

Bukhāri from Abū Usaid As-Sā'idi's^[1]
Hadīth.

Chapter 4 AL-WALĪMA^[2]

٤ - بَابُ الْوَالِيمَةِ

(THE WEDDING FEAST)

892. Narrated Anas bin Mālik ؓ: The Prophet ﷺ saw the trace of yellow color on 'Abdur-Rahmān bin 'Auf (ؓ) and asked, "What is this?" He replied, "O Messenger of Allāh, I have married a woman for a *Nawāt* weight (equal to the weight of a date-stone) of gold." He said, "May Allāh bless you! Hold a wedding feast,^[3] even if with a sheep (only)." [Agreed upon; the wording is Muslim's].

(٨٩٢) عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَمْرًا صُفْرَةً، فَقَالَ: «مَا هَذَا؟» قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاطٍ مِنْ ذَهَبٍ، قَالَ: «فَبَارَكَ اللَّهُ لَكَ، أَوْلِمَ وَلَوْ بِشَاةٍ». مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ.

893. Narrated Ibn 'Umar ؓ: Allāh's Messenger ﷺ said, "When one of you is invited to a wedding feast he must attend it."^[4] [Agreed upon]. Muslim has: "When one of you invites his brother, he must respond (i.e. attend), whether it is a wedding feast or something similar."

(٨٩٣) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَالِيمَةِ فَلْيَأْتِيهَا». مُتَّفَقٌ عَلَيْهِ. وَلِمُسْلِمٍ: «إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ»، عُرْسًا كَانَ أَوْ نَحْوَهُ.

894. Narrated Abū Huraira ؓ: Allāh's Messenger ﷺ said, "The worst kind of food^[5] is that at a wedding feast from which those who come (i.e. the poor) are turned away, and to which those who refuse to come (i.e. the rich) are invited. If anyone does not accept an

(٨٩٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَرُّ الطَّعَامِ طَعَامُ الْوَالِيمَةِ يُمْنَعُهَا مَنْ يَأْتِيهَا، وَيُدْعَى إِلَيْهَا مَنْ يَأْبَاهَا، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ». أَخْرَجَهُ مُسْلِمٌ.

[1] Abū Usaid was called Mālik bin Rabi'a bin Al-Badn. He witnessed Badr and other battles and died in 30 H at Madā'in. It was also said that he died in 60 H. and was the last to die among those who participated in the battle of Badr.

[2] *Walīma* (الوليمة) is a meal which is eaten on occasion of the union of husband and wife. Afterwards, food for every occasion of happiness was named *Walīma*.

[3] According to some scholars, the wedding feast is obligatory. However, according to the majority it is *Sunnab*. There is a difference of opinion about the time of the wedding feast. It is considered better to have the wedding feast when the sexual relations are accomplished.

[4] Refusing an invitation of wedding feast is disobedience of the Prophet ﷺ, as mentioned in this *Hadīth*, and the one which follows.

[5] It means that along with relatives and friends the poor and needy should also be invited for *Walīma* food.

invitation he has disobeyed Allāh and His Messenger.” [Reported by Muslim].

895. Narrated (Abū Huraira) ﷺ: Allāh’s Messenger ﷺ said, “When one of you is invited (to a meal) he must accept. If he is fasting he should pray (i.e. make supplication for the host) and if he is not fasting he should eat.” [Muslim reported it too]. Muslim has something similar to the above from the *Hadith* of Jābir ﷺ, it goes: “If he wishes he may eat, and if he wishes he may leave (the food alone).”

896. Narrated Ibn Mas‘ūd ﷺ: Allāh’s Messenger ﷺ said, “The food of *Walīma* on the first day is a duty, that on the second day is a *Sunnah*, while the third day is showing off. Whoever (does something) to show-off, Allāh will expose him (in the Hereafter).”^[1] [Reported by At-Tirmidhi who considered it *Gharib* (transmitted through a single narrator). [It is incorrectly claimed that] its narrators are those who are reported from in the *Sabih* (collection of Al-Bukhari)]. This *Hadith* also has a supporting narration [which is also weak] collected by Ibn Mājah on the authority of Anas (ﷺ).

897. Narrated Safiyya ﷺ, daughter of Shaiba.^[2] The Prophet ﷺ held a wedding feast for one of his wives with two *Mudd* of barley. [Reported by Al-Bukhārī].

898. Narrated Anas (ﷺ): The Prophet ﷺ stayed three nights between Khaibar and Al-Madīnah when he consummated his marriage with Safiyya (ﷺ). I called the Muslims to his wedding feast which did not include bread or meat. He just

(٨٩٥) وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ فَلْيَجِبْ، فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِرًا فَلْيُطْعَمْ». أَخْرَجَهُ مُسْلِمٌ أَيْضًا. وَلَهُ مِنْ حَدِيثِ جَابِرِ نَحْوُهُ، وَقَالَ: «إِنْ شَاءَ طَعِمَ، وَإِنْ شَاءَ تَرَكَ».

(٨٩٦) وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْوَالِيْمَةِ أَوَّلَ يَوْمٍ حَقٌّ، وَطَعَامُ [يَوْمِ] الثَّانِي سُنَّةٌ، وَطَعَامُ يَوْمِ الثَّلَاثِ سُمْعَةٌ، وَمَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ». رَوَاهُ التِّرْمِذِيُّ، وَاسْتَفْرَبَهُ، وَرَجَّاهُ رِجَالُ الصَّحِيحِ، وَلَهُ شَاهِدٌ عَنْ أَنَسٍ عِنْدَ ابْنِ مَاجَةَ.

(٨٩٧) وَعَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: أَوْلَمَ النَّبِيُّ ﷺ عَلَيَّ عَلَى بَعْضِ نِسَائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ. أَخْرَجَهُ الْبُخَارِيُّ.

(٨٩٨) وَعَنْ أَنَسٍ قَالَ: أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلَاثَ لَيَالٍ، يُنَى عَلَيْهِ بِصَفِيَّةَ، فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيْمَتِهِ، فَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلَا لَحْمٍ، وَمَا كَانَ فِيهَا إِلَّا أَنْ أَمَرَ

[1] Whoever invites the people for show, and to be praised, Allāh will disgrace him before all His creation on the Day of Judgement.

[2] She is Safiyya, daughter of Shaiba bin ‘Uthmān bin Abū Talha Al-Hijji of Banu ‘Abdud-Dār. It is said that she saw the Prophet ﷺ while others said that she never saw him. Ibn Sa’d confirmed that she was a *Tābi‘iya*.

ordered some leather dining sheets to be spread, and [*Hais*, a food made from] dates, sun-baked yogurt and butter were thrown on them. [Agreed upon; the wording is Al-Bukhārī's].

899. Narrated a Companion of the Prophet ﷺ: "When two people come together to issue an invitation, accept that of the one whose door is nearer to you. However, if one of them comes before the other, accept the invitation of the first."^[1] [Reported by Abū Dā'ud, its chain of narrators is weak].

900. Narrated Abū Juhāifa ؓ: Allāh's Messenger ﷺ said, "I do not eat *Muttaki'an* (sitting with the support of something, so as to eat more)." [Reported by Al-Bukhārī].

901. Narrated 'Umar bin Abū Salama^[2] ؓ: Allāh's Messenger ﷺ said to me, "Dear child, mention Allāh's Name, eat with your right hand, and eat from what is next to you." [Agreed upon].

902. Narrated Ibn 'Abbās ؓ: The Prophet ﷺ was brought a dish containing *Tbarid* and said, "Eat from its sides and not from the middle, for the blessing descends in the middle of it." [Reported by *Al-Arba'a*. This is the wording of An-Nasā'i. Its chain of narrators is *Sabib* (authentic)].

903. Narrated Jābir ؓ: The Prophet ﷺ said, "Do not eat with the left hand, for the devil eats with the left hand." [Reported by Muslim].

بِالْأَنْطَاعِ فَبَسِطَتْ، فَأَلْقَى عَلَيْهَا التَّمْرَ وَالْأَقِطَ
وَالسَّمْنَ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

(٨٩٩) وَعَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ،
قَالَ: إِذَا اجْتَمَعَ دَاعِيَانِ فَأَجِبْ أَقْرَبَهُمَا بَابًا،
فَإِنْ سَبَقَ أَحَدُهُمَا فَأَجِبِ الَّذِي سَبَقَ. رَوَاهُ أَبُو
دَاوُدَ، وَسَنَدُهُ ضَعِيفٌ.

(٩٠٠) وَعَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ تَعَالَى
عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَكُلُ
مُتَّكِيًا». رَوَاهُ الْبُخَارِيُّ.

(٩٠١) وَعَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ
تَعَالَى عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا
عَلَامُ! سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا
يَلَيْكَ». مُتَّفَقٌ عَلَيْهِ.

(٩٠٢) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى
عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ أَتَى بِقِضْعَةٍ مِنْ فَرِيدٍ،
فَقَالَ: «كُلُوا مِنْ جَوَانِبِهَا، وَلَا تَأْكُلُوا مِنْ
وَسْطِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسْطِهَا». رَوَاهُ
الْأَرْبَعَةُ، وَهَذَا لَفْظُ النَّسَائِيِّ، وَسَنَدُهُ صَحِيحٌ.

(٩٠٣) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنْ
النَّبِيِّ ﷺ قَالَ: «لَا تَأْكُلُوا بِالسَّمَالِ فَإِنَّ
الشَّيْطَانَ يَأْكُلُ بِالسَّمَالِ». رَوَاهُ مُسْلِمٌ.

[1] If there are two invitations for *Walima*, the first one should be accepted. However, if both come at the same time, then the one which lives nearer should be preferred. Some take the meaning of near to mean near in kinship. However, the wording of the *Hadith* suggest that it means whoever's house is nearer.

[2] He is 'Umar bin Abū Salama 'Abdullāh bin 'Abdul-Asad bin Hilal Al-Makhzumi, the son of *Ummul-Mu'minin* Umm Salama ؓ and the stepson of the Prophet ﷺ. He was born in Abyssinia (Ethiopia) between the time of the migration to Abyssinia and the migration to Al-Madinah. He died in Al-Madinah in 83 H.

904. Narrated Abū Qatāda ؓ: The Prophet ﷺ said, "When one of you drinks, he must not breathe into the vessel."^[1] [Agreed upon]. Abū Dā'ud reported something similar from Ibn 'Abbās (ؓ) and he added: "or blow into it," [At-Tirmidhi graded it *Sahib* (authentic)].

(٩٠٤) وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا شَرِبْتَ أَحَدُكُمْ فَلَا يَتَنَفَّسُ فِي الْإِنَاءِ». مُتَّفَقٌ عَلَيْهِ، وَلَا يُبِي دَاوُدَ عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ، وَزَادَ: «وَيَنْفُخُ فِيهِ» وَصَحَّحَهُ التِّرْمِذِيُّ.

Chapter 5

DIVISION OF VISITS TO ONE'S WIVES

٥ - بَابُ الْقَسْمِ

905. Narrated 'Aisha ؓ: Allāh's Messenger ﷺ used to divide visits to his wives equally and say, "O Allāh, this is my division^[2] concerning what I possess, so do not blame me concerning what You possess and I do not." [Reported by *Al-Arba'a*; Ibn Hibbān and Al-Hākim graded it *Sahib* (authentic). At-Tirmidhi held that the stronger view is that it is *Mursal* (a missing link in the chain after the *Tābi'*)].

(٩٠٥) عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ لِنِسَائِهِ، فَيَعْدِلُ، وَيَقُولُ: «اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ، فَلَا تَلْمَنِي فِيمَا تَمْلِكُ، وَلَا أَمْلِكُ». رَوَاهُ الْأَرْبَعَةُ، وَصَحَّحَهُ ابْنُ جِبَّانَ وَالْحَاكِمُ، وَلَكِنْ رَجَّحَ التِّرْمِذِيُّ إِزْسَالَهُ.

906. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Anyone who has two wives and inclines to one of them^[3] will come on the Day of Resurrection with a side (of his body) inclining." [Reported by Ahmad and *Al-Arba'a*; its chain of narrators is *Sahib* (authentic)].

(٩٠٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا دُونَ الْأُخْرَى جَاءَ يَوْمَ الْقِيَامَةِ وَشِقْقُهُ مَائِلٌ». رَوَاهُ أَحْمَدُ وَالْأَرْبَعَةُ، وَسَنَدُهُ صَحِيحٌ.

907. Narrated Anas ؓ: It is from the *Sunnab* that when a man who has a wife marries a virgin, he should spend

(٩٠٧) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، قَالَ: «مَنْ السَّئِ إِذَا تَزَوَّجَ الرَّجُلُ الْبِكْرَ عَلَى

[1] It means that while drinking, one should not breathe into the utensil, as it is a cause of transmitting the germs from the breath into the water, and from the water to the stomach, which could negatively affect one's health.

[2] It was not essential for the Prophet ﷺ to go to his wives by turn, and even though he had more love for 'Aisha ؓ in his heart, even then he did justice with his wives, and always asked Allāh's forgiveness for this.

[3] In this context, justice means maintenance allowance, other necessities and night stay. All of these are in one's power to do or not to do, so these are accountable for justice. Having love for someone in the heart is not a sin, as long as it does not hinder one from doing justice.

with her seven nights, and thereafter divide the time between them (equally). And if he marries a formerly married woman he should spend with her three nights and thereafter divide the time between his wives (equally). [Agreed upon; the wording is Al-Bukhāri's].

908. Narrated Umm Salama (رضي الله عنها): When the Prophet (ﷺ) married her he stayed with her for three nights and said, "You are not being humbled in my estimation. If you wish I shall stay with you for seven nights, and if I stay with you for seven nights I shall do the same with my other wives." [Reported by Muslim].

909. Narrated 'Aisha (رضي الله عنها): Sauda (رضي الله عنها) daughter of Zam'a gave away^[1] her day to 'Aisha (رضي الله عنها). So the Prophet (ﷺ) allotted a share to 'Aisha (رضي الله عنها) of her day and Sauda's. [Agreed upon].

910. Narrated 'Urwa (رضي الله عنها): 'Aisha (رضي الله عنها) said, "O My nephew, Allāh's Messenger (ﷺ) would not prefer some of us over others regarding the division of the time he would spend with us. It was very rare that he would not visit us all, and come near each of his wives without having intercourse with her, till he reached the one whose day^[2] it was, and spent the night with her." [Reported by Ahmad and Abū Dā'ud, the wording is Abū Dā'ud's. Al-Hākim graded it *Sahib* (authentic)].

Muslim reported 'Aisha (رضي الله عنها) as saying: "When Allāh's Messenger (ﷺ) offered the 'Asr (afternoon) prayer, he would visit his wives in turn, then come close to

النَّبِيِّ، أَقَامَ عِنْدَهَا سَبْعًا، ثُمَّ قَسَمَ، وَإِذَا تَزَوَّجَ النَّبِيُّ، أَقَامَ عِنْدَهَا ثَلَاثًا، ثُمَّ قَسَمَ." مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

(٩٠٨) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ النَّبِيَّ ﷺ لَمَّا تَزَوَّجَهَا، أَقَامَ عِنْدَهَا ثَلَاثًا، وَقَالَ: «إِنَّهُ لَيْسَ بِكَ عَلَيَّ أَهْلِكَ هَوَانٌ، إِنْ شِئْتَ سَبَعْتُ لَكَ، وَإِنْ سَبَعْتُ لَكَ سَبَعْتُ لِنِسَائِي». رَوَاهُ مُسْلِمٌ.

(٩٠٩) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ سُودَةَ بِنْتُ زَمْعَةَ وَهَبَتْ يَوْمَهَا لِعَائِشَةَ، وَكَانَ النَّبِيُّ ﷺ يَقْسِمُ لِعَائِشَةَ يَوْمَهَا وَيَوْمَ سُودَةَ. مُتَّفَقٌ عَلَيْهِ.

(٩١٠) وَعَنْ عُرْوَةَ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهَا: يَا ابْنَ أُخْتِي، كَانَ رَسُولُ اللَّهِ ﷺ لَا يَفْضُلُ بَعْضَنَا عَلَى بَعْضٍ فِي الْقِسْمِ، مِنْ مَكْنِيهِ عِنْدَنَا وَكَانَ قَلَّ يَوْمٌ إِلَّا وَهُوَ يَطُوفُ عَلَيْنَا جَمِيعًا، فَيَدْنُو مِنْ كُلِّ أَمْرَأَةٍ، مِنْ غَيْرِ مَسِيسٍ، حَتَّى يَبْلُغَ النَّبِيَّ هُوَ يَوْمُهَا، فَيَبِيتُ عِنْدَهَا. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ، وَاللَّفْظُ لَهُ، وَصَحَّحَهُ الْحَاكِمُ.

وَلِمُسْلِمٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْعَصْرَ دَارَ عَلَيَّ نِسَائِهِ، ثُمَّ يَدْنُو مِنْهُنَّ. الْحَدِيثُ.

[1] It means that if a woman makes a voluntary decrease in her maintenance allowance or in her turn (for night stay), it is lawful and the man is not to be blamed for it. However, she reserves the right to reclaim her right at anytime.

[2] Here 'turn' means night stay. Otherwise, one is allowed to talk to the other wives and go to their houses.