

INTRODUCTION – VIRTUES OF NARRATING FORTY AHADITH

There are various narrations on the virtue of memorising and preserving forty hadiths.

Some of the narrations are as follows:

من حفظ على أمتي أربعين حديثاً من أمر دينه بعثه الله يوم القيامة فقيهاً عالماً

Translation: Whosoever memorises and preserves for my people forty hadith relating to his religion, Allah will resurrect him on the Day of Judgment as a jurist and religious scholar.

[Narrated from Ibn Abbâs, Anas and Abu Hurairah رضي الله عنهم]

(Jâmiu bayânil ilm wa fadhliih 1: 194)

من حفظ على أمتي أربعين حديثاً من السنّة حتّي يؤدّيها إليهم كنت له شفيعاً أو شهيداً يوم
القيامة

Translation: Whosoever memorises and preserves for my people forty hadith relating to the sunnah and he conveys it to them, on the Day of Judgment I shall be an intercessor or a witness for him [narrated from Ibn Umar رضي الله عنهما]

(Jâmiu bayânil ilm wa fadhlihi 1: 193)

من نقل عني إلي من يلحقني من أمتي يربعين حديثاً كتب في زمرة العلماء وحشر في جملة
الشهداء

Translation: Whosoever transmits from me to my people who come after me forty hadith, he will be written in the company of religious scholars and he will be resurrected with the group

of martyrs. [narrated from Ibn `Umar رضي الله عنه] (Kanzul Ummâl 10: 137 (29191))

من حفظ على أمتي أربعين حديثا ينفعهم الله عز وجل بها قيل له: ادخل من أي أبواب الجنة شئت

Translation: Whosoever memorises and preserves for my people forty hadith by which Allah benefits them, It will be said to him: Enter by whichever of the doors of paradise you wish. [narrated from Ibn Masûd رضي الله عنه] (Hilyatul-Awliyâ 4: 189)

من حفظ على أمتي أربعين حديثا من أمر دينها بعثه الله فقيها وكنت له يوم القيامة شافعا وشهيدا.

Translation: Whosoever memorises and preserves for my people forty hadith relating to their religion, Allah ﷻ will resurrect him on the Day of Judgment a jurist and I shall be an intercessor and a witness for him [narrated from Abû Dardâ رضي الله عنه] (Shuabul Imân 3: 240)

من ترك أربعين حديثا بعد موته فهو رفيقي في الجنة

Translation: Whosoever leaves (a legacy of) forty hadith after his death (for the people to benefit from), he will be my disciple in paradise [narrated from Jābir ibn Sāmurah رضي الله عنه] (Kanzul Ummâl 10: 137 (29192))

من حفظ على أمتي أربعين حديثا فيما ينفعهم من أمر دينهم بعث يوم القيامة من العلماء، وفضل العالم على العابد سبعين درجة، الله أعلم بما بين كل درجتين

Translation: Whosoever memorises and preserves for my people forty hadith which will benefit them in regards to their

religion, Allah will resurrect him on the Day of Judgment among the religious scholars. And the excellence of a religious scholar over a (non-scholar) worshipper is of seventy degrees.

Allah knows best that which is between two degrees.

[narrated from Abû Hurairah ] (Shuabul Imân 3: 239)

Although all the lines of transmission of these hadiths are weak, the narrations become strengthened when considered collectively and therefore they are accepted by many great scholars.

The hadiths on the virtue of memorising and transmitting forty hadiths have been transmitted by thirteen different companions: Alî , Abdullah ibn Masûd , Muâz ibn Jabal , Abu Dardâ , Ibn Umar , Ibn Abbâs , Abu Hurayrah , Abu Saïd Khudrî , Jâbir ibn Samurah , Anas , Abu Umâmah , Ibn Amr  and Buraydah .

Furthermore, there are several great hadith scholars who have accepted this hadith and thus they have authored various books containing forty hadiths simply in order to gain the virtue mentioned. The first to write such a book was Abdullah ibn Mubârak Marwazi  followed by Muhammad ibn Aslam Tusi , Ahmad ibn Harb , Hasan ibn Sufyân Nasawî , Abû Bakr Ajrî , Muhammad ibn Abdillâh Jazaqî , Abû Bakr ibn Ibrâhîm Asfahânî , Daraqutnî , Hâkim , Abû Nu`aym , Muhammad ibn Husain Salami , Abu Uthmân Sâbûnî , Abdullah ibn Muhammad Ansârî , Abul Qasim Qushairi , Abû Bakr Bayhaqî , Imâm Nawawî  and many others.

Keeping these virtues in mind, Moulana Osman Kadwâ (dâmat barakâtuhu) prepared four books of forty ahâdîth on different aspects. This book deal with matters relating to eating, drinking and clothing. All these narrations have been extracted from Kitaabul-Aathaar of Imâm Abu Hanîfah . May Allâh  grant us the ability to practise on these teachings of Rasulullâh  and our pious predecessors! Amîn

We have added an introduction, typed the ahâdith and checked the translation.

We make duâ that Allâh  accepts this effort and makes these ahâdîth a means of our guidance and all of mankind till Qiyâmah. Âmîn

Moosa Kajee

IMAM ABU HANÎFAH - IMPORTANT FACTS

- 1.) Nu'man bin Thabit ibn Zauti - well known in Islamic History as 'Imam Abu Hanifa' and 'Imam Azam' - was the son of a Persian merchant.
- 2.) He was born in Kufa, Iraq - in the Year 80 A.H.
- 3.) His father - Thâbit - was privileged to meet Hazrat Ali  who had at the time, made Kufa his capital.
- 4.) Kufa was founded in 17 A.H. by Hazrat Umar ibn Khattab , the 2nd Khalifah. Kufa had become the 3rd most important centre of learning during Hazrat Umar's  Khilafat. A large number of Sahaba  were sent to this new city to settle here by Umar . These included Hazrat Abdullah ibn Ma'sûd, Sa'd

ibn Abî Waqqâs, Ammar, Huzaifah and Abu Mûsa etc. ﷺ. Records indicate the presence of 1050 Sahaba in Kufa of whom 24 were the participants of Badr.

5.) At the age of 20, Imam Abu Hanifa turned his attention towards the pursuit of advancing his Islamic knowledge. Among his 1st and the most important tutors was Hammâd ﷺ (Died 120 A.H.) whose educational lineage is linked with Hadhrat Abdullah Ibn Mas'ûd ﷺ.

6.) Imam Abu Hanifa is also a Tabi'ee - One who saw and benefited from at least one Sahabi. Imam Abu Hanifa benefited from nearly 4,000 Shaikhs.

7.) In those days, the Hajj season was the best means of spreading and deriving Islamic knowledge as Muslims from every corner of the Islamic world assembled in Makkah. In his lifetime Imam Abu Hanifa is reputed to have performed fifty Hajj.

8.) Imam Abu Hanifa ﷺ had joined his father's business wherein he showed scrupulous honesty and fairness. Once his agent had sold a consignment of silk cloth on his behalf but forgot to mention a slight defect to the customers. When Abu Hanifa learnt of this, he was greatly distressed because he had no means of the refunding the customers; so he immediately ordered the entire proceeds of the sale (30,000 Dirhams) to be given in charity.

9.) The Imam was also keenly interested in education. He established a school at Kufa, which later became a famous College of Theology. Here he delivered lectures on Islamic Law

and related subjects. Fiqah or Islamic Law was systematically studied by his students under his expert guidance.

A large number of his devoted and highly intelligent students worked under him for 30 years, and it is the labour of these students that gave us the Hanafi School of thought.

10.) Imam Abu Hanifa  was the 1st of the Imams to advocate the use of "reason" in the consideration of religious questions based on the Qur'an and Sunnah. He was also the 1st Imam to arrange all the subjects of Islamic Law systematically.

11.) In {164 A.H.} 763 A.C. Al-Mansoor - the Banu Abbas Khalifa of the Muslim Empire at Baghdad whose capital was Baghdad - offered Imam Sahib the post of Chief Qazi of the state, but the Imam declined to accept the post and chose to remain independent. In his reply to Al-Mansoor, the Imam excused himself by saying that he did not regard himself fit for the post offered. Al-Mansoor, who had his own ideas and reasons for offering the post, lost his temper and accused the Imam of lying.

"If I am lying," the Imam said, "then my statement is doubly correct.

"How can you appoint a liar to the exalted post of a Chief Qazi?"

Incensed by this reply, Al-Mansoor charged the Imam with contempt, had him arrested and locked in prison.

Even in prison, the Imam continued to teach those who were permitted to come to him. It was here in prison that the Imam was administered a dose of poison in 150 A.H. Realizing that the

end was near, the Imam prostrated in prayer and passed away in this condition in the month of Rajab, 150 A.H. The news of his death soon spread throughout Baghdad. The whole town came out to pay their last homage to the greatest Imam of Islamic Law. More than 50,000 people participated in the first Janaza Salaat. People continued to flock and before the Janaza could be finally taken for burial, the Salaatul Janaza was offered 6 times in all. For days, people came in large numbers to pay their respects at the grave side.

12.) Among the four Imams, Abu Hanifa has the largest number of followers even today in all parts of the world. (Extracted and abridged from fatwa on Ask Imam website.)

13.) The Kitab al-Athar was the first book composed in Islam after the generation of the Companions. Al-Imam al-Azam Abu Hanifah Numan ibn Thabit wrote it. It comprises Ahadith that connect directly back to the Messenger of Allah ﷺ (marfu), those which stop short at a Companion or one of the Followers (mawquf) and those which are attributed to the Messenger ﷺ directly by one of the Followers or Followers of the Followers without attribution to a Companion (mursal).

His companions Imam Abu Yusuf, Imam Zufar, Imam Muhammad, Imam al-Hasan ibn Ziyad, Imam Hammad ibn Abi Hanifah the Imams son, Hafs ibn Ghiyath and others narrated it from him.

الأربعين في الطعام والشراب

١. قال محمد بن حسن قال أخبرنا عبد الرحمن بن عمر الأوزاعي عن واصل بن أبي جميل عن مجاهد قال كره رسول الله ﷺ من الشاة سبعا: المرارة والمثانة والخذة والحياء والذكر والأنثيين والدم وكان رسول الله ﷺ يحب من الشاة مقدمها

1.) Rasulullâh ﷺ abhorred seven parts from the sheep:

1.) The gall bladder 2.) The urinary bladder 3.) The glands 4.) The vulva 5.) The penis 6.) The testicles 7.) The blood. Rasulullâh ﷺ used to like the forepart of sheep and goats.

٢. عن إمام محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم قال لا خير في شيء مما يكون في الماء إلا السمك

2.) Ibrahim Nakhaî رحمه الله said, "There is no good in anything in the water except for fish."

٣. عن محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم قال كل ما جزر عنه الماء وما قذف به ولا تأكل ما طفا

3.) Ibrahim Nakhaî رحمه الله said, "Eat of that what water ebbs from (leaving it behind so that it dies) and what it casts forth, but do not eat that which floats (on top of the water having died of natural causes.)"

٤. عن محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم قال كل السمك كله إلا الطافي

4.) Ibrahim Nakha'î رحمته الله said, "Eat all fish except for that which floats (on top of the water having died of natural causes.)"

٥. عن محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم عن عمر بن الخطاب رضي الله عنه قال

وددت أن عندي قفعة أو قفعتين من جراد

5.) Umar ibn Khattab رضي الله عنه said, "I wish I had one or two small baskets of locusts. (There is unanimous agreement that it is halâl to eat locusts.)"

٦. عن محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم عن عائشة رضي الله عنها أنه أهدى لها

ضب فسألت النبي صلى الله عليه وسلم عن أكلها فنهاها عنه فجاء سائل فأرادت أن تطعمه إياه فقال

صلى الله عليه وسلم أتطعمينه ما لا تأكلين

6.) Aishah رضي الله عنها was given a gift of a large lizard, so she asked Rasulullâh صلى الله عليه وسلم about eating it. He صلى الله عليه وسلم forbade her. A beggar came and she wanted to give it to him to eat. Rasulullâh صلى الله عليه وسلم asked her, "Will you feed him that which you do not eat?"

Note: It is abhorrent (makruh) to eat lizards according to Imam Abû Hanîfah رحمته الله. According to the other three imams, it is permissible.

٧. عن محمد قال أخبرنا أبو حنيفة قال حدّثنا مكحول الشامي عن النبي ﷺ أنه نهى عن كل ذي ناب من السّباع وكلّ مخلّب من الطير وأن توطأ الحبلى من الفئء وأن يؤكل لحم الحمر الأهلية

7.) Makhûl رضي الله عنه narrates from Rasulullâh ﷺ that he forbade (eating) any predator with fangs and any bird with claws, sexual intercourse with pregnant women taken in battle and eating the meat of domestic donkeys.

٨. عن محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم قال لا خير في لحوم الحمر و ألبانها

8.) Ibrahim Nakhaî رضي الله عنه said, "There is no good in the meat of donkeys and their milk."

٩. عن محمد قال أخبرنا أبو حنيفة قال حدّثنا عطية العوفي عن ابن عمر رضي الله عنهما قال كنت جالسا عنده إذ أتاه رجل فسأله عن الجبن فقال و ما الجبن؟ قال شيء يصنع من ألبان المعز و عامة من يصنعه المجوس قال أذكر اسم الله وكلّ

9.) Atiyyah Awfi رضي الله عنه says, "I was sitting by Ibn Umar رضي الله عنه, when a man came to him and asked him about cheese. He رضي الله عنه enquired, "What is cheese?" The person answered, "Something manufactured from the milk of goats, and in general it is the Zoroastrians who manufacture it." Ibn Umar رضي الله عنه said, "Mention the name of Allâh ﷻ and eat it."

١٠. عن محمد قال أخبرنا أبو حنيفة عن حماد عن سعيد بن جبير عن ابن عباس ؓ أنه قال: أتاه عبد أسود فقال: إني في ماشية أهلي و إني بسبيل من الطريق أفأسقي من ألبانها؟ قال لا. قال فأرني الصيد فأصمي وأمني. قال كل ما أصميت ودع ممّا أنميت

10.) Saïd ibn Jubayr ؓ said, “A black slave came to Ibn Abbas ؓ and said, “I am with the domestic cattle belonging to my family and I am on the way. May I give others some of their milk to drink?” He ؓ replied in the negative. The man asked, “I shoot game and it dies in front of me or goes out of sight and later dies.” He ؓ replied, “Eat what you shoot which dies before you, and leave that which goes out of your sight and later dies.”

(Nb. If it disappears from your sight, but you continue looking for it until you come upon it, and it has no wounds upon it apart from your arrow, there is no harm in eating it.)

١١. محمد قال: أخبرنا أبو حنيفة عن حماد عن إبراهيم قال إذا رميت الصيد وسمّيت فإن قطعته بنصفين فكلّه وإن كان ممّا يلي الرأس أكثر أكلت ممّا يلي الرأس ولم تأكل ممّا سواه وإن قطعت منه يد أو رجل أو قطعة منها فكل منه غير ما قطعت منه

11.) Ibrahim Nakha'î ؓ said, “If you shoot game and take the name of Allah, then if you have split the animal in two parts (with the spear or arrow), eat it. If that portion which is adjoining the head is larger, eat that which adjoins the head, but don't eat anything

else. If you have severed a paw from it or a foot or any other part, eat all of it except for the part you have severed.”

١٢. محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم عن عدي بن حاتم ؓ أنه سأل النبي ﷺ عن الصيد إذا قتله الكلب قبل أن يدرك ذكاته فأمر النبي ﷺ بأكله إذا كان

علما

12.) Adi Ibn Hâtim ؓ asked Rasulullâh ﷺ about game which a dog kills before one reaches it to slaughter it.

Rasulullâh ﷺ instructed him to eat it if the dog is trained.

١٣. عن محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم قال إذا أمسك كلبك المعلم فكل وإذا أمسك عليك غير المعلم فلا تأكل

13.) Ibrahim Nakha'î ؓ said, “If your trained dog catches for you (and kills its prey), then eat. If an untrained dog catches for you (and kills its prey), do not eat it.

١٤. محمد قال أخبرنا أبو حنيفة قال حدثنا قتادة عن أبي قلابة عن أبي ثعلبة الخشني ؓ عن النبي ﷺ قال: قلنا: إنا نأتي أرض المشركين أفنأكل في آنتيهم؟ قال: إن لم تجدوا منها بدًا فأغسلوها ثم كلوا فيها، قلنا: فإنا بأرض صَيِّدٍ، قال: كل ما أمسك عليك سهمك أو فرسك أو كلبك إذا كان علما «، قال: ونهانا عن كل ذي ناب من السباع وكل مخلب من الطير، وأن نأكل لحوم الحمير الأهلية»

14.) Abu Thalabah Khushani ؓ states that they asked Rasulullâh ﷺ, “We go to the land of those who associate partners with Allâh ﷻ (i.e. the polytheists).

May we eat from their vessels?” Rasulullâh ﷺ replied, “If there is no avoiding it, wash them and eat from them.”

They then asked Rasulullâh ﷺ, “We are in a land (where we hunt) game.” Rasulullâh ﷺ remarked, “Eat that which your arrows gains for you or your horse or your dog, and it is trained.”

He ﷺ forbade us from eating any predator with fangs, any bird with claws, or to eat the meat of the domestic donkey.

١٥. محمد قال أخبرنا أبو حنيفة عن سليمان الشيباني عن ابن زياد أنه أفطر عند عبد الله بن عمر ؓ فسقاه شراباً له فكأنه أخذه فيه فلما أصبح قال: ما هذا الشراب؟ ما كدت أهتدي إلى منزلي فقال عبد الله ﷺ: ما زدناك على عجوة وزبيب

15.) Ibn Ziyâd broke his fast with Abdullah Ibn Umar ؓ, who give him some-thing to drink. It was as if the drink overwhelmed him. When he woke up in the morning, he asked, “What was this drink? I could hardly find my way to my house.” Abdullah ﷺ answered, “We gave you nothing more than (an infusion of steeped) ajwah (dates) and raisins.”

١٦. محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم أنه قال: لا بأس بشرب نبيذ التمر والزبيب إذا خلطهما إنما كرها لشدة العيش في الزمن الأول كما كره السمن و اللحم، فأما إذا وسَّع الله تعالى على المسلمين فلا بأس به

16.) Ibrahim Nakhaî رحمہ اللہ said, “There is no harm in drinking nabidh infusions of dates and raisins if you mix them. They were only disapproved because of the severity of their living situations in the past age, just as fat and meat were disapproved of. As for the time when Allâh ﷻ has been generous to the Muslims, there is no harm in these two.”

١٧. محمد قال أخبرنا أبو حنيفة قال حدَّثنا مزاحم بن زفر عن الصَّحَّاح بن مزاحم قال انطلق أبو عبيدة فأراه جرًّا أخضر لعبد الله بن مسعود رحمہ اللہ كان ينبذ له فيه

17.) Dhahhâk ibn Muzâhim said, “Abu Ubaidah (son of Abdllah ibn Masûd رحمہ اللہ) went and showed him glazed clay vessels of Abdullah ibn Masûd رحمہ اللہ in which nabidh was prepared for him.

١٨. محمد قال أخبرنا أبو حنيفة عن حماد قال كنت أتقي النبيذ فدخلت على إبراهيم و هو يطعم فطعمت معه فأوتي قدحا من نبيذ فلما رأى إبطي عنه قال: حدَّثني علقمة عن عبد الله بن مسعود رحمہ اللہ أنه كان ربما طعم عنده ثم دعا نبيذا له تنبذه سيرين أم ولد عبد الله فشربه وسقاني

18.) Hammâd رحمہ اللہ said, “I used to be wary of nabidh. I went to Ibrâhim (Nakhaî) while he was eating, and I ate with him. He was brought a vessel of nabidh, but

when he saw my hesitation over it, he said, “Alqamah narrated to us from Abdullah ibn Masûd (رضي الله عنه) that he (Alqamah (رضي الله عنه) would sometimes eat with him, and then he (Abdullah (رضي الله عنه) would call for his nabidh which Abdullah’s umme-walad (slavegirl), Sirîn would prepare for him. He drank and gave me to drink.”

١٩. محمد قال: أخبرنا أبو حنيفة عن حماد عن إبراهيم قال إذا طبخ العصير فذهب ثلثاه و بقي ثلثه قبل أن يغلي فلا بأس به

19.) Ibrahim Nakhaî (رضي الله عنه) said, “If pressed fruit juice is cooked and two thirds of it evaporates leaving a third before it ferments, there is no harm in it.”

٢٠. محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم أنه كان يشرب الطلاء قد ذهب ثلثاه و بقي ثلثه و يجعل له منه نبيذ فيتركه حتى إذا اشتد شربه ولم ير بذلك بأسا

20.) Ibrahim Nakhaî (رضي الله عنه) used to drink cooked pressed juice of grapes (talâ) when two-thirds of it had evaporated and a third remained. Nabidh would be made out of it for him. Then he would leave it until it became strong. He would thereafter drink it and would not see anything wrong in that.

٢١. محمد قال: أخبرنا أبو حنيفة عن الهيثم عن ابن مسعود (رضي الله عنه) أنه أتاه رجل به صَفَرٌ فسأله عن السكر فنهاه عنه

21.) A man with jaundice came to Abdullah ibn Masûd رضي الله عنه and asked him about strong pressed date-juice. He رضي الله عنه forbade him (from drinking it).

٢٢. محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم عن ابن مسعود رضي الله عنه قال: إن أولادكم ولدوا على الفطرة فلا تداووهم بالخمر ولا تغدوهم بها إن الله لم يجعل الرجس شفاء إنما إثمهم على من سقاها

22.) Abdllah ibn Masûd رضي الله عنه said, “Your children are born in the natural state (fitrah), so do not treat them medically with wine nor nourish them with it; Allah سبحانه has not made impurity a healing. Their (the children’s) wrong action will only be the burden of those who gave it to them to drink.”

٢٣. محمد قال أخبرنا أبو حنيفة قال حدثنا علقمة بن مرثد عن ابن بريدة عن أبيه رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال: كنت نهيتكم عن زيارة القبور فزوروها ولا تقولوا هُجرا فقد أذن لمحمد صلى الله عليه وسلم في زيارة قبر أمه. وعن لحوم الأضاحي أن تمسكوها فوق ثلاثة أيام فامسكوها ما بذلكم و تزودوا فإنما نهيتكم ليوسع موسعكم على فقيركم وعن النبذ في الدباء و الحنتم و المزقت فاشربوا في كل ظرف فإن الظرف لا يحل شيأ ولا يحرمه ولا تشربوا السكر

23.) Buraydah رضي الله عنه narrates that Rasulullâh صلى الله عليه وسلم said, “I had forbidden you to visit the graves, but now visit them and do not say foul things, because permission has been granted to Muhammad صلى الله عليه وسلم to visit the grave

of his mother. And (I had forbidden you) from keeping the meat of Adhâ sacrifices for more than three days, but now keep it as long as you wish and take it as provision, because I only forbade you in order that your wealthy people would be generous to the poor. And (I had forbidden you) to drink nabidh from gourds, ceramic pots and jars smeared with pitch, but now drink from every receptacle, because the receptacle makes nothing halal or haram. However, do not drink intoxicants.”

٢٤. محمد قال أخبرنا أبو حنيفة حدثنا سالم الأفتس عن سعيد بن جبير عن ابن عمر رضي الله عنهما أنه شرب في قربة وهو قائم

24.) Saîd ibn Jubair رضي الله عنه narrates that Abdullah Ibn Umar رضي الله عنهما drank from a water-skin while standing. (Note: This is when there is some necessity. In normal occasions, one should sit and drink.)

٢٥. محمد قال حدثنا أبو فروة عن عبد الرحمن بن أبي ليلى عن حذيفة بن اليمان رضي الله عنه قال: نزلت مع حذيفة رضي الله عنه على دهقان بالمداين فأتانا بطعام فطعمنا فدعا حذيفة رضي الله عنه بشراب فأتاه بشراب في إناء من فضة فأخذ الإناء فضرب به وجهه فساءنا الذي صنع به قال: فقال هل تدرون لم صنعت هذا؟ قلت لا قال: نزلت به مرة في عام الماضي فأتاني بشراب فيه فأخبرته أن رسول الله صلى الله عليه وسلم نهانا أن نأكل في أنية الذهب والفضة وأن نشرب فيهما ولا نلبس الحرير والديباغ فإنهما للمشركين في الدنيا وهما لنا في الآخرة

25.) Abdur Rahmân ibn Abi Lailah narrates that he was a guest of a prominent person together with Huzaifah ibn Yaman رضي الله عنه in Madâin. He (the prominent person) brought some food which they ate. Hudhayfah رضي الله عنه called for some drink, and he brought the drink in a silver vessel. Hudhayfah رضي الله عنه took the vessel and struck his face with it. What he did upset us. He asked, “Do you know why I have done this?” When I replied in the negative, he explained, “I was his guest once last year, and he brought me a drink in a silver utensil. I informed him that Rasulullâh ﷺ forbade us from eating and drinking in vessels of gold and silver, and from wearing silk brocade, because both are for polytheist in this world and for us in the next life.”

٢٦. محمد قال: أخبرنا أبو حنيفة عن حماد عن إبراهيم قال قال عبد الله بن مسعود رضي الله عنه اتقوا الشَّهْرَتَيْنِ فِي اللِّبَاسِ: أَنْ يَتَوَاضَعَ أَحَدُكُمْ حَتَّى يَلْبَسَ الصُّوفَ أَوْ يَتَبَخَّرَ حَتَّى يَلْبَسَ الْحَرِيرَ

26.) Abdullah ibn Masûd رضي الله عنه said, “Beware of two ostentations in dress 1.) One of you becomes so humble that he wears wool 2.) One carries himself with such a haughty and conceited manner that he dresses in silk.”

٢٧. محمد قال أخبرنا أبو حنيفة عن سلمان بن أبي المغيرة قال سأل يحيى سعيد بن جبير- وأنا حالس عنده- عن لبس الحرير فقال سعيد غاب حذيفة بن اليمان رضي الله عنه عَيْبَةً فَاكْتَسَى بنوه وبناته قُمُصَ الحرير فلما قدم أمر به فنُزِعَ عن الذكور وترك على الإناث

27.) Salmân ibn Abi Al-Mughirah رضي الله عنه said, “While I was sitting by Saîd ibn Jubair رضي الله عنه, Yahya asked him about dressing in silk. Saîd replied, “Hudhayfah ibn Yaman رضي الله عنه was absent for some period, and his sons and daughters clothed themselves in shirts of silk. When he returned, he ordered that they be taken off the males and left on the females.

٢٨. محمد قال أخبرنا أبو حنيفة قال حدثنا الهيثم بن أبي الهيثم البصريّ أنّ عثمان بن عفان وعبد الرحمن بن عوف وأبا هريرة وأنس بن مالك وعمران بن حصين وحسينا رضي الله عنها وشريحا كانوا يلبسون الخنز

28.) Haitham ibn Abi Al-Haitham Al- Basrî narrates that Uthmân ibn Affan, Abdur Rahmân ibn Auf, Abu Hurairah, Anas ibn Malik, Imran ibn Hsayn, Hsain and Shurayh رضي الله عنه used to wear fabric woven from wool and raw-silk (khazz).

٢٩. محمد قال أخبرنا أبو حنيفة قال حدثنا زيد بن أبي أنيسة عن رجل من أهل مصر عن النبي ﷺ أنه أخذ الحرير والذهب بيده ثم قال هذا محرّم للذكور من أمتي

29.) Zaid ibn Abi Unaisah narrated from a man of Egypt that Rasulullâh ﷺ took hold of silk and gold in

his hand and said, "This is forbidden to the males of my ummah."

٣٠. محمد قال: أخبرنا أبو حنيفة عن عمرو بن دينار عن عائشة ؓ أنها حلت أخواتها بالذهب وأن ابن عمر ؓ حلى بناته بالذهب

30.) Amr ibn Dinar ؓ narrates that Aishah ؓ decked her sisters with gold jewellery, and Abdullah ibn Umar ؓ decked his daughters with gold jewellery.

٣١. محمد قال: أخبرنا أبو حنيفة عن حماد عن إبراهيم أنه قال لا بأس بالحرير والذهب للنساء

31.) Ibrahim Nakha'î ؓ said, "There is no harm in silk and gold for women."

٣٢. محمد قال أخبرنا أبو حنيفة عن حماد أنه رأى على إبراهيم قلنسوة ثعالب وكان لا يرى بأس بمجلود النمر

32.) Hammâd ؓ narrates that he saw on Ibrâhîm a hat (topî) made on fox-felt, and that he (Ibrâhîm) saw no harm in leopard skins.

٣٣. محمد قال أخبرنا أبو حنيفة عن حماد عن عمر ؓ قال ذكوة كل مسك دباغه

33.) Abdullah ibn Umar ؓ said, "The purification of every hide is by tanning it."

٣٤. محمد قال: أخبرنا أبو حنيفة عن حماد عن إبراهيم قال كل شيء منع المجلد من الفساد فهو دباغ

34.) Ibrahim Nakha'î رحمه الله said, "Everything which prevents a hide from decomposition is (considered) tanning."

٣٥. محمد قال أخبرنا أبو حنيفة عن حماد قال كان نقش خاتم إبراهيم التخعي "الله ولي إبراهيم" قال: وكان خاتم إبراهيم من حديد

35.) Hammâd رحمه الله said, "The engraving on Ibrahim Nakha'î رحمه الله's signet-ring was, "Allâh is the guardian friend of Ibrahîm." The signet-ring which Ibrahîm had was made of iron.

٣٦. محمد قال: أخبرنا أبو حنيفة قال حدثنا إبراهيم بن محمد بن المنتسر عن أبيه أنه كان نقش خاتم مسروق "بسم الله الرحمن الرحيم" قال: وكان نقش خاتم حماد "لا اله الا الله"

36.) Muhammad ibn Muntashir narrates, "The engraving on Masrûq's signet-ring was, 'In the name of Allâh, the All-Merciful, the Most Merciful.' He said, "The engraving on Hammâd's signet-ring was, "There is no god but Allâh."

٣٧. محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم قال كل قرض جر منفعة فلا خير فيه

37.) Ibrahim Nakha'î رحمته الله said, "Every loan which draws some benefit (to the person making the loan) has no good in it."

٣٨. محمد قال أخبرنا أبو حنيفة قال حدثنا حماد عن إبراهيم أنه كان يكره بيع صيد الآجام وقصبتها

38.) Ibrahim Nakha'î رحمته الله abhorred the sale of game in reed thickets and their bamboo trees.

٣٩. محمد قال أخبرنا أبو حنيفة عن حماد عن إبراهيم في العصير قال: لا بأس بأن تبيعه ممن يضعه خمرًا

39.) Ibrahim Nakha'î رحمته الله said concerning pressed fruit juice, "There is no harm in selling it to someone who manufactures wine from it."

٤٠. محمد قال أخبرنا أبو حنيفة قال حدثنا ليث بن أبي سليم عن مجاهد عن عبد الله بن مسعود رضي الله عنه قال: ليس في المال اليتيم زكاة

40.) Mujahid رحمته الله narrates that Abdullah ibn Mas'ûd رضي الله عنه said, "There is no zakat on the property of an orphan."

