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Volume 1

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*In the Name of Allâh, the Most
Beneficent, the Most Merciful*

INTRODUCTION

SUNAN AN-NASÂ'Î AŞ-ŞUGHRA^[1]

By Abu Khaliyl

About the Author

He is Abû 'Abdur-Rahmân Aḥmad bin Shu'aib bin 'Alî bin Sinân bin Baḥr An-Nasâ'î. The name "An-Nasâ'î" is an ascription to Nasa' of Kḥurâsân.^[2]

His Birth, Studies and Travels

Imâm An-Nasâ'î was born in the year 214 or 215 after *Hijrah* in Nasa' and he traveled to Naysâbûr and other cities in Kḥurâsân, Baghdâd, and other cities in Al-'Irâq, Ash-Shâm, Egypt, Makkah, Al-Madînah, and areas of 'Arabia to seek knowledge.

His Teachers and Students

He learned from many important scholars of his time, including Abû Dâwûd, Al-Bukhârî, Aḥmad, as well as his son 'Abdullâh, Al-Bazzâr, Ishâq bin Ibrahîm Ar-Rahuwyah, Aḥmad bin Manî', Ishâq bin Shâhîn, Muḥammad bin Naṣr Al-Marwazî, and many others. He had many

^[1] References for this introduction include: *Siyar A'lâm An-Nubalâ': Al-Qawlid-Mu'tabar: Bughyat Ar-Râghib: Al-Ansâb: Mu'jam Al-Buldan: Dhakhîrat Al-'Uqba*, and others noted in the text. As for controversial statements about Imâm An-Nasâ'î, they have not been discussed here, because it is not appropriate to mention this here, whereas famous biographers have already discussed these topics, with sufficient defense and refutation of them all.

^[2] Modern spelling is *Khorasan*. Perhaps Nasa' is *Nisa*, which is located about 18km southwest of Ashgabat (also spelled Ashkhabad: Ashkabat: Ashgabad) in Turkmenistan. Previously, it was part of the Khorasan area. Scholars disagree over whether this name is a foreign name: (*Mu'jam Al-Buldan*) or is derived from the Arabic word *nisâ'* (women), as stated by As-Sam'ânî in *Al-Ansâb* – that the Arabs named it like this because when they conquered the village, the men had fled, and only the women fought. And Allâh knows best.

students, famous among them being Aṭ-Ṭabarānī, Abū 'Awānah, Aṭ-Ṭahāwī, Ibn As-Sunnī, and many others. As is widely known, some of his teachers also heard narrations from him.

His Books

He authored many books, most important of which is *Sunan Al-Kubra* or the Grand *Sunan* which has been published during our time.^[1] Among his works also published are *Aḍ-Ḍu'afā' wal-Matrukik*, listing the names of weak and abandoned *Ḥadīth* narrators; *Tasmiyat Fuqaha'il-Amsār, Min Aṣ-Ṣaḥābah, Fa Man Ba'dahum* listing the names of famous scholars of *Fiqh* among the Companions from different lands, along with their students; *Tasmiyat Man Lam Yarwi 'Anhu Ghairu Rajulin Wāhid*, listing the names of narrators that only one narrator reported from, as well as others. Besides, his *'Amalul-Yawmi wal-Lailah, Tafsi'r*, and other books have been published separately as well as along with his *Sunan Al-Kubra*.

His Death

It is reported that he died in the year 303 after *Hijrah* at the age of 88. He first settled in Egypt for some time, then he went to Damascus. Scholars differ over place of his death and burial. Some of them say it was in Makkah, and others in Ramallah in Palestine.

As against presumed before, today, whenever the "Six Books" or the "Four *Sunan*" are mentioned or referred today it is the smaller *Sunan*, *Sunan Aṣ-Ṣughra* or *Al-Mujtaba* that is meant, not *Sunan Al-Kubra*.

What is more important to note is that Imām An-Nasā'ī compiled his *Sunan Al-Kubra* first, then sometime later, smaller *Sunan*, which later was referred to as *Al-Mujtaba* and is also called *Mujtana*. Both the books have a same meaning: "the selected," and it is not clear who first referred to the smaller *Sunan* with either of these names. In fact, some of them also called it the *Ṣaḥīh*.

Scholars differ over whether Imām An-Nasā'ī himself compiled *Sunan Aṣ-Ṣughra* or *Al-Mujtaba* - or it was a compilation of his student Ibn As-Sunnī. The fact that since the smaller *Sunan* or *Al-Mujtaba* is generally known to be reported from An-Nasā'ī by Ibn As-Sunnī, it

[1] It was thought to be lost until the manuscripts were rediscovered during our time.

has led some to believe that it is, in reality, the work of Ibn As-Sunnī. Imām Adh-Dhahabī (*Siyar A'lām An-Nubalā'*) and whoever followed him held this view, saying that we only know of his *Sunan* through the narration of Ibn As-Sunnī. While the fact is that *Sunan Al-Kubra* is known through the reporting other than Ibn As-Sunnī.

Upon careful review and comparison between *Al-Mujtaba* and *Sunan Al-Kubra*, it is clear that each of them contain narrations of Imām An-Nasā'ī which are not included in the other. This is why most scholars say that since Ibn As-Sunnī did not narrate *Al-Kubra*, while others did, and others did not narrate *Al-Mujtaba*, while Ibn As-Sunnī did, it is clear that this is what he heard from Imām An-Nasā'ī, and there are no means to prove other than this, because whenever Ibn As-Sunnī's name appears in a narration, he said that he heard this from Imām An-Nasā'ī, and this is mentioned at the beginning of the text as well. This indicates that he heard the entire book from Imām An-Nasā'ī, and since there are narrations in *Al-Mujtaba* - as well as chapter headings - which are not contained in his *Sunan Al-Kubra*, if it was correct that Ibn As-Sunnī was the compiler of the smaller *Sunan*, then they would not be considered *Ḥadīths* of An-Nasā'ī, but *Zawā'id*, or additions of Ibn As-Sunnī, and none of the earlier scholars has stated this. Instead, they list Ibn As-Sunnī among those who reported the *Sunan* from Imām An-Nasā'ī, and refer to these narrations as narrations recorded by An-Nasā'ī, as is well-known.^[1]

As for the reason for the compilation of the smaller *Sunan*, a story is popularly reported that an *Amīr* asked An-Nasā'ī if all of the narrations in his book (*Al-Kubra*) were *Ṣaḥīh* (correct), to which he replied that they were not, so he was told to compile a book in which only *Ṣaḥīh* narrations were included. So he compiled *Al-Mujtaba*. But

[1] In any case, the facts are that Ibn As-Sunnī reported *Sunan Aṣ-Ṣughra* or *Al-Mujtaba*, and it is not known that he reported *Sunan Al-Kubra*, while others reported *Sunan Al-Kubra* and it is not known that they reported *Sunan Aṣ-Ṣughra* or *Al-Mujtaba*, and each of these books contains narrations which the other does not, while *Sunan Al-Kubra* contains many more narrations. Some scholars consider it possible that Imām An-Nasā'ī gave the task of summarizing to Ibn As-Sunnī, and that Imām An-Nasā'ī added additional narrations, and chapter headings when Ibn As-Sunnī read it with him.

most of the scholars do not consider the narration of this event to be authentic for various reasons.

The scholars have written a great deal about this topic, and these points represent only a small portion of the details related.^[1]

Those Who Narrated the *Sunan* From Imâm An-Nasâ'î

It was mentioned above that Ibn As-Sunnî narrated the smaller *Sunan*; *Sunan As-Şughra* or, *Al-Mujtaba* from Imâm An-Nasâ'î. He is Abû Bakr Aĥmad bin Muĥammad bin Ishâq Ad-Dînawarî, who died in 364 after *Hijrah*.

The most popular narrators of *Sunan Al-Kubra* from Imâm An-Nasâ'î are Al-Ĥasan bin Rashîq Al-'Askarî (d. 370), Hamzah bin Muĥammad Al-Kinânî (d. 357), Abû Al-Ĥasan Ibn Ĥayyuwyah (d. 366), Ibn Al-Aĥmar of Al-Andalus (d. 358), and some others.

Important Traits of *Sunan As-Şughra*

Scholars have highly commended Imâm An-Nasâ'î and his work. Imâm Ad-Dâraquţnî said about him: "He is given preference over all others who are mentioned with this knowledge from the people of his time." (*Suw'âlât As-Sulamî lid-Dâraquţnî*) Imâm An-Nasâ'î was well-known for his knowledge in the various fields of *Ĥadîth* and its narrators. Some scholars consider his compilation to have the least number of defective or weak narrations among the Four *Sunan*.

Sunan As-Şughra contains a number of repetitive narrations, more similar to the *Şaĥîh* of Al-Bukĥarî than the remainder of the Six in that regard. Imâm An-Nasâ'î often cites the same narration in various chapters to show what is narrated as proof for different topics. In some cases he uses the same *Ĥadîth* under chapter headings that mention opposite points. For example, in chapter 45 of the Book of Purification, entitled: "Leaving Any Restriction on the Amount of Water," he narrated the story of a Bedouin who urinated in the *Masjid*, and the Messenger of Allâh ﷺ called for a bucket of water to pour over the area. By the chapter heading, it is clear that the

^[1] This is a topic that many scholars have commented upon and differed over. As-Sakĥawi in an earlier work (*Al-Qawĥil-Mu'tabar*) supported the first view - that it is Ibn As-Sunnî's compilation - and in a later work (*Buĥyut Ar-Râĥib*) he supported the second view, that it was compiled by An-Nasâ'î.

meaning is that the amount of water to clean the area was not restricted to a minimum quantity. Later, in the Book of Water, chapter 2, entitled: "Restricting the Amount of Water" he narrated the same *Ĥadîth*, but this time, the apparent indication is the opposite. In other words, "a bucket" is the minimum amount of water to clean the area. Cases such as this are common, wherein he repeats the same narration to prove another inference.

Al-Mujtaba contains a noticeable method of subdivision of topics when compared to the remainder of the Six Books. Meaning that Imâm An-Nasâ'î has included more chapter headings indicating more subtle points between the more commonly indicated points, in the more commonly mentioned chapter headings of the others among the Six. It is as if he considered how they named the chapters for these narrations, and found that in between this and that there should be these additional chapters, since these narrations can be used to support these additional points as well. This becomes clear to anyone who has read all of the Six Books, and compared in which chapters each of the compilers included this or that narration, as well as the grouping of related chapters.

For example, in the case of narrations dealing with not facing the *Qiblah* when relieving oneself (see *Ĥadîths* 20-23), we find one or perhaps two chapters in *Şaĥîh Al-Bukĥarî*,^[1] one in *Şaĥîh Muslim*,^[2] two in *Sunan Abû Dâwûd*, two in *Sunan At-Tirmidhî*, two in *Sunan Ibn Mâjah*, and four in *Al-Mujtaba* - while there are only two in *Sunan Al-Kubra*. One would observe from comparing all these that in *Al-Mujtaba*, he has the additional chapter: "The Command to Face Toward the East or the West When Relieving Oneself"^[3] and none of the others among the Six has named a chapter with a "command" related to this topic.

^[1] Since the second of them contains a narration related to the topic, according to the others, but the chapter name does not indicate the topic. See *Şaĥîh Al-Bukĥarî* Nos. 144 and 145.

^[2] While it is not clear if the chapter heading wherein Imâm Muslim narrated these *Ĥadîths* was written by him or by someone after him, as is the case with the chapters headings in his book in general.

^[3] See *Ĥadîth* No. 22, and the meaning is for the people of Al-Madiyah, since the *Qiblah* was to the south for them.

Such cases of additional chapter headings for repeated narrations indicate his vast understanding or (*Fiqh*), and this is among the important observations of the scholars about him and his book.

On the other hand, missing from *Al-Mujtaba* are the Books of Knowledge, *Tafsîr*, and various books on manners, and many other important topics that are mentioned in the remainder of the Six, and some of which are included in *Sunan Al-Kubra*.

*In the Name of Allâh, the Most
Beneficent, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ash-Shaikh, Al-Imâm, Al-Âlim, Ar-Rabbânî, Ar-Ruḥlah, Al-Hâfîz, Al-Hujjatus-Şamadânî, Abû 'Abdur-Raḥmân Aḥmad bin Shu'aib bin 'Alî bin Baḥr An-Nasâ'î, may Allâh the Most High shower mercy on him, said:

قَالَ الشَّيْخُ، الْإِمَامُ، الْعَالِمُ، الرَّبَّانِيُّ،
الرُّحْلَةُ، الْحَافِظُ، الْحُجَّةُ الصَّمَدَانِيُّ، أَبُو
عَبْدِ الرَّحْمَنِ: أَحْمَدُ بْنُ شُعَيْبِ بْنِ عَلِيِّ بْنِ
بَحْرِ النَّسَائِيِّ، رَحِمَهُ اللَّهُ تَعَالَى:

1. The Book Of Purification

(المعجم ١) - كِتَابُ الطَّهَارَةِ
(التحفة ١)

Chapter^[1] 1. Interpreting The
Saying Of Allâh, The Mighty
And Sublime: When You
Intend To Offer *Ṣalâh* (The
Prayer), Wash Your Faces And
Your Hands (Forearms) Up To
The Elbows.^[2]

(المعجم ١) - تَأْوِيلُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِذَا
قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾ [المائدة: ٦]
(التحفة ١)

1. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When any one of you wakes from sleep, let him not dip his hand in (the water he uses for) his *Wudu'* until he has washed it three times, for none of you knows where his hand spent the night." (*Ṣaḥîḥ*)

١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا
سُهَيْبُ بْنُ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ
مِنْ نَوْمِهِ فَلَا يَغُوسُ يَدَهُ فِي وَضُوئِهِ حَتَّى
يَغْسِلَهَا ثَلَاثًا، فَإِنْ أَحَدَكُمْ لَا يَدْرِي أَيْنَ
بَاتَتْ يَدُهُ».

[وأخرجه مسلم، كتاب الطهارة، باب كراهة غمس المتوضي وغيره يده المشكوك في نجاستها... الخ، ح (٢٧٨) من حديث سُهَيْبِ بْنِ عَيْنَةَ بِهِ، وَهُوَ فِي السَّنَنِ الْكُبْرَى لِلنَّسَائِيِّ، ح (١)].

[1] Note that for many of the headings, the author did not say: "Chapter." In this translation, we placed the word "chapter" prior to each of his headings in either case.

[2] *Al-Mâ'idah* 5:6.

1. Imâm An-Nasâ'î introduced the Book of Purification with this *Hadîth* in order to make it clear that one should begin one's ablution by washing one's hands, a point that is explicitly mentioned in various *Hadîth* narrations [*Sahîh Al-Bukhârî*: Ablution, *Hadîth*: 185, 186 and *Sahîh Muslim*: Purification *Hadîth*: 225] (*Sahîh*)
2. This *Hadîth* contains the ruling of washing one's hands after waking up from sleep; however, the ruling is general, in that it applies to any occasion upon which one performs ablution. The basis for this ruling is doubt: From one ablution to the next, one does not know what impurities one's hands might have come into contact with inadvertently. Since hands touch various objects throughout the course of a day - such as various body parts and other objects that may or may not be pure - one should wash one's hands before performing ablution. It is essential to wash one's hands upon waking up from sleep; and, although not essential, at other times it is desirable to wash one's hands prior to performing ablution. The purpose of ablution is not merely to achieve ritual purity, but bodily cleanliness as well.
3. There are two kinds of impurities. The first is the impurity that is visible or somehow palpable; this kind of impurity must be removed. The second kind of impurity is neither visible nor perceptible through any of the senses, such as urine that becomes dry, say, on dark fabric - urine that can then neither be seen nor perceived through the sense of smell. If there is doubt - or in other words, if one suspects that such impurities are present on one's body or clothing - one should certainly take the trouble of washing the potentially sullied area on one's skin or clothing three times.

Chapter 2. (Using) *Siwâk* When Arising During The Night

(المعجم ٢) - **بَابُ السَّوَاكِ إِذَا قَامَ مِنَ اللَّيْلِ** (التحفة ٢)

2. It was narrated that Huthaifah said: "When the Messenger of Allâh ﷺ got up at night, he would brush his mouth with the *Siwâk*." (*Sahîh*)

٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ خُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاَهُ بِالسَّوَاكِ.

[متفق عليه، البخاري كتاب الوضوء، باب السواك، ح (٢٤٥) وغيره ومسلم، كتاب الطهارة، باب السواك، ح (٢٥٥) من حديث جرير بن عبد الحميد عن منصور بن المعتمر به وهو في الكبرى، ح (٢)].

Comments:

1. When one rises after a night's sleep, it is recommended (*Mustahab*) for one to use a *Miswâk* (tooth-stick) to clean the inside of one's mouth. However, doing so is not an essential part of ablution. This is because, in narrations that describe how the Prophet ﷺ regularly performed ablution, the use of a tooth-stick is not mentioned. Nevertheless, the Prophet ﷺ did strongly urge Muslims to use a *Miswâk* at the time of every ablution.

2. The *Miswâk* is a means of purifying the mouth. It denotes any object with which it is possible to cleanse the mouth. It could either be the twig of a tree or a brush made of bristles, or any other pure substance.

Chapter 3. How To Use The *Siwâk*

(المعجم ٣) - **بَابُ: كَيْفَ يَسْتَاكُ**
(التحفة ٣)

3. It was narrated that Abû Mûsa said: "I came to the Messenger of Allâh ﷺ when he was using the *Siwâk*, and the end of the *Siwâk* was on his tongue, and he was saying, "أ، 'â'." (*Sahîh*)

٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: أَخْبَرَنَا غِيلَانُ بْنُ جَرِيرٍ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَسْتَاكُ وَطَرَفُ السَّوَاكِ عَلَى لِسَانِهِ وَهُوَ يَقُولُ: «عَأْأ».

[متفق عليه، البخاري، كتاب الوضوء، باب السواك، ح (٢٤٤) وغيره ومسلم، كتاب الطهارة، باب السواك، ح (٢٥٤) من حديث حماد به وهو في الكبرى، ح (٣)].

Comments:

1. The purpose of using a tooth-stick is to cleanse the mouth. *Siwâk* (or *Miswâk*), therefore, should be used in such a way that not only the teeth become clean, but the tongue and the throat also become pure from all kinds of filth and unclean particles.
2. When one uses a *Miswâk*, one's face becomes contorted and twisted as one maneuvers a *Miswâk* throughout the inside of one's mouth - especially when one is trying to get to hard-to-reach places. Thus, when using a *Miswâk*, one's face becomes unpleasant to look at; nonetheless, based on the Sunnah of the Prophet ﷺ and on the importance of cleaning the inside of one's mouth, one should not be shy to use a *Miswâk* in the presence of others.

Chapter 4. Can The Imâm Use The *Siwâk* In The Presence Of His Followers ?

(المعجم ٤) - **بَابُ: هَلْ يَسْتَاكُ الْإِمَامُ بِحَضْرَةِ رَعِيَّتِهِ** (التحفة ٤)

4. It was narrated from Abû Burdah that Abû Mûsâ said: "I came to the Prophet ﷺ when he was using the *Siwâk* and with me were two men of the Ash'arîs - one on my right and the other on my left - who were seeking to be appointed as officials. I said: 'By the One Who sent you as a

٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ سَعِيدٍ - قَالَ: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ قَالَ: حَدَّثَنَا حَمِيدُ بْنُ هِلَالٍ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ أَحَدُهُمَا عَنْ يَمِينِي وَالْآخَرُ عَنْ يَسَارِي

Prophet with the truth, they did not tell me why they wanted to come with me and I did not realize that they were seeking to be appointed as officials.' And I could see his *Siwâk* beneath his lip, then it slipped and he said: 'We do not' – or; 'We will never appoint as an official anyone who seeks that. Rather you should go.'" So he sent him (Abû Mûsâ) to Yemen, then he sent Mu'âdh bin Jabal to go after him – may Allâh be pleased with them. (*Sahîh*)

[متفق عليه، البخاري، كتاب استنابة المرتدين، باب حكم المرتد والمرتدة واستنابتهم، ح ٦٩٢٣) ومسلم، كتاب الإمامة، باب النهي عن طلب الإمامة والحرص عليها ح (١٧٣٣) قبل، ح (١٨٢٥) من حديث يحيى القطان به وهو في الكبرى ح (٨).

Comments:

1. Beyond the theme of the present chapter, this *Hadîth* makes it clear that a person acts inappropriately when, without being asked to do so, one seeks out a position of authority. Instead, nominating suitable candidates for leadership positions should be left to the discretion of the ruler. But if the ruler himself asks for petitions for any post or position, it is appropriate to offer oneself for it, particularly if one has the required skills and qualifications for the job. For instance, on the occasion of the Battle of the Trench, Allâh's Messenger ﷺ asked, "Which one of you will rise and go to see what the Quraish are about." Zubair ؓ then offered himself for the task [*Sahîh Al-Bukhârî* - 2846]. In other words, the modern-day practice of sending applications for employment has a precedent in Islam, and is therefore appropriate and correct.
2. Besides moving a *Miswâk* to the right and to the left, one should make upward and downward motions with it as well, so that the fibers of the tooth-stick may reach places between the teeth and remove any substance that forms on one's teeth or remains stuck between them. This is evidenced by the word, "*Qalâsat*," which occurs in the *Hadîth*.

Chapter 5. Encouragement To Use The *Siwâk*

5. 'Abdur-Rahmân bin Abû 'Atîq said: "My father told me: 'I heard 'Aishah say, (narrating) from the Prophet ﷺ: "*Siwâk* is a means of

وَرَسُولُ اللَّهِ ﷺ يَسْتَاكُ فَكِلَاهُمَا يَسْأَلُ الْعَمَلِ، قُلْتُ: وَالَّذِي بَعَثَكَ نَبِيًّا بِالْحَقِّ مَا أَطَّلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلِ، فَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتِ شَفْتَيْهِ فَلَصْتُ فَقَالَ: «إِنَّا لَا» أَوْ، «لَنْ نَسْتَعِينِ عَلَى الْعَمَلِ مَنْ أَرَادَهُ وَلَكِنْ أَذْهَبْ أَنتَ» فَبَعَثَهُ إِلَى الْيَمَنِ ثُمَّ أَرَدَهُ مُعَاذَ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا.

(المعجم ٥) - التَّرغِيبُ فِي السَّوَاكِ (التحفة ٥)

٥ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَتِيبَةَ قَالَ:

purification for the mouth and is pleasing to the Lord." (*Sahîh*)

حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ عَائِشَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ».

[صحيح، وأخرجه أحمد ٦/١٢٤ من حديث يزيد به زريع به وتابعه الدراوردي عند أبي يعلى ٨/٣١٥ ح (٤٩١٦) وسنده حسن، وهو في الكبرى، ح (٤) وعلقه البخاري، كتاب الصوم، باب سواك الرطب واليابس للصائم قبل، ح (١٩٣٤) وللحديث شواهد كثيرة عند ابن خزيمة ح (١٣٥) وأحمد وغيرهما].

Comments:

The purpose of this chapter is to show that the tooth-stick is a worthy and commendable cleaning instrument. That being said, its use is not obligatory. Nor, for that matter, is using it an integral part of performing ablution.

Chapter 6. Using *Siwâk* A Great Deal

(المعجم ٦) - الإِكْتِنَارُ فِي السَّوَاكِ (التحفة ٦)

6. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I have indeed urged you with regard to the *Siwâk*.'" (*Sahîh*)

٦ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَعِمْرَانُ بْنُ مُوسَى قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ [قَالَ]: حَدَّثَنَا شُعَيْبُ بْنُ الْحَجَّابِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَكْثَرْتُ عَلَيْكُمْ فِي السَّوَاكِ».

[أخرجه البخاري، كتاب الجمعة، باب السواك يوم الجمعة، ح (٨٨٨) من حديث عبدالوارث بن سعيد به، وهو في الكبرى، ح (٥)].

Chapter 7. Permitting The Usage Of *Siwâk* In The Afternoon For One Who Is Fasting

(المعجم ٧) - الرُّخْصَةُ فِي السَّوَاكِ بِالْعِشِيِّ لِلصَّائِمِ (التحفة ٧)

7. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Were it not that it would be too difficult for my *Ummah*, I would have commanded them to use the *Siwâk* at (the time of) every *Ṣalâh*." (*Sahîh*)

٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي، لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».