

Narrative on ‘Ashr min al-fiṭrah

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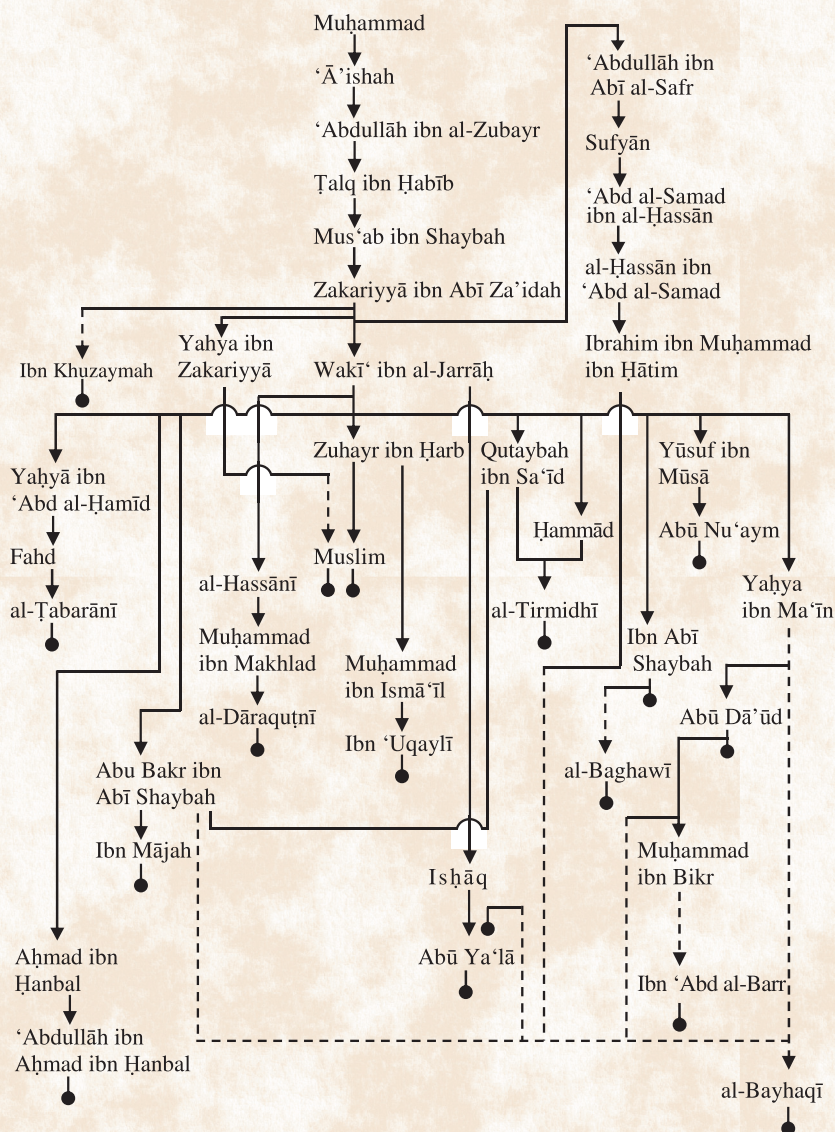
1. Ā’ishah (rta)

حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا وَكِيعٌ عَنْ زَكْرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ مُضْعَبِ بْنِ شَيْبَةَ عَنْ طَلْقِ بْنِ حَبِيبٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرًا مِنَ الْفِطْرِ قَصُّ الشَّارِبِ وَإِعْفَاءُ اللَّحْيَةِ وَالسَّوَاكُ وَاسْتِنْشَاقُ الْبَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَتَتْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْبَاءِ قَالَ زَكْرِيَّا قَالَ مُضْعَبٌ وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْبُصْفَةُ

‘Ā’ishah stated that God’s Messenger said: “Ten things are from among human nature: clipping the moustache, lengthening the beard, using the tooth-stick, sniffing air in the nose, pairing nails, washing knuckles, shaving hair from underarms and the pubes, cleaning the private parts with water.” Muṣ‘ab said: “I forgot the tenth except that it may be rinsing the mouth.”¹

1. Muslim, *Ṣaḥīḥ*, vol. 1, 223, (no. 261). See also: Abū Nu‘aym, *Al-Musnad al-mustakhrāj*, vol. 1, 318, (no. 604); Ibid., 1, 318, (no. 604); Ibn Khuzaymah, *Ṣaḥīḥ*, vol. 1, 47, (no. 88); Abū Dā‘ūd, *Sunan*, vol. 1, 14, (no. 53); Ibn Mājah, *Sunan*, vol. 1, 107, (no. 293); Al-Bayhaqī, *Al-Sunan al-ṣughrā*, vol. 1, 47, (no. 84); Al-Bayhaqī, *Al-Sunan al-kubrā*, vol. 1, 36, (no. 152); Ibid., vol. 1, 52, (no. 244); Ibid., vol. 1, 300, (no. 1330); Al-Tirmidhī, *Sunan*, vol. 5, 91, (no. 2757); Al-Bayhaqī, *Ma‘rifah al-sunan*, vol. 1, 248, (no. 22); Abū Ya‘lā, *Musnad*, vol. 5, 14, (no. 4517); Ishāq ibn Rāhawayh, *Musnad*, vol. 2, 79, (no. 547); Aḥmad ibn Ḥanbal, *Musnad*, vol. 6, 137, (no. 25014); Al-‘Uqaylī, *Ḍu‘afā’*, vol. 4, 197; Al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, vol. 2, 166-167; Al-Bayhaqī, *Shu‘ab al-īmān*, vol. 3, 23, (no. 2760); Ibn ‘Abd al-Barr, *Al-Tamhīd*, vol. 21, 65; Al-Baghawī, *Sharḥ al-sunnah*, vol. 1, 397-398, (no. 205); Al-Darāquṭnī, *Sunan*, vol. 1, 94, (no. 1); Ibn Abī

Following is the schematic illustration of the *isnād* of this narrative's variants:



About Muṣ‘ab ibn Shaybah, al-Mizzī records: Aḥmad ibn Ḥanbal says that he narrates *manākīr*; Yaḥyā ibn Ma‘īn regards him to be trustworthy; Abū Ḥātim says that authorities do not like him (*lā yaḥmidūnahū*) and that he is *laysa bi qawī*; al-Nasā‘ī says that he is *munkar al-ḥadīth* and at another instance says that *fī ḥadīthihī shay’*.² Al-Dhahabī records that according to al-Dāraquṭnī, he is *laysa bi al-qawī* and Abū Dā‘ūd calls him *ḍa‘īf*.³ Ibn Ḥajar records that in the view of Ibn ‘Adī authorities have questioned his memory but al-‘Ijlī regards him to be trustworthy.⁴ Ibn Ḥajar himself regards him to be *layyin al-ḥadīth*.⁵

Zakariyyā ibn Abī Zā‘idah is a *mudallis*⁶ and all his variants except the one recorded by Ibn Khuzaymah⁷ have his *‘an‘anah*.

No information is available on al-Ḥassan ibn ‘Abd al-Ṣamad and Ibrāhīm ibn Muḥammad ibn Ḥātim.

Al-Nasā‘ī is of the view that the *mawqūf* version of this narrative is more correct.⁸

2. ‘Ammār ibn Nāṣir (rta)

حدثنا سهل بن أبي سهل ومحمد بن يحيى قالا ثنا أبو الوليد ثنا حَبَّادٌ عَنْ عَلِيٍّ بْنِ زَيْدٍ عَنْ سَلَمَةَ بْنِ مَحَبَّدٍ بْنِ عَبَّارٍ بْنِ يَاسِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنَ الْفِطْرَةِ الْبُضْمُضَةُ وَالِاسْتِنْشَاقُ وَالسَّوَاكُ وَقُصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَنَتْفُ الْإِبْطِ وَالِاسْتِحْدَادُ وَغَسْلُ الْبَرَاجِمِ وَالِانْتِضَامُ وَالِاخْتِتَانُ حَدَّثَنَا جَعْفَرُ بْنُ أَحْمَدَ بْنِ عُمَرَ ثَنَا عَفَّانُ بْنُ مُسْلِمٍ ثَنَا حَبَّادٌ عَنْ سَلَمَةَ عَنْ عَلِيٍّ بْنِ زَيْدٍ مِثْلَهُ

‘Ammār ibn Yāsir reported that God’s Messenger said: “From among human nature is rinsing the mouth and nostrils, using the tooth stick, clipping the moustache, pairing nails, shaving the pubes and underarms, washing joints, cleaning the private

2. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 28, 32.

3. Al-Dhahabī, *Mīzān*, vol. 6, 437.

4. Ibn Ḥajar, *Tahdhīb*, vol. 10, 147.

5. Ibn Ḥajar, *Taqrīb*, 533.

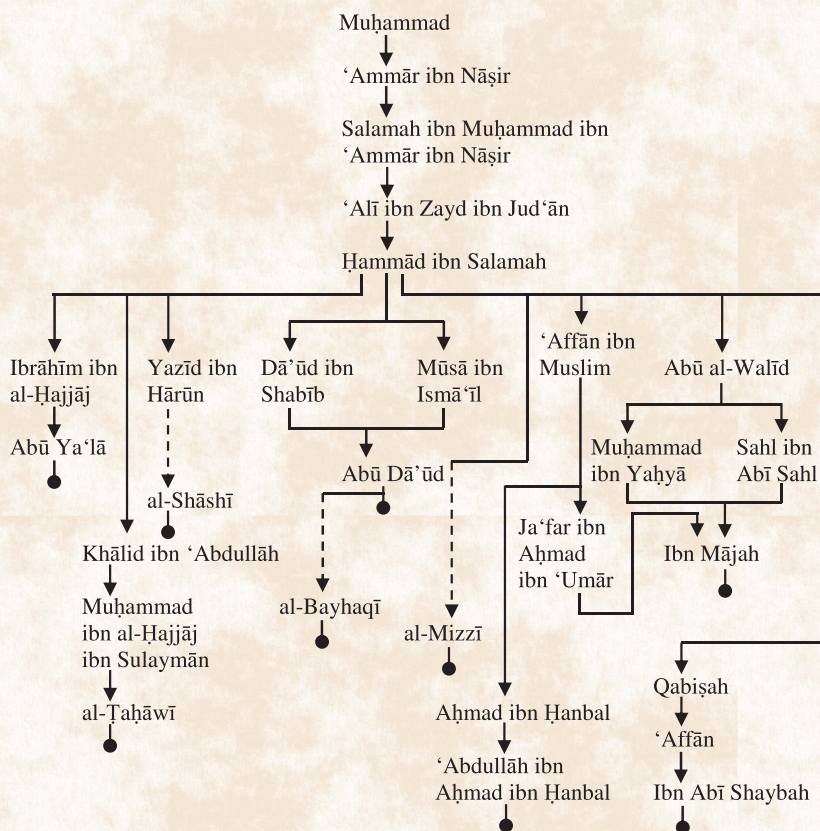
6. Al-Dhahabī, *Mīzān*, vol. 3, 108.

7. Ibn Khuzaymah, *Ṣaḥīḥ*, vol. 1, 47, (no. 88).

8. Al-Nasā‘ī, *Sunan*, vol. 8, 128, (no. 5042)

parts with water and circumcision.”⁹

Following is the schematic illustration of the *isnād* of this narrative’s variants:



9. Ibn Mājah, *Sunan*, vol. 1, 107, (no. 294). See also: Abū Dā'ūd, *Sunan*, vol. 1, 14, (no. 54); Al-Taḥāwī, *Sharḥ mushkil al-āthār*, vol. 2, 166; Al-Bayhaqī, *Shu'ab al-īmān*, vol. 3, 23, (no. 2761); Abū Ya'lā, *Musnad*, vol. 3, 197, (no. 1627); Aḥmad ibn Ḥanbal, *Musnad*, vol. 4, 264, (no. 18353); Al-Shāshī, *Musnad*, vol. 2, 435, (no. 1043); Ibn Abī Shaybah, *Muṣannaf*, vol. 1, 297-298, (no. 447); Al-Mizzī, *Tahdhīb al-kamāl*, vol. 11, 319.

Ibn Hibbān says that this narrative is *mursal* and that Salamah ibn Muḥammad ibn ‘Ammār ibn Yāsir narrates from his father (as is the case with the narrative under discussion) while he has not even seen him. He further says that he is not worthy of being adduced from when he is in harmony with trustworthy narrators because of this *irsāl*.¹⁰

Al-Mizzī records the following *jarḥ* on ‘Alī ibn Zayd ibn Jud‘ān: Ibn Sa‘d’s view about him is *fihī ḍu‘f wa lā yuḥtajju bihī*; Ṣāliḥ ibn Aḥmad ibn Ḥanbal reports his father’s opinion as: *laysa bi al-qawī*. Others have reported Aḥmad ibn Ḥanbal as: *laysa bi shay’* and *ḍa‘īf al-ḥadīth*; Yaḥyā ibn Ma‘īn says that he is *laysa bi dhāk al-qawī*; other opinions attributed to Yaḥyā ibn Ma‘īn about ‘Alī ibn Zayd are *ḍa‘īf*, *ḍa‘īf fī kullī shay’*, *laysa bi shay’*, *laysa bi ḥujjah*; Al-‘Ijlī opines: *yuktabu ḥadīthuhū wa laysa bi al-qawī*; according to Ibrāhīm ibn Ya‘qūb al-Juzjānī, he is *wāḥī al-ḥadīth*, *ḍa‘īf* and *lā yuḥtajju bihī*; in the opinion of Abū Zur‘ah, he is *laysa bi al-qawī*, and in the opinion of Abū Ḥātim, he is *laysa bi qawī yuktabu ḥadīthuhū wa lā yuḥtajju bihī*; Al-Nasā’ī says that he is *ḍa‘īf*; Abū Bakr ibn Khuzaymah says: *lā yuḥtajju bihī li sū’ ḥifẓihī*; Al-Ḥākim expresses his opinion as: *laysa bi al-matīn ‘indahum*; Al-Dāraqutnī says: *fihī līn*; Shu‘bah’s opinion about him is *kāna raffā‘an*; Ḥammād ibn Zayd says about him: *kāna yuqallibu al-aḥādīth*; Ibn ‘Uyaynah and Wuhayb have *yuḍa‘afu* him; Abū Wuhayb says: *kāna hā’ikan*.¹¹

Ibn Hibbān after citing his *jarḥ* on him says *istaḥaqqā al-tark al-iḥtijāj bihī*.¹²

Ibn Ḥajar says that he is *ḍa‘īf*.¹³

A related variant to the above two narrative reads:

حدثنا أحمد بن أبي رجاءٍ حدثنا إسحاق بن سُلَيْمَانَ قال سَمِعْتُ حَنْظَلَةَ عَنْ
نَافِعٍ عَنْ بَنِ عَمْرِو بْنِ عَبْدِ الرَّسُولِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ
الْفِطْرَةَ حَلَقَ الْعَانَةَ وَتَقْلِيمُ الْأَطْفَارِ وَقَصُّ الشَّارِبِ

10. Ibn Hibbān, *Al-Majrūhīn*, vol. 1, 337.

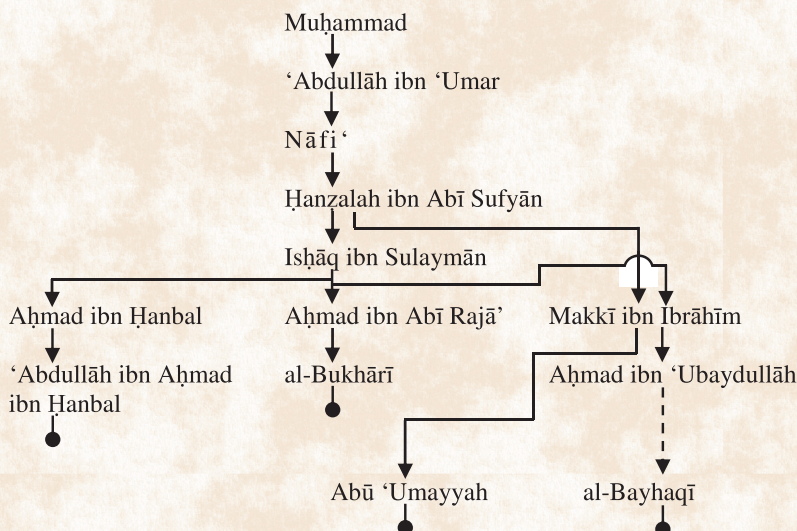
11. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 20, 437-442.

12. Ibn Hibbān, *Al-Majrūhīn*, vol. 2, 103.

13. Ibn Ḥajar, *Taqrīb al-tahdhīb*, 401.

‘Abdullāh ibn ‘Umar reported from God’s Messenger: “From among human nature is shaving the pubes, pairing nails and clipping the moustache.”¹⁴

Following is the schematic illustration of the *isnād* of this narrative’s variants:



Al-Bukhārī’s variant is without flaw.

14. Al-Bukhārī, *Ṣaḥīḥ*, vol. 5, 2209, (no. 5551). See also: Al-Bayhaqī, *Al-Sunan al-kubrā*, vol. 3, 243, (no. 5756); Aḥmad ibn Ḥanbal, *Musnad*, vol. 2, 118, (no. 5988); Abū Umayyah Muḥammad ibn Ibrāhīm, *Musnad ‘Abdullāh ibn ‘Umar*, 1st ed., (Beirut: Dār al-naqqāsh, 13913 AH), 44, (no. 80); Al-Bayhaqī, *Shu‘ab al-īmān*, vol. 5, 221, (no. 6441).