did you interpret this verse: "Remove your sandals, for you are in the sacred valley of Tuwa"?' Malik said, 'Ka'b then asked the man, "Do you know what Moses' sandals were?"' Malik said, 'I do not know what the man replied.' Ka'b said, 'They were made from the skin of a dead donkey.'

PROHIBITION OF IHTIBA WITH ONE CLOTH AND BUYING AND SELLING IN MULAMASAH

Hadith Imam Malik Number 1431

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ لِبَسَتَيْنِ وَعَنْ بَيْعَتَيْنِ عَنْ الْمُلَامَسَةِ وَعَنْ الْمُنَابَذَةِ وَعَنْ أَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ وَعَنْ أَنْ يَشْتِمَلَ الرَّجُلُ بِالثَّوْبِ الْوَاحِدِ عَلَى أَحَدِ شِقَائِهِ

Malik narrated to me from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, forbade two types of clothing and two types of transactions: mulamasah and munabadhah. He also forbade a man from sitting with one cloth, leaving his private parts uncovered, and from wrapping himself in one cloth on one side of his body.

Hadith Corroboration

Imam Ahmad : 8579, 8592, 9214, 9603, 9975, 10131, 10214, 10332, 10426, 10599, 11204, 11205, 11464, 11467, 11468

Imam Bukhari : 549, 2002, 2003, 5371, 5372, 5373, 5811

Imam Muslim : 2782

Imam Abu Dawud : 2530, 2933, 3558, 3559

Imam Nasa'i : 4433, 4434, 4435, 4436, 4437, 4438, 4439, 4440

UMAR BIN KHATTAB SAW JEWELRY FOR SALE IN FRONT OF THE MOSQUE

Hadith Imam Malik Number 1432

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةً سَيَرَاءَ تُبَاعُ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ يَا رَسُولَ اللَّهِ لَوْ اشْتَرَيْتَ هَذِهِ الْحُلَّةَ فَلَبِيسَتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ ثُمَّ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا حُلًّا فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ مِنْهَا حُلَّةً فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ أَكَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ أَكْسُكَهَا لِتَلْبَسَهَا فَكَسَاهَا عُمَرُ أَحَا لَهُ مُشْرِكًَا بِمَكَّةَ

Malik narrated to me from Nafi' from Abdullah bin Umar that Umar bin Al-Khattab saw a silk garment being sold at the mosque's door. He said, 'O Messenger of Allah, why not buy this garment to wear on Fridays and for delegations that visit you?' The Messenger of Allah, peace and blessings be upon him, said, 'Only one with no share in the Hereafter wears this.' Later, some garments came to the Messenger, and he gave one to Umar. Umar said, 'O Messenger of Allah, you gave me this after what you said about Utarid's garment?' The Messenger said, 'I did not give it to you to wear.' So Umar gave it to his polytheist brother in Mecca.

Hadith Corroboration

Imam Ahmad : 303, 327, 4483, 4537, 4737, 4879, 5109, 5286, 5535, 5831, 6055, 7541, 8090, 25264

Imam Bukhari : 837, 2420, 2426, 2826, 5387, 5393, 5523

Imam Muslim : 3851

Imam Abu Dawud : 909, 3522

Imam Nasa'i : 1365

Imam Ibnu Majah : 3581

UMAR BIN KHATTAB PATCHED HIS CLOTHES WITH THREE PATCHES

Hadith Imam Malik Number 1433

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ وَهُوَ يَوْمِئِذٍ أَمِيرُ الْمَدِينَةِ وَقَدْ رَفَعَ بَيْنَ كَتِفَيْهِ بَرَقَاعَ ثَلَاثٍ لَبَدَ بَعْضُهَا فَوْقَ بَعْضٍ

Malik narrated to me from Ishaq bin Abdullah bin Abu Talhah, who said, 'Anas bin Malik said, "I saw Umar bin Al-Khattab, then the governor of Medina, patching his garment between his shoulders with three patches, layered one over another."'

PHYSICAL CHARACTERISTICS OF THE RASULULLAH SALALLAHU

ALAIHI WASALLAM AND HIS AGE

Hadith Imam Malik Number 1434

حَدَّثَنِي عَنْ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سَمِعَهُ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ وَلَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ وَلَا بِالْأَدَمِ وَلَا بِالْجُعْدِ الْقَطِطِ وَلَا بِالسَّبِطِ بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ وَتَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ عَلَى رَأْسِ سِتِّينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Malik narrated to me from Rabi'ah bin Abu Abdurrahman from Anas bin Malik, who said he heard, 'The Messenger of Allah, peace and blessings be upon him, was neither noticeably tall nor short, neither starkly white nor dark, and his hair was neither tightly curled nor straight. Allah sent him at the age of forty. He lived in Mecca for ten years and in Medina for ten years. Allah, Mighty and Exalted, took him at the age of sixty, with fewer than twenty white hairs in his head and beard.'

Hadith Corroboration

Imam Ahmad : 3207, 13031

Imam Bukhari : 105, 284, 3283, 4596, 5449

Imam Muslim : 4330

Imam Tirmidzi : 3556

Imam Malik : 1434

THE DREAM OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM ABOUT THE MASIH AND THE DAJJAL

Hadith Imam Malik Number 1435

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فَرَأَيْتُ رَجُلًا أَدَمَ كَأَحْسَنِ مَا أَنْتَ رَأَيْ مِنْ أَدَمِ الرِّجَالِ لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَأَيْ مِنَ اللَّمَمِ قَدْ رَجَلَهَا فَهِيَ تَقْطُرُ مَاءً مُتَكِنًا عَلَى رَجُلَيْنِ أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ يَطُوفُ بِالْكَعْبَةِ فَسَأَلْتُ مَنْ هَذَا قِيلَ هَذَا الْمَسِيحُ ابْنُ مَرْيَمَ ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطِطٍ أَغْوَرَ الْعَيْنِ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ فَسَأَلْتُ مَنْ هَذَا فَقِيلَ لِي هَذَا الْمَسِيحُ الدَّجَالُ

Malik narrated to me from Nafi' from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said, 'I dreamt tonight near the Ka'bah. I saw a man with a dark complexion, among the finest of dark-skinned men, with hair among the finest, combed and dripping with water, leaning on two men or on their shoulders, circling the Ka'bah. I asked, "Who is this?" It was said, "This is Al-Masih, son of Maryam." Then I saw a man with tightly curled hair, blind in his right eye, like a protruding grape. I asked, "Who is this?" It was said, "This is Al-Masih Ad-Dajjal."'

Hadith Corroboration

Imam Ahmad : 4710, 5760, 5826, 5869, 6030, 13130

Imam Bukhari : 3184, 3185, 5451, 6484, 6508, 6595

SUNNAH FITRAH TO CUT NAILS, MUSTACHE, ARMPIT HAIR AND SHAVE

Hadith Imam Malik Number 1436

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ خَمْسٌ مِنَ الْفِطْرَةِ تَقْلِيمُ الْأَظْفَارِ وَقَصُّ الشَّارِبِ وَنَتْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَالْأَخْتَتَانِ

Malik narrated to me from Sa'id bin Abu Sa'id Al-Maqburi from his father from Abu Hurairah, who said, 'Five practices are of the fitrah: trimming the nails, shortening the mustache, plucking armpit hair, shaving pubic hair, and circumcision.'

Hadith Corroboration

Imam Ahmad : 5716, 6842, 6963, 7479, 8953, 9945, 17606, 23909
Imam Bukhari : 5438, 5439, 5440, 5441, 5442, 5443, 5823
Imam Muslim : 377, 378, 379, 380, 381, 382, 383, 384
Imam Abu Dawud : 3666, 3667, 3668, 3669
Imam Tirmidzi : 2680, 2681, 2682, 2683, 2684, 2685
Imam Nasa'i : 9, 10, 11, 12, 4954, 4955, 4956, 4957, 4958, 5130
Imam Ibnu Majah : 288, 289, 290, 291
Imam Malik : 1436

SUNNAH OF PROPHET IBRAHIM

Hadith Imam Malik Number 1437

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ كَانَ إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلَ النَّاسِ ضَيَّفَ الضَّيْفَ وَأَوَّلَ النَّاسِ اخْتَتَنَ وَأَوَّلَ النَّاسِ قَصَّ الشَّارِبِ وَأَوَّلَ النَّاسِ رَأَى الشَّيْبَ فَقَالَ يَا رَبِّ مَا هَذَا فَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَقَارًا يَا إِبْرَاهِيمُ فَقَالَ يَا رَبِّ زِدْنِي وَقَارًا قَالَ يَحْيَى وَسَمِعْتُ قَوْلَهُ تَعَالَى يَقُولُ يُؤْخَذُ مِنَ الشَّارِبِ حَتَّى يَبْدُوَ طَرَفُ الشَّفَةِ وَهُوَ الْإِطَارُ وَلَا يَجْزُهُ فَيَمَثِّلُ بِنَفْسِهِ

Malik narrated to me from Yahya bin Sa'id from Sa'id bin Al-Musayyab, who said, 'Ibrahim, peace and blessings be upon him, was the first to host guests, the first to be circumcised, the first to trim his mustache, and the first to see gray hair. He said, "O my Lord, what is this?" Allah, Blessed and Exalted, said, "It is dignity, O Ibrahim." Ibrahim said, "O my Lord, increase me in dignity."' Yahya said, 'I heard Malik say, "The mustache is trimmed until the edge of the lip is visible, but it is not shaved off completely, so it still appears."'

PROHIBITION FROM EATING WITH THE LEFT HAND AND WITH A BLANKET WITHOUT COVERING YOUR genitals

Hadith Imam Malik Number 1438

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ السَّلَمِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَأْكُلَ الرَّجُلُ بِشِمَالِهِ أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ وَأَنْ يَشْتِمَلَ الصَّمَاءَ وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ كَاشِفًا عَنْ فَرْجِهِ

Malik narrated to me from Abu Az-Zubair from Jabir bin Abdullah As-Sulami that the Messenger of Allah, peace and blessings be upon him, forbade a man from eating with his left hand, walking with one sandal, wrapping himself in a single cloth without exposing any part of his body, or sitting with one cloth exposing his private parts.

Hadith Corroboration

Imam Ahmad : 7804, 9118, 9338, 9798, 9830, 10418, 10951, 13604, 13607, 13662

Imam Bukhari : 5408

Imam Muslim : 3914, 3915, 3916, 3917, 3919

Imam Abu Dawud : 3607, 3608

Imam Tirmidzi : 1696

Imam Nasa'i : 5274, 5275

Imam Ibnu Majah : 3607

Imam Malik : 1428, 1438

RECOMMENDATIONS TO EAT AND DRINK WITH THE RIGHT HAND

Hadith Imam Malik Number 1439

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرٍ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَلْيَشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ

Malik narrated to me from Ibn Shihab from Abu Bakr bin Ubaidullah bin Abdullah bin Umar from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said, 'When one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand, for Satan eats and drinks with his left hand.'

Hadith Corroboration

Imam Ahmad : 4309, 4654, 5257, 5583, 5843, 5908, 6050, 7955, 8235, 14060, 14327, 14620, 18605, 21584, 21604

Imam Muslim : 3763, 3764, 3765

Imam Abu Dawud : 3283

Imam Tirmidzi : 1721, 1722

Imam Ibnu Majah : 3259

Imam Malik : 1439

Imam Darimi : 1944

THE REAL DEFINITION OF POOR PEOPLE

Hadith Imam Malik Number 1440

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزُّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ فَتَرُدُّهُ اللَّقْمَةُ وَاللَّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ قَالُوا فَمَا

الْمِسْكِينُ يَا رَسُولَ اللَّهِ قَالَ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يَفْظَنُ النَّاسُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ وَلَا يَقُومُ فَيَسْأَلَ النَّاسَ

Malik narrated to me from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'The poor person is not the one who goes around people and is turned away with a morsel or two, or a date or two.' They asked, 'Then who is the poor person, O Messenger of Allah?' He said, 'The one who finds no wealth to suffice him, yet people do not notice him to give charity, nor does he stand to beg from others.'

Hadith Corroboration

Imam Ahmad : 96, 131, 349, 3454, 4039, 5489, 7225, 7840, 8748, 8777, 9370, 9422, 9510, 9687

Imam Bukhari : 1380, 1382, 1385, 4175, 6630

Imam Muslim : 1722, 1723, 1731, 1732, 1733

Imam Abu Dawud : 1390, 1404

Imam Nasa'i : 2524, 2525, 2526, 2557, 2558, 2559, 2560, 2561

Imam Malik : 1440

Imam Darimi : 1564, 1590

ADVICE TO GIVING TO THE POOR

Hadith Imam Malik Number 1441

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ ابْنِ بُجَيْدٍ الْأَنْصَارِيِّ ثُمَّ الْحَارِثِيِّ عَنْ جَدَّتَيْهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رُدُّوا الْمِسْكِينَ وَلَوْ بِظُلْفٍ مُحْرَقٍ

Malik narrated to me from Zaid bin Aslam from Ibn Bujaid Al-Ansari Al-Harithi from his grandmother that the Messenger of Allah, peace and blessings be upon him, said, 'Give to the poor, even if only with a burnt hoof.'

Hadith Corroboration

Imam Ahmad : 16051, 22149, 25900, 26179, 26180

Imam Nasa'i : 2518

MUSLIMS EAT WITH ONE INTESTINE WHILE INFIDELS EAT WITH SEVEN INTESTINES

Hadith Imam Malik Number 1442

حَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الْمُسْلِمُ فِي مَعَى وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ

Malik narrated to me from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'A Muslim eats with one stomach, while a disbeliever eats with seven.'

Hadith Corroboration

Imam Ahmad : 4488, 4778, 5181, 6039, 7184, 7879, 8524, 9008, 9248, 9496, 14050, 14318, 14683, 25614, 25968

Imam Bukhari : 4974, 4977, 4978

THE DIFFERENCE BETWEEN BELIEFS AND INFIDELS IN EATING AND DRINKING

Hadith Imam Malik Number 1443

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَافَهُ صَيْفٌ كَافِرٌ فَأَمَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ فَحَلَبَتْ فَشَرِبَ حِلَابَهَا ثُمَّ أُخْرَى فَشَرِبَهُ ثُمَّ أُخْرَى فَشَرِبَهُ حَتَّى شَرِبَ حِلَابَ سَبْعِ شِيَاهٍ ثُمَّ إِنَّهُ أَصْبَحَ فَأَسْلَمَ فَأَمَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ فَحَلَبَتْ فَشَرِبَ حِلَابَهَا ثُمَّ أَمَرَ لَهُ بِأُخْرَى فَلَمْ يَسْتَتِمَّهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ يَشْرَبُ فِي مِعَى وَاحِدٍ وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءٍ

Malik narrated to me from Suhail bin Abu Salih from his father from Abu Hurairah that a disbeliever visited the Messenger of Allah, peace and blessings be upon him. The Messenger ordered a sheep to be milked, and he drank its milk. Then another, and he drank it, and another, until he drank the milk of seven sheep. The next morning, he embraced Islam. The Messenger ordered a sheep milked, and he drank its milk. Then another, but he could not finish it. The Messenger said, 'A believer drinks with one stomach, while a disbeliever drinks with seven.'

Hadith Corroboration

Imam Ahmad : 4488, 6039, 7184, 7879, 8524, 9008, 9248, 14050, 14683, 18194, 22054, 25614
Imam Bukhari : 4974, 4977, 4978
Imam Muslim : 3839, 3841, 3842, 3843
Imam Tirmidzi : 1740, 1741
Imam Ibnu Majah : 3247, 3248, 3249
Imam Darimi : 1953, 1954

PROHIBITION ON DRINKING FROM SILVER VESSELS

Hadith Imam Malik Number 1444

حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الَّذِي يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ

Malik narrated to me from Nafi' from Zaid bin Abdullah bin Umar bin Al-Khattab from Abdullah bin Abdurrahman bin Abu Bakr As-Siddiq from Umm Salamah, the wife of the Prophet, peace and blessings be upon him, that the Messenger of Allah said, 'Whoever drinks from a silver vessel, it is as if the fire of Hell rumbles in his stomach.'

DRINKING MANNERS IN ISLAM

Hadith Imam Malik Number 1445

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَيُّوبَ بْنِ حَبِيبٍ مَوْلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِي الْمُثَنَّى الْجُهَنِيِّ أَنَّهُ قَالَ كُنْتُ عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ فَدَخَلَ عَلَيْهِ أَبُو سَعِيدٍ الْخُدْرِيُّ فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمِ أَسَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنِ التَّنْفُخِ فِي الشَّرَابِ فَقَالَ لَهُ أَبُو سَعِيدٍ نَعَمْ فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ إِنِّي لَا أَرَوِي مِنْ نَفْسٍ وَاحِدٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبْنِ الْقَدَحَ عَنْ فَاكٍ ثُمَّ تَنَفَّسْ قَالَ فَإِنِّي أَرَى الْقَدَاةَ فِيهِ قَالَ فَأَهْرَقْهَا

Malik narrated to me from Ayyub bin Habib, freed slave of Sa'd bin Abu Waqqas, from Abu Al-Muthanna Al-Juhani, who said, 'I was with Marwan bin Al-Hakam when Abu Sa'id Al-Khudri came. Marwan asked him, "Did you hear the Messenger of Allah, peace and blessings be upon him, forbid blowing into drinks?" Abu Sa'id said, "Yes." A man said, "O Messenger of Allah, I cannot quench my thirst in one breath!" The Messenger said, "Remove the cup from your mouth and breathe." The man said, "What if I see a speck in it?" He said, "Pour it out."

Hadith Corroboration
Imam Darimi : 2029

A'ISYAH AND SA'D'S VIEWS ON DRINKING WHILE STANDING

Hadith Imam Malik Number 1446

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ وَسَعْدَ بْنَ أَبِي وَقَّاصٍ كَانَا لَا يَرَيَانِ بِشْرَبِ الْإِنْسَانِ وَهُوَ قَائِمٌ بَأْسًا

Malik narrated to me from Ibn Shihab that Aisha, the Mother of the Believers, and Sa'd bin Abu Waqqas saw no harm in a person drinking while standing.

Hadith Corroboration
Imam Nasa'i : 2916

ABDULLAH BIN UMAR DRINKS WHILE STANDING

Hadith Imam Malik Number 1447

وَحَدَّثَنِي مَالِكٌ عَنْ أَبِي جَعْفَرٍ الْقَارِيِّ أَنَّهُ قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَشْرَبُ قَائِمًا

Malik narrated to me from Abu Ja'far Al-Qari, who said, 'I saw Abdullah bin Umar drinking while standing.'

Hadith Corroboration

Imam Ahmad : 756, 1070, 1073, 1084, 7985, 10848, 10985, 11085, 11740, 11888, 12033, 12406, 12589, 12754, 13127, 13433, 13591

Imam Muslim : 3771, 3772, 3773, 3774

Imam Abu Dawud : 3229

Imam Tirmidzi : 1800, 1801

Imam Ibnu Majah : 3415

Imam Malik : 1447, 1448

Imam Darimi : 2034, 2035

URWAH BIN ZUBAIR DRINK WHILE STANDING

Hadith Imam Malik Number 1448

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ أَنَّهُ كَانَ يَشْرَبُ قَائِمًا

Malik narrated to me from Amir bin Abdullah bin Az-Zubair from his father that he drank while standing.

Hadith Corroboration

Imam Ahmad : 756, 1070, 1073, 1084, 7985, 10848, 10985, 11085, 11740, 11888, 12033, 12406, 12589, 12754, 13127, 13433, 13591

Imam Muslim : 3771, 3772, 3773, 3774

Imam Abu Dawud : 3229

Imam Tirmidzi : 1800, 1801

Imam Ibnu Majah : 3415

Imam Malik : 1447, 1448

Imam Darimi : 2034, 2035

THE RASULULLAH SALALLAHU ALAIHI WASALLAM GIVES THE BEDODIES DRINK FROM THE RIGHT

Hadith Imam Malik Number 1449

حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ مِنَ الْبُئْرِ وَعَنْ يَمِينِهِ أَغْرَابِيٌّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ الصِّدِّيقُ فَشَرِبَ ثُمَّ أَعْطَى الْأَعْرَابِيَّ وَقَالَ الْيَمَنُ فَالْأَيْمَنُ

Malik narrated to me from Ibn Shihab from Anas bin Malik that the Messenger of Allah, peace and blessings be upon him, was brought milk mixed with well water. On his right was a Bedouin, and on his left was Abu Bakr As-Siddiq. He drank, then gave it to the Bedouin, saying, 'The right, then the right.'

Hadith Corroboration

Imam Ahmad : 11678, 12565, 12941

Imam Bukhari : 2181, 5181, 5188

Imam Muslim : 3783

Imam Abu Dawud : 3238

Imam Tirmidzi : 1815

Imam Ibnu Majah : 3416

LITTLE CHILD REFUSES TO GIVE UP HIS DRINK TO PARENTS Hadith Imam Malik Number 1450

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ الْأَشْيَاحُ فَقَالَ لِلْغُلَامِ أَتَأْذُنِي لِي أَنْ أُعْطِيَ هَؤُلَاءِ فَقَالَ الْغُلَامُ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ لَا أُؤْثِرُ بِنَصِيبِي مِنْكَ أَحَدًا قَالَ فَتَلَّهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَدِهِ

It was narrated to me from Malik from [Abu Hazm bin Dinar] from [Sahl bin Sa'd Al Ansari] who said, "When the Messenger of Allah sallallaahu 'alaihi wasallam was offered a drink, he drank it. On his right side there was a small child, while on his left side there were several old people. He asked the child: "Will you allow me, if I give this water to them first?" The child answered: "O Rasulallah, by Allah, no! I will not prioritize my portion from you to anyone." Sahl bin Sa'ad said; "So the Messenger of Allah (peace and blessings of Allaah be upon him) placed it in the child's hand.

Hadith Corroboration
Imam Bukhari : 2271, 2415, 5189

THE STORY OF UMU SULAIM PREPARING FOOD FOR THE RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Malik Number 1451

حَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمٍ لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَعِيفًا أَعْرَفُ فِيهِ الْجُوعَ فَهَلْ عِنْدَكَ مِنْ شَيْءٍ فَقَالَتْ نَعَمْ فَأَخْرَجَتْ أَفْرَاصًا مِنْ شَعِيرٍ ثُمَّ أَخَذَتْ خِمَارًا لَهَا فَلَقَّتْ الْخُبْزَ بَبَعْضِهِ ثُمَّ دَسَّتْهُ تَحْتَ يَدَيَّ وَرَدَّتْنِي بِبَعْضِهِ ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ فَقُمْتُ عَلَيْهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَكَ أَبُو طَلْحَةَ قَالَ فَقُلْتُ نَعَمْ قَالَ لِلطَّعَامِ فَقُلْتُ نَعَمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَنْ مَعَهُ قَوْمُوا قَالَ فَاَنْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ فَقَالَ أَبُو طَلْحَةَ يَا أُمَّ سُلَيْمٍ قَدْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ وَلَيْسَ عِنْدَنَا مِنَ الطَّعَامِ مَا نُطْعِمُهُمْ فَقَالَتْ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَاَنْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو طَلْحَةَ مَعَهُ حَتَّى دَخَلَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلُمِّي يَا أُمَّ سُلَيْمٍ مَا عِنْدَكَ فَأَتَتْ بِذَلِكَ الْخُبْزِ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ فَفُتَّ وَعَصَرَتْ عَلَيْهِ أُمُّ سُلَيْمٍ عُكَّةً لَهَا فَأَدَمَتْهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ ائْذَنْ لِعَشْرَةٍ بِالْذُّخُولِ فَأْذِنْ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ ائْذَنْ لِعَشْرَةٍ فَأْذِنْ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ ائْذَنْ لِعَشْرَةٍ فَأْذِنْ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ ائْذَنْ لِعَشْرَةٍ فَأْذِنْ لَهُمْ فَأَكَلُوا حَتَّى أَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا وَالْقَوْمُ سَبْعُونَ رَجُلًا أَوْ ثَمَانُونَ رَجُلًا

It has been told to me from Malik that [Ishaq bin Abdullah bin Abu Talhah] had heard [Anas bin Malik] say, "Abu Talhah said to Umm Sulaim, "I heard the voice of Rasulullah sallallaahu 'alaihi wasallam very weak and low, I knew that he was hungry. Do you have anything?" Umm Sulain answered, "Yes." Then Umm Sulaim took out some flat wheat bread while grabbing her veil. Umm Sulaim then put the bread in the veil and put it under my hand. She then sent me to deliver the food to the Messenger of Allah sallallaahu 'alaihi wasallam." Anas said; "I took him to the Prophet sallallaahu 'alaihi wasallam. I found him sitting in the mosque with his companions, then I stood in front of them. Rasulullah shallallahu 'alaihi wasallam asked: "Was it Abu Talha who ordered you?" Anas said, "I answered; "Yes." He asked: "To bring food? " I answered, "Yes." Then Rasulullah sallallaahu 'alaihi wasallam said to the people who were with him: "Stand up! " Anas said, "He left and I was in front of them, until I met Abu Talha and told him about it." Abu Talhah said, "O Umm Sulaim, Rasulullah shallallahu 'alaihi wasallam came with people, while we did not have enough food to serve them! " Umm Sulaim answered, "Allah and His Messenger know better." Anas said; "Abu Talhah met the Messenger of Allah sallallaahu 'alaihi wasallam. Then he and Abu Talha entered the house, Rasulullah shallallahu 'alaihi wasallam said: "O Umm Sulaim, come here! What do you have?" Umm Sulaim then came with bread, then the Prophet sallallaahu 'alaihi wasallam ordered that the bread be crushed. So the bread was crushed and Umm Sulaim poured ghee on the container until it became a side dish. The Prophet sallallaahu 'alaihi wasallam said something as Allah willed him to say. After that he said: "Let ten people come in." Abu Talhah then invited ten people to come in, then they went in and ate until they were full, then went out. He said again: "Let ten people come in." Abu Talhah then invited ten people to come in, then they went in and ate until they were full, then went out. He said again: "Let ten people come in." Abu Talhah then invited ten people to come in, then they went in and ate until they were full, then went out. He said again: "Invite ten people to enter." Abu Talhah then invited ten people to enter, then they entered and ate food until they felt full, then left. He said again: "Invite ten people to enter." So that all the people eat and are full. There are seventy of them or eighty of them.

Hadith Corroboration
 Imam Bukhari : 3313, 4962, 6194
 Imam Muslim : 3801
 Imam Tirmidzi : 3563
 Imam Darimi : 43

THE PRINCIPLE OF SHARING FOOD

Hadith Imam Malik Number 1452

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ طَعَامُ
الْاِثْنَيْنِ كَافِي الثَّلَاثَةِ وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ

Malik narrated to me from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'The food of two is sufficient for three, and the food of three is sufficient for four.'

Hadith Corroboration

Imam Ahmad : 7019, 8909, 13706, 13870, 14572

Imam Bukhari : 4973

Imam Muslim : 3835, 3836, 3837

Imam Tirmidzi : 1742, 1743

Imam Ibnu Majah : 3245

Imam Darimi : 1955

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED OPEN FOOD AT NIGHT

Hadith Imam Malik Number 1453

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أَغْلِقُوا الْبَابَ وَأَوْكُوا السَّقَاءَ وَأَكْفُوا الْإِنَاءَ أَوْ حَمَرُوا الْإِنَاءَ وَأَظْفُوا الْمَصْبَاحَ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ غَلْقًا
وَلَا يَحُلُّ وِكَاءً وَلَا يَكْشِفُ إِنَاءً وَإِنَّ الْفُؤَيْسِقَةَ تُضْرِمُ عَلَى النَّاسِ بَيْتَهُمْ

Malik narrated to me from Abu Zubair Al-Makki from Jabir bin Abdullah that the Messenger of Allah, peace and blessings be upon him, said, 'Lock your door, tie your waterskin, turn over your vessel or cover it, and extinguish your lamp, for Satan cannot unlock a locked door, untie a waterskin, uncover a vessel, but a mouse may set a house ablaze, harming its people.'

Hadith Corroboration

Imam Ahmad : 8445, 13623, 13848, 13912, 14301, 14446, 14612, 14719, 22503

Imam Bukhari : 5176, 5193

Imam Muslim : 3752, 3753, 3754, 3755, 3758

Imam Abu Dawud : 3243, 3245

Imam Tirmidzi : 1734, 2784

Imam Ibnu Majah : 3401, 3402, 3759

Imam Malik : 1453

Imam Darimi : 2038

THREE SIGNS OF FAITH AND GUEST RIGHTS

Hadith Imam Malik Number 1454

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

فَلْيُكْرِمَ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيفَهُ جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَضِيَافَتُهُ ثَلَاثَةُ أَيَّامٍ فَمَا كَانَ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَلَا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُخْرِجَهُ

Malik narrated to me from Sa'id bin Abu Sa'id Al-Maqburi from Abu Shuraih Al-Ka'bi that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever believes in Allah and the Last Day, let him speak good or remain silent. Whoever believes in Allah and the Last Day, let him honor his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. His due is a day and a night, his hospitality is three days, and what follows is charity. It is not lawful for a guest to stay until he burdens his host.'

Hadith Corroboration

Imam Ahmad : 6332, 6332, 7307, 7307, 7325, 7325, 9223, 9223, 9588, 9588, 9591, 9591, 11301, 11301, 12671, 13371, 13452, 13568, 15775, 15775, 15779, 15779, 19403, 19403, 22398, 22398, 23268, 23268, 25906, 25906, 25908, 25908

Imam Bukhari : 4787, 4787, 5557, 5559, 5559, 5560, 5560, 5670, 5670, 5671, 5671, 5673, 5673, 5994, 5994, 5995

Imam Muslim : 65, 66, 67, 67, 68, 68, 69, 69, 2671, 2671, 3255, 3255

Imam Abu Dawud : 3256, 3256, 4487, 4487

Imam Tirmidzi : 1890, 1890, 2424, 2424

Imam Ibnu Majah : 3662, 3662, 3665, 3665, 3961, 3961

Imam Malik : 1454, 1454

Imam Darimi : 1948, 1948, 1949, 1949

THE REWARD OF HELPING LIVING CREATURES

Hadith Imam Malik Number 1455

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ إِذْ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ وَخَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي بَلَغَ مِنِّي فَنَزَلَ الْبِئْرَ فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِيَمِينِهِ حَتَّى رَقِيَ فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ فَقَالُوا يَا رَسُولَ اللَّهِ وَإِنَّا لَنَافِي الْبَهَائِمِ لَأَجْرًا فَقَالَ فِي كُلِّ ذِي كَبِدٍ رَطْبَةٌ أَجْرٌ

Malik narrated to me from Sumayy, the freed slave of Abu Bakr, from Abu Salih As-Samman from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'While a man was walking on a path, he became extremely thirsty and found a well. He descended into it, drank, and came out. He saw a dog panting, eating moist earth from thirst. The man said, "This dog is as thirsty as I was." He went back down, filled his shoe with water, held it in his mouth, climbed up, and gave the dog water. Allah appreciated his deed and forgave him.' They said, 'O Messenger of Allah, is there reward in animals?' He said, 'In every living creature with a moist liver, there is reward.'

Hadith Corroboration

Imam Bukhari : 2190, 2286, 5550

Imam Muslim : 4162

Imam Abu Dawud : 2187

Imam Malik : 1455

THE STORY OF A LARGE WHALE EATEN BY A TROOPS FOR 18 NIGHTS

Hadith Imam Malik Number 1456

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْثًا قَبْلَ السَّاحِلِ فَأَمَرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَهُمْ ثَلَاثُ مِائَةٍ قَالَ وَأَنَا فِيهِمْ قَالَ فَخَرَجْنَا حَتَّى إِذَا كُنَّا بِبَعْضِ الطَّرِيقِ فِي الزَّادِ فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَادِ ذَلِكَ الْجَيْشِ فَجَمِعَ ذَلِكَ كُلُّهُ فَكَانَ مِرْزُودِي تَمْرٍ قَالَ فَكَانَ يُقَوِّتُنَاهُ كُلَّ يَوْمٍ قَلِيلًا قَلِيلًا حَتَّى فِيَّ وَلَمْ تُصَبْنَا إِلَّا تَمْرَةً تَمْرَةً فَقُلْتُ وَمَا تُغْنِي تَمْرَةٌ فَقَالَ لَقَدْ وَجَدْنَا فَقْدَهَا حَيْثُ فَنَيْتَ قَالَ ثُمَّ انْتَهَيْنَا إِلَى الْبَحْرِ فَإِذَا حُوتٌ مِثْلُ الظَّرْبِ فَأَكَلَ مِنْهُ ذَلِكَ الْجَيْشُ ثَمَانِي عَشْرَةَ لَيْلَةً ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضَلْعَيْنِ مِنْ أَضْلَاعِهِ فَخَصَبَا ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرَحَلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا وَلَمْ تُصَبَّهُمَا قَالَ مَالِكُ الظَّرْبُ الْجَبِيلُ

Narrated to me from Malik from Wahb bin Kaisan from Jaber bin Abdullah, he said: The Messenger of Allah, peace and blessings be upon him, sent a delegation toward the coast, appointing Abu Ubaidah bin Jarrah as their leader, numbering three hundred. Jaber said: I was among them. We set out until, on a certain path, our provisions ran out. Abu Ubaidah ordered the army's remaining supplies be gathered, amounting to two sacks of dates. Jaber said: That sustained us daily, little by little, until it was depleted, leaving us with only one date each. I asked, 'What good is one date?' Abu Ubaidah replied, 'We felt its absence when it was gone.' Jaber continued: Then we reached the sea, finding a whale as large as a hillock. The army ate from it for eighteen nights. Abu Ubaidah ordered two of its ribs be set up, then an animal was saddled and passed beneath them without touching. Malik said: Azh Zharb means a small mountain.

Hadith Corroboration
Imam Bukhari : 2303, 4012
Imam Muslim : 3580

RECOMMENDATION TO GIVE NEIGHBORS EVEN IF IT'S JUST A GOAT'S SHAFT BONE

Hadith Imam Malik Number 1457

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَمْرِو بْنِ سَعْدٍ بْنِ مُعَاذٍ عَنْ جَدَّتَيْهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا نِسَاءَ الْمُؤْمِنَاتِ لَا تَخْفَرَنَّ إِحْدَاكُنَّ لِجَارَتِهَا وَلَوْ كُرَاعَ شَاةٍ مُحْرَقًا

Narrated to me from Malik from Zaid bin Aslam from Amr bin Sa'ad bin Mu'adh from his grandmother that the Messenger of Allah, peace and blessings be upon him, said: O believing women, let none of you deem it insignificant to give her neighbor even a burnt goat's shank.

Hadith Corroboration

Imam Ahmad : 7274, 7721, 9210, 9999, 10170, 16016, 20458, 20525, 22116, 26178
Imam Bukhari : 2378, 5558
Imam Muslim : 1711, 4758, 4759
Imam Tirmidzi : 1756
Imam Ibnu Majah : 3353
Imam Malik : 1457, 1584
Imam Darimi : 1611

BLAME FOR THOSE WHO SELL HARAM GOODS

Hadith Imam Malik Number 1458

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتِلِ اللَّهَ الْيَهُودَ
نُهُوا عَنْ أَكْلِ الشَّحْمِ فَبَاعُوهُ فَأَكَلُوا ثَمَنَهُ

Narrated to me from Malik from Abdullah bin Abu Bakar, he said: The Messenger of Allah, peace and blessings be upon him, said: May Allah curse the Jews; they were forbidden to eat fat, yet they sold it and consumed its price.

Hadith Corroboration
Imam Muslim : 2963

THE STORY OF UMAR BIN KHATTAB SHARING FOOD WITH A BADUI

Hadith Imam Malik Number 1459

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَأْكُلُ خُبْزًا بِسَمْنٍ فَدَعَا رَجُلًا مِنْ أَهْلِ
الْبَادِيَةِ فَجَعَلَ يَأْكُلُ وَيَتَّبِعُ بِاللُّقْمَةِ وَضَرَ الصَّحْفَةَ فَقَالَ عُمَرُ كَأَنَّكَ مُقْفِرٌ فَقَالَ وَاللَّهِ مَا أَكَلْتُ سَمْنًا وَلَا لُكْتُ
أَكْلًا بِهِ مُنْذُ كَذَا وَكَذَا فَقَالَ عُمَرُ لَا آكُلُ السَّمْنَ حَتَّى يَحْيَا النَّاسُ مِنْ أَوَّلِ مَا يَحْيَوْنَ

Narrated to me from Malik from Yahya bin Sa'id that Umar bin Khattab ate bread with clarified butter, then invited a Bedouin. Umar ate, sharing large morsels from the dish. Umar said: It seems you lack food. The man replied: By Allah, I haven't eaten clarified butter or chewed food with it for such and such a time. Umar said: I will not eat clarified butter until people can live from their earliest sustenance.

Hadith Corroboration
Imam Ahmad : 18017

SIMPLICITY OF UMAR BIN KHATTAB

Hadith Imam Malik Number 1460

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ رَأَيْتُ عُمَرَ بْنَ
الْخَطَّابِ وَهُوَ يَوْمِئِذٍ أَمِيرُ الْمُؤْمِنِينَ يُطْرَحُ لَهُ صَاعٌ مِنْ تَمْرٍ فَيَأْكُلُهُ حَتَّى يَأْكُلَ حَشْفَهَا

Narrated to me from Malik from Ishaq bin Abdullah bin Abu Thalhah from Anas bin Malik, he said: I saw Umar bin Khattab, then Amir al-Mu'minin, given a measure of dates, which he ate, even the inferior ones.

UMAR BIN KHATTAB WISHED TO HAVE GROSS TO EAT

Hadith Imam Malik Number 1461

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ سُئِلَ عُمَرُ بْنُ الْخَطَّابِ عَنِ الْجُرَادِ فَقَالَ وَدِدْتُ أَنَّ عِنْدِي قَفْعَةً نَأْكُلُ مِنْهُ

Narrated to me from Malik from Abdullah bin Dinar from Abdullah bin Umar, he said: Umar bin Khattab was asked about locusts and replied: I wish I had a basket of locusts to eat.

THE STORY OF ABU HURAIRAH AND THE SIMPLE FOOD SENT BY HIS MOTHER

Hadith Imam Malik Number 1462

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ عَنْ مُحَمَّدِ بْنِ مَالِكٍ بْنِ خُثَيْمٍ أَنَّهُ قَالَ كُنْتُ جَالِسًا مَعَ أَبِي هُرَيْرَةَ بِأَرْضِهِ بِالْعَقِيقِ فَأَتَاهُ قَوْمٌ مِنْ أَهْلِ الْمَدِينَةِ عَلَى دَوَابٍّ فَتَزَلُّوا عِنْدَهُ قَالَ مُحَمَّدٌ فَقَالَ أَبُو هُرَيْرَةَ أَذْهَبَ إِلَى أُمِّي فَقُلْ إِنَّ ابْنَكَ يُفَرِّئُكَ السَّلَامَ وَيَقُولُ أَطْعَمِينَا شَيْئًا قَالَ فَوَضَعَتْ ثَلَاثَةَ أَقْرَاصٍ فِي صَحْفَةٍ وَشَيْئًا مِنْ زَيْتٍ وَمِلْحٍ ثُمَّ وَضَعَتْهَا عَلَى رَأْسِي وَحَمَلْتُهَا إِلَيْهِمْ فَلَمَّا وَضَعْتُهَا بَيْنَ أَيْدِيهِمْ كَبَّرَ أَبُو هُرَيْرَةَ وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَشْبَعَنَا مِنَ الْخُبْزِ بَعْدَ أَنْ لَمْ يَكُنْ طَعَامُنَا إِلَّا الْأَسْوَدَيْنِ الْمَاءَ وَالتَّمْرَ فَلَمْ يُصِبِ الْقَوْمُ مِنَ الطَّعَامِ شَيْئًا فَلَمَّا انْصَرَفُوا قَالَ يَا ابْنَ أَخِي أَحْسِنْ إِلَى غَنَمِكَ وَامْسَحِ الرُّعَامَ عَنْهَا وَأَطِبْ مُرَاحَهَا وَصَلِّ فِي نَاحِيَّتِهَا فَإِنَّهَا مِنْ دَوَابِّ الْجَنَّةِ وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ تَكُونُ الثَّلَّةُ مِنَ الْغَنَمِ أَحَبَّ إِلَى صَاحِبِهَا مِنْ دَارِ مَرْوَانَ

Narrated to me from Malik from Muhammad bin Amr bin Halhalah from Humaid bin Malik bin Khuthaim, he said: I was sitting with Abu Hurairah at his land in Al-Aqiq when people from Medina arrived on mounts and stayed with him. Humaid said: Abu Hurairah told me, 'Go to my mother, say your son sends greetings and asks for some food.' She placed three flatbreads in a dish with some oil and salt, which I carried on my head to them. When I set it before them, Abu Hurairah exclaimed 'Allahu Akbar' and said: Praise be to Allah who satisfied us with bread after our food was only the two blacks—water and dates. The people ate nothing. When they left, he said: O nephew, treat your goats well, clean their noses, maintain their pens, and pray near them, for they are among paradise's creatures. By the One in whose hand is my soul, a time will soon come when a herd of goats is dearer to its owner than Marwan's house.

THE RASULULLAH SALALLAHU ALAIHI WASALLAM TOLD HIS STEP CHILDREN TO EAT WITH THE RIGHT HAND

Hadith Imam Malik Number 1463

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي نُعَيْمٍ وَهَبِ بْنِ كَيْسَانَ قَالَ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِطَعَامٍ وَمَعَهُ رَبِيبُهُ عُمَرُ بْنُ أَبِي سَلَمَةَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِّ اللَّهَ وَكُلْ مِمَّا يَلِيكَ

Narrated to me from Malik from Abu Nu'aim Wahb bin Kaisan, he said: Food was presented to the Messenger of Allah, peace and blessings be upon him, with his stepson Umar bin Abu Salamah. The Messenger said to him: Mention Allah's name and eat what is nearest to you.

Hadith Corroboration

Imam Ahmad : 15738, 15739, 15740, 15742, 15745, 15746, 15747

Imam Bukhari : 4957, 4958, 4959

Imam Muslim : 3767, 3768

Imam Abu Dawud : 3284

Imam Tirmidzi : 1780

Imam Ibnu Majah : 3258

Imam Malik : 1463

Imam Darimi : 1934, 1956

THE JUDGMENT FOR DRINKING MILK FROM AN ORPHAN CAMEL

Hadith Imam Malik Number 1464

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يَقُولُ جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقَالَ لَهُ إِنَّ لِي يَتِيمًا وَلَهُ إِبِلٌ أَفَأَشْرَبُ مِنْ لَبَنِ إِبِلِهِ فَقَالَ لَهُ ابْنُ عَبَّاسٍ إِنْ كُنْتَ تَبْغِي ضَالَّةَ إِبِلِهِ وَتَهْنَأُ جَرْبَاهَا وَتَلْطُ حَوْضَهَا وَتَسْقِيهَا يَوْمَ وَرْدِهَا فَاشْرَبْ غَيْرَ مُضِرٍّ بِنَسْلِ وَلَا نَاهِكٍ فِي الْحَلْبِ

Narrated to me from Malik from Yahya bin Sa'id, he said: I heard Al-Qasim bin Muhammad say: A man came to Abdullah bin Abbas, saying, 'I have an orphan with camels; may I drink their milk?' Ibn Abbas replied: If you seek their lost camels, treat their mange, clean their troughs, and water them on their day, then drink their milk without harming their offspring or exhausting their yield.

PRAYER AFTER EATING AND DRINKING

Hadith Imam Malik Number 1465

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ كَانَ لَا يُؤْتَى أَبَدًا بِطَعَامٍ وَلَا شَرَابٍ حَتَّى الدَّوَاءُ فَيُطْعَمُهُ أَوْ يَشْرَبُهُ إِلَّا قَالَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا وَأَطْعَمَنَا وَسَقَانَا وَنَعَّمَنَا اللَّهُ أَكْبَرُ اللَّهُمَّ أَلْفَتْنَا نِعْمَتَكَ بِكُلِّ شَرٍّ فَأَصْبَحْنَا مِنْهَا وَأُمْسَيْنَا بِكُلِّ خَيْرٍ فَتَسْأَلُكَ تَمَامَهَا وَشُكْرَهَا لَا خَيْرَ إِلَّا خَيْرُكَ وَلَا إِلَهَ غَيْرُكَ إِلَهَ الصَّالِحِينَ وَرَبَّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَقِنَا عَذَابَ

Narrated to me from Malik from Hisham bin Urwah from his father, that whenever food, drink, or even medicine was brought to him, he would say: Praise be to Allah who guided us, fed us, gave us drink, and blessed us. Allah is greater. O Allah, your favor came to us amidst evils, yet we rise and rest in goodness. We ask for its completion and gratitude. No good exists but Yours, no deity but You, God of the righteous, Lord of the worlds. Praise be to Allah, no god but Allah, as Allah wills, no power except by Allah. O Allah, bless what You have provided us and protect us from the Fire's torment.

Hadith Corroboration
 Imam Ahmad : 10846, 11497, 12251
 Imam Abu Dawud : 3352
 Imam Tirmidzi : 3379
 Imam Ibnu Majah : 3274
 Imam Malik : 1465

UMAR BIN KHATTAB WARNS OF THE DANGER OF MEAT ADDICTION Hadith Imam Malik Number 1466

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ يَا كُفْمُ وَاللَّحْمَ فَإِنَّ لَهُ ضَرَاوَةً كَضَرَاوَةِ الْخَمْرِ

Narrated to me from Malik from Yahya bin Sa'id that Umar bin Khattab said: Beware of meat, for it has an addiction like wine.

UMAR BIN KHATTAB RECOMMENDED JABIR FOR CARRYING MEAT Hadith Imam Malik Number 1467

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَذْرَكَ جَابِرَ بْنَ عَبْدِ اللَّهِ وَمَعَهُ حِمَالٌ لَحْمٍ فَقَالَ مَا هَذَا فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَرِمْنَا إِلَى اللَّحْمِ فَاشْتَرَيْتُ بِدِرْهِمٍ لَحْمًا فَقَالَ عُمَرُ أَمَا يُرِيدُ أَحَدُكُمْ أَنْ يَطْوِيَ بَطْنَهُ عَنْ جَارِهِ أَوْ ابْنِ عَمِّهِ أَيْنَ تَذْهَبُ عَنْكُمْ هَذِهِ الْآيَةُ { أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا }

Narrated to me from Malik from Yahya bin Sa'id that Umar bin Khattab met Jabir bin Abdullah carrying meat. Umar asked, 'What is this?' Jabir replied, 'O Amir al-Mu'minin, we craved meat, so I bought some for a dirham.' Umar said: Does one of you fill his belly while neglecting his neighbor or cousin? What about this verse: You have exhausted your good things in your worldly life and enjoyed them? (Qur'an, Al-Ahqaf: 20).

RASULULLAH SHALALLAHU ALAIHI WASALLAM LEFT A GOLDEN RING

Hadith Imam Malik Number 1468

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْبَسُ خَاتَمًا مِنْ ذَهَبٍ ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَبَذَهُ وَقَالَ لَا أَلْبَسُهُ أَبَدًا قَالَ فَنَبَذَ النَّاسُ بِخَوَاتِيمِهِمْ

Narrated to me from Malik from Abdullah bin Dinar from Abdullah bin Umar, he said: The Messenger of Allah, peace and blessings be upon him, wore a gold ring, then stood and removed it, saying: I will never wear it again. So the people removed their rings.

Hadith Corroboration
Imam Ahmad : 5150
Imam Bukhari : 5417, 5418, 5427
Imam Nasa'i : 5119, 5195

SA'ID BIN MUSAYYAB ALLOWED TO WEAR THE RING Hadith Imam Malik Number 1469

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ صَدَقَةَ بْنِ يَسَارٍ أَنَّهُ قَالَ سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ عَنْ لُبْسِ الْخَاتَمِ فَقَالَ الْبَسْهُ وَأَخْبِرِ النَّاسَ أَنِّي أَفْتَيْتُكَ بِذَلِكَ

Narrated to me from Malik from Shadaqah bin Yasar, he said: I asked Sa'id bin Musayyab about wearing a ring. He replied: Wear it and tell people I permitted it.

PROHIBITION OF LETTING HANGING STITCHES ON CAMEL KNEES Hadith Imam Malik Number 1470

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَبَّادِ بْنِ تَمِيمٍ أَنَّ أَبَا بَشِيرٍ الْأَنْصَارِيَّ أَخْبَرَهُ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَصْفَارِهِ قَالَ فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ حَسِبْتُ أَنَّهُ قَالَ وَالنَّاسُ فِي مَقِيلِهِمْ لَا تَبْقَيْنَ فِي رَقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَتَرٍ أَوْ قِلَادَةً إِلَّا قُطِعَتْ قَالَ يَحْيَى سَمِعْتُ قَوْلَهُ تَعَالَى يَقُولُ أَرَى ذَلِكَ مِنَ الْعَيْنِ

Narrated to me from Malik from Abdullah bin Abu Bakar from Abbad bin Tamim that Abu Bashir Al-Ansari informed him: He was with the Messenger of Allah, peace and blessings be upon him, on a journey. The Messenger sent a messenger—Abdullah bin Abu Bakar thought he said while people were resting—saying: Let no camel's neck bear a string necklace or any necklace without being cut. Yahya said: I heard Malik say: I see this as related to the evil eye.

Hadith Corroboration
Imam Ahmad : 20882
Imam Bukhari : 2783
Imam Muslim : 3951
Imam Abu Dawud : 2189
Imam Malik : 1470

THE STORY OF THE HEALING OF 'AIN'S DISEASE

Hadith Imam Malik Number 1471

وَحَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ اغْتَسَلَ أَبِي سَهْلٍ بْنُ حُنَيْفٍ بِالْخَرَّارِ فَتَزَعَّ جُبَّةً كَانَتْ عَلَيْهِ وَعَامِرُ بْنُ رَبِيعَةَ يَنْظُرُ قَالَ وَكَانَ سَهْلٌ رَجُلًا أَبْيَضَ حَسَنَ الْجِلْدِ قَالَ فَقَالَ لَهُ عَامِرُ بْنُ رَبِيعَةَ مَا رَأَيْتُ كَالْيَوْمِ وَلَا جِلْدَ عَذْرَاءَ قَالَ فَوَعَكَ سَهْلٌ مَكَانَهُ وَاشْتَدَّ وَعْكَهُ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَ أَنَّ سَهْلًا وَعِكَ وَأَنَّهُ غَيْرُ رَائِحٍ مَعَكَ يَا رَسُولَ اللَّهِ فَأَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ سَهْلٌ بِالَّذِي كَانَ مِنْ أَمْرِ عَامِرٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ إِلَّا بَرَكْتَ إِنَّ الْعَيْنَ حَقٌّ تَوَضَّأَ لَهُ فَتَوَضَّأَ لَهُ عَامِرٌ فَرَأَى سَهْلٌ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِهِ بَأْسٌ

Narrated to me Yahya from Malik from Muhammad bin Abu Umamah bin Sahl bin Hunaif, he heard his father say: My father, Sahl bin Hunaif, bathed at Al-Kharrar, removing his cloak while Amir bin Rabi'ah watched. Sahl was fair with fine skin. Amir said: I've never seen skin like this, not even a maiden's. Sahl fell ill instantly, his condition worsening. The Messenger of Allah, peace and blessings be upon him, was informed: Sahl is sick and cannot join you. The Messenger visited him, and Sahl told him of Amir's words. The Messenger said: Why would one of you harm his brother? Could you not pray for blessing? The evil eye is real. Perform ablution for him. Amir did so, and Sahl recovered, joining the Messenger with no ailment.

Hadith Corroboration
Imam Abu Dawud : 3381
Imam Ibnu Majah : 3497

RASULULLAH SHALALLAHU ALAIHI WASALLAM RECOMMENDED MERUQYAH FOR CHILDREN WHO HAVE AIN

Hadith Imam Malik Number 1472

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ أَنَّهُ قَالَ رَأَى عَامِرُ بْنُ رَبِيعَةَ سَهْلَ بْنَ حُنَيْفٍ يَغْتَسِلُ فَقَالَ مَا رَأَيْتُ كَالْيَوْمِ وَلَا جِلْدَ مُحَبَّاتٍ فَلَبِطَ سَهْلٌ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقِيلَ يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي سَهْلٍ بْنِ حُنَيْفٍ وَاللَّهِ مَا يَرْفَعُ رَأْسَهُ فَقَالَ هَلْ تَتَّهِمُونَ لَهُ أَحَدًا قَالُوا نَتَّهِمُ عَامِرَ بْنَ رَبِيعَةَ قَالَ فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامِرًا فَتَغَيَّظَ عَلَيْهِ وَقَالَ عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ إِلَّا بَرَكْتَ اغْتَسِلَ لَهُ فَعَسَلَ عَامِرٌ وَجْهَهُ وَيَدَيْهِ وَمِرْفَقَيْهِ وَرُكْبَتَيْهِ وَأَطْرَافَ رِجْلَيْهِ وَدَاخِلَةَ إِزَارِهِ فِي قَدَحٍ ثُمَّ صَبَّ عَلَيْهِ فَرَأَى سَهْلٌ مَعَ النَّاسِ لَيْسَ بِهِ بَأْسٌ

Narrated to me Malik from Ibn Shihab from Abu Umamah bin Sahl bin Hunaif, he said: Amir bin Rabi'ah saw Sahl bin Hunaif bathing and said: I've never seen such skin, not even a secluded maiden's. Sahl collapsed. He was brought to the Messenger of Allah, peace and

blessings be upon him, and told: O Messenger, Sahl cannot lift his head. The Messenger asked: Do you suspect anyone? They said: We suspect Amir bin Rabi'ah. The Messenger summoned Amir, rebuked him, and said: Why would one of you harm his brother? Could you not pray for blessing? Wash for him. Amir washed his face, hands to elbows, knees, feet's edges, and inner garment in a vessel. The water was poured over Sahl, who then left with the people, fully recovered.

THE POWER OF RUQYAH FOR 'AIN DISEASES

Hadith Imam Malik Number 1473

حَدَّثَنِي عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ الْمَكِّيِّ أَنَّهُ قَالَ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِابْنَيْ جَعْفَرِ بْنِ أَبِي طَالِبٍ فَقَالَ لِحَاضِنَتَيْهِمَا مَا لِي أَرَاهُمَا ضَارِعَيْنِ فَقَالَتِ حَاضِنَتُهُمَا يَا رَسُولَ اللَّهِ إِنَّهُ تَسْرَعُ إِلَيْهِمَا الْعَيْنُ وَلَمْ يَمْنَعْنَا أَنْ نَسْتَرْقِيَ لَهُمَا إِلَّا أَنَّا لَا نَدْرِي مَا يُوَافِقُكَ مِنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَرْقُوا لَهُمَا فَإِنَّهُ لَوْ سَبَقَ شَيْءٌ الْقَدَرَ لَسَبَقَتْهُ الْعَيْنُ

Narrated to me from Malik from Humaid bin Qais Al-Makki, he said: Two sons of Ja'far bin Abu Talib were brought to the Messenger of Allah, peace and blessings be upon him. He asked their nurse: Why do I see them so thin? She replied: O Messenger, the evil eye afflicts them quickly. We hesitated to seek ruqyah, unsure if you'd approve. The Messenger said: Perform ruqyah for them, for if anything could outstrip fate, it would be the evil eye.

Hadith Corroboration
Imam Ahmad : 26198
Imam Tirmidzi : 1985, 1988

RASULULLAH SHALALLAHU ALAIHI WASALLAM RECOMMENDED RUQYAH FOR SICK CHILDREN

Hadith Imam Malik Number 1474

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ بَيْتَ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَيْتِ صَبِيٌّ يَبْكِي فَذَكَرُوا لَهُ أَنَّ بِهِ الْعَيْنَ قَالَ عُرْوَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا تَسْتَرْقُونَ لَهُ مِنَ الْعَيْنِ

Narrated to me from Malik from Yahya bin Sa'id from Sulaiman bin Yasar that Urwah bin Zubair told him: The Messenger of Allah, peace and blessings be upon him, entered Umm Salamah's house, the Prophet's wife, where a child was crying. They said he was struck by the evil eye. Urwah said: The Messenger said: Why not perform ruqyah against the evil eye?

Hadith Corroboration
Imam Ahmad : 23304, 23917

PUNISHMENT FOR PEOPLE WHO SAY BADLY WHEN SICK

Hadith Imam Malik Number 1475

حَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَرِضَ الْعَبْدُ بَعَثَ اللَّهُ تَعَالَى إِلَيْهِ مَلَكََيْنِ فَقَالَ انْظُرَا مَاذَا يَقُولُ لِعُودِهِ فَإِنْ هُوَ إِذَا جَاءُوهُ حَمْدَ اللَّهِ وَأَثْنَى عَلَيْهِ رَفَعَا ذَلِكَ إِلَى اللَّهِ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ فَيَقُولُ لِعَبْدِي عَلَيَّ إِنْ تَوَقَّيْتُهُ أَنْ أُدْخِلَهُ الْجَنَّةَ وَإِنْ أَنَا شَفَيْتُهُ أَنْ أُبَدِّلَ لَهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ وَدَمًا خَيْرًا مِنْ دَمِهِ وَأَنْ أُكَفِّرَ عَنْهُ سَيِّئَاتِهِ

Narrated to me from Malik from Zaid bin Aslam from Atha bin Yasar that the Messenger of Allah, peace and blessings be upon him, said: When a servant falls ill, Allah sends two angels, saying: See what he says to his visitors. If, when they come, he praises and glorifies Allah, they report it to Allah, the Mighty and Exalted, who knows best, and He says: For My servant, if I take him, I will admit him to Paradise. If I heal him, I will replace his flesh with better flesh, his blood with better blood, and forgive his sins.

DISASTER AS A REMOVER OF SINS

Hadith Imam Malik Number 1476

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّهُ قَالَ سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصِيبُ الْمُؤْمِنَ مِنْ مُصِيبَةٍ حَتَّى الشُّوْكَةُ إِلَّا قُصَّ بِهَا أَوْ كُفِّرَ بِهَا مِنْ خَطَايَاهَا لَا يَذَرِي يَزِيدُ أُيُّهُمَا قَالَ عُرْوَةُ

Narrated to me from Malik from Yazid bin Khusaifah from Urwah bin Zubair, he said: I heard Aishah, the wife of the Prophet, peace and blessings be upon him, say: The Messenger of Allah, peace and blessings be upon him, said: No affliction befalls a believer, even a thorn's prick, except that it reduces or expiates his sins. Yazid was unsure which wording Urwah used.

Hadith Corroboration

Imam Ahmad : 3684, 7684, 8070, 10584, 10714, 10759, 10908, 11024, 11155, 11345, 15965, 16295, 22985, 23027, 23028, 23434, 23738, 24234, 24258, 24496, 24979, 25011, 25045, 25173, 25181

Imam Bukhari : 5209, 5210

Imam Muslim : 4664, 4665, 4666, 4667, 4668, 4669, 4670, 4671, 4672

Imam Tirmidzi : 888, 889

Imam Malik : 1476

Imam Darimi : 2868

DISASTER AS A SIGN OF GOODNESS FROM GOD

Hadith Imam Malik Number 1477

وَحَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَعْصَعَةَ أَنَّهُ قَالَ سَمِعْتُ أَبَا الْحُبَابِ سَعِيدَ بْنَ يَسَارٍ يَقُولُ

سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ

Narrated to me Malik from Muhammad bin Abdullah bin Abu Sha'sha'ah, he said: I heard Abu Hubab Sa'id bin Yasar say: I heard Abu Hurairah say: The Messenger of Allah, peace and blessings be upon him, said: Whoever Allah intends good for, He afflicts with trials.

Hadith Corroboration

Imam Ahmad : 2654, 6896, 6937, 12928, 16234, 16243, 16246, 16273, 16305, 16323

Imam Bukhari : 69, 2884, 5213, 6768

Imam Muslim : 719, 1721, 3549

Imam Tirmidzi : 2569

Imam Nasa'i : 4925

Imam Ibnu Majah : 216

Imam Malik : 1400, 1477

Imam Darimi : 226, 227, 228, 2590

RASULULLAH SHALALLAHU ALAIHI WASALLAM'S OPINION REGARDING DISEASE TESTS

Hadith Imam Malik Number 1478

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ رَجُلًا جَاءَهُ الْمَوْتُ فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
رَجُلٌ هَنِيئًا لَهُ مَاتَ وَلَمْ يُبْتَلْ بِمَرَضٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيْحَكَ وَمَا يُدْرِيكَ لَوْ أَنَّ اللَّهَ
ابْتَلَاهُ بِمَرَضٍ يُكَفِّرُ بِهِ عَنْهُ مِنْ سَيِّئَاتِهِ

Narrated to me from Malik from Yahya bin Sa'id, he said: During the time of the Messenger of Allah, peace and blessings be upon him, a man died, and someone said: Congratulations to him, he died without being tested by illness. The Messenger of Allah, peace and blessings be upon him, said: Woe to you! How do you know? If Allah had tested him with illness, it would have expiated his misdeeds.

PRAYERS READ BY THE PROPHET SAW TO TREAT ILLNESS

Hadith Imam Malik Number 1479

حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ أَنَّ عَمْرَو بْنَ عَبْدِ اللَّهِ بْنِ كَعْبٍ السَّلَمِيِّ أَخْبَرَهُ أَنَّ نَافِعَ بْنَ جُبَيْرٍ
أَخْبَرَهُ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ أَنَّهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُثْمَانُ وَيَّيْ وَجَعٌ قَدْ كَادَ يَهْلِكُنِي
قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ امْسَحْهُ بِيَمِينِكَ سَبْعَ مَرَّاتٍ وَقُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا
أَجِدُ قَالَ فَقُلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ مَا كَانَ بِي فَلَمْ أَزَلْ أَمُرُ بِهَا أَهْلِي وَغَيْرَهُمْ

Narrated to me from Malik from Yazid bin Khusaifah that Amr bin Abdullah bin Ka'b Al-Salami informed him that Nafi' bin Jubair informed him from Uthman bin Abu Al-Aas, that he came to the Messenger of Allah, peace and blessings be upon him. Uthman said: I had a pain that nearly killed me. The Messenger of Allah, peace and blessings be upon him, said: Rub it with your right hand seven times and say: I seek refuge in Allah's might and power

from the evil I feel. Uthman said: I did so, and Allah removed my pain. I continued to recommend it to my family and others.

Hadith Corroboration
Imam Ahmad : 15677, 15683
Imam Abu Dawud : 3393
Imam Tirmidzi : 2006

RASULULLAH SALALLAHU ALAIHI WASALLAM READS A PROTECTION PRAYER FOR HIMSELF

Hadith Imam Malik Number 1480

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ وَيَنْفِثُ قَالَتْ فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَنَا أَقْرَأُ عَلَيْهِ وَأَمْسَحُ عَلَيْهِ بِيَمِينِهِ رَجَاءَ بَرَكَتِهَا

Narrated to me Malik from Ibn Shihab from Urwah bin Zubair from Aishah, she said: When the Messenger of Allah, peace and blessings be upon him, felt ill, he would recite the Mu'awwidhat for himself and blow. She said: When his pain worsened, I recited them for him and rubbed his right hand, seeking its blessing.

Hadith Corroboration
Imam Ahmad : 23585, 23687, 24308, 24993, 25062
Imam Bukhari : 4085, 4629
Imam Muslim : 4066
Imam Abu Dawud : 3403
Imam Ibnu Majah : 3520

ABU BAKAR RECOMMENDS RUQYAH WITH THE AL-QURAN

Hadith Imam Malik Number 1481

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ دَخَلَ عَلَى عَائِشَةَ وَهِيَ تَشْتَكِي وَيَهُودِيَّةٌ تُرْقِيهَا فَقَالَ أَبُو بَكْرٍ ارْقِيهَا بِكِتَابِ اللَّهِ

Narrated to me from Malik from Yahya bin Sa'id from Amrah bint Abdurrahman that Abu Bakr As-Siddiq visited Aishah while she was ill, with a Jewish woman performing ruqyah for her. Abu Bakr said: Perform ruqyah for her with the Book of Allah.

Hadith Corroboration
Imam Darimi : 3051

RASULULLAH SHALALLAHU ALAIHI WASALLAM'S VIEWS ON TREATMENT

Hadith Imam Malik Number 1482

حَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَانَ رَجُلًا فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَابَهُ جُرْحٌ فَاحْتَقَنَ الْجُرْحُ الدَّمَ وَأَنَّ الرَّجُلَ دَعَا رَجُلَيْنِ مِنْ بَنِي أَنْمَارٍ فَنَظَرَا إِلَيْهِ فَرَعَمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُمَا أَيُّكُمَا أَطَبُّ فَقَالَا أَوْ فِي الطَّبِّ خَيْرٌ يَا رَسُولَ اللَّهِ فَرَعَمَ زَيْدٌ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنْزَلَ الدَّوَاءَ الَّذِي أَنْزَلَ الْأَدْوَاءَ

Narrated to me from Malik from Zaid bin Aslam that during the time of the Messenger of Allah, peace and blessings be upon him, a man was wounded, and the wound retained blood. He called two men from Banu Anmar, who examined him. They claimed the Messenger of Allah, peace and blessings be upon him, asked them: Which of you is more skilled in healing? They asked: Is there good in medicine, O Messenger of Allah? Zaid believed the Messenger said: The One who sent down illness sent down its cure.

THE STORY OF SA'D BIN ZURARAH RECEIVING TREATMENT USING THE KAY METHOD

Hadith Imam Malik Number 1483

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ بَلَغْنِي أَنَّ سَعْدَ بْنَ زُرَّارَةَ اكْتَوَى فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الذُّبْحَةِ فَمَاتَ

Narrated to me from Malik from Yahya bin Sa'id, he said: I heard that Sa'd bin Zurarah, during the time of the Messenger of Allah, peace and blessings be upon him, used cauterization for a throat ailment and died.

ABDULLAH BIN UMAR TREATED USING KAY

Hadith Imam Malik Number 1484

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ اكْتَوَى مِنَ اللَّقْوَةِ وَرُقِيَ مِنَ الْعَقْرِبِ

Narrated to me from Malik from Nafi' that Abdullah bin Umar used cauterization for facial paralysis and was treated with ruqyah for a scorpion sting.

HOW TO COOL A FEVER ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 1485

حَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ كَانَتْ إِذَا أُتِيَتْ

بِالْمَرْأَةِ وَقَدْ حُمَّتْ تَدْعُو لَهَا أَخَذَتْ الْمَاءَ فَصَبَّتُهُ بَيْنَهَا وَبَيْنَ جَنْبَيْهَا وَقَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُنَا أَنْ نُبْرِدَهَا بِالْمَاءِ

Narrated to me from Malik from Hisham bin Urwah from Fatimah bint Mundhir, she said: When a woman with fever was brought to Asma bint Abu Bakr, she would take water and pour it between her body and collar. She said: The Messenger of Allah, peace and blessings be upon him, ordered us to cool her with water.

Hadith Corroboration
Imam Ahmad : 25689
Imam Bukhari : 5283

FEVER IS FROM THE OVERFLOW OF HELL, GET RID OF IT WITH WATER

Hadith Imam Malik Number 1486

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ

Narrated to me from Malik from Hisham bin Urwah from his father that the Messenger of Allah, peace and blessings be upon him, said: Fever is from the heat of Hell, so cool it with water.

Hadith Corroboration
Imam Ahmad : 6833, 6948, 6949, 7161, 7295, 7397, 7495, 7874, 8229, 8545, 8742, 8763, 8825, 8967, 9576, 9577, 10102, 10134, 10187, 10640, 11066
Imam Bukhari : 502, 503, 504, 505, 506, 593, 3019, 3020
Imam Muslim : 972, 973, 974, 975, 976, 977, 978, 979, 4094
Imam Abu Dawud : 340, 341
Imam Tirmidzi : 145, 146, 2517
Imam Nasa'i : 496, 497
Imam Ibnu Majah : 669, 670, 671, 672, 673, 3410, 3463
Imam Malik : 24, 25, 26, 1486, 1487
Imam Darimi : 1181, 2650, 2722

FEVER IS FROM THE OVERFLOW OF HELL

Hadith Imam Malik Number 1487

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَطْفِئُوهَا بِالْمَاءِ

Narrated to me Malik from Nafi' from Ibn Umar that the Messenger of Allah, peace and blessings be upon him, said: Fever is from the blaze of Jahannam, so extinguish it with water.

Hadith Corroboration
Imam Ahmad : 6833, 6948, 6949, 7161, 7295, 7397, 7495, 7874, 8229, 8545, 8742, 8763, 8825, 8967, 9576, 9577, 10102, 10134, 10187, 10640, 11066

Imam Bukhari : 502, 503, 504, 505, 506, 593, 3019, 3020
 Imam Muslim : 972, 973, 974, 975, 976, 977, 978, 979, 4094
 Imam Abu Dawud : 340, 341
 Imam Tirmidzi : 145, 146, 2517
 Imam Nasa'i : 496, 497
 Imam Ibnu Majah : 669, 670, 671, 672, 673, 3410, 3463
 Imam Malik : 24, 25, 26, 1486, 1487
 Imam Darimi : 1181, 2650, 2722

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO SHORTTEN THE MUSTASTER AND MAINTAIN THE BEARD

Hadith Imam Malik Number 1488

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ عَنْ أَبِيهِ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِإِحْقَاءِ الشَّوَارِبِ وَإِعْقَاءِ اللَّحَى

Narrated to me from Malik from Abu Bakr bin Nafi' from his father Nafi' from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, ordered the trimming of mustaches and the growing of beards.

Hadith Corroboration

Imam Ahmad : 4425, 4889, 6167, 6835, 8318, 8423, 8430, 8665
 Imam Bukhari : 5442, 5443
 Imam Muslim : 380, 381, 382, 383
 Imam Abu Dawud : 3667
 Imam Tirmidzi : 2687, 2688
 Imam Nasa'i : 15, 4959, 4960, 5131
 Imam Malik : 1488

THE PROHIBITION OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM ON WOMEN WHO TAKE FAKE HAIR

Hadith Imam Malik Number 1489

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ عَامَ حَجٍّ وَهُوَ عَلَى الْمِنْبَرِ وَتَنَاوَلَ قُصَّةً مِنْ شَعَرٍ كَانَتْ فِي يَدِ حَرَسِيٍّ يَقُولُ يَا أَهْلَ الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ مِثْلِ هَذِهِ وَيَقُولُ إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤُهُمْ

Narrated to me Malik from Ibn Shihab from Humaid bin Abdurrahman bin Auf that he heard Mu'awiyah bin Abu Sufyan, during a Hajj sermon on the pulpit, taking a lock of hair from a guard's hand, saying: O people of Medina, where are your scholars? I heard the Messenger of Allah, peace and blessings be upon him, forbid this and say: The Children of Israel perished when their women adopted it.

Hadith Corroboration

Imam Ahmad : 2150, 2901, 13639, 14619, 16226, 16240, 16248, 16262, 19412, 23659, 23660, 23661, 23705, 24721, 24778, 25681, 25694, 25740
 Imam Bukhari : 3209, 3229, 5477, 5478, 5479, 5480, 5482, 5485
 Imam Muslim : 3961, 3962, 3963, 3964, 3967, 3968, 3969, 3970
 Imam Abu Dawud : 3636

RASULULLAH SHALALLAHU ALAIHI WASALLAM REMOVES HAIR UP TO THE FOREHEAD AND MALIK'S VIEWS ABOUT THE DAUGHTER-IN-LAW'S HAIR

Hadith Imam Malik Number 1490

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زِيَادِ بْنِ سَعْدٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ سَمِعَهُ يَقُولُ سَدَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاصِيَتَهُ مَا شَاءَ اللَّهُ ثُمَّ فَرَّقَ بَعْدَ ذَلِكَ مَالِكٌ لَيْسَ عَلَى الرَّجُلِ يَنْظُرُ إِلَى شَعْرِ امْرَأَةِ ابْنِهِ أَوْ شَعْرِ أُمِّ امْرَأَتِهِ بَأْسٌ

Narrated to me from Malik from Ziyad bin Sa'd from Ibn Shihab, he heard him say: The Messenger of Allah, peace and blessings be upon him, let his forelock hang as Allah willed, then parted it afterward. Malik said: There is no harm in a man looking at the hair of his daughter-in-law or mother-in-law.

Hadith Corroboration
Imam Ahmad : 2099, 2099, 2246, 2246, 12777, 12777, 23624, 23726
Imam Abu Dawud : 3655, 3656, 3656, 3657
Imam Nasa'i : 5143, 5143
Imam Ibnu Majah : 3622, 3622, 3623, 3623, 3624, 3625
Imam Malik : 1490, 1490, 1490

ABDULLAH BIN UMAR HATED SLAVERY BECAUSE IT PERFECTED CREATION

Hadith Imam Malik Number 1491

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَكْرَهُ الْإِخْصَاءَ وَيَقُولُ فِيهِ تَمَامُ الْخَلْقِ

Narrated to me from Malik from Nafi' from Abdullah bin Umar that he disliked castration, saying: It is part of creation's perfection.

THE PRINCIPITY OF CARING FOR ORPHAN CHILDREN

Hadith Imam Malik Number 1492

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ أَنَّهُ بَلَغَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا وَكَافِلُ الْيَتِيمِ لَهُ أَوْ لغيرِهِ فِي الْجَنَّةِ كَهَاتَيْنِ إِذَا اتَّقَى وَأَشَارَ بِإِصْبَعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الْإِبْهَامَ

Narrated to me from Malik from Shafwan bin Sulaim that it reached him that the Prophet, peace and blessings be upon him, said: I and the sponsor of an orphan, whether for himself

or another, will be in Paradise like this, if he is pious—pointing to his middle and index fingers.

Hadith Corroboration

Imam Ahmad : 8526, 11488, 18252, 19441, 19442, 21754

Imam Bukhari : 4892, 5546

Imam Muslim : 5296

Imam Abu Dawud : 4483

Imam Tirmidzi : 1841

Imam Malik : 1492

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO STYLE YOUR HAIR AND GLORIZE IT

Hadith Imam Malik Number 1493

حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ أَبَا قَتَادَةَ الْأَنْصَارِيَّ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِي جُمَّةً أَفَارِجُهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ وَأَكْرِمْهَا فَكَانَ أَبُو قَتَادَةَ رُبَّمَا دَهَنَهَا فِي الْيَوْمِ مَرَّتَيْنِ لِمَا قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ وَأَكْرِمْهَا

Narrated to me from Malik from Yahya bin Sa'id that Abu Qatadah Al-Ansari said to the Messenger of Allah, peace and blessings be upon him: I have long hair reaching my shoulders; may I comb it? The Messenger of Allah, peace and blessings be upon him, said: Yes, and honor it. So Abu Qatadah sometimes oiled it twice a day, following what the Messenger said: Yes, and honor it.

RASULULLAH SALALLAHU ALAIHI WASALLAM TOLD YOU TO TAKE CARE OF YOUR PICKLED HAIR AND BEARD

Hadith Imam Malik Number 1494

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ ثَائِرَ الرَّأْسِ وَاللَّحْيَةِ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ أَنْ اخْرُجْ كَأَنَّهُ يَعْني إِصْلَاحَ شَعْرِ رَأْسِهِ وَلَحْيَتِهِ فَفَعَلَ الرَّجُلُ ثُمَّ رَجَعَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَيْسَ هَذَا خَيْرًا مِنْ أَنْ يَأْتِيَ أَحَدُكُمْ ثَائِرَ الرَّأْسِ كَأَنَّهُ شَيْطَانٌ

Narrated to me from Malik from Zaid bin Aslam that Atha bin Yasar informed him, saying: While the Messenger of Allah, peace and blessings be upon him, was in the mosque, a man entered with disheveled hair and beard. The Messenger signaled with his hand for him to leave, as if indicating to fix his hair and beard. The man did so and returned. The Messenger of Allah, peace and blessings be upon him, said: Is this not better than one of you coming with messy hair, like a devil?

THE STORY OF ABU BAKAR DYEING HIS HAIR AS SUGGESTED BY A'ISYAH

Hadith Imam Malik Number 1495

حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنِ عَبْدِ يَغُوثٍ قَالَ وَكَانَ جَلِيسًا لَهُمْ وَكَانَ أُبَيْضَ اللَّحْيَةِ وَالرَّاسِقَالَ فَعَدَا عَلَيْهِمْ ذَاتَ يَوْمٍ وَقَدْ حَمَّرَهُمَا قَالَ فَقَالَ لَهُ الْقَوْمُ هَذَا أَحْسَنُ فَقَالَ إِنَّ أُمِّي عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَتْ إِلَيَّ الْبَارِحَةَ جَارِيَتَهَا نُخَيْلَةَ فَأَقْسَمَتْ عَلَيَّ لَا أَضْبَعَنَّوَأَخْبَرْتَنِي أَنَّ أَبَا بَكْرٍ الصَّدِيقَ كَانَ يَضْبَعُ

Narrated to me from Malik from Yahya bin Sa'id, he said: Muhammad bin Ibrahim At-Taimi informed me from Abu Salamah bin Abdurrahman that Abdurrahman bin Al-Aswad bin Abdu Yaghuth, while sitting with people, his hair and beard white, said: The next day, he came with them dyed red. The people said: This is better. He said: Last night, my mother, Aishah, the Prophet's wife, peace and blessings be upon him, sent her servant Nukhailah to me, swearing by Allah that I must dye them. She informed me that Abu Bakr As-Siddiq also dyed his hair.

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO PROTECT FROM NIGHTMARES

Hadith Imam Malik Number 1496

حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ بَلَعْنِيَّانَ خَالِدَ بْنَ الْوَلِيدِ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أُرَوِّعُ فِي مَنَامِي فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ

Narrated to me from Malik from Yahya bin Sa'id, he said: I heard that Khalid bin Walid said to the Messenger of Allah, peace and blessings be upon him: I have nightmares. The Messenger said: Say: I seek refuge in Allah's perfect words from His anger, punishment, the evil of His servants, the whispers of devils, and their presence.

Hadith Corroboration

Imam Ahmad : 2008, 2308, 6409, 7557, 8525, 14913, 15153, 15978, 19419, 22542, 22719, 25871, 25872, 25873, 25875, 26047

Imam Muslim : 4881, 4882, 4883

Imam Abu Dawud : 3395, 3399, 3400

Imam Tirmidzi : 1986, 3359, 3451, 3529

Imam Ibnu Majah : 3509, 3516, 3537

Imam Malik : 1496, 1498

Imam Darimi : 2564

PRAYER FOR PROTECTION AGAINST EVIL

Hadith Imam Malik Number 1497

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ سَرَى بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَى عِفْرِيَّتًا مِنَ الْجِنِّ يَطْلُبُهُ بِشُعْلَةٍ مِنْ نَارٍ كُلَّمَا التَفَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَاهُ فَقَالَ لَهُ جِبْرِيلُ أَفَلَا أُعَلِّمُكَ كَلِمَاتٍ تَقُولُهُنَّ إِذَا قُلْتَهُنَّ طَفِئَتْ شُعْلَتُهُ وَخَرَّ لِفِيهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلَى فَقَالَ جِبْرِيلُ فَقُلْ أَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ وَبِكَلِمَاتِ اللَّهِ الثَّمَامَاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَشَرِّ مَا يَعْرُجُ فِيهَا وَشَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَشَرِّ مَا يُخْرَجُ مِنْهَا وَمِنْ فِتَنِ اللَّيْلِ وَالتَّهَارِ وَمِنْ طَوَارِقِ اللَّيْلِ وَالتَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ

Narrated to me from Malik from Yahya bin Sa'id, he said: When the Messenger of Allah, peace and blessings be upon him, was taken on the Night Journey, he saw an Ifrit from the jinn pursuing him with a torch of fire. Whenever the Messenger turned, he saw it. Jibril said: Shall I teach you words to say that will extinguish its flame and make it fall on its face? The Messenger said: Yes. Jibril said: Say: I seek refuge in the Noble Face of Allah and His perfect words, which no righteous or wicked can surpass, from the evil descending from the sky, ascending to it, embedded in the earth, emerging from it, from the trials of night and day, and from the calamities of night and day, except those bringing good, O Merciful.

PRAYER FOR PROTECTION FROM ANIMAL STINGS

Hadith Imam Malik Number 1498

و حَدَّثَنِي مَالِكٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا مِنْ أَسْلَمَ قَالَ مَا نِمْتُ هَذِهِ اللَّيْلَةَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَيِّ شَيْءٍ فَقَالَ لَدَغَتْني عَقْرَبٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّكَ لَوْ قُلْتَ حِينَ أَمْسَيْتَ أَعُوذُ بِكَلِمَاتِ اللَّهِ الثَّمَامَاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ تَضُرَّكَ

Narrated to me Malik from Suhail bin Abu Salih from his father from Abu Hurairah that a man from Aslam said: I couldn't sleep last night. The Messenger of Allah, peace and blessings be upon him, asked: Why? He said: A scorpion stung me. The Messenger said: Had you said in the evening: I seek refuge in Allah's perfect words from the evil of what He created, it would not have harmed you.

Hadith Corroboration

Imam Ahmad : 2008, 2308, 6409, 7557, 8525, 14913, 15153, 15978, 19419, 22542, 22719, 25871, 25872, 25873, 25875, 26047

Imam Muslim : 4881, 4882, 4883

Imam Abu Dawud : 3395, 3399, 3400

Imam Tirmidzi : 1986, 3359, 3451, 3529

Imam Ibnu Majah : 3509, 3516, 3537

Imam Malik : 1496, 1498

Imam Darimi : 2564

KA'B AL AHBAR PRAYER TO PROTECT YOURSELF FROM THE JEWS

Hadith Imam Malik Number 1499

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ أَنَّ كَعْبَ الْأَخْبَارِ قَالُوا لَا كَلِمَاتٍ أَقُولُهُنَّ لَجَعَلْتَنِي يَهُودَ حِمَارًا فَقِيلَ لَهُ وَمَا هُنَّ فَقَالَ أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ الَّذِي لَيْسَ شَيْءٌ أَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللَّهِ الثَّامَاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ وَبِأَسْمَاءِ اللَّهِ الْحُسْنَى كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَبَرًّا وَذَرًّا

Narrated to me from Malik from Sumayy, the freed slave of Abu Bakr, from Al-Qa'qa' bin Hakim that Ka'b Al-Ahbar said: Were it not for words I say, the Jews would have turned me into a donkey. He was asked: What are they? He said: I seek refuge in the Great Face of Allah, than which nothing is greater, in His perfect words that no righteous or wicked can surpass, and in all His beautiful names, known and unknown to me, from the evil of what He created, originated, and formed.

REPLY FOR THOSE WHO SEEK THE GLORY OF GOD Hadith Imam Malik Number 1500

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ عَنْ أَبِي الْحُبَابِ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ أَيْنَ الْمُتَحَابُّونَ لِحَالِي الْيَوْمِ أَظْلُمُ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي

Narrated to me from Malik from Abdullah bin Abdurrahman bin Ma'mar from Abu Al-Hubab Sa'id bin Yasar from Abu Hurairah, he said: The Messenger of Allah, peace and blessings be upon him, said: Allah, Blessed and Exalted, will say on the Day of Resurrection: Where are those who loved each other for My majesty? Today, I will shade them in My shade, on a day when there is no shade but Mine.

Hadith Corroboration

Imam Ahmad : 6933, 7578, 8101, 8476, 10195, 10362, 10489, 16532, 21022

Imam Muslim : 4655, 4656

Imam Malik : 1500

Imam Darimi : 2639

SEVEN GROUPS THAT RECEIVE GOD'S SHARE Hadith Imam Malik Number 1501

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَوْ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ وَرَجُلٌ مَعَلَّقٌ بِالمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا ففَاضَتْ عَيْنَاهُ وَرَجُلٌ دَعَتْهُ ذَاتٌ حَسَبٍ وَجَمَالٍ فَقَالَ إِنِّي

أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ

Narrated to me from Malik from Khubaib bin Abdurrahman Al-Ansari from Hafsh bin Ashim from Abu Sa'id Al-Khudri, or from Abu Hurairah, he said: The Messenger of Allah, peace and blessings be upon him, said: Seven groups of people will be shaded by Allah under His shade on the Day when there is no shade but His: a just leader, a youth who grew up in the worship of Allah, a man whose heart is attached to the mosque when he leaves it until he returns, two men who love each other for Allah's sake, meeting and parting for it, a man who remembers Allah in solitude and his eyes overflow with tears, a man invited by a woman of status and beauty who says, 'Indeed, I fear Allah,' and a man who gives charity so secretly that his left hand does not know what his right hand has spent.

Hadith Corroboration

Imam Ahmad : 9288, 22392

Imam Bukhari : 620, 1334, 5998, 6308

Imam Muslim : 1712

Imam Tirmidzi : 2313

Imam Nasa'i : 5285

Imam Malik : 1501

JIBRIL LOVES A SERVANT BECAUSE ALLAH LOVES HIM

Hadith Imam Malik Number 1502

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَحَبَّ اللَّهُ الْعَبْدَ قَالَ لِجِبْرِيلَ قَدْ أَحْبَبْتُ فُلَانًا فَأَحِبَّهُ فَيَحِبُّهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ قَدْ أَحَبَّ فُلَانًا فَأَحِبُّوهُ فَيَحِبُّهُ أَهْلُ السَّمَاءِ ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ وَإِذَا أَبْغَضَ اللَّهُ الْعَبْدَ قَالَ مَالِكٌ لَا أَحْسِبُهُ إِلَّا أَنَّهُ قَالَ فِي الْبُغْضِ مِثْلَ ذَلِكَ

Narrated to me from Malik from Suhail bin Abu Salih from his father from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said: When Allah loves a servant, He says to Jibril, 'I have loved so-and-so, so love him.' Jibril loves him, then calls out to the inhabitants of the heavens, 'Allah has loved so-and-so, so love him.' The inhabitants of the heavens love him, and then acceptance is placed for him on earth. Malik said: I believe he said the same about hatred.

Hadith Corroboration

Imam Ahmad : 7306, 8144, 8984, 10206, 10258, 11303, 21240

Imam Bukhari : 2970, 5580, 6931

Imam Muslim : 4772

Imam Tirmidzi : 1959, 3085

Imam Malik : 1502

GOD'S LOVE FOR PEOPLE WHO LOVE EACH OTHER FOR HIS REASON

Hadith Imam Malik Number 1503

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ أَنَّهُ قَالَ دَخَلْتُ مَسْجِدَ دِمَشْقَ فَإِذَا فَتًى شَابٌّ بَرَّاقُ الثَّنَائِيَا وَإِذَا النَّاسُ مَعَهُ إِذَا اخْتَلَفُوا فِي شَيْءٍ أَسْنَدُوا إِلَيْهِ وَصَدَرُوا عَنْ قَوْلِهِ فَسَأَلْتُ عَنْهُ فَقِيلَ هَذَا مُعَاذُ بْنُ جَبَلٍ فَلَمَّا كَانَ الْعُدُ هَجَرْتُ فَوَجَدْتُهُ قَدْ سَبَقَنِي بِالتَّهْجِيرِ وَوَجَدْتُهُ يُصَلِّي قَالَ فَاذْتَرْتُهُ حَتَّى قَضَى صَلَاتَهُ ثُمَّ جِئْتُهُ مِنْ قِبَلِ وَجْهِهِ فَسَلَّمْتُ عَلَيْهِ ثُمَّ قُلْتُ وَاللَّهِ إِنِّي لِأُحِبُّكَ لِلَّهِ فَقَالَ اللَّهُ فَقُلْتُ اللَّهُ فَقَالَ اللَّهُ فَقُلْتُ اللَّهُ فَقَالَ اللَّهُ فَقُلْتُ اللَّهُ فَقَالَ اللَّهُ قَالَ فَأَخَذَ مُحْبُوتَةً رِدَائِي فَجَبَذَنِي إِلَيْهِ وَقَالَ أَبْشِرْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَجَبْتُ مُحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَالْمُتَجَالِسِينَ فِيَّ وَالْمُتَزَاوِرِينَ فِيَّ وَالْمُتَبَاذِلِينَ فِيَّ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقُولُ الْقَصْدُ وَالتَّوَدُّ وَحُسْنُ السَّمْتِ جُزْءٌ مِنْ خَمْسَةِ وَعِشْرِينَ جُزْءًا مِنَ التُّبُوءَةِ

It was narrated to me from Malik from [Abu Hazim bin Dinar] from [Abu Idris Al Khaulani] who said, "I entered the Damascus mosque. It turned out that inside there was a young man with sparkling white teeth. When the people with him had a disagreement, they returned it to the young man and accepted his opinion. Then I asked about him, then someone answered that he was [Mu'adz bin Jabal]. The next day, I rushed to the mosque very early in the morning, but I found him already went ahead of me. I found him praying, so I waited until he finished praying. Then I met him from the front while saying hello, I said to him; 'By Allah, I really love you because of Allah.' He asked; 'Is it because of Allah?' I answered; 'Because of Allah.' He asked again; 'Is it because of Allah?' I answered; 'Because of Allah.' He asked; 'Is it because of Allah?' I answered; 'Because of Allah.'" Abu Idris said; "He pulled the corner of my turban and pulled me towards him and said: Rejoice! I have heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "Allah, the Most Gracious, says: 'My love will surely descend upon those who love each other for My sake. Those who gather for My sake, and visit each other for My sake. Those who strive for each other for My sake.'" It has been related to me from Malik that news has reached him from Abdullah bin Abbas that he said: "Meekness in a matter (fairness), being gentle and a good welcome are part of the twenty parts of prophethood.

Hadith Corroboration
Imam Ahmad : 21021

GOOD DREAMS ARE PART OF PROPHECY

Hadith Imam Malik Number 1504

حَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ التُّبُوءَةِ وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الرَّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ ذَلِكَ

It has been related to me from Malik from [Ishaq bin Abdullah bin Abu Thalhah Al-Ansari] from [Anas bin Malik] that Rasulullah shallallahu 'alaihi wasallam said: "A good dream of a

righteous man is one of the forty-six prophethoods," It has been related to me from Malik from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] from Rasulullah sallallahu 'alaihi wasallam said as above.

Hadith Corroboration

:

Imam Ahmad : 1801, 2744, 4449, 4858, 5737, 5938, 6886, 7322, 7323, 7814, 8150, 8463, 9279, 10026, 10185, 10632, 11596, 12463, 14154, 14253, 15602, 15606, 15608, 15616, 21487, 21521, 21537, 21547, 21552, 21592, 21630, 21631, 21639, 21640, 21664, 21678, 21704, 23829, 25890, 26238, 26247, 26276

Imam Bukhari : 3049, 5306, 6468, 6469, 6470, 6471, 6472, 6473, 6474, 6475, 6480, 6488, 6499, 6522, 6523

Imam Muslim : 738, 4195, 4196, 4197, 4198, 4199, 4200, 4201, 4202, 4203, 4204, 4205

Imam Abu Dawud : 742, 4363, 4364, 4365, 4367, 4368

Imam Tirmidzi : 2196, 2197, 2203, 2204, 2205, 2215, 3375

Imam Nasa'i : 1035, 1108

Imam Ibnu Majah : 3883, 3884, 3885, 3886, 3887, 3888, 3889, 3898, 3899, 3900, 3907

Imam Malik : 1504, 1505, 1506, 1507, 1508

Imam Darimi : 1291, 2043, 2044, 2045, 2048, 2049

THE PROPHET SHALALLAHU ALAIHI WASALLAM STATED THAT GOOD DREAMS ARE PART OF PROPHECY Hadith Imam Malik Number 1505

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ زُفَرَ بْنِ صَعْصَعَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا انْصَرَفَ مِنْ صَلَاةِ الْغَدَاةِ يَقُولُ هَلْ رَأَى أَحَدٌ مِنْكُمْ اللَّيْلَةَ رُؤْيَا
وَيَقُولُ لَيْسَ يَبْقَى بَعْدِي مِنَ النَّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ

Narrated to me from Malik from Ishaq bin Abdullah bin Abu Talhah from Zufar bin Sa'sa'ah from his father from Abu Hurairah that when the Messenger of Allah, peace and blessings be upon him, finished the morning prayer, he would ask: Did any of you see a dream last night? And he would say: After me, nothing of prophethood remains except a good dream.

Hadith Corroboration

:

Imam Ahmad : 1801, 2744, 4449, 4858, 5737, 5938, 6886, 7322, 7323, 7814, 8150, 8463, 9279, 10026, 10185, 10632, 11596, 12463, 14154, 14253, 15602, 15606, 15608, 15616, 21487, 21521, 21537, 21547, 21552, 21592, 21630, 21631, 21639, 21640, 21664, 21678, 21704, 23829, 25890, 26238, 26247, 26276

Imam Bukhari : 3049, 5306, 6468, 6469, 6470, 6471, 6472, 6473, 6474, 6475, 6480, 6488, 6499, 6522, 6523

Imam Muslim : 738, 4195, 4196, 4197, 4198, 4199, 4200, 4201, 4202, 4203, 4204, 4205

Imam Abu Dawud : 742, 4363, 4364, 4365, 4367, 4368

Imam Tirmidzi : 2196, 2197, 2203, 2204, 2205, 2215, 3375

Imam Nasa'i : 1035, 1108

Imam Ibnu Majah : 3883, 3884, 3885, 3886, 3887, 3888, 3889, 3898, 3899, 3900, 3907

Imam Malik : 1504, 1505, 1506, 1507, 1508

Imam Darimi : 1291, 2043, 2044, 2045, 2048, 2049

GOOD DREAMS AS GOOD NEWS Hadith Imam Malik Number 1506

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنْ يَبْقَى

بَعْدِي مِنَ النَّبُوَّةِ إِلَّا الْمُبَشِّرَاتُ فَقَالُوا وَمَا الْمُبَشِّرَاتُ يَا رَسُولَ اللَّهِ قَالَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الرَّجُلُ الصَّالِحُ أَوْ تَرَى لَهُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ

Narrated to me from Malik from Zaid bin Aslam from Atha bin Yasar that the Messenger of Allah, peace and blessings be upon him, said: Nothing of prophethood will remain after me except glad tidings. They asked: What are glad tidings, O Messenger of Allah? He replied: A good dream seen by a righteous man or shown to him, which is one of forty-six parts of prophethood.

Hadith Corroboration

:

Imam Ahmad : 1801, 2744, 4449, 4858, 5737, 5938, 6886, 7322, 7323, 7814, 8150, 8463, 9279, 10026, 10185, 10632, 11596, 12463, 14154, 14253, 15602, 15606, 15608, 15616, 21487, 21521, 21537, 21547, 21552, 21592, 21630, 21631, 21639, 21640, 21664, 21678, 21704, 23829, 25890, 26238, 26247, 26276

Imam Bukhari : 3049, 5306, 6468, 6469, 6470, 6471, 6472, 6473, 6474, 6475, 6480, 6488, 6499, 6522, 6523

Imam Muslim : 738, 4195, 4196, 4197, 4198, 4199, 4200, 4201, 4202, 4203, 4204, 4205

Imam Abu Dawud : 742, 4363, 4364, 4365, 4367, 4368

Imam Tirmidzi : 2196, 2197, 2203, 2204, 2205, 2215, 3375

Imam Nasa'i : 1035, 1108

Imam Ibnu Majah : 3883, 3884, 3885, 3886, 3887, 3888, 3889, 3898, 3899, 3900, 3907

Imam Malik : 1504, 1505, 1506, 1507, 1508

Imam Darimi : 1291, 2043, 2044, 2045, 2048, 2049

Manners When Having a Bad Dream

Hadith Imam Malik Number 1507

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ سَمِعْتُ أَبَا قَتَادَةَ بْنَ رِبْعِيٍّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ فَإِذَا رَأَى أَحَدُكُمْ الشَّيْءَ يَكْرَهُهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ إِذَا اسْتَيْقَظَ وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا فَإِنَّهَا لَنْ تَضُرَّهُ إِنْ شَاءَ اللَّهُ قَالَ أَبُو سَلَمَةَ إِنْ كُنْتُ لَأَرَى الرُّؤْيَا هِيَ أَثْقَلُ عَلَيَّ مِنَ الْجَبَلِ فَلَمَّا سَمِعْتُ هَذَا الْحَدِيثَ فَمَا كُنْتُ أَبَالِيهَا

Narrated to me from Malik from Yahya bin Sa'id from Abu Salamah bin Abdurrahman, he said: I heard Abu Qatadah bin Rib'i say: I heard the Messenger of Allah, peace and blessings be upon him, say: A good dream is from Allah, and a bad dream is from Satan. If one of you sees something he dislikes, let him spit three times to his left when he wakes, seek refuge with Allah from its evil, and it will not harm him, God willing. Abu Salamah said: I used to see a dream that was heavier on me than a mountain, but when I heard this hadith, I no longer cared about it.

Hadith Corroboration

:

Imam Ahmad : 1801, 2744, 4449, 4858, 5737, 5938, 6886, 7322, 7323, 7814, 8150, 8463, 9279, 10026, 10185, 10632, 11596, 12463, 14154, 14253, 15602, 15606, 15608, 15616, 21487, 21521, 21537, 21547, 21552, 21592, 21630, 21631, 21639, 21640, 21664, 21678, 21704, 23829, 25890, 26238, 26247, 26276

Imam Bukhari : 3049, 5306, 6468, 6469, 6470, 6471, 6472, 6473, 6474, 6475, 6480, 6488, 6499, 6522, 6523

Imam Muslim : 738, 4195, 4196, 4197, 4198, 4199, 4200, 4201, 4202, 4203, 4204, 4205

Imam Abu Dawud : 742, 4363, 4364, 4365, 4367, 4368

Imam Tirmidzi : 2196, 2197, 2203, 2204, 2205, 2215, 3375

Imam Nasa'i : 1035, 1108

INTERPRETATION OF THE GOOD NEWS

Hadith Imam Malik Number 1508

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهٗ كَانَ يَقُولُ فِي هَذِهِ الْآيَةِ {لَهُمْ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ} قَالَ هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الرَّجُلُ الصَّالِحُ أَوْ تُرَى لَهُ

Narrated to me from Malik from Hisham bin Urwah from his father that he said regarding the verse: {For them are glad tidings in the worldly life and in the Hereafter} (Qur'an, Yunus: 64), it refers to a good dream seen by a righteous man or shown to him.

Hadith Corroboration

:

Imam Ahmad : 1801, 2744, 4449, 4858, 5737, 5938, 6886, 7322, 7323, 7814, 8150, 8463, 9279, 10026, 10185, 10632, 11596, 12463, 14154, 14253, 15602, 15606, 15608, 15616, 21487, 21521, 21537, 21547, 21552, 21592, 21630, 21631, 21639, 21640, 21664, 21678, 21704, 23829, 25890, 26238, 26247, 26276

Imam Bukhari : 3049, 5306, 6468, 6469, 6470, 6471, 6472, 6473, 6474, 6475, 6480, 6488, 6499, 6522, 6523

Imam Muslim : 738, 4195, 4196, 4197, 4198, 4199, 4200, 4201, 4202, 4203, 4204, 4205

Imam Abu Dawud : 742, 4363, 4364, 4365, 4367, 4368

Imam Tirmidzi : 2196, 2197, 2203, 2204, 2205, 2215, 3375

Imam Nasa'i : 1035, 1108

Imam Ibnu Majah : 3883, 3884, 3885, 3886, 3887, 3888, 3889, 3898, 3899, 3900, 3907

Imam Malik : 1504, 1505, 1506, 1507, 1508

Imam Darimi : 1291, 2043, 2044, 2045, 2048, 2049

PROHIBITION OF PLAYING DICE BECAUSE IT IS A DISOBEDIENCE TOWARDS ALLAH AND HIS PROPHET

Hadith Imam Malik Number 1509

حَدَّثَنِي عَنْ مَالِكٍ عَنْ مُوسَى بْنِ مَيْسَرَةَ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَعِبَ بِالْتَّرْدِ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ

Narrated to me from Malik from Musa bin Maysarah from Sa'id bin Abu Hind from Abu Musa Al-Ash'ari that the Messenger of Allah, peace and blessings be upon him, said: Whoever plays with dice has disobeyed Allah and His Messenger.

Hadith Corroboration

Imam Ahmad : 18680, 18700, 18701, 18730, 18759

Imam Abu Dawud : 4287, 4288

Imam Ibnu Majah : 3752, 3753

Imam Malik : 1509, 1510, 1511

A'ISYAH FORBIDDENS VILLAGE RESIDENTS FROM HAVING DICE

Hadith Imam Malik Number 1510

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ عَنْ أُمِّهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ
بَلَغَهَا أَنَّ أَهْلَ بَيْتٍ فِي دَارِهَا كَانُوا سُكَّانًا فِيهَا وَعِنْدَهُمْ نَرْدٌ فَأَرْسَلَتْ إِلَيْهِمْ لَئِنْ لَمْ تُخْرِجُوهَا لَأُخْرِجَنَّكُمْ مِنْ
دَارِي وَأَنْكَرْتُ ذَلِكَ عَلَيْهِمْ

Narrated to me from Malik from Alqamah bin Abu Alqamah from his mother from Aishah, the wife of the Prophet, peace and blessings be upon him, that she heard that the occupants of a house in her neighborhood had dice. She sent a message to them: If you do not remove it, I will evict you from my house, and she disapproved of it.

Hadith Corroboration

Imam Ahmad : 18680, 18700, 18701, 18730, 18759

Imam Abu Dawud : 4287, 4288

Imam Ibnu Majah : 3752, 3753

Imam Malik : 1509, 1510, 1511

ABDULLAH BIN UMAR HIT A FAMILY PLAYING DICE AND BREAKED THEM

Hadith Imam Malik Number 1511

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ إِذَا وَجَدَ أَحَدًا مِنْ أَهْلِهِ يَلْعَبُ بِالزَّرْدِ ضَرَبَهُ
وَكَسَرَهَا قَالَ يَحْيَى وَسَمِعْتُ قَوْلَهُ تَعَالَى يَقُولُ لَا خَيْرَ فِي الشَّطَرْنَجِ وَكَرِهَهَا وَسَمِعْتُهُ يَكْرَهُ اللَّعِبَ بِهَا وَيَغْيِرُهَا
مِنَ الْبَاطِلِ وَيَتْلُو هَذِهِ الْآيَةَ {فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ}

Narrated to me from Malik from Yahya bin Sa'id from Abu Salamah bin Abdurrahman that he heard Abu Qatadah say: I heard the Messenger of Allah, peace and blessings be upon him, say: A good vision is from Allah, and a bad dream is from Satan. Whoever sees something he dislikes should spit three times to his left, seek refuge from Satan's evil, and it will not harm him.

Hadith Corroboration

Imam Ahmad : 18680, 18700, 18701, 18730, 18759

Imam Abu Dawud : 4287, 4288

Imam Ibnu Majah : 3752, 3753

Imam Malik : 1509, 1510, 1511

RASULULLAH SALALLAHU ALAIHI WASALLAM ORDERED SALAM FOR PEOPLE WHO ARE RIDING

Hadith Imam Malik Number 1512

حَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُسَلِّمُ الرَّكَّابُ عَلَى الْمَاشِي وَإِذَا
سَلَّمَ مِنَ الْقَوْمِ وَاحِدٌ أَجْزَأُ عَنْهُمْ

Narrated to me from Malik from Zaid bin Aslam that Atha bin Yasar informed him from Abu

Qatadah Al-Ansari that the Messenger of Allah, peace and blessings be upon him, said: A good vision is from Allah, and a bad dream is from Satan. Whoever sees something he dislikes should spit three times to his left, seek refuge from Satan, and it will not harm him.

Hadith Corroboration
Imam Ahmad : 10215, 22814, 22823
Imam Bukhari : 5764, 5765
Imam Muslim : 4019
Imam Tirmidzi : 2627
Imam Darimi : 2520

IBNU ABBAS TALKED ABOUT ADDITIONAL SENTENCES IN GREETINGS

Hadith Imam Malik Number 1513

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ أَنَّهُ قَالَ كُنْتُ جَالِسًا عِنْدَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ثُمَّ زَادَ شَيْئًا مَعَ ذَلِكَ أَيْضًا قَالَ ابْنُ عَبَّاسٍ وَهُوَ يَوْمِئِذٍ قَدْ ذَهَبَ بَصَرُهُ مِنْ هَذَا قَالُوا هَذَا الْيَمَانِيُّ الَّذِي يَغْشَاكَ فَعَرَفُوهُ إِيَّاهُ قَالَ فَقَالَ ابْنُ عَبَّاسٍ إِنَّ السَّلَامَ انْتَهَى إِلَى الْبَرَكَةِ

Narrated to me from Malik from Ishaq bin Abdullah bin Abu Talhah Al-Ansari from Anas bin Malik that the Messenger of Allah, peace and blessings be upon him, said: If one of you sees a dream that distresses him, let him say: I seek refuge in Allah from Satan and his evil, three times, then spit three times to his left, and it will not harm him.

Hadith Corroboration
Imam Abu Dawud : 4532

HOW TO ANSWER A JEWISH GREETING

Hadith Imam Malik Number 1514

حَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْيَهُودَ إِذَا سَلَّمَ عَلَيْكُمْ أَحَدُهُمْ فَإِنَّمَا يَقُولُ السَّامُ عَلَيْكُمْ فَقُلْ عَلَيْكَ قَالَ يَحْيَى وَسُئِلَ مَالِكٌ عَمَّنْ سَلَّمَ عَلَى الْيَهُودِيِّ أَوْ النَّصْرَانِيِّ هَلْ يَسْتَقِيلُهُ ذَلِكَ فَقَالَ لَا

Narrated to me from Malik from Yahya bin Sa'id from Sa'id bin Musayyab that he used to say: There are three things that do not harm: a good vision, a good sneeze, and a good vomit.

Hadith Corroboration
Imam Ahmad : 4335, 4469, 4970, 5668
Imam Bukhari : 5787
Imam Muslim : 4026
Imam Abu Dawud : 4530
Imam Tirmidzi : 1529

ADORABLE IN THE ASSEMBLY OF THE PROPHET

Hadith Imam Malik Number 1515

حَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَبِي مُرَّةٍ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ نَفَرٌ ثَلَاثَةٌ فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَهَبَ وَاحِدٌ فَلَمَّا وَقَفَا عَلَى مَجْلِسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلَّمَ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحُلُقَةِ فَجَلَسَ فِيهَا وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ وَأَمَّا الثَّالِثُ فَأَذْبَرَ ذَاهِبًا فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَأَوَاهُ اللَّهُ وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ

Narrated to me from Malik from Yahya bin Sa'id from Abu Qatadah Al-Ansari that the Messenger of Allah, peace and blessings be upon him, said: Whoever sees me in a dream has truly seen me, for Satan cannot take my form.

Hadith Corroboration
Imam Bukhari : 64, 454
Imam Muslim : 4042
Imam Tirmidzi : 2648

UMAR BIN KHATTAB ASKED ABOUT THE CONDITION OF A FRIEND AND PRAISED ALLAH

Hadith Imam Malik Number 1516

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ وَسَلَّمَ عَلَيْهِ رَجُلٌ فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ سَأَلَ عُمَرَ الرَّجُلَ كَيْفَ أَنْتَ فَقَالَ أَحْمَدُ إِلَيْكَ اللَّهُ فَقَالَ عُمَرُ ذَلِكَ الَّذِي أَرَدْتُ مِنْكَ

Narrated to me from Malik from Zaid bin Aslam that Atha bin Yasar informed him from Abu Sa'id Al-Khudri that the Messenger of Allah, peace and blessings be upon him, said: Whoever sees me in a dream has seen me, for Satan cannot take my form.

Hadith Corroboration
Imam Ahmad : 11841

THE STORY OF ABDULLAH BIN UMAR WHO ALWAYS GIVES GREETINGS AT THE MARKET

Hadith Imam Malik Number 1517

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّ الطُّفَيْلَ بْنَ أَبِي بِنٍ كَعْبٍ أَخْبَرَهُ أَنَّهُ كَانَ يَأْتِي عَبْدَ اللَّهِ بْنَ عُمَرَ فَيَغْدُو مَعَهُ إِلَى السُّوقِ قَالِ فَإِذَا غَدَوْنَا إِلَى السُّوقِ لَمْ يَمُرَّ عَبْدَ اللَّهِ بْنَ عُمَرَ عَلَى سَقَاطٍ وَلَا صَاحِبِ بَيْعَةٍ وَلَا مِسْكِينٍ وَلَا أَحَدٍ إِلَّا سَلَّمَ عَلَيْهِ قَالِ الطُّفَيْلُ فَجِئْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَوْمًا فَاسْتَتَبَعَنِي إِلَى السُّوقِ فَقُلْتُ لَهُ وَمَا تَصْنَعُ فِي السُّوقِ وَأَنْتَ لَا تَقِفُ عَلَى الْبَيْعِ وَلَا تَسْأَلُ عَنِ السَّلْعِ وَلَا تَسُومُ بِهَا وَلَا تَجْلِسُ فِي مَجَالِسِ السُّوقِ قَالِ وَأَقُولُ اجْلِسْ بِنَا هَاهُنَا نَتَحَدَّثُ قَالِ فَقَالَ لِي عَبْدَ اللَّهِ بْنُ عُمَرَ يَا أَبَا بَطْنٍ وَكَانَ الطُّفَيْلُ ذَا بَطْنٍ إِنَّمَا نَغْدُو مِنْ أَجْلِ السَّلَامِ نُسَلِّمُ عَلَى مَنْ لَقِينَا

Narrated to me from Malik from Ishaq bin Abdullah bin Abu Talhah Al-Ansari from Anas bin Malik that the Messenger of Allah, peace and blessings be upon him, said: Whoever sees me in a dream has seen me, for Satan cannot take my form.

ABDULLAH BIN UMAR RECOMMENDED PEOPLE WHO ADDITIONED GREETINGS WITH LONG SENTENCES

Hadith Imam Malik Number 1518

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ رَجُلًا سَلَّمَ عَلَى عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَالْعَادِيَاتُ وَالرَّائِحَاتُ فَقَالَ لَهُ عَبْدَ اللَّهِ بْنُ عُمَرَ وَعَلَيْكَ أَلْفَاثُ مَا كَأَنَّهُ كَرِهَ ذَلِكَ

Narrated to me from Malik from Nafi' from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said: Whoever sees me in a dream has seen me, for Satan cannot take my form.

Hadith Corroboration
Imam Ahmad : 13917

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO ASK THE MOTHER'S PERMISSION

Hadith Imam Malik Number 1519

حَدَّثَنِي مَالِكٌ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَسْتَأْذِنُ عَلَى أُمِّي فَقَالَ نَعَمْ قَالَ الرَّجُلُ إِنِّي مَعَهَا فِي الْبَيْتِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَأْذِنْ عَلَيْهَا فَقَالَ الرَّجُلُ إِنِّي خَادِمُهَا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَأْذِنْ عَلَيْهَا أَتُحِبُّ أَنْ تَرَاهَا غُرْيَانَةً قَالِ لَا قَالِ فَاسْتَأْذِنْ عَلَيْهَا

Narrated to me from Malik from Yahya bin Sa'id from Sa'id bin Musayyab that he used to

say: If someone sees the Prophet, peace and blessings be upon him, in a dream, let him describe him to me. Sa'id bin Musayyab would then describe the Prophet's appearance, peace and blessings be upon him.

ETHICS OF ASKING PERMISSION TO ENTER A HOUSE

Hadith Imam Malik Number 1520

وَحَدَّثَنِي مَالِكٌ عَنْ رِبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ غَيْرِ وَاحِدٍ مِنْ عُلَمَائِهِمْ أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ جَاءَ يَسْتَأْذِنُ عَلَى عُمَرَ بْنِ الْخَطَّابِ فَاسْتَأْذَنَ ثَلَاثًا ثُمَّ رَجَعَ فَأَرْسَلَ عُمَرُ بْنُ الْخَطَّابِ فِي أَثَرِهِ فَقَالَ مَا لَكَ لَمْ تَدْخُلْ فَقَالَ أَبُو مُوسَى سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْأَسْتِئْذَانُ ثَلَاثٌ فَإِنْ أُذِنَ لَكَ فَادْخُلْ وَإِلَّا فَارْجِعْ فَقَالَ عُمَرُ وَمَنْ يَعْلَمُ هَذَا لَيْنٌ لَمْ تَأْتِنِي بِمَنْ يَعْلَمُ ذَلِكَ لَأَفْعَلَنَّ بِكَ كَذَا وَكَذَا فَخَرَجَ أَبُو مُوسَى حَتَّى جَاءَ مَجْلِسًا فِي الْمَسْجِدِ يُقَالُ لَهُ مَجْلِسُ الْأَنْصَارِ فَقَالَ إِنِّي أَخْبَرْتُ عُمَرَ بْنَ الْخَطَّابِ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْأَسْتِئْذَانُ ثَلَاثٌ فَإِنْ أُذِنَ لَكَ فَادْخُلْ وَإِلَّا فَارْجِعْ فَقَالَ لَيْنٌ لَمْ تَأْتِنِي بِمَنْ يَعْلَمُ هَذَا لَأَفْعَلَنَّ بِكَ كَذَا وَكَذَا فَإِنْ كَانَ سَمِعَ ذَلِكَ أَحَدٌ مِنْكُمْ فَلْيَقُمْ مَعِيَ فَقَالُوا لِأَبِي سَعِيدٍ الْخُدْرِيِّ قُمْ مَعَهُ وَكَانَ أَبُو سَعِيدٍ أَصْغَرَهُمْ فَقَامَ مَعَهُ فَأَخْبَرَ بِذَلِكَ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي مُوسَى أَمَا إِنِّي لَمْ أَتِهْمَكَ وَلَكِنْ خَشِيتُ أَنْ يَقُولَ النَّاسُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to me from Malik from Hisham bin Urwah from his father that the Messenger of Allah, peace and blessings be upon him, said: Whoever sees me in a dream will see me in wakefulness, for Satan cannot take my form.

Hadith Corroboration
Imam Muslim : 4007, 4010
Imam Tirmidzi : 2614

TASMIT FOR PEOPLE WHO SNOTE ACCORDING TO THE SUNNAH OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Malik Number 1521

حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنْ عَطَسَ فَشَمِّتْهُ ثُمَّ إِنْ عَطَسَ فَشَمِّتْهُ ثُمَّ إِنْ عَطَسَ فَقُلْ إِنَّكَ مَضْنُوكٌ قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ لَا أَذْهَبُ أَبَعَدَ الثَّالِثَةِ أَوْ الرَّابِعَةِ

Narrated to me Malik from Abdullah bin Abu Bakr from his father that the Messenger of Allah, peace and blessings be upon him, said: If someone sneezes, say 'Yarhamukallah' (May Allah have mercy on you). If he sneezes again, say 'Yarhamukallah.' If he sneezes again, say 'Yarhamukallah.' If he sneezes again, say, 'You have a cold.' Abdullah bin Abu Bakr said: I

am unsure whether it is after the third or fourth.

ABDULLAH BIN UMAR ANSWERS PRAYERS FOR PEOPLE WHO SINCE **Hadith Imam Malik Number 1522**

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا عَطَسَ فَقِيلَ لَهُ يَرْحَمُكَ اللَّهُ قَالَ يَرْحَمُنَا اللَّهُ وَإِيَّاكُمْ وَيَغْفِرُ لَنَا وَلَكُمْ

Narrated to me Malik from Nafi' that when Abdullah bin Umar sneezed and someone said to him, 'Yarhamukallah' (May Allah have mercy on you), he would reply: 'Yarhamuna Allahu wa iyyakum wa yaghfiru lana wa lakum' (May Allah have mercy on us and you, and forgive us and you).

PROHIBITION ON DISPLAYING PICTURES IN THE HOUSE **Hadith Imam Malik Number 1523**

حَدَّثَنِي مَالِكٌ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّ رَافِعَ بْنَ إِسْحَقَ مَوْلَى الشَّفَاءِ أَخْبَرَهُ قَالَ دَخَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ أَبِي طَلْحَةَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ نَعُودُهُ فَقَالَ لَنَا أَبُو سَعِيدٍ أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ تَمَاثِيلٌ أَوْ تَصَاوِيرُ شَيْءٍ إِسْحَقُ لَا يَدْرِي أَيَّتَهُمَا قَالَ أَبُو سَعِيدٍ

Narrated to me Malik from Ishaq bin Abdullah bin Abu Talhah that Rafi' bin Ishaq, the freed slave of Ash-Shifa', informed him, saying: I and Abdullah bin Abu Talhah visited Abu Sa'id Al-Khudri to check on him. Abu Sa'id said to us: The Messenger of Allah, peace and blessings be upon him, informed us that angels do not enter a house containing statues or images. Ishaq was unsure which term Abu Sa'id used.

Hadith Corroboration

:

Imam Ahmad : 574, 598, 774, 1113, 1183, 1205, 1223, 1223, 2378, 4477, 4921, 5507, 5811, 8584, 11426, 15752, 15754, 15760, 15774, 20775, 21909, 23281, 23370, 24684, 24896, 25572

Imam Bukhari : 1963, 2421, 2985, 2986, 2987, 2988, 3075, 3102, 3701, 5495, 5500, 5501, 5503, 5504, 7002, 7003

Imam Muslim : 927, 3928, 3929, 3930, 3931, 3932, 3933, 3941, 3942, 3948

Imam Abu Dawud : 196, 3622, 3623, 3624, 3626, 3627, 3695

Imam Tirmidzi : 2728, 2729, 2730

Imam Nasa'i : 261, 4207, 4208, 4209, 5252, 5253, 5254, 5255, 5256, 5270

Imam Ibnu Majah : 3639, 3640, 3641

Imam Malik : 1523, 1525

Imam Darimi : 258

SAHL BIN HUNAIF USED MAT WITHOUT IMAGES ACCORDING TO **THE ORDERS OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM** **Hadith Imam Malik Number 1524**

وَحَدَّثَنِي مَالِكٌ عَنْ أَبِي التَّضَرِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّهُ دَخَلَ عَلَى أَبِي طَلْحَةَ

الْأَنْصَارِيِّعُودُهُ قَالَ فَوَجَدَ عِنْدَهُ سَهْلَ بْنَ حُنَيْفٍ فَدَعَا أَبُو طَلْحَةَ إِنْسَانًا فَنَزَعَ نَمَطًا مِنْ تَحْتِهِ فَقَالَ لَهُ سَهْلُ بْنُ حُنَيْفٍ لِمَ تَنْزِعُهُ قَالَ لِأَنَّ فِيهِ تَصَاوِيرَ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا مَا قَدْ عَلِمْتَ فَقَالَ سَهْلٌ أَلَمْ يَقُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مَا كَانَ رَفْعًا فِي ثَوْبٍ قَالَ بَلَى وَلَكِنَّهُ أَطْيَبُ لِنَفْسِي

Narrated to me Malik from Abu An-Nadr from Ubaidullah bin Abdullah bin Utbah bin Mas'ud that he visited Abu Talhah Al-Ansari to check on him. He found Sahl bin Hunaif there. Abu Talhah called someone to remove a mat beneath him. Sahl bin Hunaif asked, 'Why are you removing it?' He replied, 'Because it has images, and you know what the Messenger of Allah, peace and blessings be upon him, said about them.' Sahl said, 'Didn't the Messenger of Allah, peace and blessings be upon him, say, except for patterns on cloth?' He said, 'Yes, but this is more comforting for my soul.'

Hadith Corroboration
Imam Ahmad : 15412
Imam Tirmidzi : 1672
Imam Nasa'i : 5254

PROHIBITION ON MAKING AND DISPLAYING PICTURES

Hadith Imam Malik Number 1525

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ فَعَرَفَتْ فِي وَجْهِهِ الْكَرَاهِيَةَ وَقَالَتْ يَا رَسُولَ اللَّهِ أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَمَاذَا أَذْنَبْتُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا بَالُ هَذِهِ النُّمْرُقَةِ قَالَتْ اشْتَرَيْتُهَا لَكَ تَقْعُدُ عَلَيْهَا وَتَوَسَّدُهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ ثُمَّ قَالَ إِنَّ النَّبِيَّ الَّذِي فِيهِ الصُّورُ لَا تَدْخُلُهُ الْمَلَائِكَةُ

Narrated to me Malik from Nafi' from Al-Qasim bin Muhammad from Aishah, the wife of the Prophet, peace and blessings be upon him, that she bought a cushion with images on it. When the Messenger of Allah, peace and blessings be upon him, saw it, he stood at the door and did not enter. She noticed displeasure on his face and said, 'O Messenger of Allah, I repent to Allah and His Messenger. What have I done wrong?' The Messenger of Allah, peace and blessings be upon him, said, 'What is this cushion?' She said, 'I bought it for you to sit or rest on.' The Messenger of Allah, peace and blessings be upon him, said, 'The makers of these images will be punished on the Day of Resurrection and told, Bring to life what you created.' Then he said 'Angels do not enter a house with images in it.'

Hadith Corroboration

:
Imam Ahmad : 574, 598, 774, 1113, 1183, 1205, 1223, 1223, 2378, 4477, 4921, 5507, 5811, 8584, 11426, 15752, 15754, 15760, 15774, 20775, 21909, 23281, 23370, 24684, 24896, 25572
Imam Bukhari : 1963, 2421, 2985, 2986, 2987, 2988, 3075, 3102, 3701, 5495, 5500, 5501, 5503, 5504, 7002, 7003
Imam Muslim : 927, 3928, 3929, 3930, 3931, 3932, 3933, 3941, 3942, 3948
Imam Abu Dawud : 196, 3622, 3623, 3624, 3626, 3627, 3695
Imam Tirmidzi : 2728, 2729, 2730
Imam Nasa'i : 261, 4207, 4208, 4209, 5252, 5253, 5254, 5255, 5256, 5270
Imam Ibnu Majah : 3639, 3640, 3641

THE RASULULLAH SALALLAHU ALAIHI WASALLAM COMMANDED TO EAT LIGAWANS AND REFUSED MILK

Hadith Imam Malik Number 1526

حَدَّثَنِي مَالِكُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُ قَالَ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَ مَيْمُونَةَ بِنْتِ الْحَارِثِ فَإِذَا ضَبَابٌ فِيهَا بَيْضٌ وَمَعَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ فَقَالَ مِنْ أَيْنَ لَكُمْ هَذَا فَقَالَتْ أَهْدَتْهُ لِي أُخْتِي هُزَيْلَةُ بِنْتُ الْحَارِثِ فَقَالَ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَخَالِدِ بْنِ الْوَلِيدِ كُلَّا فَقَالَا أَوْلَا تَأْكُلُ أَنْتَ يَا رَسُولَ اللَّهِ فَقَالَ إِنِّي تَحْضُرُنِي مِنَ اللَّهِ حَاضِرَةٌ قَالَتْ مَيْمُونَةُ أَنْسَقِيكَ يَا رَسُولَ اللَّهِ مِنْ لَبَنٍ عِنْدَنَا فَقَالَ نَعَمْ فَلَمَّا شَرِبَ قَالَ مِنْ أَيْنَ لَكُمْ هَذَا فَقَالَتْ أَهْدَتْهُ لِي أُخْتِي هُزَيْلَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتِكَ جَارِيَتِكَ الَّتِي كُنْتَ اسْتَأْمَرْتَنِي فِي عِتْقِهَا أَعْطَيْهَا أُخْتِكَ وَصَلِي بِهَا رَحِمَكَ تَرَعَى عَلَيْهَا فَإِنَّهُ خَيْرٌ لَكَ

Narrated to me Malik from Abdurrahman bin Abdullah bin Abdurrahman bin Abu Sa'sa'ah from Sulaiman bin Yasar, he said: The Messenger of Allah, peace and blessings be upon him, entered the house of Maimunah bint Al-Harith, and there were lizards with their eggs. He was with Abdullah bin Abbas and Khalid bin Al-Walid. He asked: Where did you get this? Maimunah replied: My sister Huzailah bint Al-Harith gifted it to me. He said to Abdullah bin Abbas and Khalid bin Al-Walid: Eat it. They asked: Why don't you eat, O Messenger of Allah? He replied: I am presented with sustenance from Allah. Maimunah said: Shall we offer you some milk we have, O Messenger of Allah? He said: Yes. When he drank, he asked: Where did you get this? She replied: My sister Huzailah gifted it to me. The Messenger of Allah, peace and blessings be upon him, said: What about the slave girl you asked me to free? Give her to your sister and maintain ties of kinship by letting her care for her, for that is better for you.

LAW ON EATING MONITOR VALVE MEAT

Hadith Imam Malik Number 1527

وَحَدَّثَنِي مَالِكُ عَنْ ابْنِ شَهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ خَالِدِ بْنِ الْوَلِيدِ بْنِ الْمَغِيرَةِ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَ مَيْمُونَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَى بِضَبٍّ مَحْنُودٍ فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ فَقَالَ بَعْضُ النِّسْوَةِ اللَّاتِي فِي بَيْتِ مَيْمُونَةَ أَخْبِرُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا يُرِيدُ أَنْ يَأْكُلَ مِنْهُ فَقِيلَ هُوَ ضَبٌّ يَا رَسُولَ اللَّهِ فَرَفَعَ يَدَهُ فَقُلْتُ

أَحْرَامٌ هُوَ يَا رَسُولَ اللَّهِ فَقَالَ لَا وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ قَالَ خَالِدٌ فَاجْتَرَزْتُهُ فَأَكَلْتُهُ
وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ

Narrated to me Malik from Ibn Shihab from Abu Umamah bin Sahl bin Hunaif from Abdullah bin Abbas from Khalid bin Al-Walid bin Al-Mughirah that he entered the house of Maimunah, the wife of the Prophet, peace and blessings be upon him, with the Messenger of Allah. Roasted lizard meat was brought, and the Messenger of Allah reached for it with his hand. Some women in Maimunah's house said: Inform the Messenger of Allah, peace and blessings be upon him, what he intends to eat. They said: It is lizard meat, O Messenger of Allah. He lifted his hand. Khalid asked: Is it forbidden, O Messenger of Allah? He replied: No, but it is not found in my people's land, so I find myself averse to it. Khalid said: I took it and ate it while the Messenger of Allah, peace and blessings be upon him, looked on.

Hadith Corroboration
Imam Ahmad : 16212
Imam Bukhari : 4972, 4981, 5111
Imam Muslim : 3602, 3603
Imam Nasa'i : 4242, 4243
Imam Ibnu Majah : 3232
Imam Darimi : 1932

LAW ON EATING MONITOR VALVE MEAT

Hadith Imam Malik Number 1528

وَحَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا نَادَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ يَا رَسُولَ اللَّهِ مَا تَرَى فِي الضَّبِّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَسْتُ بِأَكِلِهِ وَلَا بِمُحَرِّمِهِ

Narrated to me by Malik, from Abdullah bin Dinar, from Abdullah bin Umar, that a man called out to Rasulullah shallallahu 'alaihi wasallam, saying, 'O Messenger of Allah, what is your view on eating lizard meat?' Rasulullah shallallahu 'alaihi wasallam replied, 'I neither eat it nor declare it forbidden.'

Hadith Corroboration
Imam Ahmad : 4650, 5028
Imam Muslim : 3598
Imam Nasa'i : 4241
Imam Darimi : 1930

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED KEEPING DOGS WITHOUT A REASON

Hadith Imam Malik Number 1529

حَدَّثَنِي مَالِكٌ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ أَنَّهُ سَمِعَ سُفْيَانَ بْنَ أَبِي زُهَيْرٍ وَهُوَ رَجُلٌ مِنْ
أَزْدِ شَنْوَةَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُحَدِّثُ نَاسًا مَعَهُ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ سَمِعْتُ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ اقْتَنَى كَلْبًا لَا يُغْنِي عَنْهُ زَرْعًا وَلَا ضَرْعًا نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ قَالَ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِي وَرَبِّ هَذَا الْمَسْجِدِ

Narrated to me by Malik, from Yazid bin Hushaifah, that As-Sa'ib bin Yazid informed him, that he heard Sufyan bin Abu Zuhair, a man from Azd Shanu'ah and a companion of Rasulullah shallallahu 'alaihi wasallam, narrating to people at the mosque door, saying, 'I heard Rasulullah shallallahu 'alaihi wasallam say, Whoever keeps a dog not used for guarding crops or livestock his deeds will decrease by one qirath every day.' As-Sa'ib bin Yazid asked "Did you hear this from Rasulullah shallallahu 'alaihi wasallam?" He replied "Yes by the Lord of this mosque."

Hadith Corroboration
 Imam Ahmad : 20906, 20909
 Imam Bukhari : 2155, 3078
 Imam Muslim : 2951
 Imam Nasa'i : 4211
 Imam Ibnu Majah : 3197
 Imam Darimi : 1920

REWARDS ARE DECREASED FOR THOSE WHO ARE TRAINING DOGS OTHER THAN THOSE WHO ARE TRAINED Hadith Imam Malik Number 1530

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اقْتَنَى كَلْبًا إِلَّا كَلْبًا ضَارِيًا أَوْ كَلَبَ مَاشِيَةٍ نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ

Narrated to me by Malik, from Nafi', from Abdullah bin Umar, that Rasulullah shallallahu 'alaihi wasallam said, 'Whoever keeps a dog, except a trained hunting dog or one for guarding livestock, his deeds will decrease by two qiraths every day.'

Hadith Corroboration
 Imam Ahmad : 4249, 4321, 4582, 4706, 4829, 4924, 5002, 5003, 5514, 5655, 6058, 6154, 7302, 9733, 20906
 Imam Bukhari : 5058, 5059, 5060
 Imam Muslim : 2940, 2941, 2942, 2943, 2944, 2948
 Imam Abu Dawud : 2461
 Imam Tirmidzi : 1407, 1409
 Imam Nasa'i : 4210, 4212, 4213, 4214, 4215, 4217
 Imam Darimi : 1919

THE RASULULLAH SALALLAHU ALAIHI WASALLAM ORDERED TO KILL THE DOG Hadith Imam Malik Number 1531

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْكِلَابِ

Narrated to me by Malik, from Nafi', from Abdullah bin Umar, that Rasulullah shallallahu 'alaihi wasallam ordered the killing of dogs.

Hadith Corroboration

Imam Ahmad : 490, 4514, 5655, 5895, 6051, 16190, 19657, 23641, 25626, 25883

Imam Bukhari : 3109

Imam Muslim : 2934, 2935, 2936, 2937, 2939, 4139

Imam Abu Dawud : 67, 2463, 3626

Imam Tirmidzi : 1408

Imam Nasa'i : 66, 334, 4202, 4203, 4204, 4205, 4209

Imam Ibnu Majah : 3191, 3192, 3193, 3194

Imam Darimi : 1748, 1922

CHARACTERISTICS OF POPULATION BASED ON REGION

Hadith Imam Malik Number 1532

حَدَّثَنِي مَالِك عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَأْسُ الْكُفْرِ
نَحْوُ الْمَشْرِقِ وَالْفَخْرُ وَالْخِيَلُ فِي أَهْلِ الْخَيْلِ وَالْإِبِلِ وَالْفَدَّادِينَ أَهْلُ الْوَبَرِ وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ

Narrated to me by Malik, from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah, that Rasulullah shallallahu 'alaihi wasallam said, 'The root of disbelief comes from the east, while pride and arrogance are found among owners of horses and camels. Boastfulness is with the Bedouins, and tranquility is with those who keep goats.'

Hadith Corroboration

Imam Ahmad : 7894, 9043, 9135, 10174, 10953

Imam Bukhari : 3056

Imam Muslim : 75

RASULULLAH SALALLAHU ALAIHI WASALLAM STATED GOATS ARE THE BEST TREASURE FOR MUSLIMS

Hadith Imam Malik Number 1533

وَحَدَّثَنِي مَالِك عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ
الْحُدْرِيِّ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ
الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفْرُ بِدِينِهِ مِنَ الْفِتَنِ

Narrated to me by Malik, from Abdurrahman bin Abdullah bin Abdurrahman bin Abu Sha'sha'ah, from his father, from Abu Sa'id Al-Khudri, who said, 'Rasulullah shallallahu 'alaihi wasallam said, The best wealth for a Muslim will soon be goats with which he follows mountain peaks and places where rain falls safeguarding his faith from trials.'

Hadith Corroboration

Imam Ahmad : 10608, 10824, 10964, 11117

Imam Bukhari : 18, 3055, 3333, 6014, 6561

Imam Abu Dawud : 3722

Imam Nasa'i : 4950

Imam Ibnu Majah : 3970

Imam Malik : 1533

PROHIBITION ON MILKING CATTLE WITHOUT THE OWNER'S PERMISSION

Hadith Imam Malik Number 1534

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحْتَلِبَنَّ أَحَدٌ مَاشِيَةً أَحَدٍ بِغَيْرِ إِذْنِهِ أَيُّبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرُبَتُهُ فَتُكْسَرَ خِرَانَتُهُ فَيُنْتَقَلَ طَعَامُهُ وَإِنَّمَا تَخْزُنُ لَهُمْ ضُرُوعَ مَوَاشِيهِمْ أَطْعِمَاتِهِمْ فَلَا يَحْتَلِبَنَّ أَحَدٌ مَاشِيَةً أَحَدٍ إِلَّا بِإِذْنِهِ

Narrated to me by Malik, from Nafi', from Ibnu Umar, that Rasulullah shallallahu 'alaihi wasallam said, 'Let no one milk another's livestock without permission. Would any of you like your pantry to be broken into and your food taken? The udders of livestock are their owners' storehouses, so let no one milk another's livestock without permission.'

Hadith Corroboration
Imam Bukhari : 2255
Imam Muslim : 3254
Imam Abu Dawud : 2254
Imam Ibnu Majah : 2293

PRIORITIZE EATING OVER PRAYING IN CONGREGATIONS

Hadith Imam Malik Number 1535

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ يُقَرِّبُ إِلَيْهِ عَشَاؤُهُ فَيَسْمَعُ قِرَاءَةَ الْإِمَامِ وَهُوَ فِي بَيْتِهِ فَلَا يَعْجَلُ عَنْ طَعَامِهِ حَتَّى يَقْضِيَ حَاجَتَهُ مِنْهُ

Narrated to me by Malik, from Nafi', that when Ibnu Umar's dinner was served, he heard the imam reciting while still at home. He did not hasten his meal until he finished it.

FATWA OF RASULULLAH SHALALLAHU ALAIHI WASALLAM CONCERNING RATS THAT FALL INTO OIL

Hadith Imam Malik Number 1536

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ الْفَأْرَةِ تَقَعُ فِي السَّمَنِ فَقَالَ انْزِعُوهَا وَمَا حَوْلَهَا فَاطْرَحُوهُ

Narrated to me by Malik, from Ibnu Shihab, from Ubaidullah bin Abdullah bin Utbah bin Mas'ud, from Abdullah bin Abbas, from Maimunah, the wife of the Prophet shallallahu 'alaihi wasallam, that Rasulullah shallallahu 'alaihi wasallam was asked about a mouse falling into ghee. He replied, 'Remove it and what is around it, then discard them.'

Hadith Corroboration

RASULULLAH SHALALLAHU ALAIHI WASALLAM CALLED THE FEAR OF HORSES, WOMEN AND HOUSES

Hadith Imam Malik Number 1537

وَحَدَّثَنِي مَالِكٌ عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ
كَانَ فِی الْفَرَسِ وَالْمَرْأَةِ وَالْمَسْكَنِ يَغْنِي الشُّؤْمَ

It was narrated to me from Malik, from Abu Hazim bin Dinar, from Sahl bin Sa'd As-Sa'idi, that the Messenger of Allah (peace and blessings of Allah be upon him) said, "If there is a bad omen, it is in horses, women, and houses." What is meant is negative beliefs (pessimism).

Hadith Corroboration

Imam Ahmad : 1420, 1472, 4316, 4691, 5318, 5692, 5822, 5920, 6117, 7544, 14047, 21769, 21796, 24894
Imam Bukhari : 1957, 2646, 2647, 4703, 4704, 4705, 5312, 5329
Imam Muslim : 4127, 4128, 4129, 4130, 4131, 4132
Imam Abu Dawud : 3420, 3421
Imam Tirmidzi : 2749, 2750
Imam Nasa'i : 3512, 3513, 3514
Imam Ibnu Majah : 1983, 1984, 1985
Imam Malik : 1537, 1538

RASULULLAH SALALLAHU ALAIHI WASALLAM DECLARES THE WORST OF WOMEN, HOUSES, AND HORSES

Hadith Imam Malik Number 1538

وَحَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ حَمْزَةَ وَسَالِمِ ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ

Narrated to me by Malik, from Ibnu Shihab, from Hamzah and Salim, sons of Abdullah bin Umar, from Abdullah bin Umar, that Rasulullah shallallahu 'alaihi wasallam said, 'Belief in bad omens is related to dwellings, women, and horses.'

Hadith Corroboration

Imam Ahmad : 1420, 1472, 4316, 4691, 5318, 5692, 5822, 5920, 6117, 7544, 14047, 21769, 21796, 24894
Imam Bukhari : 1957, 2646, 2647, 4703, 4704, 4705, 5312, 5329
Imam Muslim : 4127, 4128, 4129, 4130, 4131, 4132
Imam Abu Dawud : 3420, 3421
Imam Tirmidzi : 2749, 2750
Imam Nasa'i : 3512, 3513, 3514
Imam Ibnu Majah : 1983, 1984, 1985
Imam Malik : 1537, 1538

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

TO LEAVE THE UNLOVING HOUSE

Hadith Imam Malik Number 1539

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ دَارُ سَكَنَّاهَا وَالْعَدَدُ كَثِيرٌ وَالْمَالُ وَافِرٌ فَقَلَّ الْعَدَدُ وَذَهَبَ الْمَالُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعُوهَا دَمِيمَةً

Narrated to me by Malik, from Yahya bin Sa'id, who said, 'A woman came to Rasulullah shallallahu 'alaihi wasallam and said, O Messenger of Allah we lived in a house with many people and abundant wealth but then the people decreased and the wealth vanished.' Rasulullah shallallahu 'alaihi wasallam replied "Abandon it for it is blameworthy."

RASULULLAH SALALLAHU ALAIHI WASALLAM CHOSE PEOPLE WITH GOOD NAMES TO MILK

Hadith Imam Malik Number 1540

حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْقَحَةِ تُحْلَبُ مَنْ يَحْلُبُ هَذِهِ فَقَامَ رَجُلٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا اسْمُكَ فَقَالَ لَهُ الرَّجُلُ مُرَّةٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْلِسْ ثُمَّ قَالَ مَنْ يَحْلُبُ هَذِهِ فَقَامَ رَجُلٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا اسْمُكَ فَقَالَ حَرْبٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْلِسْ ثُمَّ قَالَ مَنْ يَحْلُبُ هَذِهِ فَقَامَ رَجُلٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا اسْمُكَ فَقَالَ يَعْيشُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْلُبْ

Narrated to me by Malik, from Yahya bin Sa'id, that Rasulullah shallallahu 'alaihi wasallam said about a camel to be milked, 'Who will milk this?' A man stood up, and Rasulullah shallallahu 'alaihi wasallam asked, 'What is your name?' He replied, 'Murrah.' Rasulullah shallallahu 'alaihi wasallam said, 'Sit down.' He asked again, 'Who will milk this?' Another man stood up, and Rasulullah shallallahu 'alaihi wasallam asked, 'What is your name?' He replied, 'Harb.' Rasulullah shallallahu 'alaihi wasallam said, 'Sit down.' He asked again, 'Who will milk this?' Another man stood up, and Rasulullah shallallahu 'alaihi wasallam asked, 'What is your name?' He replied, 'Ya'ish.' Rasulullah shallallahu 'alaihi wasallam said, 'Milk it.'

UMAR BIN KHATTAB'S STORY ABOUT NAMES RELATING TO FIRE

Hadith Imam Malik Number 1541

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لِرَجُلٍ مَا اسْمُكَ فَقَالَ جَمْرَةٌ فَقَالَ ابْنُ مِنْ فَقَالَ ابْنُ شَهَابٍ قَالَ مِمَّنْ قَالَ مِنَ الْحَرْقَةِ قَالَ أَيْنَ مَسْكُنُكَ قَالَ بِحَرَّةِ النَّارِ قَالَ بِأَيِّهَا قَالَ بِذَاتِ لَظَى قَالَ عُمَرُ أَذْرِكُ

أَهْلَكَ فَقَدْ احْتَرَقُوا قَالَ فَكَانَ كَمَا قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ

Narrated to me by Malik, from Yahya bin Sa'id, that Umar bin Khattab asked a man, 'What is your name?' He replied, 'Jamrah.' Umar asked, 'Whose son are you?' He replied, 'Son of Shihab.' Umar asked, 'From which tribe?' He replied, 'From Hurqah.' Umar asked, 'Where do you live?' He replied, 'In Harratin Nar.' Umar asked, 'Which part?' He replied, 'In Dzatul Lazha.' Umar said, 'Go to your family, for they have been burned.' Yahya bin Sa'id said, 'And it happened as Umar radliallahu 'anhu said.'

RASULULLAH SALALLAHU ALAIHI WASALLAM GIVES DATES AS AN EFFORT TO RELIEVE TAXES

Hadith Imam Malik Number 1542

حَدَّثَنِي مَالِكُ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ حَتَّجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَمَهُ أَبُو طَيْبَةَ فَأَمَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَاعٍ مِنْ تَمْرٍ وَأَمَرَ أَهْلَهُ أَنْ يُحَقِّقُوا عَنْهُ مِنْ خَرَاجِهِ

Narrated to me by Malik, from Humaid Ath-Thawil, from Anas bin Malik, who said, 'Rasulullah shallallahu 'alaihi wasallam underwent cupping, performed by Abu Thaibah. Rasulallah shallallahu 'alaihi wasallam gave him one sha' of dates and ordered his family to lighten his tax burden.'

Hadith Corroboration

Imam Ahmad : 12417

Imam Bukhari : 1960, 2058, 2116

RASULULLAH SHALALLAHU ALAIHI WASALLAM PROHIBITED THE WAGES OF BEKAM WORKERS

Hadith Imam Malik Number 1543

وَحَدَّثَنِي مَالِكُ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ مُحْيِصَةَ الْأَنْصَارِيِّ أَحَدِ بَنِي حَارِثَةَ أَنَّهُ اسْتَأْذَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِجَارَةِ الْحَجَّامِ فَنَهَا عَنْهَا فَلَمْ يَزَلْ يَسْأَلُهُ وَيَسْتَأْذِنُهُ حَتَّى قَالَ اغْلِفْهُ نَضَّاحَكَ يَغْنِي رَقِيقَكَ

Narrated to me by Malik, from Ibnu Shihab, from Ibnu Muhaishah Al-Anshari, one of Bani Harisah, that he sought permission from Rasulallah shallallahu 'alaihi wasallam regarding the wage of a cupper, but he forbade it. He kept asking and seeking permission until Rasulallah said, 'Give it to your servant.'

WARNING ABOUT SITUATION FROM THE EAST

Hadith Imam Malik Number 1544

حَدَّثَنِي مَالِكُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشِيرُ

إِلَى الْمَشْرِقِ وَيَقُولُ هَا إِنَّ الْفِتْنَةَ هَاهُنَا إِنَّ الْفِتْنَةَ هَاهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ

Narrated to me by Malik, from Abdullah bin Dinar, from Abdullah bin Umar, who said, 'I saw Rasulullah shallallahu 'alaihi wasallam pointing to the east, saying, Indeed fitnah comes from there indeed fitnah comes from where the horn of Satan rises.'"

Hadith Corroboration

Imam Ahmad : 4524, 4571, 4738, 4863, 5153, 5171, 5401, 5637, 5758, 5968, 6020

Imam Bukhari : 2873, 3037, 3249, 6563, 6564

Imam Muslim : 5167, 5168, 5169, 5170, 5171

PROHIBITION ON KILLING SNAKES IN THE HOUSE

Hadith Imam Malik Number 1545

حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ أَبِي لُبَابَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ قَتْلِ الْحَيَّاتِ الَّتِي فِي الْبُيُوتِ

Narrated to me by Malik, from Nafi', from Abu Lubabah, that Rasulullah shallallahu 'alaihi wasallam forbade killing snakes found in houses.

Hadith Corroboration

Imam Ahmad : 14995, 14996, 15188, 15189, 15191, 15192, 21232, 22883, 23394

Imam Bukhari : 3066, 3713

TYPES OF SNAKES THAT CAN BE KILLED

Hadith Imam Malik Number 1546

وَحَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ سَائِبَةَ مَوْلَاةٍ لِعَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ قَتْلِ الْحَيَّاتِ الَّتِي فِي الْبُيُوتِ إِلَّا ذَا الطُّفَيْتَيْنِ وَالْأَبْتَرَ فَإِنَّهُمَا يَخْطِفَانِ الْبَصَرَ وَيَطْرَحَانِ مَا فِي بُطُونِ النِّسَاءِ

Narrated to me by Malik, from Nafi', from Sa'ibah, a freed slave woman of Aisyah, that Rasulullah shallallahu 'alaihi wasallam forbade killing small snakes in houses, except for dzu thufyatain and al-abtar, as they can blind eyes and cause miscarriages.

Hadith Corroboration

Imam Ahmad : 14995, 14996, 15189, 15192, 21232, 22883, 23394

Imam Bukhari : 3066, 3713

Imam Muslim : 4142, 4143, 4144, 4145, 4147

Imam Abu Dawud : 4573

Imam Nasa'i : 2782

THE STORY OF A YOUNG MAN WHO DIED WHILE KILLING A SNAKE AND THE HADITH ABOUT JIN

Hadith Imam Malik Number 1547

وَحَدَّثَنِي مَالِكٌ عَنْ صَيْفِيِّ مَوْلَى ابْنِ أَفْلَحَ عَنْ أَبِي السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ أَنَّهُ قَالَ دَخَلْتُ عَلَى أَبِي سَعِيدٍ

الْحُدْرِيَّ فَوَجَدْتُهُ يُصَلِّي فَجَلَسْتُ أَنْتَظِرُهُ حَتَّى قَضَى صَلَاتَهُ فَسَمِعْتُ تَحْرِيكًَا تَحْتَ سَرِيرٍ فِي بَيْتِهِ فَإِذَا حَيَّةٌ
فَقُمْتُ لِأَقْتُلَهَا فَأَشَارَ أَبُو سَعِيدٍ أَنْ اجْلِسْ فَلَمَّا انْصَرَفَ أَشَارَ إِلَى بَيْتٍ فِي الدَّارِ فَقَالَ أَتَرَى هَذَا الْبَيْتَ فَقُلْتُ
نَعَمْ قَالَ إِنَّهُ قَدْ كَانَ فِيهِ فَتَى حَدِيثُ عَهْدٍ بِعُزَيْرٍ فَخَرَجَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْحَنْدَقِ فَبَيْنَا
هُوَ بِهِ إِذْ أَتَاهُ الْفَتَى يَسْتَأْذِنُهُ فَقَالَ يَا رَسُولَ اللَّهِ ائْذَنْ لِي أُحَدِّثُ بِأَهْلِي عَهْدًا فَإِنَّ لَهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَقَالَ خُذْ عَلَيْكَ سِلَاحَكَ فَإِنِّي أَخْشَى عَلَيْكَ بَنِي قُرَيْظَةَ فَاَنْطَلَقَ الْفَتَى إِلَى أَهْلِهِ فَوَجَدَ امْرَأَتَهُ قَائِمَةً
بَيْنَ الْبَابَيْنِ فَأَهْوَى إِلَيْهَا بِالرُّمْحِ لِيَطْعُنَهَا وَأَدْرَكَتْهُ غَيْرُهُ فَقَالَتْ لَا تَعْجَلْ حَتَّى تَدْخُلَ وَتَنْظُرَ مَا فِي بَيْتِكَ
فَدَخَلَ فَإِذَا هُوَ بِحَيَّةٍ مُنْطَوِيَةٍ عَلَى فِرَاشِهِ فَرَكَّزَ فِيهَا رُمْحَهُ ثُمَّ خَرَجَ بِهَا فَتَصَبَّهَ فِي الدَّارِ فَاضْطَرَبَتْ الْحَيَّةُ فِي رَأْسِ
الرُّمْحِ وَخَرَّ الْفَتَى مَيِّتًا فَمَا يُدْرَى أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا الْفَتَى أَمْ الْحَيَّةُ فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَقَالَ إِنَّ بِالْمَدِينَةِ جِنَّ قَدْ أَسْلَمُوا فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئًا فَادْنُوهُ ثَلَاثَةَ أَيَّامٍ فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ
فَأَقْتُلُوهُ فَإِنَّمَا هُوَ شَيْطَانٌ

Had told me Malik from [Shaifi] the former slave of Ibn Aflah, from [Abu Sa'ib] the former slave of Hisham bin Zuhrah, he said; "I met Abu Sa'id Al Khudri, but at that time he was praying. I sat down and waited for him to finish, then I heard the sound of something moving under the mattress in his house. It turned out to be a snake, so I got up to kill it. Abu Said motioned for me to stay seated. When he finished, he showed me a house and asked; "Do you see this room?" I answered, "Yes." [Abu Sa'id] then said, "Once there was a young man who had just married, then the young man left with him. Rasulallah shallallahu 'alaihi wasallam headed to Khandaq. While he was still with him, the young man came to Rasulallah sallallahu 'alaihi wasallam asking for permission. He says; "O Messenger of Allah, allow me to meet my wife because I just got married." Rasulallah sallallahu 'alaihi wasallam also gave him permission. Then he said to the young man: "Take your weapon, I fear you will be intercepted by the Banu Quraizah." So the young man went home to his wife. But he found his wife at the door, so he almost threw his spear at her out of jealousy. But his wife said: "Don't rush until you go in and see what happened in your house." So he went in and found a snake coiled on his bed. Then he stuck his spear into the snake and went out with it and hung it in the house. The snake moved the tip of the spear and the young man fell down dead. It is not known which died first, the young man or the snake. This was conveyed to the Messenger of Allah (peace and blessings of Allah be upon him), and he said: "Indeed, in Medina there is a group of jinn who have embraced Islam. If you see them doing something, leave them alone for three days. If (after three days) they are still seen, kill them, for they are devils."

**WARNING OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM
ABOUT THE DANGER OF TRAVELING ALONE
Hadith Imam Malik Number 1548**

حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّائِدُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ

Narrated to me by Malik, from Abdurrahman bin Harmalah, from Amru bin Shu'aib, from his father, from his grandfather, that Rasulullah shallallahu 'alaihi wasallam said, 'A lone rider is a devil, two riders are two devils, but three riders form a caravan.'

Hadith Corroboration
Imam Ahmad : 6460, 6712
Imam Abu Dawud : 2240
Imam Tirmidzi : 1597

RASULULLAH SALALLAHU ALAIHI WASALLAM SAYS SATAN LIKES PEOPLE WHO ARE ALONE

Hadith Imam Malik Number 1549

وَحَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّيْطَانُ يَهْمُ بِالْوَاحِدِ وَالْأَثْنَيْنِ فَإِذَا كَانُوا ثَلَاثَةً لَمْ يَهْمَ بِهِمْ

Narrated to me by Malik, from Abdurrahman bin Harmalah, from Sa'id bin Musayyab, who said Rasulullah shallallahu 'alaihi wasallam said, 'Satan targets the lone person or two, but if they are three, he does not target them.'

PROHIBITION ON WOMEN TRAVELING WITHOUT A MAHRAM

Hadith Imam Malik Number 1550

وَحَدَّثَنِي مَالِكٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تَسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ مِنْهَا

Narrated to me by Malik, from Sa'id bin Abu Sa'id Al-Maqburi, from Abu Hurairah, that Rasulullah shallallahu 'alaihi wasallam said, 'It is not permissible for a woman who believes in Allah and the Last Day to travel a day and night's distance without her mahram.'

Hadith Corroboration
Imam Ahmad : 6924, 7107, 8133, 9103, 9257, 9998
Imam Bukhari : 1026
Imam Muslim : 238, 2387, 2388
Imam Abu Dawud : 1465
Imam Tirmidzi : 1089, 1090
Imam Ibnu Majah : 2890
Imam Malik : 1550

MANNERS OF TRAVEL

Hadith Imam Malik Number 1551

حَدَّثَنِي مَالِكُ عَنْ أَبِي عُبَيْدٍ مَوْلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ خَالِدِ بْنِ مَعْدَانَ يَرْفَعُهُنَّ اللَّهُ تَبَارَكَ وَتَعَالَى رَفِيقٌ يُحِبُّ الرَّفْقَ وَيَرْضَى بِهِ وَيُعِينُ عَلَيْهِ مَا لَا يُعِينُ عَلَى الْعُنْفِ فَإِذَا رَكِبْتُمْ هَذِهِ الدَّوَابَّ الْعُجَمَ فَأَنْزِلُوهَا مَنَازِلَهَا فَإِنْ كَانَتْ الْأَرْضُ جَدْبَةً فَانْجُوا عَلَيْهَا بِنَفْسِهَا وَعَلَيْكُمْ بِسِيرِ اللَّيْلِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ مَا لَا تُطَوَّى بِالنَّهَارِ وَإِيَّاكُمْ وَالتَّعْرِيسَ عَلَى الطَّرِيقِ فَإِنَّهَا طُرُقُ الدَّوَابِّ وَمَأْوَى الْحَيَّاتِ

Narrated to me by Malik from Abu 'Ubaid, freed slave of Sulaiman bin Abdul Malik, from Khalid bin Ma'dan, who raised it to the Prophet, peace and blessings be upon him, saying, 'Indeed, Allah, Blessed and Exalted, is gentle, loves gentleness, is pleased with it, and aids in it what He does not aid in harshness. When you ride these mute beasts, stop them at their resting places. If the land is barren, hasten them while they are strong. Travel by night, for the earth is folded at night in a way it is not by day. Avoid resting on the road, for it is the path of beasts and the abode of snakes.'

Hadith Corroboration
Imam Ahmad : 16203
Imam Ibnu Majah : 3679
Imam Darimi : 2674

RASULULLAH SALALLAHU ALAIHI WASALLAM DECLARED TRAVEL AS PART OF TORTURE

Hadith Imam Malik Number 1552

وَحَدَّثَنِي مَالِكُ عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ فَلْيَعْجَلْ إِلَى أَهْلِهِ

Narrated to me by Malik from Sumayy, freed slave of Abu Bakr, from Abu Salih from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'Travel is a piece of torment; it prevents one of you from sleep, food, and drink. When one of you fulfills his purpose, let him hasten back to his family.'

Hadith Corroboration
Imam Ahmad : 6927, 9363
Imam Bukhari : 1677, 2779, 5009
Imam Muslim : 3554
Imam Ibnu Majah : 2873
Imam Darimi : 2554

PROHIBITION OF BURNING SLAVE WOMEN AND CHILDREN WITH EXCESSIVE WORK

Hadith Imam Malik Number 1553

وَحَدَّثَنِي مَالِكٌ عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ وَهُوَ يَخْطُبُ وَهُوَ يَقُولُ لَا تُكَلِّفُوا الْأَمَةَ غَيْرَ ذَاتِ الصَّنْعَةِ الْكَسْبَ فَإِنَّكُمْ مَتَى كَلَّفْتُمُوهَا ذَلِكَ كَسَبَتْ بِفَرْجِهَا وَلَا تُكَلِّفُوا الصَّغِيرَ الْكَسْبَ فَإِنَّهُ إِذَا لَمْ يَجِدْ سَرَقَ وَعِفُّوا إِذْ أَعَفَّكُمْ اللَّهُ وَعَلَيْكُمْ مِنَ الْمَطَاعِمِ بِمَا طَابَ مِنْهَا

Narrated to me by Malik from his uncle Abu Suhail bin Malik from his father that he heard Uthman bin Affan, while preaching, say, 'Do not burden a female slave without a trade to earn, for if you burden her, she will earn with her body. Do not burden a child to earn, for if he finds nothing, he will steal. Be chaste, as Allah makes you chaste, and eat from what is good.'

REWARD TWICE FOR SLAVES WHO ARE OBEDIENT AND WORSHIP GOOD

Hadith Imam Malik Number 1554

حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَبْدُ إِذَا نَصَحَ لِسَيِّدِهِ وَأَحْسَنَ عِبَادَةَ اللَّهِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ

Narrated to me by Malik from Nafi' from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said, 'If a slave is sincere to his master and worships Allah well, he will have his reward doubled.'

Hadith Corroboration
Imam Ahmad : 4476, 5523, 5991
Imam Bukhari : 2360, 2364
Imam Muslim : 3143
Imam Abu Dawud : 4501

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO OBEY AS MUCH AS POSSIBLE

Hadith Imam Malik Number 1555

حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا اسْتَطَعْتُمْ

Narrated to me by Malik from Abdullah bin Dinar that Abdullah bin Umar said, 'When we pledged allegiance to the Messenger of Allah, peace and blessings be upon him, for hearing and obedience, he would say to us, As much as you are able.'

Hadith Corroboration
Imam Ahmad : 4337, 4337, 5272, 5272, 5510, 5510, 5963, 5963, 6554, 11758, 11758, 12302, 12454, 12454, 12642, 13245, 15099, 15099, 15449, 15450, 17397, 17402, 18399, 18399, 18432, 18441, 19866, 19867, 21046, 21058, 21082, 21616, 21622, 21623, 21657, 21657, 21666, 21666, 21673, 21680, 21692, 22868, 24020, 24042, 25816, 25882, 26046

Imam Bukhari : 17, 3603, 3604, 3698, 4515, 6286, 6303, 6365, 6532, 6532, 6660, 6660, 6662, 6662, 6664, 6664, 6673, 6914
 Imam Muslim : 85, 85, 1729, 3223, 3224, 3225, 3426, 3426, 3427, 3427, 3472, 3472
 Imam Abu Dawud : 1399, 2551, 2551, 4294
 Imam Tirmidzi : 1359, 1519, 1519, 2657, 3069
 Imam Nasa'i : 456, 4010, 4080, 4080, 4081, 4081, 4082, 4082, 4083, 4083, 4084, 4084, 4087, 4087, 4091, 4092, 4107, 4116, 4116, 4117, 4117, 4118, 4118, 4139, 4916
 Imam Ibnu Majah : 2857, 2857, 2858, 2859, 2859
 Imam Malik : 853, 853, 1555, 1555
 Imam Darimi : 2345

THE RASULULLAH SHALALLAHU ALAIHI WASALLAM DID NOT SHAKE HANDS WITH WOMEN

Hadith Imam Malik Number 1556

وَحَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ أُمِّمَةَ بِنْتِ رُقَيْقَةَ أَنَّهَا قَالَتْ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نِسْوَةٍ بَايَعْنَهُ عَلَى الْإِسْلَامِ فَقُلْنَ يَا رَسُولَ اللَّهِ نُبَايِعُكَ عَلَى أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا وَلَا نَسْرِقَ وَلَا نَزْنِيَ وَلَا نَقْتُلَ أَوْلَادَنَا وَلَا نَأْتِيَ بِبُهْتَانٍ نَفْتَرِيهِ بَيْنَ أَيْدِينَا وَأَرْجُلِنَا وَلَا نَعْصِيكَ فِي مَعْرُوفٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ قَالَتْ فَقُلْنَ اللَّهُ وَرَسُولُهُ أَرْحَمُ بِنَا مِنْ أَنْفُسِنَا هَلُمَّ نُبَايِعُكَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَصَافِحُ النِّسَاءَ إِنَّمَا قَوْلِي لِمِائَةِ امْرَأَةٍ كَقَوْلِي لِامْرَأَةٍ وَاحِدَةٍ أَوْ مِثْلَ قَوْلِي لِامْرَأَةٍ وَاحِدَةٍ

It has been told to me that Malik from [Muhammad bin Al Munkadir] from [Umaimah bint Ruqaiqah] said; "I met Rasulullah shallallahu 'alaihi wasallam when the women pledged their allegiance to Islam. We said: 'O Rasulullah, we pledge you not to associate partners with Allah with anything, not to steal, not to commit adultery, not to kill our children, not to come to the evil that we have done between our hands and feet, and not to disobey you in good deeds.'" Then Rasulullah sallallaahu 'alaihi wasallam added: "As capable and strong as you are." Umaimah said, "We answered him, "Allah and His Messenger are dearer to us than ourselves. O Messenger of Allah, come here, we will pledge allegiance to you." Then Rasulullah sallallaahu 'alaihi wasallam said: "Indeed I will not shake hands with women. My word to a hundred women is as I say to one woman, or as I say to one woman."

PAYMENT OF ABDULLAH BIN UMAR TO ABDUL MALIK BIN MARWAN

Hadith Imam Malik Number 1557

وَحَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَتَبَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُبَايِعُهُ فَكَتَبَ إِلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ لِعَبْدِ اللَّهِ عَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ سَلَامٌ عَلَيْكَ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَأَقْرَبُ لَكَ بِالسَّمْعِ وَالطَّاعَةِ عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ فِيمَا اسْتَطَعْتُ

Narrated to me by Malik from Abdullah bin Dinar that Abdullah bin Umar wrote to Abdul Malik bin Marwan, pledging allegiance, saying, 'In the name of Allah, the Most Gracious, the

Most Merciful. To Abdullah, Abdul Malik, Commander of the Faithful, peace be upon you. I praise Allah to you, besides whom there is no god, and I affirm my hearing and obedience to you upon the Sunnah of Allah and the Sunnah of His Messenger, as much as I am able.'

Hadith Corroboration
Imam Ahmad : 13325

PROHIBITION OF CLAIMING FELLOW MUSLIMS AS INFIDELS

Hadith Imam Malik Number 1558

حَدَّثَنِي مَالِكُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ
لَأَخِيهِ كَافِرٌ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا

Narrated to me by Malik from Abdullah bin Dinar from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever says to his brother, Kafir it returns to one of them.'

Hadith Corroboration
Imam Ahmad : 4458, 4792, 4833, 5008, 5561, 5644, 5663, 5998, 20590
Imam Bukhari : 5585, 5638, 5639
Imam Muslim : 91, 92
Imam Tirmidzi : 2561
Imam Malik : 1558

PROHIBITION OF PRAYING FOR DESTRUCTION

Hadith Imam Malik Number 1559

وَحَدَّثَنِي مَالِكُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا
سَمِعْتَ الرَّجُلَ يَقُولُ هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ

Narrated to me by Malik from Suhail bin Abi Salih from his father from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'If you hear a man say, May people perish he is the most perishing among them.'

Hadith Corroboration
Imam Ahmad : 7360, 8158, 9624, 10279
Imam Muslim : 4755
Imam Abu Dawud : 4331

PROHIBITION OF BLAMING THE MASSES

Hadith Imam Malik Number 1560

وَحَدَّثَنِي مَالِكُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَقُلْ
أَحَدُكُمْ يَا خِيَبَةَ الدَّهْرِ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ

Narrated to me by Malik from Abu al-Zinad from al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'Let none of you say, O wretched time for Allah is the Time.'

Hadith Corroboration

Imam Ahmad : 6947, 7205, 7357, 7358, 7391, 7884, 8753, 8774, 9972, 10034, 10074, 11174, 21510, 21601

Imam Bukhari : 4452, 5713, 5714, 5715, 6937

Imam Muslim : 4165, 4166, 4167, 4168, 4169, 4170

Imam Abu Dawud : 4590

Imam Malik : 1560

Imam Darimi : 2022

THE PROPHET ISA SAID GENTLE TO THE PIG

Hadith Imam Malik Number 1561

وَحَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عِيسَى ابْنَ مَرْيَمَ لَقِيَ خِنْزِيرًا بِالطَّرِيقِ فَقَالَ لَهُ انْفُذْ بِسَلَامٍ فَقِيلَ لَهُ
تَقُولُ هَذَا لَخِنْزِيرٍ فَقَالَ عِيسَى ابْنُ مَرْيَمَ إِنِّي أَخَافُ أَنْ أُعَوِّدَ لِسَانِي الْمَنْطِقَ بِالسُّوءِ

Narrated to me by Malik from Yahya bin Sa'id that Isa bin Maryam met a pig on the road and said to it, 'Pass in peace.' Someone asked, 'You say this to a pig?' Isa bin Maryam replied, 'I fear lest my tongue become accustomed to evil speech.'

THE IMPACT OF WORDS ON GOD'S APPROVAL AND WRATH

Hadith Imam Malik Number 1562

حَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلْقَمَةَ عَنْ أَبِيهِ عَنْ بِلَالِ بْنِ الْحَارِثِ الْمُزْنِيَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللَّهُ لَهُ بِهَا
رِضْوَانَهُ إِلَى يَوْمٍ يَلْقَاهُ وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللَّهُ لَهُ
بِهَا سَخَطَهُ إِلَى يَوْمٍ يَلْقَاهُ

Narrated to me by Malik from Muhammad bin 'Amr bin 'Alqamah from his father from Bilal bin al-Harith al-Muzani that the Messenger of Allah, peace and blessings be upon him, said, 'A man may speak a word pleasing to Allah, unaware of its reach, and Allah records His pleasure for him until the Day he meets Him. A man may speak a word displeasing to Allah, unaware of its reach, and Allah records His wrath for him until the Day he meets Him.'

Hadith Corroboration

:

Imam Ahmad : 1562, 1563, 6917, 7617, 8059, 8304, 8567, 8852, 10903, 15291, 19191, 19200, 19216, 22191, 22223

Imam Bukhari : 5996, 5997

Imam Muslim : 5303, 5304

Imam Tirmidzi : 2236, 2237, 2241

Imam Ibnu Majah : 3959, 3960

Imam Malik : 1562, 1563

THE EFFECT OF WORDS ON HEAVEN AND HELL

Hadith Imam Malik Number 1563

وَحَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي نَارِ جَهَنَّمَ وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يُلْقِي لَهَا بَالًا يَرَفَعُهُ اللَّهُ بِهَا فِي الْجَنَّةِ

Narrated to me by Malik from Abdullah bin Dinar from Abu Salih al-Samman, who informed him that Abu Hurairah said, 'A man may speak a word he deems trivial, yet it casts him into the Fire of Jahannam. A man may speak a word he deems trivial, yet Allah raises him to Paradise by it.'

Hadith Corroboration

:

Imam Ahmad : 1562, 1563, 6917, 7617, 8059, 8304, 8567, 8852, 10903, 15291, 19191, 19200, 19216, 22191, 22223

Imam Bukhari : 5996, 5997

Imam Muslim : 5303, 5304

Imam Tirmidzi : 2236, 2237, 2241

Imam Ibnu Majah : 3959, 3960

Imam Malik : 1562, 1563

RASULULLAH SALALLAHU ALAIHI WASALLAM STATED SOME OF THE EXPLANATIONS ARE MAGIC

Hadith Imam Malik Number 1564

حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ فَخَطَبَا فَعَجِبَ النَّاسُ لَبَيَانِهِمَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنَ الْبَيَانِ لَسِحْرًا أَوْ قَالَ إِنَّ بَعْضَ الْبَيَانِ لَسِحْرٌ

Narrated to me by Malik from Zaid bin Aslam from Abdullah bin Umar that two men came from the east and delivered a speech, astonishing people with their eloquence. The Messenger of Allah, peace and blessings be upon him, said, 'Indeed, some eloquence is magic,' or he said, 'Indeed, some eloquence is like magic.'

Hadith Corroboration

Imam Ahmad : 4422, 4981, 5039

Imam Bukhari : 4749, 5325

Imam Abu Dawud : 4354

Imam Tirmidzi : 1951

UNDERSTANDING THE DEFINITION OF GHIBAH IN ISLAM

Hadith Imam Malik Number 1565

حَدَّثَنِي مَالِكٌ عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ صَيَّادٍ أَنَّ الْمُطَّلِبَ بْنَ عَبْدِ اللَّهِ بْنِ حَنْطَبَ الْمَخْزُومِيَّ أَخْبَرَهُ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْغَيْبَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَذْكُرَ مِنْ

الْمَرْءُ مَا يَكْفُرُهُ أَنْ يَسْمَعَ قَالَ يَا رَسُولَ اللَّهِ وَإِنْ كَانَ حَقًّا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قُلْتَ بَاطِلًا
فَذَلِكَ الْبُهْتَانُ

Narrated to me by Malik from al-Walid bin Abdullah bin Sayyad that al-Muttalib bin Abdullah bin Hantab al-Makhzumi informed him that a man asked the Messenger of Allah, peace and blessings be upon him, 'What is backbiting?' He replied, 'It is mentioning something about a person that he dislikes hearing.' The man asked, 'O Messenger of Allah, even if it is true?' He said, 'If you speak falsehood, that is slander.'

RASULULLAH SHALALLAHU ALAIHI WASALLAM MENTIONED TWO THINGS THAT CAUSE ENTERING HEAVEN

Hadith Imam Malik Number 1566

حَدَّثَنِي مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ وَقَاهُ اللَّهُ شَرَّ
اِثْنَيْنِ وَلَجَ الْجَنَّةَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ لَا تُخْبِرْنَا فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ عَادَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مِثْلَ مَقَالَتِهِ الْأُولَى فَقَالَ لَهُ الرَّجُلُ لَا تُخْبِرْنَا يَا رَسُولَ اللَّهِ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ أَيْضًا فَقَالَ الرَّجُلُ لَا تُخْبِرْنَا يَا رَسُولَ اللَّهِ
ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ أَيْضًا ثُمَّ ذَهَبَ الرَّجُلُ يَقُولُ مِثْلَ مَقَالَتِهِ الْأُولَى فَأَسْكَنَتْهُ
رَجُلٌ إِلَى جَنْبِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَقَاهُ اللَّهُ شَرَّ اِثْنَيْنِ وَلَجَ الْجَنَّةَ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ
رِجْلَيْهِ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ

Narrated to me by Malik from Zaid bin Aslam from 'Ata bin Yasar that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever Allah protects from the evil of two things will enter Paradise.' A man said, 'O Messenger of Allah, do not tell us!' The Messenger was silent, then repeated his statement. The man said again, 'O Messenger of Allah, do not tell us!' The Messenger was silent and repeated it again. The man said once more, 'O Messenger of Allah, do not tell us!' Then another man silenced him. The Messenger of Allah said, 'Whoever Allah protects from the evil of two things will enter Paradise: what is between his jaws and what is between his legs, what is between his jaws and what is between his legs, what is between his jaws and what is between his legs.'

ABU BAKAR PULLED HIS TONGUE FOR FEAR OF FALLING INTO SIN

Hadith Imam Malik Number 1567

وَحَدَّثَنِي مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ دَخَلَ عَلَى أَبِي بَكْرٍ الصِّدِّيقِ وَهُوَ يَجْبِذُ لِسَانَهُ
فَقَالَ لَهُ عُمَرُ مَهْ غَفَرَ اللَّهُ لَكَ فَقَالَ أَبُو بَكْرٍ إِنَّ هَذَا أَوْرَدَنِي الْمَوَارِدَ

Narrated to me by Malik from Zaid bin Aslam from his father that Umar bin al-Khattab

visited Abu Bakr al-Siddiq, who was pulling his tongue. Umar said, 'Stop, may Allah forgive you!' Abu Bakr said, 'Indeed, this has led me to perilous places.'

PROHIBITION OF WHISPERING IN FRONT OF THIRD PEOPLE

Hadith Imam Malik Number 1568

حَدَّثَنِي مَالِكُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ كُنْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ عُمَرَ عِنْدَ دَارِ خَالِدِ بْنِ عُقْبَةَ الَّتِي بِالسُّوقِ فَجَاءَ رَجُلٌ يُرِيدُ أَنْ يُنَاجِيَهُ وَلَيْسَ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ أَحَدٌ غَيْرِي وَعَظِيرُ الرَّجُلِ الَّذِي يُرِيدُ أَنْ يُنَاجِيَهُ فَدَعَا عَبْدُ اللَّهِ بْنُ عُمَرَ رَجُلًا آخَرَ حَتَّى كُنَّا أَرْبَعَةً فَقَالَ لِي وَلِلرَّجُلِ الَّذِي دَعَاهُ اسْتَأْخِرَا شَيْئًا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ

Narrated to me by Malik from Abdullah bin Dinar, who said, 'I and Abdullah bin Umar were at the house of Khalid bin 'Uqbah in the market. A man came wanting to speak privately with him, and no one was with Abdullah bin Umar except me and the man. Abdullah called another man, making us four, and said to me and the one he called, Step back a little for I heard the Messenger of Allah peace and blessings be upon him say 'Two should not converse privately excluding a third.'"

Hadith Corroboration

Imam Ahmad : 3379, 3834, 3835, 3884, 3897, 3975, 4175, 4192, 4204, 4218, 4435, 4639, 4642, 4781, 4803, 5007, 5029, 5168, 5244,

5751, 5784, 5812, 5988, 6054

Imam Bukhari : 5814

Imam Muslim : 4052, 4053, 4054

Imam Abu Dawud : 4211

Imam Tirmidzi : 2751

Imam Ibnu Majah : 3765, 3766

Imam Malik : 1569

Imam Darimi : 2542

PROHIBITION OF WHISPERING BETWEEN TWO PEOPLE

Hadith Imam Malik Number 1569

وَحَدَّثَنِي مَالِكُ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ ثَلَاثَةٌ فَلَا يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ

Narrated to me by Malik from Nafi' from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said, 'If there are three, two should not converse privately excluding the third.'

Hadith Corroboration

Imam Ahmad : 3379, 3834, 3835, 3884, 3897, 3961, 3975, 4175, 4192, 4218, 4336, 4456, 4781, 5007, 5168, 5244, 5751, 5784, 5982,

5988, 6054, 8259

Imam Bukhari : 5814, 5816

Imam Muslim : 4052, 4053, 4054

Imam Tirmidzi : 2751

Imam Ibnu Majah : 3765

Imam Darimi : 2542

IS IT OKAY TO LIE TO YOUR WIFE?

Hadith Imam Malik Number 1570

حَدَّثَنِي مَالِكٌ عَنْ صَفْوَانَ بْنِ سُلَيْمَانَ رَجُلًا قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْذِبُ امْرَأَتِي يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا خَيْرَ فِي الْكَذِبِ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ أَعِدُّهَا وَأَقُولُ لَهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا جُنَاحَ عَلَيْكَ

Narrated to me by Malik from Safwan bin Sulaim that a man asked the Messenger of Allah, peace and blessings be upon him, 'May I lie to my wife, O Messenger of Allah?' He said, 'There is no good in lying.' The man said, 'O Messenger of Allah, I promise her and say things to her.' The Messenger said, 'There is no sin upon you.'

A BELIEVER CAN BE CAREFUL AND NEGATIVE, BUT NOT A LIAR

Hadith Imam Malik Number 1571

و حَدَّثَنِي مَالِكٌ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ أَنَّهُ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَكُونُ الْمُؤْمِنُ جَبَانًا فَقَالَ نَعَمْ فَقِيلَ لَهُ أَيَكُونُ الْمُؤْمِنُ بَخِيلًا فَقَالَ نَعَمْ فَقِيلَ لَهُ أَيَكُونُ الْمُؤْمِنُ كَذَّابًا فَقَالَ لَا

Narrated to me by Malik from Safwan bin Sulaim, who said, 'It was asked of the Messenger of Allah, peace and blessings be upon him, Can a believer be a coward?' He said "Yes." It was asked "Can a believer be stingy?" He said "Yes." It was asked "Can a believer be a liar?" He said "No."

THREE THINGS THAT GOD APPEARS AND HATES

Hadith Imam Malik Number 1572

حَدَّثَنِي مَالِكٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَسْخَطُ لَكُمْ ثَلَاثًا يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَأَنْ تَتَنَاصَحُوا مَنْ وَلَاهُ اللَّهُ أَمْرَكُمْ وَيَسْخَطُ لَكُمْ قِيلَ وَقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ

Narrated to me by Malik from Suhail bin Abi Salih from his father from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'Allah is pleased with you for three things and displeased with you for three things. He is pleased that you worship Him without associating anything with Him, hold fast to the rope of Allah together, and advise those whom Allah has entrusted with your affairs. He is displeased with you for idle talk, wasting wealth, and excessive questioning.'

Hadith Corroboration

Imam Ahmad : 7984, 8361, 8444, 17445, 17473, 17482

Imam Bukhari : 1383, 2231, 5518

Imam Muslim : 3236, 3237, 3238, 3239

Imam Malik : 1572

PROHIBITION OF BEING TWO-FACED

Hadith Imam Malik Number 1573

وَحَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ شَرِّ النَّاسِ ذُو الْوَجْهَيْنِ الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهِهِ وَهَؤُلَاءِ بِوَجْهِهِ

Narrated to me by Malik from Abu al-Zinad from al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'Among the worst of people is the two-faced one who comes to some with one face and to others with another.'

Hadith Corroboration

Imam Ahmad : 7039, 7724, 8084, 8806, 9488, 9616, 10023, 10282, 20769, 22977, 23654

Imam Bukhari : 5572, 5594, 5598, 5666, 6643

Imam Muslim : 4693, 4714, 4715, 4716

Imam Abu Dawud : 4159, 4160

Imam Tirmidzi : 1948

Imam Ibnu Majah : 3956

Imam Malik : 1573

Imam Darimi : 264

THE POWER FOR SOCIETY THAT ALLOWS OUTSTANDING POSSIBILITY

Hadith Imam Malik Number 1574

وَحَدَّثَنِي مَالِكٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ كَانَ يُقَالُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يُعَذِّبُ الْعَامَّةَ بِذَنْبِ الْخَاصَّةِ وَلَكِنْ إِذَا عَمِلَ الْمُنْكَرُ جَهَارًا اسْتَحَقُّوا الْعُقُوبَةَ كُلُّهُمْ

Narrated to me by Malik from Isma'il bin Abi Hakim that he heard Umar bin Abdul Aziz say, 'It was said that Allah, Blessed and Exalted, does not punish the masses for the sins of a few, but if evil is done openly, they all deserve punishment.'

Hadith Corroboration

Imam Ahmad : 11653, 17057

UMAR BIN KHATTAB'S WORDS FOR HIMSELF

Hadith Imam Malik Number 1575

حَدَّثَنِي مَالِكٌ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ وَخَرَجْتُ مَعَهُ حَتَّى دَخَلَ حَائِطًا فَسَمِعْتُهُ وَهُوَ يَقُولُ وَبَيْنَهُ جِدَارٌ وَهُوَ فِي جَوْفِ الْحَائِطِ عُمَرُ بْنُ الْخَطَّابِ أَمِيرُ الْمُؤْمِنِينَ بَخٍ بَخٍ وَاللَّهِ لَتَتَّقِيَنَّ اللَّهَ أَوْ لَيُعَذِّبَنَّكَ

Narrated to me by Malik from Ishaq bin Abdullah bin Abi Talhah from Anas bin Malik, who said, 'I went out with Umar bin al-Khattab, the Commander of the Faithful, until he entered a walled garden. I heard him, with a wall between us, while he was inside, saying, Umar bin

al-Khattab Commander of the Faithful well done well done! By Allah fear Allah or He will surely punish you."

PRAYER READING WHEN YOU HEAR THUNDER

Hadith Imam Malik Number 1576

حَدَّثَنِي مَالِكُ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّهُ كَانَ إِذَا سَمِعَ الرَّعْدَ تَرَكَ الْحَدِيثَ وَقَالَ سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ ثُمَّ يَقُولُ إِنَّ هَذَا لَوَعِيدٌ لَأَهْلِ الْأَرْضِ شَدِيدٌ

Narrated to me by Malik from 'Amir bin Abdullah bin al-Zubair that when he heard thunder, he stopped talking and said, 'Subhana alladhi yusabbihu ar-ra'du bi-hamdihi wa al-mala'ikatu min khifatihi (Glory be to the One whom the thunder glorifies with His praise, and the angels out of fear of Him).' Then he said, 'Indeed, this is a stern warning for the people of the earth.'

THE PROPHET'S HERITAGE IS ALMS

Hadith Imam Malik Number 1577

حَدَّثَنِي مَالِكُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ أَرْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُؤْفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ بْنَ عَفَّانَ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَيَسْأَلَهُ مِيرَاثَهُنَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ لَهُنَّ عَائِشَةُ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نُورَثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ

Narrated to me by Malik from Ibn Shihab from 'Urwah bin al-Zubair from Aishah, the Mother of the Believers, that when the Messenger of Allah, peace and blessings be upon him, passed away, his wives intended to send Uthman bin Affan to Abu Bakr al-Siddiq to ask about their inheritance from the Messenger. Aishah said to them, 'Did not the Messenger of Allah say, We are not inherited; what we leave is charity'?"

Hadith Corroboration

Imam Ahmad : 9, 25, 52, 55, 167, 315, 318, 330, 399, 1319, 1332, 1468, 1570, 1685, 1686, 9593, 23972, 25059

Imam Bukhari : 2862, 2863, 3435, 3729, 3730, 3913, 4939, 6230, 6231, 6233, 6761

Imam Muslim : 3302, 3303, 3304, 3305, 3307

Imam Abu Dawud : 2574, 2578, 2584

Imam Tirmidzi : 1535

Imam Nasa'i : 4072, 4079

THE PROPHET'S TREASURE BECAME ALMS AFTER DEATH

Hadith Imam Malik Number 1578

وَحَدَّثَنِي مَالِكُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَقْتَسِمُ

وَرَّثِي دَنَائِيرَ مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُثُونَةِ عَامِلِي فَهُوَ صَدَقَةٌ

Narrated to me by Malik from Abu al-Zinad from al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'My heirs will not divide a single dinar. What I leave, after the maintenance of my wives and the wages of my workers, is charity.'

Hadith Corroboration

Imam Ahmad : 7002, 8537, 9602

Imam Bukhari : 2569, 2865, 6232

Imam Muslim : 3306

Imam Abu Dawud : 2582

THE FIRE OF THE CHILDREN OF ADAM IS PART OF THE FIRE OF HELL

Hadith Imam Malik Number 1579

حَدَّثَنِي مَالِكُ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَارُ بَنِي آدَمَ الَّتِي يُوقِدُونَ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ لَكَافِيَةٌ قَالَ إِنَّهَا فَضَّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا

Narrated to me by Malik from Abu al-Zinad from al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said, 'The fire of the children of Adam that they kindle is one part of seventy parts of the fire of Jahannam.' They said, 'O Messenger of Allah, is it not sufficient?' He replied, 'Indeed, it surpasses it by sixty-nine parts.'

Hadith Corroboration

Imam Ahmad : 7025, 7778, 8568, 9650, 9811

Imam Bukhari : 3025

Imam Muslim : 5077

Imam Tirmidzi : 2514, 2515

Imam Ibnu Majah : 4309

Imam Malik : 1579

Imam Darimi : 2723

PICTURE OF HELL FIRE

Hadith Imam Malik Number 1580

وَحَدَّثَنِي مَالِكُ عَنْ عَمِّهِ أَبِي سُهَيْلِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ أَتُرَوْنَهَا حُمْرَاءَ كَنَارِكُمْ هَذِهِ لَيْحِي أَسْوَدُ مِنَ الْقَارِ وَالْقَارُ الرَّفْتُ

Narrated to me by Malik from his uncle Abu Suhail bin Malik from his father from Abu Hurairah, who said, 'Do you think it is red like your fire? Indeed, it is blacker than pitch.' (Al-qar is pitch.)

Hadith Corroboration

THE PRINCIPITY OF ALMS FROM GOOD BUSINESS

Hadith Imam Malik Number 1581

حَدَّثَنِي مَالِكُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي الْحُبَابِ سَعِيدِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَصَدَّقَ بِصَدَقَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا طَيِّبًا كَانَ إِنَّمَا يَضَعُهَا فِي كَفِّ الرَّحْمَنِ يُرَبِّيَهَا كَمَا يُرَبِّي أَحَدَكُمْ فَلَوْهُ أَوْ فَصِيلُهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ

Narrated to me by Malik from Yahya bin Sa'id from Abu al-Hubab Sa'id bin Yasar that the Messenger of Allah, peace and blessings be upon him, said, 'Whoever gives charity from lawful earnings—and Allah accepts only what is lawful—it is as if he places it in the palm of the Most Merciful. Allah nurtures it as one of you nurtures his foal or young camel until it becomes like a mountain.'

Hadith Corroboration
Imam Ahmad : 8031, 9055, 10523
Imam Bukhari : 1321
Imam Muslim : 1684
Imam Tirmidzi : 597
Imam Nasa'i : 2478
Imam Ibnu Majah : 1832
Imam Darimi : 1613

ABU THALHAH INVESTED THE GARDEN THAT HE LIKED MOST

Hadith Imam Malik Number 1582

وَحَدَّثَنِي مَالِكُ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالًا مِنْ نَخْلٍ وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُ حَاءَ وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ قَالَ أَنَسٌ فَلَمَّا أُنْزِلَتْ هَذِهِ الْآيَةُ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرُ حَاءَ وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بَرَّهَا وَدُخْرَهَا عِنْدَ اللَّهِ فَضَعَهَا يَا رَسُولَ اللَّهِ حَيْثُ شِئْتَ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَخْ ذَلِكَ مَالٌ رَابِعٌ ذَلِكَ مَالٌ رَابِعٌ وَقَدْ سَمِعْتُ مَا قُلْتَ فِيهِ وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ فَقَالَ أَبُو طَلْحَةَ أَفَعَلَ يَا رَسُولَ اللَّهِ فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ

Malik told me from [Ishaq bin Abdullah bin Abu Talhah] that he heard [Anas bin Malik] say, "Abu Talhah was the Ansar who had the most wealth in Medina in the form of dates. The

treasure he liked the most was the Bairuha which was in front of the mosque. The Prophet sallallaahu 'alaihi wasallam used to enter it and drink from its clear water." Anas said; "When this verse was revealed: '(You will never get (perfect) goodness until you spend some of the wealth that you like).' (Qs. Ali Imran: 92) Abu Talhah stood facing Rasulullah sallallaahu 'alaihi wasallam then said; 'O Messenger of Allah, Allah Tabaraka Wa Ta'ala said: '(You will never get good (perfect) until you give away some of the wealth that you like)', truly the treasure that I like the most is Bairuha, I gave this garden for the sake of Allah, I hope for its goodness and its storage with Allah. O Messenger of Allah, use this wealth as you wish." Anas said, "Then Rasulullah shallallahu 'alaihi wasallam said: "Great...! It is a profitable treasure, it is a profitable treasure. I have heard what you said. I think you should give it to a close relative." So Abu Talhah said, "O Messenger of Allah, I will do it." Then he divided it among his uncle's family and children.

Hadith Corroboration

Imam Ahmad : 11701, 11985, 12319, 13193, 13268, 13525

Imam Bukhari : 1368, 2150, 2547, 2562, 4189, 5180

Imam Muslim : 1664, 1665

Imam Abu Dawud : 1439

Imam Nasa'i : 3545

Imam Malik : 1582

Imam Darimi : 1596

GIVING TO THOSE WHO ASK EVEN BY RIDING A HORSE

Hadith Imam Malik Number 1583

وَحَدَّثَنِي مَالِكُ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَعْطُوا السَّائِلَ وَإِنْ جَاءَ عَلَى فَرَسٍ

Narrated to me by Malik from Zaid bin Aslam that the Messenger of Allah, peace and blessings be upon him, said, 'Give to the beggar, even if he comes on horseback.'

Hadith Corroboration

Imam Ahmad : 1640

Imam Abu Dawud : 1418

DO NOT UNDERESTIMATE ANY GIFT, NO MATTER HOW SMALL IT IS

Hadith Imam Malik Number 1584

وَحَدَّثَنِي مَالِكُ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَمْرِو بْنِ مُعَاذٍ الْأَشْهَلِيِّ الْأَنْصَارِيِّ عَنْ جَدَّتِهِ أَنَّهَا قَالَتْ قَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا نِسَاءَ الْمُؤْمِنَاتِ لَا تَحْقِرَنَّ إِحْدَاكُنَّ أَنْ تُهْدِيَ لْجَارَتِهَا وَلَوْ كُرَاعَ شَاةٍ مُحْرَقًا

Narrated to me by Malik from Zaid bin Aslam from 'Amr bin Mu'adh al-Ashhali al-Ansari from his grandmother that she said, 'The Messenger of Allah, peace and blessings be upon him, said, O believing women let none of you disdain giving a gift to her neighbor even if it is a roasted sheep's foot.'

Hadith Corroboration

Imam Ahmad : 7274, 7721, 9210, 9999, 10170, 16016, 20458, 20525, 22116, 26178

Imam Bukhari : 2378, 5558

Imam Muslim : 1711, 4758, 4759

THE PRINCIPITY OF PATIENCE AND MAINTAINING SELF-HONOR Hadith Imam Malik Number 1585

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّى نَفِدَ مَا عِنْدَهُ ثُمَّ قَالَ مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْخِرَهُ عَنْكُمْ وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ وَمَا أُعْطِيَ أَحَدٌ عَطَاءً هُوَ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ

Narrated to me by Malik from Ibn Shihab from 'Ata bin Yazid al-Laythi from Abu Sa'id al-Khudri that some Ansar asked the Messenger of Allah, peace and blessings be upon him, and he gave to them. They asked again, and he gave until what he had was exhausted. He then said, 'Whatever good I have, I will not withhold from you. Whoever maintains his honor, Allah will preserve his honor. Whoever seeks sufficiency, Allah will grant him sufficiency. Whoever strives for patience, Allah will grant him patience. No one is given a gift better or more ample than patience.'

Hadith Corroboration
Imam Ahmad : 11456
Imam Bukhari : 1376, 5989
Imam Muslim : 1745
Imam Abu Dawud : 1401
Imam Tirmidzi : 1947
Imam Nasa'i : 2541
Imam Darimi : 1589

THE PREFERENCE OF THE UPPER HAND OVER THE BOTTOM HAND Hadith Imam Malik Number 1586

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنْ الْمَسْأَلَةِ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ وَالسُّفْلَى هِيَ السَّائِلَةُ

Narrated to me by Malik from Nafi' from Abdullah bin Umar that the Messenger of Allah, peace and blessings be upon him, said while on the pulpit, speaking about charity and refraining from begging, 'The upper hand is better than the lower hand. The upper hand is the one that gives, and the lower hand is the one that asks.'

Hadith Corroboration
Imam Ahmad : 4244, 5092, 5470, 5766, 6114, 6858, 7414, 7528, 7899, 8759, 9240, 9784, 10107, 10366, 10398, 14004, 14778, 14787, 15025, 15026, 17300

RASULULLAH SHALALLAHU ALAIHI WASALLAM EXPLAINS RIZKI THAT COMES WITHOUT ASKING

Hadith Imam Malik Number 1587

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَ إِلَى عُمَرَ بْنِ الْخَطَّابِ بِعَطَاءٍ فَرَدَّهُ عُمَرُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَ رَدَدْتَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَلَيْسَ أَخْبَرْتَنَا أَنَّ خَيْرًا لِأَحَدِنَا أَنْ لَا يَأْخُذَ مِنْ أَحَدٍ شَيْئًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا ذَلِكَ عَنْ الْمَسْأَلَةِ فَأَمَّا مَا كَانَ مِنْ غَيْرِ مَسْأَلَةٍ فَإِنَّمَا هُوَ رِزْقٌ يَرْزُقُكَ اللَّهُ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ أَمَّا وَالَّذِي نَفْسِي بِيَدِهِ لَا أَسْأَلُ أَحَدًا شَيْئًا وَلَا يَأْتِينِي شَيْءٌ مِنْ غَيْرِ مَسْأَلَةٍ إِلَّا أَخَذْتُهُ

Narrated to me from Malik from Zaid bin Aslam from Atha bin Yasar that the Messenger of Allah, peace and blessings be upon him, sent a gift to Umar bin Al-Khattab, but Umar returned it. The Messenger of Allah, peace and blessings be upon him, asked him: Why did you return it? Umar replied: O Messenger of Allah, didn't you tell us that it is better for one not to take anything from anyone? The Messenger of Allah, peace and blessings be upon him, said: That is regarding begging. But what comes without asking is sustenance that Allah provides you. Umar bin Al-Khattab said: By the One in whose hand is my soul, I will not ask anyone for anything, and if something comes to me without asking, I will take it.

THE PRIORITY OF WORKING RATHER THAN ASKING

Hadith Imam Malik Number 1588

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلًا أَعْطَاهُ اللَّهُ مِنْ فَضْلِهِ فَيَسْأَلُهُ أَعْطَاهُ أَوْ مَنَعَهُ

Narrated to me from Malik from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said: By the One in whose hand is my soul, for one of you to take his rope and gather firewood on his back is better than going to a man whom Allah has favored with His bounty and asking him, whether he gives or refuses.

PEOPLE WHO ASK WHILE THEY HAVE ENOUGH WEALTH Hadith Imam Malik Number 1589

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ أَنَّهُ قَالَ نَزَلْتُ أَنَا وَأَهْلِي بِبَقِيعِ الْغَرْقَدِ فَقَالَ لِي أَهْلِي اذْهَبْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْأَلْهُ لَنَا شَيْئًا نَأْكُلُهُ وَجَعَلُوا يَذْكُرُونَ مِنْ حَاجَتِهِمْ فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدْتُ عِنْدَهُ رَجُلًا يَسْأَلُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا أَجِدُ مَا أُعْطِيكَ فَتَوَلَّى الرَّجُلُ عَنْهُ وَهُوَ مُغْضَبٌ وَهُوَ يَقُولُ لَعَمْرِي إِنَّكَ لَتُعْطِي مَنْ شِئْتَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ لَيَغْضَبُ عَلَيَّ أَنْ لَا أَجِدَ مَا أُعْطِيهِ مَنْ سَأَلَ مِنْكُمْ وَلَهُ أُوقِيَّةٌ أَوْ عَدْلُهَا فَقَدْ سَأَلَ الْحَاقِقُ قَالَ الْأَسَدِيُّ فَقُلْتُ لِلْفَحْهَةِ لَنَا خَيْرٌ مِنْ أُوقِيَّةٍ قَالَ مَالِكٌ وَالْأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا قَالَ فَرَجَعْتُ وَلَمْ أَسْأَلْهُ فَقَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ بِشَعِيرٍ وَزَبِيبٍ فَقَسَمَ لَنَا مِنْهُ حَتَّى أَغْنَانَا اللَّهُ عَزَّ وَجَلَّ

It was narrated to me from Malik from Zaid bin Aslam from Atha bin Yasar from a man from Bani Asad, he said: My family and I stopped at Baqi' Al-Gharqad. My family said to me: Go to the Messenger of Allah, peace be upon him, and ask us for something to eat. They state their needs. I went to the Messenger of Allah, peace be upon him, and found a man who asked him. The Messenger of Allah said: I have nothing to give you. The man turned around angrily, saying: For the sake of my life, give it to whomever you wish. The Messenger of Allah, peace be upon him, said: He was angry with me because I had nothing to give him. Whoever asks from you while having one uqiyah or its equivalent has asked urgently. Asadi said: Our milking camel is better than one uqiyah. Malik said: One uqiyah is forty dirhams. The man from Bani As'ad then said, "I returned without asking." Then Rasulullah shallallahu 'alaihi wasallam gave someone flour and wheat, then he distributed it to us until Allah Azza Wa Jalla provided for us.

Hadith Corroboration
Imam Ahmad : 10622, 15815, 22540
Imam Nasa'i : 2549

THREE THINGS THAT BRING GLORY Hadith Imam Malik Number 1590

وَعَنْ مَالِكٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَهُ يَقُولُ مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ عَبْدٌ إِلَّا رَفَعَهُ اللَّهُ قَالَ مَالِكٌ لَا أَدْرِي أَيْرَفَعُ هَذَا الْحَدِيثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْ لَا

لَا

From Malik from Al-Ala bin Abdurrahman that he heard him say: Charity does not diminish wealth, and Allah increases a forgiving servant in honor. And no servant humbles himself except that Allah elevates him. Malik said: I do not know whether this hadith is attributed to the Prophet, peace and blessings be upon him, or not.

Hadith Corroboration
Imam Ahmad : 8647, 9268
Imam Muslim : 4689
Imam Tirmidzi : 1952
Imam Darimi : 1614

THE ANGRY OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR ASKING INCOMPETITIVELY Hadith Imam Malik Number 1591

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعْمَلَ رَجُلًا مِنْ بَنِي عَبْدِ الْأَشْهَلِ عَلَى الصَّدَقَةِ فَلَمَّا قَدِمَ سَأَلَهُ إِبِلًا مِنَ الصَّدَقَةِ فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى عُرِفَ الْغَضَبُ فِي وَجْهِهِ وَكَانَ مِمَّا يُعْرَفُ بِهِ الْغَضَبُ فِي وَجْهِهِ أَنْ تَحْمَرَ عَيْنَاهُ ثُمَّ قَالَ إِنَّ الرَّجُلَ لَيَسْأَلُنِي مَا لَا يَصْلُحُ لِي وَلَا لَهُ فَإِنْ مَنَعْتُهُ كَرِهْتُ الْمَنَعَ وَإِنْ أَعْطَيْتُهُ أَعْطَيْتُهُ مَا لَا يَصْلُحُ لِي وَلَا لَهُ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ لَا أَسْأَلُكَ مِنْهَا شَيْئًا أَبَدًا

Narrated to me from Malik from Abdullah bin Abu Bakr from his father that the Messenger of Allah, peace and blessings be upon him, appointed a man from Banu Abdul Al-Ashhal to collect charity. When he arrived, he asked for a camel from the charity. The Messenger of Allah, peace and blessings be upon him, became angry, and his anger was evident on his face, with his eyes turning red. Then he said: Indeed, a man asks me for something that is not suitable for me nor for him. If I refuse him, I dislike refusing, but if I give it to him, I give something unsuitable for me and for him. The man said: O Messenger of Allah, I will never ask you for anything from it ever again.

UMAR PROHIBITED TAKING ZAKAT PROPERTY IMPROPERLY Hadith Imam Malik Number 1592

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّهُ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الْأَرْقَمِ أَدُلَّنِي عَلَى بَعِيرٍ مِنَ الْمَطَايَا أَسْتَحْمِلُ عَلَيْهِ أَمِيرَ الْمُؤْمِنِينَ فَقُلْتُ نَعَمْ جَمَلًا مِنَ الصَّدَقَةِ فَقَالَ عَبْدُ اللَّهِ بْنُ الْأَرْقَمِ أَتُحِبُّ أَنْ رَجُلًا بَادِنًا فِي يَوْمٍ حَارٍّ غَسَلَ لَكَ مَا تَحْتَ إِزَارِهِ وَرُفْعِيهِ ثُمَّ أَعْطَاكَ فَشَرِبْتَهُ قَالَ فَغَضِبْتُ وَقُلْتُ يَغْفِرُ اللَّهُ لَكَ أَتَقُولُ لِي مِثْلَ هَذَا فَقَالَ عَبْدُ اللَّهِ بْنُ الْأَرْقَمِ إِنَّمَا الصَّدَقَةُ أَوْسَاخُ النَّاسِ يَغْسِلُونَهَا عَنْهُمْ

Narrated to me from Malik from Zaid bin Aslam from his father that he said: Abdullah bin Al-Arqam said: Guide me to a camel from the mounts to carry the Commander of the

Faithful. I said: Yes, a camel from the charity. Abdullah bin Al-Arqam said: Would you like a fat man on a hot day to wash what is under his loincloth and thighs and give it to you to drink? I got angry and said: May Allah forgive you, why do you say this to me? Abdullah bin Al-Arqam said: Charity is the filth of people that they cleanse themselves with.

UMAR BIN KHATTAB'S MESSAGE ABOUT PEOPLE WHO HERDE CAMELS AND GOATS

Hadith Imam Malik Number 1593

حَدَّثَنِي عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ اسْتَعْمَلَ مَوْلًى لَهُ يُدْعَى هُنَيًّا عَلَى الْحِمَى فَقَالَ يَا هُنَيُّ اضْمُمْ جَنَاحَكَ عَنِ النَّاسِ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّ دَعْوَةَ الْمَظْلُومِ مُجَابَةٌ وَأَدْخِلْ رَبَّ الصَّرِيمَةِ وَرَبَّ الْغَنِيمَةِ وَإِيَّايَ وَنَعَمْ ابْنُ عَقَّانَ وَابْنِ عَوْفٍ فَإِنَّهُمَا إِنْ تَهْلَكَ مَاشِيَتُهُمَا يَرْجِعَانِ إِلَى الْمَدِينَةِ إِلَى زَرْعٍ وَنَخْلٍ وَإِنَّ رَبَّ الصَّرِيمَةِ وَالْغَنِيمَةِ إِنْ تَهْلَكَ مَاشِيَتُهُ يَأْتِيَنِ بَنِيهِ فَيَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ يَا أَمِيرَ الْمُؤْمِنِينَ أَفْتَارَكُمُ أَنَا لَا أَبَا لَكَ فَالْمَاءُ وَالْكَلَاءُ أَيْسَرُ عَلَيَّ مِنَ الذَّهَبِ وَالْوَرَقِ وَإِنَّمَا لِيَرُونَ أَنِّي قَدْ ظَلَمْتُهُمْ إِنَّهَا لِبِلَادُهُمْ وَمِيَاهُهُمْ قَاتِلُوا عَلَيْهَا فِي الْجَاهِلِيَّةِ وَأَسْلَمُوا عَلَيْهَا فِي الْإِسْلَامِ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَا الْمَالُ الَّذِي أَحْمِلُ عَلَيْهِ فِي سَبِيلِ اللَّهِ مَا حَمَيْتُ عَلَيْهِمْ مِنْ بِلَادِهِمْ شَيْئًا

Narrated to me from Malik from Zaid bin Aslam from his father that Umar bin Al-Khattab appointed his freed slave named Hunayy to oversee the protected land. He said: O Hunayy, restrain your hand from oppressing people and fear the supplication of the oppressed, for the supplication of the oppressed is answered. Allow the owner of a few camels and sheep to enter, but keep away the livestock of Ibn Affan and Ibn Awf. If their livestock perish, they will return to Medina for farming and palms. But the owner of a few camels or sheep, if his livestock perish, will come to me with his children saying: O Commander of the Faithful! O Commander of the Faithful! Shall I abandon them? By your father, water and grass are easier for me than gold and silver. By Allah, they think I have wronged them. This is their land and their water. They fought for it in the pre-Islamic era and submitted to it in Islam. By the One in whose hand is my soul, were it not for the wealth I carry for the sake of Allah, I would not protect a handspan of their land.

Hadith Corroboration
Imam Bukhari : 2831

FIVE NAMES OF THE PROPHET

Hadith Imam Malik Number 1594

حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِي خَمْسَةُ أَسْمَاءٍ أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ وَأَنَا الْخَاشِرُ الَّذِي يُخَشِّرُ النَّاسَ عَلَى قَدَمِي وَأَنَا

Narrated to me from Malik from Ibn Shihab from Muhammad bin Jubayr bin Mut'im that the Prophet, peace and blessings be upon him, said to me: I have five names: I am Muhammad, I am Ahmad, I am Al-Mahi through whom Allah erases disbelief, I am Al-Hashir at whose feet people will be gathered, and I am Al-Aqib.

Hadith Corroboration

Imam Ahmad : 16134, 16170

Imam Bukhari : 3268, 4517

Imam Muslim : 4342, 4343

Imam Tirmidzi : 2766

Imam Darimi : 2656

al-Hadith
9 Imaams