

## Early childhood and the provisions related to it in the Sunnah of the Prophet

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### KEYWORDS

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### ABSTRACT

Early childhood is the first stage of life after birth, and the noble Prophetic Sunnah came with the teachings of adopting a fully-built human being, and among these teachings is caring for the child on the first days of his birth, and this care is the rulings that came with regard to the child, and what is meant by care is that anything God Almighty has prescribed for him. Among the many benefits that the servants have in this world and the hereafter, these rulings came to include types of etiquette and acts of worship that we worship God Almighty by doing and doing in the correct manner, and among those rulings are: naming the newborn, performing the ritual nostrils on him, praying for his blessing, the call to prayer, the aqeeqah, and shaving the throat, Charity, circumcision, breastfeeding, custody, and others.

### 1. Introduction

Praise be to God, Lord of the worlds, and I pray and greet the best of messengers, our master Muhammad The Trustworthy, and upon all his family and companions, and upon those who follow his path until the Day of Judgment. As for after The honor and sublimity of every knowledge is due to the honor of its content, its connection, and the purpose for which it was established, and the subject of the science of hadith is related to the words of the most noble of human beings who have been given the most comprehensive words. So what honor and what elevation is more honorable and higher after the word of God than the words of one who does not speak from his own desires? As for what relates to the human being himself; One of the most honorable things given to a person in this world is his life; Because it is the container that contains his work, so scholars, ancient and modern, have been interested in studying the human lifespan and its stages, and one of these stages is (early childhood and the rulings related to it in the Sunnah of the Prophet), and this is only because of the importance of the human lifespan in Islam, and that it is the precious thing that pays for its success or loss. We seek refuge in God from loss. Man in this world proceeds according to a divine system that dazzles minds. It is from the principle of his creation, and at all stages of his life he is surrounded by divine care. If he completes this universal care with what God has prescribed for him of legal care, he will be on the straight path and the right path that will lead him to the gardens of bliss. Importance of study: It is important to take care of children at this stage of life, and to take care of them according to the provisions mentioned in the Sunnah of the Prophet that pertain to them. Raising children on religion as a life principle has a great impact on their proper upbringing. What gives this subject great importance is studying it in the light of the Sunnah of the Prophet, knowing the rulings related to it, and what a person is obligated to do regarding it.

### 2. Methodology

The research method that I follow is the objective study method. In detail, he mentioned the title of the requirement, and after that he mentioned the text of the noble hadiths that pertain to the aforementioned requirement, from which he chose a model, and the graduation of the prophetic hadiths with the degree of the hadith and the ruling on it by referring to the books of the imams who ruled on the hadiths, if they existed, and the hadith that is in Al-Bukhari, I contented myself with the graduation of Al-Bukhari, as well as the hadith that is in Muslim. I did not mention it in the rest of the Sunnah books, and then he mentioned the significance of the hadiths, the strange hadith if any, and what is learned from the hadiths. Research Plan: The research plan required that it consist of an introduction, a preface, and three claims, followed by a conclusion with the most important results and then a list of sources and references, which are as follows: Introduction: I mentioned the importance of research, the research methodology, and the research plan. The first requirement: I placed it under the title: The hadiths contained in naming the newborn, performing his ritual

anointing, and praying for his blessing. The second requirement: I placed it under the title: The hadiths contained in the call to prayer in the newborn's ear. The second requirement: I placed it under the title: Hadiths contained in the Aqeeqah, shaving, and charity. In conclusion, we say: Whatever was right is from the grace of God Almighty, and whatever was wrong is from Satan and from ourselves, and I ask God Almighty to make this work of mine pure for His honorable face. He is the guardian of that and the one who is capable of it. Man is born into this worldly life from his mother's womb, knowing nothing, and God Almighty has bestowed upon him hearing, sight, and hearts. (نُوتُوْتُوْتُوْب) In order to be guided to his interests through hearing, sight and heart, and to thank God Almighty for this blessing. It is from the mercy of God, Blessed and Most High, upon His servants that He facilitates for them what is best for them in this world. So He placed in the hearts of the parents mercy and compassion towards their children, so the parents raise their children and do everything they can to protect them from dangers and provide them with the material care that comes through divine nature. God Almighty also granted them the care that comes through revelation, which are the rulings that God Almighty and Most High have legislated in His Book or in the Sunnah of His Prophet ﷺ; Whoever follows the teachings of the divine revelation in raising children has had great luck, and both cares fall on the parents, and from here begins the true age of a person, and the life in which he sees the light. This is the stage after birth, and it is the stage in which most of the legal rulings begin.

The first requirement: The hadiths mentioned in naming the newborn, performing his ritual anointing, and praying for his blessing: One of the teachings of Islam that came in the Sunnah of the Prophet is to care for a child on the first day of his birth, and this care is the rulings that came with regard to the child. What is meant by care is that anything that God Almighty has prescribed is among the many benefits that will be for His servants in this world and the hereafter. These rulings came to include types of etiquette and acts of worship that a servant is required to perform during the years of his life, and among those etiquettes or rulings are: the naming, the tahnik, and praying for blessings for the newborn, and hadiths were mentioned about that, including: 1-Imam Al-Bukhari, may God have mercy on him, said: Ishaq bin Nasr told me: Abu Usama told us, he said: Burayd told me, on the authority of Abu Burdah, on the authority of Abu Musa, may God be pleased with him God said on his authority: ((A boy was born to me, and I brought him to the Prophetﷺ So he named him Ibrahim, and he flavored him with a date and prayed for his blessing and handed him over to me. He was the eldest son of Abu Musa.) Graduation of the hadith (Narrated by Al-Bukhari) Meaning of hadiths: This hadith is an indication of Sunnahs that the Prophet did -ﷺ- For the children who brought them to him. So: Naming: We have a good example in the Messenger of God, as he chose for him one of the best names. It is the name of the Prophet of God, Abraham, peace be upon him, as in the hadith of Abu Musa. The educator must name the child by the lawful name, and he must choose the best of the names, because if the child is aware and his name is good, he would like his work and character to be consistent with his good name, and he would hate for it to be otherwise. It was mentioned in the biographies of Sahih al-Bukhari: (Chapter: Naming the newborn the morning after he is born to someone who did not perform the aqeeqah on his behalf and performing a ritual ritual for him. This indicates that he named the newborn when he gave birth to him and did not delay it until the week had passed ( )Ibn Battal said: ((Al-Muhallab said: Naming the newborn when he is born, and one night and two nights after that, and whatever he wants if the father does not intend to perform the Aqeeqah on his behalf on the seventh day is permissible. If he wants to perform the ritual ritual on his behalf, then the Sunnah is for him to delay naming him until the day of the ritual, which is the seventh, The talk about the Aqeeqah will come in the fourth section, God willing. Tahnik: His saying: (and he tamhanik with dates)) is said to him with faith; Because it is the fruit of the tree that God Almighty likened to the believer, and also to its sweetness ( )It was stated in the biographies of Sahih Muslim: (Chapter: The desirability of giving the newborn baby a hug upon his birth and carrying him to a righteous person who can give him a hug and the permissibility of naming him on the day of his birth And the desirability of calling people Abdullah, Abraham, and all the names of the prophets, peace be upon them)) )Al-Nawawi, may God have mercy on him, said: “The scholars

have agreed that it is recommended to treat the newborn with dates at birth. If this is not possible, then something that is in its meaning and something close to it is sweet, then the person who is undergoing a ritual test chews the dates until they become liquefied so that they can be swallowed. He opens the newborn's mouth and places it in it so that some of it enters his stomach. It is desirable for the experienced person to be among the righteous. And also among the etiquette that the Prophet used to do Praying for blessings for the children they bring to Him; This is from His mercy and generosity. Likewise, those righteous people who come after him will pray for blessings for the children who come to them, and this is one of the benefits of the Sunnah of the Prophet. Everyone who adheres to it has a share of blessing according to his adherence. Strange talk: The tahneek is to chew the dates and then massage them with the palate of the child inside it. And I made the child's palate taste with dates: I massaged him on his palate. What is learned from the hadith: It is recommended to name the newborn, perform the tahnqiq on him, and pray for his blessing. Al-Nawawi and Ibn Battal, may God have mercy on them, said in their explanation of the hadith of Abu Musa: There are benefits in this hadith, including performing the tahnqiq on the newborn when he is born, and it is a Sunnah according to consensus. Among them is the permissibility of naming him on the day of his birth, and among them is the recommendation to call him Abdullah, and among them is the recommendation to delegate his naming to Saleh Fakht. I want him to have a name that he is satisfied with, in which it is permissible to call him by the names of the prophets, peace be upon them. Saeed bin Al-Musayyab said: The most beloved names to God are the names of the prophets. God knows. Among the noble morals of the Prophet - may God bless him and grant him peace - and his good treatment is placing children and newborns on his thigh and in his lap. The second requirement: The hadiths mentioned in the call to prayer in the newborn's ear: The call to prayer: In the language: it is the announcement of something. It is said that he gives the call to prayer, and he gives the call to prayer, or it is: the absolute announcement. In Sharia: announcing the time of prayer using well-known and well-known words, including the saying of God Almighty That is, a notification from God, and its origin is from the ear and the ear. It is said, "I informed you of the matter, so I gave permission." That is, I informed you of it, so you knew what he meant, so I put it in your ear. What is meant here is that the call to prayer be called in the newborn's ear when he is born, and there are hadiths about that, including: Imam Al-Tirmidhi, may God have mercy on him, said: Muhammad told us, Ibn Bashir. We have two sons, from Asim God. He called the call to prayer in the ear of Al-Hasan bin Ali when Fatima gave birth to him.)

Graduation of the hadith: Narrated by Al-Tirmidhi, Al-Hakim, Abu Dawud, Ahmad, and Al-Bayhaqi. The degree of hadith and its ruling: The narrators of its chain of transmission are trustworthy scholars of hadith, and it includes Asim Ibn Ubayd Allah Ibn Asim who is weak. Al-Tirmidhi said: This is a hasan and authentic hadith. Ibn Hajar said: Its narration is based on Asim Ibn Ubaidullah; And he is weak ( ) Ibn al-Mulqin said: ((Abu Dawud and Abd al-Haq remained silent regarding his rulings, so they are either good or authentic)) Al-Hakim said: This is a hadith with an authentic chain of narration, and they did not narrate it, and Al-Dhahabi's comment on it: Asim bin Ubaidullah is weak. Meaning of the hadith: The reported hadith indicates the desirability of calling the call to prayer in the ear of the newborn and the benefit of that, and God knows best, welcoming the birth of the child by glorifying and uniting God, so that this will be a covenant of faith. Because it is his first arrival to this world, so it is desirable to inform him of monotheism. So that it will be the first thing that hits his ear, just as he is taught the word of monotheism when he leaves this world. The companion, may God be pleased with him, reported that he saw the Prophet - may God bless him and grant him peace - giving the call to prayer in the ear of Al-Hasan, and in the narration of Al-Hussein, may God be pleased with them, they were the sons of Fatima, may God be pleased with her.

What is learned from the hadith: It is desirable to call the call to prayer in the ear of a boy, and to imitate the actions of the Prophet. The third topic: The hadiths mentioned in the Aqeeqah, shaving, and charity: The early childhood stage is a starting point for life and a foundation for building, so a Muslim must draw his material from revelation. The Holy Qur'an and the Noble Sunnah are the most complete standard and the most correct way to build a Muslim personality, and these are important

rulings for this stage of life. This is because each stage of life has rulings specific to it, and the Messenger has directed us to these provisions and how to implement them perfectly. Imam Al-Bukhari, may God have mercy on him, said: Abu Al-Nu'man told us: Hammad bin Zaid told us, on the authority of Ayyub, on the authority of Muhammad, on the authority of Salman bin Amir, who said: ((With the Aqeeqah boy. Hajjaj said: Hammad told us: Ayyub, Qatada, Hisham, and Habib told us, on the authority of Ibn Sirin, on the authority of Salman, on the authority of the Prophet And more than one person said, on the authority of Asim and Hisham, on the authority of Hafsa bint Sirin, on the authority of Al-Rabbab, on the authority of Salman, on the authority of the Prophet And it was narrated by Yazid bin Ibrahim on the authority of Ibn Sirin, on the authority of Salman. Asbagh said: Ibn Wahb told me on the authority of Jarir ibn Hazim, on the authority of Ayoub al-Sakhtiyani, on the authority of Muhammad ibn Sirin: Ask Man bin Amir Al-Dhabi said: I heard the Messenger of God He says: ((With the boy is the aqeeqah, so shed his blood and remove the harm from him)). Imam Al-Tirmidhi, may God have mercy on him, said: Muhammad bin Yahya Al-Quti' narrated to us, saying: Abdul-A'la bin Abdul-A'la narrated to us, on the authority of Muhammad bin Ishaq, on the authority of Abdullah bin A By Bakr, on the authority of Muhammad bin Ali bin Al-Hussein, on the authority of Ali bin Abi Talib, who said: The Messenger of God punished On the authority of Al-Hasan with a sheep, and he said: "O Fatima, shave his head, and give in charity the weight of his hair in silver." He said: I weighed it, and its weight was a dirham or some A dirham.

Graduation of hadiths: The first hadith: Narrated by Al-Bukhari. The second hadith: Narrated by Al-Tirmidhi, Al-Hakim, Al-Bayhaqi, and Ibn Abi Shaybah. The degree of hadith and its ruling: The men of its chain of transmission are trustworthy, and among them are Muhammad ibn Yahya Saduq and Muhammad ibn Ishaq ibn Yasar, who differed in citing it as evidence. Al-Tirmidhi said: "This is a good and strange hadith, and its chain of transmission is mine I will be connected to Abu Ja'far Muhammad bin Ali bin Al-Hussein, but he did not catch Ali bin Abi Talib)) Al-Hakim said: This is a hadith with an authentic chain of narration, and they did not narrate it, and Al-Dhahabi's comment on it: It is not authentic Al-Mubarakfuri said: If I said: How has al-Tirmidhi considered this hadith to be hasan, despite the ruling that its chain of transmission is not connected? I would say, apparently, that he has hasan it. in many ways. Meaning of hadiths: The hadiths contained indicate the legitimacy of the aqeeqah, shaving, and giving alms on behalf of the newborn, and what is meant by the aqeeqah in the conventional meaning is: the sacrifice that is slaughtered on behalf of the newborn on the seventh day of his birth, according to his saying ((The boy has an aqeeqah)) (Al-Khattabi, may God have mercy on him, said: ((Aqeeqah is a Sunnah for a newborn and it is not permissible to abandon it)) , in his saying ((With the boy there is an aqeeqah)), evidence of the legitimacy of the aqeeqah, and in his saying ((So shed blood for him, and remove the harm from him)), an order to shed blood, and an order to remove the harm from the boy, and what is meant by that is not just shaving the head, rather it is more general and includes Shave his head, cleanse it of dirt stuck to his body, and wear clean clothes. And after he performed the Aqeeqah of the Prophet On the authority of Al-Hasan, may God be pleased with him, he commanded Fatima, may God be pleased with her, by saying: "O Fatima, shave his head, and give in charity the weight of his hair in silver." Ibn Qudamah said: And if he gives in charity the weight of his hair in silver, then it is good, and Ibn Abi Zaid said in (Al-Risalah): And if he shave his hair The head of the newborn, and donate its weight in gold or silver in charity, as that is desirable. Strange talk: ((Aqeeqah)) Its origin is the hair that is on a boy's head when he is born, but the sheep that is slaughtered for him in that case is called Aqeeqah because that hair is shaved from it when slaughtered, and perhaps they called the thing by the name of "Aqeeqah." He sees it if it is with him or from his cause, so the sheep is called an aqeeqah for the hair aqeeqah, and likewise Every child born from an animal, the hair that is on him when he is born is an aqeeqah and an aqeeqah.) It is said: It was named Aqeeqah. Because their altars are cut, that is, they are cut and cut. Saying it ((Aqeeqah is included with the boy)) What is meant by the boy is Hana - the young child on the first days of his birth; Because a boy is used to refer to a child from his first days until puberty. Dr. Ahmed Mukhtar Abdel Hamid said - ((A boy when he is born until he grows up or when he approaches puberty)) (His saying: ((remove harm from him)), the meaning of removing harm is



by shaving the head and removing any hair on it It was said: What is meant by harm is his hair that has the blood of the womb stuck to it, so it is cleaned from it by shaving. It was said that they used to smear the boy's head with the blood of the aqeeqah, which is harm, so he forbade smearing it with blood. )Al-Hafiz Ibn Hajar, may God have mercy on him, after citing the hadiths that indicate the meaning of harm, suggested that it is general. He said: It is better to attribute harm to what is more general than shaving the head. What is learned from the hadiths? The legality of shaving a child and giving in charity the weight of his hair in silver, as in his case□to his daughter Fatima.

### 3. Conclusion and future scope

Ahmed Al-Bari, and I thank him for his grace, grace, and mercy, which enabled me to complete the topic of my research. May God's blessings and peace be upon our master Muhammad, the illiterate prophet, the best teacher, the guide, and the one sent as a mercy to the worlds, our master Muhammad, and upon his family and all companions. At the end of the research, I reached these results: A person's life is a responsibility and a responsibility, and the person is placed in charge of it, before puberty, as a responsibility on the neck of the educator. The Prophetic Sunnah did not leave any stage of a person's life without speaking about it and clarifying its ruling, and this is part of the perfection and superiority of Islamic law. God, Blessed and Most High, has made it easy for man to do what is right for him in this world, so He has placed in the hearts of parents mercy and compassion towards their children in order to take care of them financially, and He has made legal rulings for them, which is another care from the Lord, Blessed and Most High, which whoever takes it has truly fulfilled both cares. So complete for them what will benefit them in this world and the hereafter. Among the rulings for the child: naming the child, performing the ritual ablution, praying for his blessing, the call to prayer, the aqeeqah, shaving, giving alms, and others. God's care for man from the beginning of his life, and the stages of his life indicate that he was not created in vain. Rather, it is for great wisdom and a sublime purpose, which is to worship God alone, without any partner.

### Reference

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- [3] ( )See: How to Raise Your Child, written by: Laila bint Abdul Rahman Al-Jariba, published by: Saudi Ministry of Endowments website: p. 56.
- [4] ( )Sahih Al-Bukhari: 7/83.
- [5] ( )See: Alam Al-Hadith, Explanation of Sahih Al-Bukhari: 3/2058.
- [6] ( )Explanation of Sahih Al-Bukhari - Ibn Battal: 5/373.
- [7] ( )See: Explanation of Sahih Al-Bukhari - Ibn Battal: 5/373.
- [8] ( )Sahih Muslim: 6/174
- [9] ( )Sharh al-Nawawi on Muslim: 14/122.
- [10] ( )Tahdheeb al-Lughah: 4/ 66.
- [11] ( )Al Ain: 3/64.
- [12] ( )See: Al-Nawawi's explanation of Muslim: 14/123-124-125, and Sahih Al-Bukhari's explanation - Ibn Battal: 9/349.
- [13] ( )See: Completing the teacher with benefits Muslim: 7/22.
- [14] ( )Surat Al-Tawbah, from verse: 3.
- [15] ( )See: Al-Nihayah fi Gharib al-Hadith wal-Athar: 1/34, and Definitions: p. 16, and Gharib al-Hadith - Ibn Qutaybah, written by: Abu Muhammad Abdullah bin Muslim bin Qutaybah al-Dinouri (d. 276 AH), verified by: Dr. Abdullah Al-Jubouri, published by: Al-Ani Press - Baghdad, first edition, 1397: 1/172.

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- [19] ( ) See: Al-Mustadrak on the Two Sahihs by Al-Hakim: 3/197.
- [20] ( ) See: Explanation of Sunan Abi Dawud by Ibn Raslan, written by: Shihab al-Din Abu al-Abbas Ahmad bin Hussein bin Ali bin Raslan al-Maqdisi al-Ramli al-Shafi'i (d. 844 AH), investigated by: a number of researchers at Dar al-Falah under the supervision of Khaled al-Rabbat, published by: Dar al-Falah for Scientific Research and Heritage Verification , Fayoum - Arab Republic of Egypt, first edition, 1437 AH - 2016 AD: 19/361, and among the issues of religious education in Islamic society, written by: Kamal al-Din Abdel-Ghani Al-Morsi, published by: Dar al-Ma'rifah University, first edition 1419 AH/1998 AD: p. 105.
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- [23] ( ) Sunan al-Tirmidhi: 4/99.
- [24] ( ) See: Al-Mustadrak on the Two Sahihs by Al-Hakim: 3/197.
- [25] ( ) Tuhfat Al-Ahwadi: 5/93.
- [26] ( ) See: Manar Al-Qari, a brief explanation of Sahih Al-Bukhari, written by: Hamzah Muhammad Qasim, reviewed by: Sheikh Abdul Qadir Al-Arnaout, corrected and published by: Bashir Muhammad Uyun, published by: Dar Al-Bayan Library, Damascus - Syrian Arab Republic, Al-Muayyad Library, Taif - Kingdom of Saudi Arabia , 1410 AH - 1990 AD: 5/160.
- [27] ( ) Maalim al-Sunan: 4/284.
- [28] ( ) See: Manar Al-Qari, a brief explanation of Sahih Al-Bukhari: 5/161.
- [29] ( ) Manar Al-Qari, a brief explanation of Sahih Al-Bukhari: 5/161.
- [30] ( ) See: Gharib al-Hadith - Abu Ubaid: 2/284.
- [31] ( ) See: The most prominent figures of hadith, explanation of Sahih Al-Bukhari: 3/2059.
- [32] ( ) Dictionary of the Contemporary Arabic Language: 2/1638.
- [33] ( ) See: Ma'alim al-Sunan: 4/287.
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