

مالك: أن النبي صلى الله عليه وسلم دخل على أم سليم وقربة معلقة ، فشرب من فم القربة وهو قائم ، فقامت ام سليم إلى رأس القربة فقطعتها ،

٢٠٦ - (١٠) حدثنا أحمد بن نصر النيسابورى ، حدثنا إسحق بن محمد الفروى ، حدثنا عُبيدة بنت نائل عن عائشة بنت سعد بن أبي وقاص عن أبيها: أن النبي صلى الله عليه وسلم كان يشرب قائماً ، قال أبو عيسى: وقال بعضهم عُبيدة بنت نابل ،

## Chapter on those ahaadith in which is described the manner Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam drank.

The author has mentioned ten ahaadith in this chapter.

(197) Hadith Number 1.

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam drank zam-zam (water) while he was standing".

### Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has prohibited the drinking of water whilst standing. This shall be discussed in the commentary of the next hadith. For this reason some 'ulama have

prohibited the drinking of zam-zam also whilst standing. They say that he drank it whilst standing because of the huge crowds and the rush, or as a concession. The well-known view of the 'ulama is that zam-zam is not included in this prohibition. It is better to stand and drink it.

**(198) Hadith Number 2.**

'Amr bin Shu'ayb Radiyallahu 'Anhu relates from his father, and he from his ('Amr's) grandfather, that he said: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam drinking water whilst standing and also whilst sitting".

**Commentary**

There are many narrations mentioned wherein Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibited the drinking of water whilst standing. A narration of Sayyidina Abu Hurayrah Radiyallahu 'Anhu is mentioned in Sahih Muslim that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'No person should stand and drink water, and if one forgetfully stood and drank it, it should be vomited out'. Some 'ulama have summed both the deed and the prohibition in a few ways. Some 'ulama are of the opinion that the prohibition came later and repeals the previous law. Some 'ulama hold the opposite view that the narrations where he stood and drank water repeals the one that prohibits it. According to a well known saying, the prohibition is not that of a shar'ee or unlawful nature, but as an etiquette. It is also a blessing and kindness. Ibn Qayyim and others have mentioned the harm that standing and drinking causes. In short, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam standing and drinking shows it being permissible to do so, and that it is not haraam to stand and drink water. It is best not to do so, as this is against the recommended practice and one will be committing a makruh act by doing so.

**(199) Hadith Number 3.**

Ibn 'Abbaas Radiyallahu 'Anhu says: "I gave Rasulullah Sallallahu 'Alayhi Wasallam zam-zam water to drink. He stood and drank it".

**Commentary**

This has been discussed in the first hadith of this chapter.

**(200) Hadith Number 4.**

Nazzaal bin Sabrah RA. says that while he was with 'Ali in the courtyard (of the masjid at Kufah), water was brought in a clay pot to him. He took water in his palms, washed his hands, gargled his mouth,

put water in his nose (cleaned it), then made mas-h of his face, hands and head. Thereafter he stood and drank from it. Then said: 'This is the wudu of a person who is in a state of wudu. I had observed Rasulullah Sallallahu 'Alayhi Wasallam perform (wudu) in this manner''.

### Commentary

This hadith is mentioned in brief. The full narration is mentioned in Mishkaat from Bukhaari. In this hadith it may be possible that in reality he made mas-h of the face hands etc. To call this wudu will be metaphorical. Literally it has been called wudu. The feet are not mentioned here. The similarity of this is presumed. Another elucidation may be that in this hadith the washing of the limbs lightly has been metaphorically explained as mas-h. The washing of the feet in this incident is mentioned in some narrations. This explanation is supported by some narrations where instead of mas-h, washing of the face and hands is mentioned. In this case the renewal of wudu is meant. This exposition is best according to this humble servant. We also find from this hadith that it is permissible to stand and drink the left over water after wudu. The permissibility of drinking this water and the water of zam-zam while standing is mentioned in the kitaabs of fiqh (jurisprudence). 'Allaamah Shaami has mentioned the experience of some 'ulama that it is a tested and proven antidote for diseases. Mulla 'Ali Qaari has mentioned this act as meritorious in the commentary of the Shamaa-il.

### (201) Hadith Number 5.

Anas bin Maalik Radiyallahu 'Anhu relates that Rasulullah Sallallahu 'Alayhi Wasallam drank water in three breaths (i.e. in three gulps/sips) and used to say: "It is more pleasing and satisfying in this manner".

### Commentary

It has been prohibited to drink water in one gulp. The 'ulama have written many harmful effects in drinking water in one breath. It especially weakens the muscles and nerves. It is also detrimental for the liver and stomach.

### (202) Hadith Number 6.

Ibn 'Abbaas Radiyallahu 'Anhu says: "Whenever Rasulullah Sallallahu 'Alayhi Wasallam drank water, he drank it in two breaths".

### Commentary

In this hadith drinking water in two breaths is intended, apparently this seems correct. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu has stated in a verbal hadith: 'Do not drink water only in one breath, but drink it in two or three breaths'. In this manner the minimum number of times is mentioned in this hadith and that it was done sometimes. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam at times drank water in two breaths to show that this was the minimum amount of gulps one could take. It is possible that this may mean that two breaths were taken whilst drinking water. Another explanation may be this that in the hadith it is meant that two breaths should be taken whilst drinking water. If two breaths are taken whilst drinking water, then all the water will naturally be drunk in three gulps. By this explanation there remains no contradiction between the two hadith.

### (203) Hadith Number 7.

Kabshah bint Thaabit Radiyallahu 'Anha narrates: "Rasulullah Sallallahu 'Alayhi Wasallam visited my home. A leather water bag was hanging there, Rasulullah Sallallahu 'Alayhi Wasallam stood and drank water from the mouth of the water bag. I got up and cut out the mouth (portion) of the bag".

### Commentary

Imaam Nawawi has mentioned two reasons from Imaam Tirmidhi for cutting it. One is tabarrukan (for barakah), because the mubaarak saliva of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam touched it and she wanted to keep it. The second is that she did not want anyone else to drink from the portion where Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had drunk. The reason being respect and courtesy. It will be disrespectful if someone else drank from the same place. There are two things mentioned in this hadith. One is standing and drinking which has already been discussed. The second is that it is reported in the Bukhaari from Sayyidina Anas Radiyallahu 'Anhu that it has been prohibited to drink from the mouth of a water bag. Therefore we shall take this hadith to show the permissibility of doing so, or that it will be taken to show that this is against the recommended practice. Also by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam drinking from it, can be that in times of necessity one is allowed to do so. It is related in a hadith that a person was drinking water from a water bag and a snake came out from it. On hearing that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam forbade the drinking of water direct from a water bag.

According to this hadith, the drinking of water in this manner apparently seems to have taken place in the early periods. A special note should be made here. One of the reasons for prohibiting the drinking of water in this manner is that every person's mouth is not such that if it touches a waterbag etc. it will not leave a smell. Certainly there are mouths whose saliva is a cure for diseases, and which is more tastier than everything in this world and creates more happiness than everything else.

Therefore the drinking of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam from a waterbag cannot be compared with others.

**(204) Hadith Number 8.**

Thumaamah bin 'Abdullah Radiyahallahu 'Anhu says: "Anas bin Maalik drank water in three draughts (breaths), and used to say that Rasulullah Sallallahu 'Alayhi Wasallam also drank water in the same manner".

**(205) Hadith Number 9.**

Anas Radiyahallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam went to my mother, Umm Sulaym's house. A leather water bag was hanging there. Rasulullah Sallallahu 'Alayhi Wasallam stood and drank water from it. Umm Sulaym Radiyahallahu 'Anhu stood up and cut off that portion of the bag".

**Commentary**

The same type of incident of Sayyiditina Kabshah Radiyahallahu 'Anha has been related in the hadith. It is however difficult to sit and drink from a waterbag that is hanging. These are things that are done in times of necessity. A few ahaadith reported on the incident of Sayyiditina Umm Sulaym Radiyahallahu 'Anha that she said, while cutting off the mouth piece of the water bag from which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had drunk: 'No one shall put their mouth on it and drink from it again'. We understand from this that she did it out of love and respect for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

**(206) Hadith Number 10.**

Sa'd bin Waqqaas Radiyahallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam drank water while standing".

**Commentary**

This was not his habit, he did it now and then due to some reason. This has been discussed already.

باب ما جاء في تعطر رسول الله صلى الله عليه وسلم

٢٠٧ - (١) حدثنا محمد بن رافع وغير واحد قالوا: حدثنا أبو أحمد الزُّبَيْرِيُّ ، حدثنا شيبان عن عبد الله بن المختار عن موسى بن أنس بن مالك عن أبيه قال: كان لرسول الله صلى الله عليه وسلم سَكَّةٌ يَتَطَيَّبُ مِنْهَا ،

٢٠٨ - (٢) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي ، حدثنا عزرة بن ثابت عن ثُمَامَةَ بن عبد الله قال: كان أنس بن مالك لا يُرَدُّ الطيب ، وقال أنس إن النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرِدُ الطيب ،

٢٠٩ - (٣) حدثنا قُتَيْبَةُ بن سعيد ، حدثنا ابن أبي فُدَيْكٍ عن عبد الله بن مسلم بن جُنْدَبٍ عن أبيه عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: ثلاث لا ترد: الوسائِدُ والأدْهَنُ (والطيب) واللَّبَنُ ،

٢١٠ - (٤) حدثنا محمود بن غيلان ، حدثنا أبو داؤد الحَفَرِيُّ عن سفيان عن الجريري عن أبي نضرة عن رجل عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: طيب الرجال ما ظهر ريحه وخفي لونه ، وطيب النساء ما ظهر لونه وخفي ريحه ،

وحدثنا علي بن حجر ، أنبأنا إسماعيل بن إبراهيم عن  
الجريري عن أبي نضرة عن الطفاوى عن أبي هريرة عن  
النبي صلى الله عليه وسلم مثله بمعناه ،

٢١١ - (٥) حدثنا محمد بن خليفة وعمرو بن علي قالوا: حدثنا يزيد  
بن زريع ، حدثنا حجاج الصواف عن حنان عن أبي عثمان النهدي  
قال: قال رسول الله صلى الله عليه وسلم: إذا أعطى أحدكم الرِّيحان  
فلا يرُدُّهُ فَإِنَّهُ خرج من الجنة ،

قال أبو عيسى: لا يعرف لحنان غير هذا الحديث ، وقال عبد  
الرحمن ابن أبي حاتم في كتاب الجرح والتعديل ، حنان الأسدي  
من بني أسد بن شريك ، وهو صاحب الرقيق عمّ والد مُسَدِّدٍ ،  
وروى عن أبي عثمان النهدي وروى عنه الحجاج بن أبي عثمان  
الصَّوَّاف سمعت أبي يقول ذلك ،

٢١٢ - (٦) حدثنا عمر بن إسماعيل بن مُجالد بن سعيد الهمداني ،  
حدثنا أبي عن بيان عن قيس بن أبي حازم عن جرير بن عبد الله  
قال: عُرِضْتُ بين يدي عمر بن الخطاب ، فألقى جرير رداءه  
ومشى في إزار ، فقال له خذ رداءك ، فقال عمر للقوم: ما رأيت  
رجلاً أحسن صورة من جرير إلا ما بلغنا من صورة يوسف عليه  
السلام ،