English Translation of

Jāmi‘

At-Tirmidhī

Compiled by:
Imām Hāfiz Abū ‘Eisā Mohammad Ibn ‘Eisā At-Tirmidhī

Volume 1
From Hadith no. 01 to 543

Translated by:
Abu Khaliyil (USA)

Ahādith edited & referenced by:
Hāfiz Abu Tāhir Zubair ‘Ali Za‘l

Final review by:
Islamic Research Section
Darussalam
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Contents

Publisher’s Foreward ............................................................................. 21
Introduction To Jâmi’ At-Tirmidhî ........................................................... 24
About The Author ................................................................................... 24
His Birth, Studies, And Travels ............................................................... 24
His Teachers ........................................................................................ 24
His Books ........................................................................................... 25
His Death ............................................................................................ 25
About This Book.................................................................................. 25
Introductory Points: From At-Tirmidhi .................................................... 26
At-Tirmidhî’s Objective ......................................................................... 26
The Opinions Of The Fuqahâ’ That At-Tirmidhî Mentions After Some Chapters. 26
[Sufyân Ath-Thawrî].............................................................................. 26
[Mâlik Bin Anas].................................................................................. 26
[‘Abdullâh Bin Al-Mubârak]................................................................... 27
[Ash-Shâfi‘î] ........................................................................................ 27
[Ahmad Bin Hanbal And Ishâq Bin Ibrâhîm Ar-Rahûyah] ......................... 27
At-Tirmidhî’s Statements Of Criticism After Some Narrations ............. 27
The Terminology Used By At-Tirmidhî .................................................... 28
The Meaning Of Hasan And The Meaning Of Gharib According To At-Tirmidhî ... 28
The Meaning of Hasan Sahîh ................................................................ 29
The Meaning of Jayyid ........................................................................ 30
The Meaning of Karahiyyah and Makràh ............................................. 31

1. The Chapters on Purification (Ţahârah)
   From Allâh’s Messenger ﷺ

Chapter 1. What Has Been Related That Salât is Not Accepted Without
   Purification ...................................................................................... 32
Chapter 2. What Has Been Related About The Virtue Of Purification .... 33
Chapter 3. What Has been Related That The Key To Ŝalâh Is Purification ... 35
Chapter 4. What Is Said When Entering The Toilet .............................. 36
Chapter 5. What Is Said When Exiting The Toilet ............................. 38
Chapter 6. Regarding The Prohibition Of Facing The Qiblah When
   Defecating And Urinating ............................................................ 39
Chapter 7. What Has Been Related About The Permission For That ...... 40
Chapter 8. [What Has Been Related About] The Prohibition Of
   Urinating While Standing ........................................................... 42
Chapter 9. What Has Been Related About The Permission For That ...... 44
Chapter 10. [What Has Been Related] About Being Screened While Relieving Oneself ............................................................ 45

Chapter 11. What Has Been Related About It Being Disliked To Use The Right Hand For Istinjā' ...................................................... 46

Chapter 12. Using Stones For Al-Istinjā' ............................................................ 47

Chapter 13. What Has Been Related About Istinja' With Two Stones ........ 48

Chapter 14. [What Has Been Related Regarding] What Is Disliked For One To Use For Istinjā' ...................................................... 50

Chapter 15. [What Has Been Reported About] Istinjā' With Water ........... 52

Chapter 16. What Has Been Related That When The Prophet Wanted To Relieve Himself, He Would Go Far Away............................... 52

Chapter 17. What Has Been Related That It Is Disliked To Urinate In The Washing Area............................................................ 54

Chapter 18. What Has Been Related About Siwāk .................................................. 55

Chapter 19. What Has Been Related That When One Of You Awakens From His Sleep, Then Let Him Not Put His Hand Into The Vessel Until He Washes It.................................................. 57

Chapter 20. [What Has Been Related] About The Tasmiyah When Performing Wuḍū'............................................................ 58

Chapter 21. What Has Been Related About Al-Madmađah and Al-Istinşāq 60

Chapter 22. Al-Madmađah And Al-Istinşāq From One Handful ............... 62

Chapter 23. [What Has Been Narrated] About Going Through The Beard. 63

Chapter 24. What Has Been Related About Wiping the Head, That It Is To Begin With The Front Of The Head To Its Rear........................... 65

Chapter 25. What Has Been Related That It Is To Be Begun At The Rear Of The Head .......................................................................................................................... 66

Chapter 26. What Has Been Related About Wiping The Head Once......... 66

Chapter 27. What Has Been Related About One Taking New Water For (Wiping) His Head ............................................................................... 67

Chapter 28. [What Has Been Related About] Wiping The Outside And The Inside Of The Ears............................................................. 68

Chapter 29. What Has Been Related That The Ears Are Part Of The Head ... 69

Chapter 30. [What Has Been Related] About Going Between The Fingers. 70

Chapter 31. What Has Been Related About: “Protect The Heels From The Fire.” ................................................................................................. 72

Chapter 32. What Has Been Related About Wuḍū' One Time (For Each Limb) ......................................................................................... 73

Chapter 33. What Has Been Reported About Wuḍū' Two Times (For Each Limb) ......................................................................................... 74

Chapter 34. What Has Been Related About Wuḍū' Three Times (For Each Limb) ......................................................................................... 74

Chapter 35. What Has Been Related About Wuḍū' One Time, Two Times And Three Times ........................................................................ 75

Chapter 36. [What Has Been Related] About One Who Performs Some Of Wuḍū', Two Times Each, And Some Of It Three. ......................... 76
| Chapter 37. | [What Has Been Related] About The Wudu' Of The Prophet | 77 |
| Chapter 38. | [What Has Been Related] About An-Nadh After Wudu' | 79 |
| Chapter 39. | [What Has Been Related] About Performing Wudu' Perfectly And Completely (Ishâgh Al-Wudu') | 80 |
| Chapter 40. | [What Has Been Related] About Using a Towel after Wudu' | 81 |
| Chapter 42. | On Wudu' With A Mudd | 84 |
| Chapter 43. | [What Has Been Related] About it Being Disliked To Be Wasteful With Water During Wudu' | 85 |
| Chapter 44. | [What Has Been Related] About Performing Wudu' For Every Salât | 86 |
| Chapter 45. | What Had Been Related About Performing The (Five Obligatory) Prayers With One Wudu' | 88 |
| Chapter 46. | [What Has Been Related] About A Man And A Woman Performing Wudu' From One Vessel | 90 |
| Chapter 47. | [What Has Been Related] About It Being Disliked To Use The Leftover Water Of A Woman | 91 |
| Chapter 48. | [What has Been Related] About Permitting That | 92 |
| Chapter 49. | What Has Been Related About: Nothing Makes Water Impure | 93 |
| Chapter 50. | Something Else For That | 94 |
| Chapter 51. | [What Has Been Related About] It Is Disliked To Urinate In Stagnant Water | 95 |
| Chapter 52. | What Has Been Related About Sea Water, That It Is Pure | 95 |
| Chapter 53. | Severe Warning Against Not Shielding Oneself From Urine | 96 |
| Chapter 54. | [What Has Been Related] About Sprinkling Water On The Urine Of A Young Boy Before (He reaches The Age That) He Eats Food | 97 |
| Chapter 55. | What Has Been Related About The Urine Of That Whose Meat Is Eaten | 98 |
| Chapter 56. | What Has Been Related About Wudu' For Breaking Wind | 100 |
| Chapter 57. | [What Has Been Reported] About Wudu' From Sleep | 102 |
| Chapter 58. | [What Has Been Related] About Wudu' From What Has Been Altered By Fire | 104 |
| Chapter 59. | [What Has Been Related] About Not Performing Wudu' For What Has Been Altered By Fire | 105 |
| Chapter 60. | [What Has Been Related About] Wudu' From Camel Meat | 107 |
| Chapter 61. | Wudu' For Touching The Penis | 108 |
| Chapter 62. | [What Has Been Related About] Not Performing Wudu' for Touching the Penis | 110 |
| Chapter 63. | [What Has Been Related About] Not Performing Wudu' For Kissing | 111 |
| Chapter 64. | [What Has Been Related About] Wudu' For Vomit And Nosebleeds | 113 |
## Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>65.</td>
<td>[What Has Been Related About] Wudu' with Nabidh</td>
<td>114</td>
</tr>
<tr>
<td>66.</td>
<td>[About] Rinsing Out The Mouth After Drinking Milk</td>
<td>115</td>
</tr>
<tr>
<td>67.</td>
<td>It Is Disliked To Return The Salam If One Does Not Have Wudu'</td>
<td>116</td>
</tr>
<tr>
<td>68.</td>
<td>What Has Been Related About The Leftover Water A Dog Has Drunk From</td>
<td>117</td>
</tr>
<tr>
<td>69.</td>
<td>What Has Been Related About The Leftover Water A Cat Has Drunk From</td>
<td>118</td>
</tr>
<tr>
<td>70.</td>
<td>[About] Wiping Over The Two Khuff</td>
<td>119</td>
</tr>
<tr>
<td>71.</td>
<td>What Has Been Related About Wiping Over The Two Khuff For The Traveler And The Resident</td>
<td>120</td>
</tr>
<tr>
<td>72.</td>
<td>[What Has Been Related] About Wiping Over The Khuff: The Top Of It And The Bottom Of It</td>
<td>121</td>
</tr>
<tr>
<td>73.</td>
<td>[What Has Been Related] About Wiping Over The Khuff, Their Tops</td>
<td>124</td>
</tr>
<tr>
<td>74.</td>
<td>[What Has Been Related] About Wiping Over The Socks And The Sandals</td>
<td>125</td>
</tr>
<tr>
<td>75.</td>
<td>What Has Been Related About Wiping Over The 'Imamah</td>
<td>126</td>
</tr>
<tr>
<td>76.</td>
<td>What Has Been Related About Ghusl For Janabah</td>
<td>127</td>
</tr>
<tr>
<td>77.</td>
<td>Should A Woman Undo Her Hair For Ghusl?</td>
<td>128</td>
</tr>
<tr>
<td>78.</td>
<td>What Has Been Related About “Under Each Hair Is Sexual Impurity,”</td>
<td>131</td>
</tr>
<tr>
<td>79.</td>
<td>[What Has Been Related] About Wudu' After Ghusl</td>
<td>132</td>
</tr>
<tr>
<td>80.</td>
<td>What Has Been Related: When The Two Circumcised Organs Meet, Ghusl Is Required</td>
<td>133</td>
</tr>
<tr>
<td>81.</td>
<td>What Has Been Related That ‘Water Is For Water’</td>
<td>134</td>
</tr>
<tr>
<td>82.</td>
<td>[What Has Been Related] About One Who Awakens To Find Wetness, But He Does Not Recall Having A Wet Dream</td>
<td>135</td>
</tr>
<tr>
<td>83.</td>
<td>What Has Been Related About Al-Mani And Al-Madhi</td>
<td>136</td>
</tr>
<tr>
<td>84.</td>
<td>[What Has Been Related] About Al-Madhi That Touches The Garment</td>
<td>137</td>
</tr>
<tr>
<td>85.</td>
<td>[What Has Been Related] About Al-Mani that touches the Garment</td>
<td>138</td>
</tr>
<tr>
<td>86.</td>
<td>Washing Al-Mani From The Garment</td>
<td>139</td>
</tr>
<tr>
<td>88.</td>
<td>[What Has Been Related] About Wudu' For The Person Who Is Junub When He Wants To Sleep</td>
<td>141</td>
</tr>
<tr>
<td>89.</td>
<td>What Has Been Related About Shaking Hands With The Junub Person</td>
<td>142</td>
</tr>
<tr>
<td>90.</td>
<td>What Has Been Related About A Woman Who Sees In A Dream, Similar To What A Man Sees</td>
<td>143</td>
</tr>
<tr>
<td>91.</td>
<td>[What has Been Related] About The Man Who Seeks The Warmth Of A Woman After Performing Ghusl</td>
<td>144</td>
</tr>
</tbody>
</table>

The Arabic TRANSLITERATION of the contents is provided as follows:

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>65.</td>
<td>[What Has Been Related About] Wudū' with Nabidh</td>
<td>114</td>
</tr>
<tr>
<td>66.</td>
<td>[About] Rinsing Out The Mouth After Drinking Milk</td>
<td>115</td>
</tr>
<tr>
<td>67.</td>
<td>It Is Disliked To Return The Salām If One Does Not Have Wudū'</td>
<td>116</td>
</tr>
<tr>
<td>68.</td>
<td>What Has Been Related About The Leftover Water A Dog Has Drunk From</td>
<td>117</td>
</tr>
<tr>
<td>69.</td>
<td>What Has Been Related About The Leftover Water A Cat Has Drunk From</td>
<td>118</td>
</tr>
<tr>
<td>70.</td>
<td>[About] Wiping Over The Two Khuff</td>
<td>119</td>
</tr>
<tr>
<td>71.</td>
<td>What Has Been Related About Wiping Over The Two Khuff For The Traveler And The Resident</td>
<td>120</td>
</tr>
<tr>
<td>72.</td>
<td>[What Has Been Related] About Wiping Over The Khuff: The Top Of It And The Bottom Of It</td>
<td>121</td>
</tr>
<tr>
<td>73.</td>
<td>[What Has Been Related] About Wiping Over The Khuff, Their Tops</td>
<td>124</td>
</tr>
<tr>
<td>74.</td>
<td>[What Has Been Related] About Wiping Over The Socks And The Sandals</td>
<td>125</td>
</tr>
<tr>
<td>75.</td>
<td>What Has Been Related About Wiping Over The 'Imāmah</td>
<td>126</td>
</tr>
<tr>
<td>76.</td>
<td>What Has Been Related About Ghusl For Janābah</td>
<td>127</td>
</tr>
<tr>
<td>77.</td>
<td>Should A Woman Undo Her Hair For Ghusl?</td>
<td>128</td>
</tr>
<tr>
<td>78.</td>
<td>What Has Been Related About “Under Each Hair Is Sexual Impurity,”</td>
<td>131</td>
</tr>
<tr>
<td>79.</td>
<td>[What Has Been Related] About Wudū' After Ghusl</td>
<td>132</td>
</tr>
<tr>
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<td>What Has Been Related: When The Two Circumcised Organs Meet, Ghusl Is Required</td>
<td>133</td>
</tr>
<tr>
<td>81.</td>
<td>What Has Been Related That ‘Water Is For Water’</td>
<td>134</td>
</tr>
<tr>
<td>82.</td>
<td>[What Has Been Related] About One Who Awakens To Find Wetness, But He Does Not Recall Having A Wet Dream</td>
<td>135</td>
</tr>
<tr>
<td>83.</td>
<td>What Has Been Related About Al-Manī And Al-Madhi</td>
<td>136</td>
</tr>
<tr>
<td>84.</td>
<td>[What Has Been Related] About Al-Madhi That Touches The Garment</td>
<td>137</td>
</tr>
<tr>
<td>85.</td>
<td>[What Has Been Related] About Al-Manī that touches the Garment</td>
<td>138</td>
</tr>
<tr>
<td>86.</td>
<td>Washing Al-Manī From The Garment</td>
<td>139</td>
</tr>
<tr>
<td>88.</td>
<td>[What Has Been Related] About Wudū' For The Person Who Is Junub When He Wants To Sleep</td>
<td>141</td>
</tr>
<tr>
<td>89.</td>
<td>What Has Been Related About Shaking Hands With The Junub Person</td>
<td>142</td>
</tr>
<tr>
<td>90.</td>
<td>What Has Been Related About A Woman Who Sees In A Dream, Similar To What A Man Sees</td>
<td>143</td>
</tr>
<tr>
<td>91.</td>
<td>[What has Been Related] About The Man Who Seeks The Warmth Of A Woman After Performing Ghusl</td>
<td>144</td>
</tr>
</tbody>
</table>
Chapter 92. [What has Been Related] About Tayammum For The Junub Person When He Does Not Find Water. ........................................ 146
Chapter 93. [What Has Been Related] About Al-Mustahādah. ........................................ 147
Chapter 94. What Has Been Related About The Mustahādah Performing Wudū’ For Every Prayer ................................................... 149
Chapter 95. [What Has Been Related] About Al-Mustahādah That She Can Combine Two Prayers With One Ghusl. .......................... 150
Chapter 96. What Has Been Related About Al-Mustahādah That She Is To Perform Ghusl For Every Salāh ........................................ 154
Chapter 97. What Has Been Related About The Menstruating Woman: That She Does Not Make Up The Missed Salāt ........................ 155
Chapter 98. What Has Been Related About The Junub And The Menstruating Persons That They Do Not Recite The Qur’ān... 156
Chapter 99. What Has Been Related About Fondling Menstruating Woman................................................................. 157
Chapter 100. What Has Been Related About Eating With A Menstruating Woman And Leftovers ...................................................... 158
Chapter 101. What Has Been Related About The Menstruating Woman Getting Something From The Masjid .................................... 159
Chapter 102. What Has Been Related About Dislike For Engaging In Sexual Intercourse With A Menstruating Woman .................. 160
Chapter 103. What Has Been Related About The Atonement For That .......................... 161
Chapter 104. What Has Been Related About Washing Menstrual Blood From The Garment........................................................... 162
Chapter 105. What Has Been Related About the Extent Of The Waiting During Nifās ................................................................. 164
Chapter 106. What Has Been Related About A Man Going To All Of His Women With One Ghusl ......................................................... 165
Chapter 107. What Has Been Related [About the Junub Person] When He Wants to Repeat (Sexual Relations) He Should Perform Wudū’ .. 166
Chapter 108. What Has Been Related About When Standing For The Prayer, And One Of You Finds That He Has To Relieve Himself, [Then Let Him Relieve Himself First]................................. 167
Chapter 109. What Has Been Related About Wudū’ Due To What One Has Walked In................................................................. 169
Chapter 110. What Has Been Related About Tayammum........................................ 170
Chapter 111. What Has Been Related About A Man Reciting The Qur’ān Under Any Circumstances As Long As He Is Not Junub.......... 173
Chapter 112. What Has Been Related About Urine That Touches The Ground .......................... 174

2. The Chapters On Ṣalāt (As Narrated)
From Allāh’s Messenger ﷺ

Chapter 1. What Has Been Related About Prescribed Times for Ṣalāt From The Prophet ﷺ ....................................................... 176
Chapter: Something Else (About The Timings Of Salāt)............................ 178
Contents

Chapter 2. What Has Been Related About Praying Fajr In The Dark...... 181
Chapter 4. What Has Been Related About Hastening Zuhr............... 183
Chapter 5. What Has Been Related About Delaying Zuhr In Severe Heat 185
Chapter 6. What Has Been Related About Hastening ‘Asr Prayer....... 187
Chapter 7. What Has Been Related About Delaying the ‘Asr Prayer .... 189
Chapter 8. What Has Been Related About The Time For The Last ‘Ishâ’ Prayer............................................................................. 191
Chapter 10. What Has Been Related About Delaying The Last ‘Ishâ’ Prayer............................................................................. 192
Chapter 11. What Has Been Related About It Being Disliked To Sleep Before ‘Ishâ’ And To Talk During The Night After It.............. 193
Chapter 12. What Has Been Related About Permitting Talk After ‘Ishâ’..... 194
Chapter 13. Virtue Of Performing Salât At The Beginning Of Its Prescribed Time ............................................................................. 196
Chapter 14. What Has Been Related About Forgetting The Time Of ‘Asr.. 199
Chapter 15. What Has Been Related About Fastening The ‘Salât When The Imam Delays It.......................................................... 199
Chapter 16. What Has Been Related About Sleeping Past The ‘Salât .... 200
Chapter 17. What Has Been Related About A Man Who Forgets A ‘Salât .. 201
Chapter 18. What Has Been Related About A Man Who Misses Multiple Prayers And Which Of Them He Should Begin With.......... 202
Chapter 19. What Has Been Related About “Salâtul-Wusta” [And it Has Been Said that it is Zuhr] .............................................................................. 204
Chapter 20. What Has Been Related About Prayer After ‘Asr And After Fajr Is Disliked.............................................................................. 206
Chapter 21. What Has Been Related About ‘Salât After ‘Asr......................... 208
Chapter 22. What Has Been Related About ‘Salât Before Maghrib ........ 210
Chapter 23. What Has Been Related About One Who Caught A Rak‘ah Of ‘Asr Before The Sun Has Set...................................................... 211
Chapter 24. What Has Been Related About Combining Two Prayers While [A Resident]............................................................................. 212
Chapter 25. What Has Been Related About How the Adhân Started........ 214
Chapter 26. What Has Been Related About At-Tarji‘ in the Adhân......... 216
Chapter 27. What Has Been Related About Saying The Phrases Of The Iqâmah Once............................................................................. 217
Chapter 28. What Has Been Related About Saying The Phrases Of The Iqâmah Two Times Each .......................................................... 218
Chapter 29. What Has Been Related About Saying The Phrases Of The Adhân With Deliberateness And Slowly .................................. 219
Chapter 30. What Has Been Related About Putting The Fingers In The Ears For The Adhân ........................................................................ 220
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>31</td>
<td>What Has Been Related About <em>At-Tathwib</em> In The <em>Adhān</em></td>
<td>221</td>
</tr>
<tr>
<td>32</td>
<td>What Has Been Related About Whoever Calls The <em>Adhān</em>, He Is To Call The <em>Iqāmah</em></td>
<td>223</td>
</tr>
<tr>
<td>33</td>
<td>What Has Been Related About It Being Disliked To Call The <em>Adhān</em> Without Having <em>Wudu</em></td>
<td>224</td>
</tr>
<tr>
<td>34</td>
<td>What Has Been Related That the <em>Imām</em> Has The Greatest Right To The <em>Iqāmah</em></td>
<td>225</td>
</tr>
<tr>
<td>35</td>
<td>What Has Been Related About Whoever Calls The <em>Adhān</em> At Night</td>
<td>226</td>
</tr>
<tr>
<td>36</td>
<td>What Has Been Related About The Dislike For Exiting The <em>Masjid</em> After The <em>Adhān</em></td>
<td>229</td>
</tr>
<tr>
<td>37</td>
<td>What Has Been Related About The <em>Adhān</em> While Traveling</td>
<td>230</td>
</tr>
<tr>
<td>38</td>
<td>What Has Been Related About The Virtues Of The <em>Adhān</em></td>
<td>231</td>
</tr>
<tr>
<td>41</td>
<td>What Has Been Related About The Dislike For The <em>Mu'adh-dhin</em> Taking A Wage For The <em>Adhān</em></td>
<td>234</td>
</tr>
<tr>
<td>43</td>
<td>Something Else</td>
<td>236</td>
</tr>
<tr>
<td>44</td>
<td>‘Supplication Made Between <em>Adhān</em> And <em>Iqāmah</em> Is Not Rejected’</td>
<td>237</td>
</tr>
<tr>
<td>45</td>
<td>What Has Been Related About How Many Prayers Allāh Made Obligatory Upon His Servants</td>
<td>238</td>
</tr>
<tr>
<td>46</td>
<td>[What Has Been Related] About The Virtue Of The Five Prayers.</td>
<td>238</td>
</tr>
<tr>
<td>47</td>
<td>What Has Been Related About The Virtue Of <em>Ṣalāt</em> In Congregation</td>
<td>239</td>
</tr>
<tr>
<td>48</td>
<td>What Has Been Related About One Who Heard the Call (to Prayer) But Did Not Respond To It</td>
<td>240</td>
</tr>
<tr>
<td>49</td>
<td>What Has Been Related About The Man Who Performs <em>Ṣalāt</em> Alone, Then He Comes Upon A Congregation</td>
<td>242</td>
</tr>
<tr>
<td>50</td>
<td>What Has Been Related About The Congregation In The <em>Masjid</em> Being Held Two Times</td>
<td>243</td>
</tr>
<tr>
<td>51</td>
<td>What Has Been Related About The Virtue Of <em>Ishā</em> And <em>Fajr</em> In Congregation</td>
<td>245</td>
</tr>
<tr>
<td>52</td>
<td>What Has Been Related About The Virtue Of The First Row</td>
<td>246</td>
</tr>
<tr>
<td>53</td>
<td>What Has Been Related About Keeping The Rows Straight</td>
<td>248</td>
</tr>
<tr>
<td>54</td>
<td>What Has Been Related About “Let Those Among You With Understanding And Reason Be Close To Me.”</td>
<td>250</td>
</tr>
<tr>
<td>55</td>
<td>What Has Been Related About The Dislike For Forming Rows Between Columns</td>
<td>251</td>
</tr>
<tr>
<td>56</td>
<td>What Has Been Related About <em>Ṣalāt</em> Behind The Line Alone</td>
<td>252</td>
</tr>
<tr>
<td>Chapter</td>
<td>Title</td>
<td>Page</td>
</tr>
<tr>
<td>---------</td>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>57</td>
<td>What Has Been Related About A Man Who Prays While Another Man Is With Him</td>
<td>254</td>
</tr>
<tr>
<td>58</td>
<td>What Has Been Related About A Man Who Prays With Two Men</td>
<td>255</td>
</tr>
<tr>
<td>59</td>
<td>What Has Been Related About A Man Who Prays And A Man And A Woman Are With Him</td>
<td>256</td>
</tr>
<tr>
<td>60</td>
<td>[What Has Been Related About] Who Is Most Deserving Of Being The Imām</td>
<td>258</td>
</tr>
<tr>
<td>61</td>
<td>What Has Been Related About: &quot;When One Of You Leads The People In Prayer, Then Let Him Be Brief.&quot;</td>
<td>259</td>
</tr>
<tr>
<td>62</td>
<td>What Has Been Related About The Tāḥrīm And Taḥlīl Of Ṣalāt</td>
<td>261</td>
</tr>
<tr>
<td>63</td>
<td>What Has Been Related About Spreading The Fingers With The Tākbīr</td>
<td>263</td>
</tr>
<tr>
<td>64</td>
<td>[What Has Been Related] About the Virtue Of The First Tākbīr.</td>
<td>264</td>
</tr>
<tr>
<td>65</td>
<td>What Is Said During The Opening Of The Ṣalāt</td>
<td>265</td>
</tr>
<tr>
<td>67</td>
<td>Whoever Held The View That Bismillāhir-Rahmānir-Rahīm Was Recited Aloud</td>
<td>269</td>
</tr>
<tr>
<td>68</td>
<td>[What Has Been Related] About Opening The Recitation With Al-Hamdulillāhi Rabī'il-Ālāmin (All Praise Is Due To Allāh, The Lord Of All That Exits.)</td>
<td>270</td>
</tr>
<tr>
<td>69</td>
<td>What Has Been Related About: “There Is No Ṣalāt Except With Fātiha'atil-Kitāb”</td>
<td>271</td>
</tr>
<tr>
<td>70</td>
<td>What Has Been Related About At-Ta'mīn</td>
<td>272</td>
</tr>
<tr>
<td>71</td>
<td>What Has Been Related About The Virtue Of At-Ta'mīn</td>
<td>274</td>
</tr>
<tr>
<td>72</td>
<td>What Has Been Related About Two Pauses [During Ṣalāt]</td>
<td>275</td>
</tr>
<tr>
<td>73</td>
<td>What Has Been Related About Placing The Right Hand Over The Left During The Ṣalāt</td>
<td>276</td>
</tr>
<tr>
<td>74</td>
<td>What Has Been Related About The Tākbīr For The Bowing And Prostration Positions</td>
<td>277</td>
</tr>
<tr>
<td>75</td>
<td>Something Else</td>
<td>278</td>
</tr>
<tr>
<td>76</td>
<td>Raising the Hands For the Bowing Position</td>
<td>279</td>
</tr>
<tr>
<td>77</td>
<td>What Has Been Related About That The Prophet ﷺ Would Not Raise His Hands Except For The First Time</td>
<td>281</td>
</tr>
<tr>
<td>78</td>
<td>What Has Been Related About Placing The Hands On The Knees While Bowing</td>
<td>282</td>
</tr>
<tr>
<td>79</td>
<td>What Has Been Related About Him ﷺ Holding His Forearms Away From His Sides While Bowing</td>
<td>284</td>
</tr>
<tr>
<td>80</td>
<td>What Has Been Related About At-Tasbīh While Bowing And Prostrating</td>
<td>285</td>
</tr>
<tr>
<td>81</td>
<td>What Has Been Related About Prohibiting Recitation While Bowing And Prostrating</td>
<td>287</td>
</tr>
</tbody>
</table>
Contents

Chapter 81. What Has Been Related About One Who Does Not Bring His Back To Rest While Bowing And Prostrating

Chapter 82. What A Man Is To Say When Raising His Head From The Bowing Position

Chapter 83. Something Else About That

Chapter 84. What Has Been Related About Placing The Knees (On The Ground) Before The Hands For Prostration

Chapter 85. Something Else About That

Chapter 86. What Has Been Related About Prostrating On The Forehead And The Nose

Chapter 87. What Has Been Related About Where A Man Places His Face When He Prostrates

Chapter: What Has Been Related About Prostrating On Seven Bones

Chapter 88. What Has Been Related About Holding The Forearms Away From The Sides During Prostration

Chapter 89. What Has Been Related About Being Balanced During Prostration

Chapter 90. What Has Been Related About Placing The Hands And Planting The Feet During The Prostration

Chapter 91. What Has Been Related About Bringing The Back To Rest When Raising One’s Head From The Prostration And Bowing Positions

Chapter 92. What Has Been Related About The Dislike For Bowing And Prostrating Before The Imam

Chapter 93. What Has Been Related About It Being Disliked To Squat Between The Two Prostrations

Chapter 94. [What Has Been Related] About Permission For Squatting

Chapter 95. What Is Said Between The Two Prostrations

Chapter 96. What Has Been Related About Supporting Oneself During Prostration

Chapter 97. [What Has Been Related About] How To Get Up From The Prostration

Chapter 98. Something Else About That

Chapter 99. What Has Been Related About At-Tashah-hud

Chapter 100. Something Else About That

Chapter 101. What Has Been Related About Him Being Brief In At-Tashah-hud

Chapter 102. [What Has Been Related About] How To Sit During At-Tashah-hud

Chapter 103. Something Else About That

Chapter 104. What Has Been Related About Indicating With The Finger [During At-Tashah-hud]

Chapter 105. What Has Been Related About The Taslim For Salat

Chapter 106. Something Else About That
Chapter 107. What Has Been Related About: “Curtailing The Salām Is A Sunnah” ................................................................. 314
Chapter 109. What Has Been Related About Turning From His Right And From His Left ............................................................. 317
Chapter 110. What Has Been Related About The Description Of The Ṣalāt ................................................................. 318
Chapter: [Something Else About That] ................................................................. 322
Chapter 111. What Has Been Related About The Recitation For The Ṣubh [(Fajr) Prayer] ................................................................. 324
Chapter 112. What Has Been Related About The Recitation for Zuhr and ʿAṣr ................................. 325
Chapter 113. [What Has Been Related About] The Recitation For Maghrib ............................. 327
Chapter 114. What Has Been Related About The Recitation For The ‘Ishā’ Prayer ................................................................. 328
Chapter 115. What Has Been Related About Recitation Behind The Imām ................................................................. 329
Chapter 116. What Has Been Related About Not Reciting Behind The Imām When The Imām Is Reciting Aloud .................. 331
Chapter 117. What Is Said When One Enters into the Masjid ................................................................. 334
Chapter 118. What Has Been Related About ‘When One Of You Enters The Masjid Let Him Perform Two Rak‘ah’ ......................... 336
Chapter 119. What Has Been Related About ‘All Of The Earth Is A Masjid, Except For The Graveyard And Washroom’ ................................................................. 337
Chapter 120. What Has Been Related About The Virtue Of Building A Masjid ................................................................. 339
Chapter 121. Undesirability Of Taking The Grave As A Masjid ................................. 340
Chapter 122. What Has Been Related About Sleeping In The Masjid ................. 341
Chapter 123. What Has Been Related About The Dislike For Buying, Selling, Loudly Seeking Out A Lost Item And Reciting Poetry In The Masjid ................................................................. 342
Chapter 124. What Has Been Related About The Masjid Founded Upon Taqwā ................................................................. 343
Chapter 125. What Has Been Related About The Ṣalāt Performed In Masjid Qubā’ ................................................................. 344
Chapter 126. What Has Been Related About Which of the Masājīd Are More Virtuous ................................................................. 345
Chapter 127. What Has Been Related About Walking To The Masjid ................. 347
Chapter 128. What Has Been Related About The Virtues Of Sitting In The Masjid And Waiting For The Ṣalāt ................................................................. 348
Chapter 129. What Has Been Related About Ṣalāt On A Khumrah ......................... 349
Chapter 130. What Has Been Related About Ṣalāt On The Ḥaṣīr (Mat) ......................... 350
Chapter 131. What Has Been Related About Ṣalāt On Busut ................................................................. 351
Chapter 132. What Has Been Related About Ṣalāt In Al-Ḥiṭān ................................................................. 352
Chapter 133. What Has Been Related About The Sutrah For The One Performing Ṣalāt ................................................................. 353
Chapter 134. What Has Been Related About The Dislike For Passing In Front Of The Person Performing Ṣalāt ................................................................. 354
Chapter 135. What Has Been Related About ‘The \( \text{Ṣalāt} \) Is Not Severed By Anything’ ................................................................. 355
Chapter 136. What Has Been Related About \( \text{Ṣalāt} \) Is Not Severed Except By A Dog, A Donkey, And A Woman’ ......................................................... 356
Chapter 137. What Has Been Reported About Performing \( \text{Ṣalāt} \) In One Garment ................................................................. 357
Chapter 138. What Has Been Related About The Beginning Of The \( \text{Qiblāh} \) .................................................. 358
Chapter 139. What Has Been Related About ‘What Is Between The East And The West Is A \( \text{Qiblāh} \) ’ .................................................. 360
Chapter 140. What Has Been Related About A Man Who Prays Facing A Direction Other Than The \( \text{Qiblāh} \) When It Is Cloudy............. 361
Chapter 141. What Has Been Related About What Is Disliked To Face While Performing \( \text{Ṣalāt} \), Or To Perform \( \text{Ṣalāt} \) In.................................................. 363
Chapter 142. What Has Been Related About \( \text{Ṣalāt} \) In Sheep Pens And The Resting Area Of Camels........................................... 364
Chapter 143. What Has Been Related About \( \text{Ṣalāt} \) On A Beast Whichever Direction It Is Facing........................................... 366
Chapter 144. What Has Been Related About \( \text{Ṣalāt} \) Toward One’s Mount .... 367
Chapter 145. What Has Been Related About ‘When Supper Is Present And The Iqāmah Is Called For \( \text{Ṣalāt} \) Then Begin With Supper’ ...... 367
Chapter 146. What Has Been Related About \( \text{Ṣalāt} \) When Sleepy .................................................. 369
Chapter 147. What Has Been Related [About] Whoever Visits A People, He Does Not Lead Them In \( \text{Ṣalāt} \) ........................................... 370
Chapter 148. What Has Been Related About it Being Disliked For The Imām To Specify Himself With Supplications........................................... 371
Chapter 149. What Has Been Related [About] Whoever Leads People (In \( \text{Ṣalāt} \) While They Dislike Him ............................................... 372
Chapter 150. What Has Been Related (On the Prophet’s Saying:) ‘When The Imām Performs \( \text{Ṣalāt} \) While Seated, Then You (People) Perform \( \text{Ṣalāt} \) Seated’ ........................................... 374
Chapter 151. Something Else About That ........................................... 376
Chapter 152. What Has Been Related About The Imām Getting Up Forgetfully After Two Rak‘ah .................................................. 377
Chapter 153. What Has Been Related About The Length Of The Sitting After The First Two Rak‘ah .................................................. 379
Chapter 154. What Has Been Related About Making Signals During The \( \text{Ṣalāt} \) .................................................. 380
Chapter 155. What Has Been Related About ‘The \( \text{Tasbīḥ} \) Is For The Men And Clapping Is For The Women’ ........................................... 382
Chapter 156. What Has Been Related About It Being Disliked To Yawn During \( \text{Ṣalāt} \) .................................................. 383
Chapter 157. What Has Been Related About The \( \text{Ṣalāt} \) While Sitting Is Half Of The \( \text{Ṣalāt} \) While Standing ........................................... 383
Chapter 158. [What Has Been Related] About Voluntary Prayers While Sitting........................................... 386

Contents
Chapter 159. What Has Been Related About The Prophet ﷺ Saying: “I Hear The Crying Of A Small Boy During Ṣalāt And Shorten It” ........ 388

Chapter 160. What Has Been Related About ‘The Ṣalāt of A Woman Who Has Reached The Age of Menstruation is Not Accepted Without a Khimâr’ .......................................................... 389

Chapter 161. What Has Been Related About As-Sâdîl Being Disliked During Ṣalāt .......................................................... 390

Chapter 162. What Has Been Related About It Being Disliked To Smooth The Pebbles During Ṣalāt .......................................................... 391

Chapter 163. What Has Been Related About It Being Disliked To Blow During Ṣalāt .......................................................... 393

Chapter 164. What Has Been Related About The Prohibition Of Al-Ikhtisâr (Holding The Hip) In Ṣalāt ................................................ 394

Chapter 165. What Has Been Related About It Being Disliked To Gather The Hair During Ṣalāt .......................................................... 395

Chapter 166. What Has Been Related About Having Khushu’ During Ṣalāt .......................................................... 396

Chapter 167. What Has Been Related About It Being Disliked To Intertwine The Fingers During Ṣalāt .......................................................... 397

Chapter 168. What Has Been Related About The Lengthy Standing During Ṣalāt .......................................................... 398

Chapter 169. What Has Been Related About Performing Many Bowings And Prostrations [And Its Virtues] .......................................................... 398

Chapter 170. What Has Been Related About Killing The Two Black Things In Ṣalāt .......................................................... 401

Chapter 171. What Has Been Related About The Prostrations Of As-Sahw Before The Ṣalām .......................................................... 401

Chapter 172. What Has Been Related About The Prostrations For As-Sahw After The Ṣalām, And Talking .......................................................... 404

Chapter 173. What Has Been Related About The Tashah-hud In The Case Of The Prostrations Of As-Sahw .......................................................... 406

Chapter 174. Regarding One Who Has Doubts Over Addition Or A Omission .......................................................... 407

Chapter 175. What Has Been Related About A Man Who Says The Taslîm After Two Rak’ah During The Zuhr Or ‘Aṣr Prayers .......................................................... 410

Chapter 176. What Has Been Related About Ṣalāt In Sandals .......................................................... 412

Chapter 177. What Has Been Related About The Qunût In The Fajr Prayer .......................................................... 413

Chapter 178. [What Has Been Related] About Not Performing The Qunût ........ 414

Chapter 179. What Has Been Related About A Man Sneezing During Ṣalāt .......................................................... 415

Chapter 180. [What Has Been Related] About The Abrogation Of Speech During The Ṣalāt .......................................................... 416

Chapter 181. What Has Been Related About Ṣalāt With Repentance .......................................................... 417

Chapter 182. What Has Been Related About When A Boy is Ordered To Perform Ṣalāt .......................................................... 419

Chapter 183. What Has Been Related About A Man Who Commits Hadath After The Tashah-hud .......................................................... 419
Chapter 184. What Has Been Related About ‘When It Rains Then Salāt Is Performed At One’s Place’ .................................................. 421
Chapter 185. What Has Been Related About At-Tasbih At The End Of Salāt ................................................................. 422
Chapter 186. What Has Been Related About Salāt On The Riding Animal During Muddy And Rainy Conditions ......................... 423
Chapter 187. What Has Been Related About Striving With The Salāt .................................................................................. 424
Chapter 188. What Has Been Related About ‘The First Thing The Slave (Of Allah) Will Be Reckoned For On The Day Of Judgement Is The Salāt’ ................................................................. 425
Chapter 189. What Has Been Related About One Who Prays Twelve Rak’ah Of Sunnah In A Day And Night, And What Virtues He Will Have For That ............................................................ 427
Chapter 190. What Has Been Related About the Virtue Of The Two Rak’ah (Before) Fajr ................................................................. 428
Chapter 191. What Has Been Related About The Brevity Of The Two Rak’ah Of Fajr And What The Prophet ﷺ Would Recite In Them.................................................................................................................. 429
Chapter 192. What Has Been Related About Talking After The Two Rak’ah (Before) Fajr .................................................................. 430
Chapter 193. What Has Been Related About ‘There Is No Salāt After Fajr Begins Except For Two Rak’ah’ .......................................................... 431
Chapter 194. What Has Been Related About Lying On One’s Side After The Two Rak’ah Of Fajr ................................................................. 432
Chapter 195. What Has Been Related About ‘When The Iqāmah Has Been Called For Salāt Then There Is No Salāt But The Obligatory’ . 433
Chapter 196. What Has Been Related About One Who Misses The Two Rak’ah Before Fajr Praying Them After The Subh Prayer ...... 434
Chapter 197. What Has Been Related About Waiting To Perform Them After The Sun Has Risen................................................... 435
Chapter 198. What Has Been Related About The Four Rak’ah Before Az-Zuhr 436
Chapter 199. What Has Been Related About The Two Rak’ah After Az-Zuhr .. 438
Chapter 200. Something Else About That ................................................................................................................................. 438
Chapter 201. What Has Been Related About The Four (Rak’ah) Before ‘Asr .... 440
Chapter 202. What Has Been Related About The Two Rak’ah After Al-Maghrib And The Recitation In Them ................................. 441
Chapter 203. What Has Been Related About Him ﷺ Praying Them In The House ........................................................................... 442
Chapter 204. What Has Been Related About The Virtue Of Six Voluntary Rak’ah After Al-Maghrib ................................................................. 444
Chapter 205. What Has Been Related About The Two Rak’ah After Al-‘Ishā ’ .. 445
Chapter 206. What Has Been Related About The Salāt Of The Night Is Two By Two ........................................................................ 445
Chapter 207. What Has Been Related About the Virtue of Salāt During the Night .................................................................................. 446
Chapter 208. What Has Been Related About The Description Of The Night Prayer Of The Prophet ﷺ ................................................................. 447
Chapter 209. Something Else About That ............................................... 449
Chapter 210. Something Else About That ............................................... 449
Chapter 211. [What Had Been Related] About The Lord, Blessed And Exalted Is He, Descending To The Earth's Heaven Every Night .. 452
Chapter 212. What Has Been Related About The Recitation During The Night ................................................................. 453
Chapter 213. What Has Been Related About The Virtue Of Voluntary Salāt In The House .................................................. 455

3. The Chapters On *Al-Witr*

Chapter 1. What Has Been Related About The Virtue Of Al-Witr ........... 457
Chapter 2. What Has Been Related About Al-Witr Is Not Incumbent ...... 458
Chapter 3. What Has Been Related About It Being Disliked To Sleep Before Al-Witr .............................................................. 459
Chapter 4. What Has Been Related About Al-Witr During The Beginning Of The Night And Its End .............................................. 461
Chapter 5. What Has Been Related About Seven (Rak’ah) For Al-Witr .. 462
Chapter 6. What Has Been Related About Five (Rak’ah) for Al-Witr ..... 463
Chapter 7. What Has Been Related About Three (Rak’ah) For Al-Witr .... 464
Chapter 8. What Has Been Related About One (Rak’ah) For Al-Witr .... 466
Chapter 9. What Has Been Related [About] What is Recited During Al-Witr 467
Chapter 10. What Has Been Related About the Qunūt In Al-Witr ........... 468
Chapter 11. What Has Been Related About A Man Who Sleeps Past Al-Witr Or Forgets It .............................................................. 470
Chapter 12. What Has Been Related About Preceding The Morning With Al-Witr ....................................................................... 471
Chapter 13. What Has Been Related About 'There Are No Two Witr' In One Night ................................................................. 473
Chapter 14. What Has Been Related About Performing Al-Witr On The Mount ................................................................. 474
Chapter 15. What Has Been Related About The Dhuḥā Prayer ............... 475
Chapter 16. What Has Been Related About Salāt At The (Time Of) Az-Zawāl . 478
Chapter 17. What Has Been Related About Salātul-Hājah (The Prayer of Need) ................................................................. 479
Chapter 18. What Has Been Related About Salātul-Istikbārah .......... 480
Chapter 19. What Has Been Related About Salātul-Tasbīh ............. 482
Chapter 20. What Has Been Related About The Description Of Aṣ-Ṣalāt Upon The Prophet ................................. 486
Chapter 21. What Has Been Related About The Virtues Of Sending Ṣalāt Upon The Prophet ................................. 487
4. The Chapters On Al-Jumu’ah (Friday)

[From Allah’s Messenger ﷺ]

Chapter 1. [What Has Been Related] About The Virtue Of The Day Of Jumu’ah ................................................................. 491
Chapter 2. [What Has Been Related] About The Hour That Is Hoped For On Friday.......................................................... 492
Chapter 3. What Has Been Related About Performing Ghusl on Friday ........................................................... 495
Chapter 4. [What Has Been Related] About The Virtue Of Ghusl On Friday 497
Chapter 5. [What Has Been Related] About Wudū’ On Friday........................................................................... 498
Chapter 6. What Has Been Related About Going Early To The Friday Prayer.......................................................... 500
Chapter 7. What Has Been Related About Neglecting The Friday Prayer Without An Excuse................................. 501
Chapter 8. What Has Been Related About How Much Distance One Should Cover To Go To The Friday Prayer ........... 502
Chapter 9. What Has Been Related About The Time For The Friday Prayer .......................................................... 504
Chapter 10. What Has Been Related About The Khutbah On The Minbar ......................................................... 506
Chapter 11. What Has Been Related About Sitting Between Two Khutbah. ......................................................... 506
Chapter 12. What Has Been Related About Curtailing the Khutbah ........................................................................... 507
Chapter 13. What Has Been Related About The Recitation On The Minbar............................................................. 508
Chapter 14. [What Has Been Related] About The Direction The Imam Faces When Delivering The Khutbah ...................... 509
Chapter 15. [What Has Been Related] About Two Rak’ah When One Arrives While The Imam Is Delivering The Khutbah ................................................................. 510
Chapter 16. What Has Been Related About It Being Disliked To Talk While The Imam Is Delivering The Khutbah ......................... 512
Chapter 17. [What Has Been Related] About It Being Disliked To Step Over (The Necks Of Others) On Friday ................. 513
Chapter 18. What Has Been Related About Al-Habwah Being Disliked While The Imam Is Delivering The Khutbah ................................................................. 514
Chapter 19. What Has Been Related About It Being Disliked To Raise The Hands On The Minbar ......................................................... 515
Chapter 20. What Has Been Related About The Adhān For The Friday Prayer............................................................. 515
Chapter 21. What Has Been Related About Talking After The Imam Descends From The Minbar ......................................................... 516
Chapter 22. What Has Been Related About The Recitation During The Friday Prayer......................................................... 518
Chapter 23. What Has Been Related About What Is Recited In The Subh Prayer On Friday......................................................... 519
Chapter 24. [What Has Been Related] About Šalāt Before The Friday Prayer And After......................................................... 520
Chapter 25. [What Has Been Related] About One Who Catches a Rak’ah Of The Friday Prayer ......................................................... 522
Chapter 26. [What Has Been Related] About Having Siesta On Friday...... 523
Chapter 27. What Has Been Related About One Who Becomes Sleepy During The Friday Prayer, And That He Is To Change His Location.................................................................................. 524
Chapter 28. What Has Been Related About Traveling On Friday............. 524
Chapter 29. [What Has Been Related] About As-Siwak And Perfume On Friday............................................................................. 526

The Chapters On The Two ‘Eid
[From Allah’s Messenger ﷺ]

Chapter 30. [What Has Been Related] About Walking On The Day Of ‘Eid ......................................................................................... 527
Chapter 31. [What Has Been Related] About The ‘Eid Prayers Before The Khutbah ............................................................................. 528
Chapter 32. [What Has Been Related] About The Salāt For The Two ‘Eid Is Without An Adhān Nor An Iqāmah ........................................ 528
Chapter 33. [What Has Been Related About] The Recitation During The Two ‘Eid ............................................................................. 529
Chapter 34. [What Has Been Related] About The Takbīr On The Two ‘Eid ......................................................................................... 531
Chapter 35. What Has Been Related About ‘There Is No Salāt Before The Two ‘Eid And No Salāt After Them’............................................. 533
Chapter 36. About The Women Going Out For The Two ‘Eid................. 534
Chapter 37. What Has Been Related About The Prophet ﷺ Going To The ‘Eid By One Route, And Returning By Another...................... 536
Chapter 38. [What Has Been Related] About Eating On The Day Of Fīr Before Going Out................................................................. 537

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Publisher's Foreward

All praise is due to Allah, Who has facilitated that Darussalam — in its efforts of service in the translation and publication of important Islamic works in various languages — be granted the task of publishing the entire collection of the famous Six Books of Hadith.

These are: Sahih Al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan At-Tirmidhi, Sunan An-Nasai, and Sunan Ibn Majah.

These last four, known as the “Four Sunan,” containing mostly Ahadith related to, and arranged according to religious regulations, have mostly been out of reach of the English reader until now.

After Sunan Abu Dawud, Imam Abu 'Eissa At-Tirmidhi's Jami' (compilation) - better known as "Sunan At-Tirmidhi" is considered the most authentic among the Four Sunan. In fact, some scholars even considered Sunan At-Tirmidhi to be the best out of all of the Six Books, not based upon a criteria of authenticity, but rather because of how well organized it is, making it easy for the average person to find what he is looking for, and all of the additional areas of knowledge that the author has included, which are not found in the other titles among the Six.

For example, after citing the narrations of a chapter, he often explains the views of the famous A'immah of Fiqh, like Ahmad, Ash-Shaf'i, Malik, and others. In this manner he makes clear the interpretations of these great scholars, and why they did or did not act upon this Hadith, or its like, making this collection an important Fiqh reference.

Similarly, if he mentioned a chapter about the prohibition or the command for something, he would include — if applicable — a chapter after that related to the exception or permission regarding those matters.

His collection has the added distinguishing mark of containing many statements regarding narrators from the great scholars of Ahadith that he learned from, like Imam Ad-Darimi, whom he often cites from by saying: “I asked 'Abdullah bin 'Abdur-Rahman about this...” Of course, the most famous of these is his teacher Imam Al-Bukhari, whom he often refers to as: “I asked Muhammad” or “I heard Muhammad bin Ismail saying...”

Oftentimes, Imam At-Tirmidhi explains details about the name of a narrator that may be obscure in chains of narration he cited, as well as clarifying the names of Sahabah who are mentioned.
Imām At-Tirmidhī also explains any defects in the chains of narration he cited for the Hadīth, and what his preference is in regard to the most correct version, in other words; is the real chain a connected chain, or is the genuine version that which does not have a connected chain. Imām At-Tirmidhī's collection also has another distinguishing characteristic among the remainder of the Four Sunan collections; that is his effort to explain the overall correctness and usefulness, in other words, the grade of each Hadīth. This is something that occurs with less frequency in the other three of the Four Sunan.

In most chapters, Imām At-Tirmidhī also explains if there are other narrations related to the topic, and from which of the Sahābah they are reported.

Such topics — along with his book Al-‘Ilal Al-Kabīr and his book Al-‘Ilal Aṣ-Ṣaghīr — make his collection an important reference for the science of ‘Ilm Ar-Riwayāh and Al-Jarh wat-Ta‘dīl.

In summary of the benefit of Sunan At-Tirmidhī, Al-Qādī Ibn Al-‘Arabī mentioned the famous collections of Ahādīth and he said: “And there is none among them like the book of Abū ‘Eisā...” And he said: “In it are fourteen (categories) of knowledge, and that makes it easier and safer to act upon...”

**He listed them as:**

1. Chains of narration (Asnād);
2. Authenticity (Ṣaḥḥāh);
3. Weakness (Da‘afa);
4. Multiple routes of transmission (Turuq);
5. Disparaging remarks regarding narrators (Jarḥ);
6. Endorsing remarks regarding narrators (‘Addal);
7. Names of narrators;
8. Kunyah (surnames) of narrators;
9. Connected narrations (Waṣal);
10. Disconnected narrations (Qaṭa‘);
11. The clearest of what is to be acted upon;
12. What is abandoned of narrations;
13. Clarification of the differences of the scholars in rejecting and accepting narrations;
14. Mention of their differences in interpretation of the narrations.^[1]"
By these, he indicated that this collection of Imâm At-Tirmidhî includes each of these types of knowledge in it.

The original text of Sunan At-Tirmidhî has been widely published in the Islamic world, and a team of scholars has reviewed the famous publications and manuscripts in verification of the text for our publication.

Finally, there were three main texts relied upon for verification, and these are the text published in India, with the commentary Tuḥfat Al-Ahwadhi by Shaikh ‘Abdur-Rahmân Al-Mubârakpûrî; the text published in Beirut, with the commentary ‘Āridat Al-Ahwadhi by Al-Qâdi Ibn Al-‘Arabi; and the text published in Tunisia which is based upon the text verified by Shaikh Ahmad Shâkir and Muḥammad Fuw’ad ‘Abdul-Bâqi.

There are slight discrepancies of variation in some of the manuscripts and published editions. Sometimes there is an additional word here or there, or one Hadîth or chapter is cited earlier or later in sequence in one manuscript.

In cases of additional words or phrases found in one or few of the manuscripts and editions, the addition has been marked by square brackets [ ]. This method is visible in the English translation as well, and whenever it was deemed necessary to insert an explanatory term, then parenthesis ( ) were used for that purpose.

Lastly, all of the Ahâdith in the text have been graded by the great research scholar Ḥâfîz Zubair ‘Alî Za’tî.

We ask Allâh to accept our good works in this endeavour, and to cause all of the readers to attain the best benefit from it.

‘Abdul-Mâlik Mujâhid
Servant of the Qur’ân and Sunnah
Director,
Darussalam
Riyadh and Lahore.
Introduction To Jāmi‘ At-Tirmidhī

By Abu Khaliyī

About The Author

He is Ābū ‘Ēisā bin Sawrah bin Mūsā bin Aḏ-Ḍaḥḥāk, As-Sulāmī, Aḏ-Ḍarīr, Al-Būgḥī,[1] At-Tirmidhī. He is called “As-Sulāmī” due to his ancestor’s allegiance to the tribe of Sulaim, a well-known branch of the families of Qais bin Ghilān.[2]

As for “At-Tirmidhī,” it is an ascription to a large city (Tirmidh) on the northern banks of the Amu Darya river in Tajikistan. His grandfather was from Marw (in Turkmenistan) but he emigrated to Tirmidh where Imām At-Tirmidhī was born.[3]

His Birth, Studies, And Travels

Scholars differ over which year he was born in. The dates vary between 200 and 209H.[4] While he was young, he began learning in his own city and later traveled to learn from the scholars of various lands. Al-Mizzi said: “He journeyed through the lands and heard from many personalities from Khurāsān, Al-‘Irāq, Al-Ḥijāz and other places.”[5]

His Teachers

At-Tirmidhī heard from many of the most eminent people of knowledge of his time, some of those whom Al-Bukhārī heard from, as well as the other famous Hadith compilers. He met and heard narrations from Muslim, and Abū Dāwūd, and he stayed with Al-Bukhari learning a wealth of knowledge and narrations from him. Thus, Al-‘Allamah ‘Abdul ‘Azīz Ad-Dīlawī said, “Surely, At-Tirmidhī was Bukhārī’s successor.”[6]

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[1] An ascription to Būgh a village outside of Tirmidh, where he was born according to As-Sama’anī.
[2] This was stated by ‘Āli al-Qārī in Sharh Shama‘īl At-Tirmidhī 1:7.
[3] See the introduction to Tuḥfat Al-Ahwadhī.
[4] See Ahmad Shākir’s Introduction to Jāmi‘ At-Tirmidhī, the Introduction to Tuḥfat Al-Ahwadhī, Al-Hīṭah by Siddīq Ḥasan Khān, and the other popular books of biographies of the famous scholars.
[6] Tuḥfat Al-Ahwadhī
In his Sunan, At-Tirmidhī mentioned much of what he learnt from Al-Bukhārī concerning narrators and benefits from the narrations.

**His Books**

He authored many books, the most famous of which are the following:

1. *Al-Jāmi‘*, and it is this book, more commonly known as *Sunan At-Tirmidhī*.
2. *Ash-Shamā’il An-Nubuwiyyah Wal-Khašā’il Al-Muṣṭafuwiyyah*, more commonly known as *Shamā’il At-Tirmidhī*.
3. *Kitāb Al-‘Ilal As-Saghir*, which is often printed at the end of *Sunan At-Tirmidhī*.

**His Death**

At-Tirmidhī died in Termez – in the village of Būgh according to As-Sam'ānī[1] – on the eve of Monday, the thirteenth night of Rajab in the year 279H, may Allah have mercy upon him.[2]

**About This Book**

Al-Hāfīz Abū Al-Fādil Al-Maqdisī said: “I heard Al-Imām Abū Ismā‘il ‘Abdullāh bin Muḥammad Al-Anṣārī[3] in Harrāh – when Abū ‘Eisā At-Tirmidhī and his book was mentioned before him – saying: ‘To me, his book is better than the book of Al-Bukhārī and that of Muslim. Because only one who is an expert in knowledge can arrive at the benefit of the books of Al-Bukhārī and Muslim, whereas in the case of the book of Abū ‘Eisā, every one of the people can reach its benefit.’”[4]

In *Jāmi‘ Al-Uṣūl*,[5] Ibn Al-Athīr said: “(It) is the best of the books,[6] having the most benefit, the best organization, with the least repetition. It contains what others do not contain; like mention of the different Madhhabs (views), angles of argument, and clarifying the circumstances of the Hadith being authentic, weak, Gharīb (odd), as well as disparaging and endorsing remarks (regarding narrators).”

Similarly, more was said by Ibn Al-‘Arabī in *‘Āridah Al-Ahwadhi* who listed fourteen categories of benefit in the book.

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[3] He is Shaikh Al-Islām Abū Ismā‘il ‘Abdullāh bin Muḥammad bin ‘Ali Al-Anṣārī Al-Haruwī, author of *Dham Al-Kalām Wa Ahlīh*, Manāzil As-Sā‘irin, as well as others. He died in the year 481H. See *Tadhkīrah Al-Huffāz*.
[6] Referring to its qualities in comparison to the remainder of the Six Books of *Hadīth*.
Adh-Dhahabi said: “In Al-Jâmi‘ there is useful knowledge, abundant benefits, and a summary of the issues. It is one of the Usúl of Islam, if not for the tarnish of the inauthentic Aḥâdîth in it, some of which are fabricated – and most of that are about virtues.”

**Introductory Points: From At-Tirmidhî**

The great Hāfiz of Ḥadîth, Imâm Abû ‘Eisâ At-Tirmidhî wrote a book known as Al-‘Ilâl (or Al-‘Ilâl As-Saghir), which is often published along with Jâmi‘ At-Tirmidhî, or Sunan At-Tirmidhî as it is more commonly known. In Al-‘Ilâl, he mentioned some important introductory points to let the reader know about what he has included in his Sunan. The following are some excerpts from Al-‘Ilâl for the benefit of those who read this translation of Sunan At-Tirmidhî:

**At-Tirmidhî’s Objective**

Abû ‘Eisâ said:

“All of the Aḥâdîth that are in this book are acted upon and cited as proof by some of the people of knowledge, with the exception of two Aḥâdîth:

The Hadîth of Ibn ‘Abbâs, that the Prophet combined the Zuhr and ‘Asr (prayers), and the Maghrib and ‘Ishâ (prayers) in Al-Madînah, without being in a state of fear, nor due to rain.

And the Hadîth of the Prophet: ‘Whoever drinks wine, then lash him. If he returns to it, then on the fourth time kill him.’

I have clarified the deficiencies of both of these Aḥâdîth in the book.”

**The Opinions Of The Fuqahā’ That At-Tirmidhî Mentions After Some Chapters**

[Suŷân Ath-Thawrî]

He said:

“And whatever we mentioned in this book, from choices of the Fuqahā’:

Then whatever is in it from the saying of Suŷân Ath-Thawrî, most of it is what was narrated to us by Muḥammad bin ‘Uthmân Al-Kûfî (he said): ‘Ubaidullâh bin Mûsâ narrated it to us from Suŷân.’ Some of it was narrated to me by Abû Al-Faḍl, Maktûm bin Al-‘Abbâs At-Tirmidhî (he said): ‘Muḥammad bin Yûsuf Al-Firyâbî narrated to us from Suŷân.’

[Mâlik Bin Anas]

Whatever is in it from the sayings of Mâlik bin Anas, then most of it is what

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was narrated to us by Ishâq bin Mûsâ Al-Ansârî (he said): ‘Ma’n bin ‘Eisâ Al-Qazzâz narrated to us from Mâlik bin Anas.’ Whatever it contains from the chapters on fasting, then Abû Mu’s’âb Al-Madînî informed us of it, from Mâlik bin Anas. Some of the statements of Mâlik are from what we were informed by Mûsâ bin Hizâm (who said): “Abdullâh bin Maslamah Al-Qa’namese informed us from Mâlik bin Anas.’

[‘Abdullâh Bin Al-Mubârak]
Whatever is in it from the sayings of Ibn Al-Mubârak, then it is what was narrated to us by Aḥmad bin ‘Abdul-A’lâ Al-Āmulî, from the companions of Ibn Al-Mubârak, from him. Among it is what has been related from Abû Wahb [Mûhammad bin Muzâhim], from Ibn Al-Mubârak. And among it is what has been related from ‘Ali bin Al-Ḥasan, from ‘Abdullâh bin Al-Mubârak. Among it is what has been related from ‘Abdân, from Sufyân bin ‘Abdullâh-Mâlik, from Ibn Al-Mubârak. And among it is what was related from Ḥabbân bin Mûsâ, from Ibn Al-Mubârak. And among it is what was related from Wahb bin Zam’ah, from Faḍâlah An-Nasawî from ‘Abdullâh bin Al-Mubârak. And there are other narrators whose names we mentioned from Ibn Al-Mubârak.

[Ash-Shâfi‘î]
And whatever it contains from the sayings of Ash-Shâfi‘î, then most of it is what Al-Ḥasan bin Muhammad Az-Za’farânî informed me of from Ash-Shâfi‘î. Whatever there is regarding Wuḍû’ or Ṣalât, it was narrated to us by Abû Al-Walîd Al-Makki from Ash-Shâfi‘î. And among it is what was narrated to us by Abû Ismâ‘îl [At-Tirmidî] (he said): ‘Yûsuf bin Yahya Al-Qurashi Al-Buwaytî narrated it to us, from Ash-Shâfi‘î.’ Some things were mentioned in it from Ar-Râbi‘ from Ash-Shâfi‘î, and Ar-Râbi‘ permitted us to narrate that, and he wrote that (permission) for us.

[Aḥmad Bin Ḥanbal And Iṣḥâq Bin Ibrâhîm Ar-Râhiyâh]
Whatever it contains of sayings of Aḥmad bin Ḥanbal and Iṣḥâq bin Ibrâhîm, then it is what Iṣḥâq bin Manṣûr informed us of from Aḥmad and Iṣḥâq, except what is in the chapters on Al-Ḥajj, Blood Money (Al-Diyât), and Punishments (Al-Hudud) – for I did not hear that from Iṣḥâq bin Manṣûr, (rather) Mûhammad bin Mûsâ Al-Āṣâmî informed me of it from Iṣḥâq bin Manṣûr, from Aḥmad and Iṣḥâq. And some of the statements of Iṣḥâq [bin Ibrâhîm] were narrated to us by Mûhammad bin Fulaḥ, from Iṣḥâq. We have clarified this appropriately in each place in the book.”

At-Tirmidî’s Statements Of Criticism After Some Narrations
He said:
“Whatever is in them mentioning deficiencies regarding the Aḥâdîth, the
narrators, or history, then it is what I extracted from Kitâb At-Târîkh. And most of that is what I deliberated with Muḥammad bin Ismâ’il (Al-Bukhãri). Among them are what I also discussed with ‘Abdullâh bin ‘Abdur-Rahmân, and Abu Zur‘ah. Most of it is from Muḥammad, and the least of it is from ‘Abdullâh and Abu Zur‘ah. [And I have not seen anyone, in Al-‘Irâq nor Khurâsân, more knowledgeable about the meaning of deficiencies, history and the knowledge of the chains of narration, than Muḥammad bin Ismâ’il].”

The Terminology Used By At-Tirmidhî

There are some terms that At-Tirmidhî uses in his Sunan, which are either not very common, or used by him in a manner that is not very common, and in the case of some terms, there is a difference of opinion among the scholars about their meanings. Some of these disagreements are very difficult to rectify.

The Meaning Of Hasan And The Meaning Of Gharib According To At-Tirmidhî

In Al-‘Ilal, he said:

“Whatever it is that we mentioned in this book saying ‘A Hasan Hadîth,’ we only meant that its chain is Hasan according to us.

Every Hadîth that is related that does not have in its chain someone who is accused of lying, nor is the Hadîth Shadh, and it has been related through other routes similar to that, then it is a Hasan Hadîth according to us.

About whatever we said in this book ‘it is a Gharib Hadîth,’ then the people of Hadîth considered the Hadîth to be Gharib for various reasons:

Sometimes a Hadîth is Gharib because it is not related except through one route, like the Hadîth of Hammad bin Salamah from Abu Al-‘Usharâ’, from his father, who said: ‘I said: “O Messenger of Allah! Is there no slaughtering except upon the neck and the throat?” He said: “If you stab its thigh it would be accepted of you.”’

So Hammad bin Salamah was the only one who reported this Hadîth from Abu Al-‘Usharâ’, and it is not known of Abu Al-‘Usharâ’ (narrating) [from his father] except this Hadîth, even though this Hadîth is popular with the people of knowledge.”

And:

“Abû ‘Eisâ said: Sometimes a Hadîth is considered Gharib due to an addition that is in the Hadîth, and it will only be correct when the addition is from one
who is depended upon for his memory. For example; what is reported by Mālik bin Anas from Nāfi‘, from Ibn ‘Umar who said: ‘Allāh’s Messenger ﷺ said Zakāt Al-Fīr during Ramadān is obligatory on every free person or slave, male or female, among the Muslims: A _SA‘ of dates, and a _SA‘ of barley.’¹¹ He said: Mālik added in this Ḥadīth: ‘among the Muslims.’

Ayyūb As-Sakhtiyānī, ‘Ubaidullāh bin ‘Umar, and more than one of the A‘immah, reported this Ḥadīth from Nāfi‘, from Ibn ‘Umar, and they did not mention “among the Muslims” in it.

Some of them whose memories are not relied upon, reported what is similar to the narration of Mālik from Nāfi‘.

More than one of the A‘immah approved the narration of Mālik, and used it as proof. Among them are Ash-Shāfi‘ī and Aḥmad bin Ḥanbal, they said: ‘When a man has slaves who are not Muslims, he does not have to give Ṣadaqat Al-Fīr on their behalf and they cited the narration of Mālik as proof. So when a Ḥaḍīṭ whose memory is relied upon narrates an addition, then that is accepted from him.

Sometimes a Ḥadīth is related through many routes, and it is only considered Ḡharīb due to the condition of the chain.”

The Meaning of Hasan Ṣāḥīḥ

This is the statement that the scholars disagree the most about, “This Ḥadīth is Hasan Ṣāḥīḥ.”²² The most popular views about its meaning are one of, or a combination of the following:

1. It means that one of the chains of the Ḥadīth is Hasan and another is Ṣāḥīḥ. This is mentioned by Ibn As-Ṣalāḥ in his introduction to ‘Ulūm Al-Ḥadīth.

2. It means that the Ḥadīth is either Hasan or Ṣāḥīḥ, as scholars would differ over what to call it. This was mentioned by Ibn Ḥajār in Nuzhat An-Naẓr.

3. It is a grade above Hasan and below Ṣāḥīḥ. This is the view of Ibn Kathīr as mentioned in Ikhtisār ‘Ulūm Al-Ḥadīth.

4. It means that it is Hasan by itself, or Ṣāḥīḥ due to other narrations. This was said by ‘Abdul-Ḥaq Ad-Dahlwī in his introduction to his explanation of Mishkāt.

5. That they are two descriptions; Hasan describing it as good, and Ṣāḥīḥ describing it as a higher level of precision in its transmission due to the narrators. This is the view of Ibn Daqiq Al-‘Eid in Al-Iqtirāḥ, Adh-Dhahābī in Muqaddimat Al-Mawqizah. In An-Nukat ‘Alā Ibn Aṣ-Ṣalāḥ,

¹¹ See nos. 675 and 676 in his Sunan.

²² It is a common mistake to claim that At-Tirmidhī was the first to say such thing. However, he quotes Al-Bukhārī saying the same under Ḥadīth no. 1742 and others.
Ibn Ḥajar stated that this is the strongest view. Similarly, in his explanation of At-Tirmidhī's Al-ʿIla, Ibn Rajab said: "A Ḥadīth will only be Ṣahīḥ Ḥasan when its chain is connected, uninterrupted, being narrated by trustworthy, just narrators, and it is not Shādh, and similar is related from other routes. As for Ṣahīḥ by itself, then it is not a condition that a similar narration is related from other routes, but it also must not be Shādh, so in this case Aṣ-Ṣahīḥ Al-Ḥasan is stronger than what is merely Ṣahīḥ."

6. In the introduction to Tuhfat Al-Ahwadhi, Al-Mubarakpūrī said: "There occurred to me two other views, one of them that the meaning is Ḥasan by itself, Ṣahīḥ due to other narrations. And the other that the meaning is Ḥasan in rank, and its chain is correct (Ṣahīḥ), meaning that it is the most correct thing mentioned on this topic. So if it is said 'The most correct of what is mentioned about this,' even if it is Ḥasan or weak, then it refers to the preponderance of, or lack of weakness."

There are other views stated by the scholars that are in many ways similar to one of these.

Additionally, one will find that At-Tirmidhī utilizes various combinations of all of these terms, calling a narration "Ḥasan Gharīb Ṣaṣṣī," "Ṣaṣṣī Gharīb," "Gharīb Ḥasan," "Ṣaṣṣī Ḥasan," as well as others.

The Meaning of Jayyid

At-Tirmidhī also mentions the term Jayyid for some narrations: "Jayyid Gharīb Ḥasan," "Ḥasan Jayyid Gharīb," "Jayyid Gharīb." In most cases, the usage of the term Jayyid, or its derivations to grade a narration, means one of three things:

1. When it is used to describe how one of the narrators narrated it, then the narration is safe from Tadlis.

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[1] Similar to no. 4 above.
[6] Sometimes he describes the same narration – with an identical chain of narration – differently when it appears later. See nos. 1692, and 3738 for example.
[10] At-Tadlis is when a narrator reports from his Shaikh a narration he did not hear directly from him in a manner that appears as if he heard it directly from him, or when he quotes the name of the one he is narrating from in a manner that confuses his real identity. The narrator who is known for committing Tadlis is called a Mudallas.
2. That it is a Hadīth grade, meaning that it is better than Hasan but not as good as Sahih.

3. That a narrator, or narrators, in the chain were generous in the manner that they narrated it, meaning that they did a very good job in the narration.

The Meaning of Karahiyyah and Makrūh

When At-Tirmidhi mentions the Karahiyyah of a topic, translated as: “What has been related about it being disliked to do such and such” then the reader must understand that the term Makrūh was used by the early scholars to imply a wider meaning than those who came later.

Contemporary Fiqh defines Makrūh as a judgement in Islamic law that an action is disliked, loathsome or detested, but one is not accountable for doing something unlawful if he or she commits a Makrūh act. So it is essentially something that one should stay away from, but one will not be held accountable if one does it.

The early scholars used the term and its derivatives in a wider sense, that is, they used it for something that there was a prohibition against, or an indication of a prohibition against it. Yet, there were reasons that they did not feel confident enough to label it “Harām” or absolutely unlawful.

This means that one may find At-Tirmidhi saying: “About it being disliked to do this or that” and one must understand that the topic in question may in fact be considered absolutely unlawful, based upon the evidence produced. Additionally, it would be incorrect to say that At-Tirmidhi only considered the thing to be “disliked” when he uses such expressions. Rather, it is an indication that this evidence indicates – or almost indicates – that the action is unlawful.
The Chapters on Purification

Abū ‘Eisā: Muḥammad bin ‘Eisā bin Sawrah bin Mūsā At-Tirmidhī narrated to us. He said:

1. The Chapters on Purification (Tahārah)

Rules and Issues of Purification

Sequence of Sunan, i.e. the scholars of Hadīth who wrote in juristic style and mode begin their books with the issues of Tahārah/purification; because after Faith, the regular daily prayers have the first degree and priority among the practical worships, and Tahārah is a condition for it. The Jāmi‘ of Imām At-Tirmidhī is in the style of Sunan; therefore he began his book with Tahārah. For this purpose, he explained, with full detail in the light of Ahādīth, the necessity and importance of purity, the significance of cleansing after relieving oneself, ablution, the etiquettes of bathing and relieving oneself, wet-dream, sexual impurity, menstruation, post-natal bleeding and the issues of Tayammum / Dry Ablution.

Chapter 1. What Has Been Related That Salāt Is Not Accepted Without Purification

1. Ibn ‘Umar narrated that the Prophet said: “Salāt will not be accepted without purification, nor charity from Ghulūl”(Sahih) Hannād said in his narration, “except with purification”[2]

[1] Ghulūl refers to goods stolen from war booty, or concealed, before it is divided among the soldiers. It also carries the general meaning of unlawful wealth. See Tuhfat Al-Ahwadhi.
[2] That is, “Salāt will not be accepted, except with purification.” And Hannād is one of the narrators.
Abū ‘Eisā said: This Hadith is the most correct thing on this topic, and the best. There are also narrations on this topic from Abū Al-Malīḥ, from his father; and Abū Hurairah, and Anas. And Abū Al-Malīḥ bin Usāmah’s name is ‘Āmir, and they also say it was Zaid bin Usāmah bin ‘Umaɪr Al-Hudhalî.

 Comments:

If a person is at a place where the water for ablution or soil for Tayammum is not available, as sometimes it is the case such as on an aeroplane, the A’īmmah hold different views regarding this. As for our opinion, the easy solution of it is that two prayers should be combined; combination with the former prayer or with the latter one; and if the journey is long then as a patient keeps medicine with him, likewise a traveler should have soil with him/her so that in the time of need he can make Tayammum. Allāh knows best!

Chapter 2. What Has Been Related About The Virtue Of Purification

2. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “When a Muslim, or believer, performs Wudū’, washing his face, every evil that he looked at with his eyes leaves with the water – or with the last drop of water, or an expression similar to that – and when he washes his hands, every evil he did with his hands leaves with the water – or with the last drop of water – until he becomes free of sin.” (Ṣahīḥ)
The Chapters on Purification

[Abū 'Eisā said:] This Hadith is Hasan Sahih; it is a Hadith of Mālik, from Suhail from his father, from Abū Hurairah. And Abū Saḥīh (one of the narrators), the father of Suhail, is Abū Saḥīh As-Sammān, and his name is Dhakwān. As for Abū Hurairah, there is dispute over his name. They say it was ‘Abdu Shams, and they say it was ‘Abdullāh bin ‘Amr. This is what Muhammad bin Ismā‘il said, and this is the most correct.

[Abū 'Eisā said:] There are narrations on this topic from ‘Uthmān [bin ‘Affān], Thawbān, Aṣ-Şunnābīhī, ‘Amr bin Abasah, Salmān, and ‘Abdullāh bin ‘Amr. Aṣ-Şunnābīhī, the one who narrates from Abū Bakr As-Siddīq, did not himself hear from Allāh’s Messenger and his name is ‘Abdur-Raḥmān bin ‘Usailah, and his Kunya is Abū ‘Abdullāh. He traveled to meet the Prophet, but the Prophet died while he was on the way to him. He has reported some Ahadith from the Prophet. There is a Companion of the Prophet named Aṣ-Şunnābīh bin Al-As‘ar Al-Aḥmasi, and they call him Aṣ-Şunnābīh as well, but his only Hadith is that he said, “I heard the Prophet saying: ‘Indeed I will boast before the other nations because of you. So do not fight each other after me.’”
The Chapters on Purification  

Comments:

Literal Meaning: "Khati'ah, Khatãya" mistake, error and forgetfulness; i.e. minor sins.

The Benefits and Issues: This Hadith proves that all sins from the body of a Muslim are washed off with the water of ablution and he/she becomes clean totally.

Chapter 3. What Has been Related That The Key To Ṣalāt Is Purification

3. `Alî narrated that the Prophet ﷺ said: "The key to Ṣalāt is the purification, its Tahrîm is the Takbîr, and its Tahlîl is the Tasîm."[1] (Hasan)

Abû `Eisâ said: This Hadith is the most correct thing related about this topic, and the best.

As for `Abdullâh bin Muḥammad bin `Aqîl (one of the narrators), he is truthful, some of the people of knowledge have criticized him due to his memory.

[Abû `Eisâ said:] I heard Muḥammad bin Ismâ’il saying, “Ahmad bin Ḥanbal, Isḥâq bin Ibrâhim, and Al-Ḥumaidî cite the narrations of `Abdullâh bin Muḥammad bin `Aqîl as proof.” Muḥammad said, “He is Muqârib (average) in Hadîth.”

[Abû `Eisâ said:] There are narrations on this topic from Jâbir and from Abû Sa’eed.

Meaning upon uttering "Allahu Akbar" one enters into the sacred state of prayer, and upon saying "As-Salāmu `Alaikum wa Rahmatullah" and turning the face to the right, and saying the same while turning one’s face to the left, the sacred state of prayer ends.

[1] Meaning upon uttering "Allahu Akbar" one enters into the sacred state of prayer, and upon saying "As-Salāmu `Alaikum wa Rahmatullah" and turning the face to the right, and saying the same while turning one’s face to the left, the sacred state of prayer ends.
4. Jābir bin ‘Abdullāh, may Allah be pleased with them, narrated that Allāh’s Messenger ﷺ said: “The key to Paradise is Salāt, and the key to Salāt is Wudū’.” (Hasan)

Chapter 4. What Is Said When Entering The Toilet

5. Anas bin Mālik said: “When the Prophet ﷺ entered the toilet he would say: ‘0 Allāh! Indeed I seek refuge in You.’”

Shu’bah (one of the narrators) said: “Another time he said: ‘I seek refuge in You from Al-Khubthi and Al-Khabā’ith.’ Or: ‘Al-Khubthi and Al-Khabā’ith’.”[1] (Ṣaḥīḥ)

[Abū ‘Eisā said:] There are some scholars who interpreted Al-Khubthi Al-Khabā’ith as every despicable thing while others interpreted Al-Khubthi as male devils and Al-Khabā’ith as female ones.
narrations on this topic from ‘Alî, Zaid bin Arqam, Jâbir, and Ibn Mas’ûd.

Abû ‘Eisâ said: The Hadîth of Anas is the most correct thing narrated on this topic, and it is the best.

The chain for the Hadîth of Zaid bin Arqam has some confusion (Idhtirâb) in it: It was reported by Hishâm Ad-Dastawâ’î, and Sa’eed bin Abî ‘Arubah, from Qatadâh (So Sa’eed said): “From Al-Qâsim bin ‘Awf Ash-Shaybâni, from Zaid bin Arqam.” And Hishâm [Ad-Dastawâ’î] said: “From Qatadâh from Zaid bin Arqam.” Shu’bah and Ma’mar reported it from Qatadâh, from An-Nadr bin Anas. Shu’bah said: “From Zaid bin Arqam.” Ma’mar said: “From An-Nadr bin Anas, from his father, [from the Prophet].”

Abû ‘Eisâ said: I asked Muhammad about this. He said: “It implies that Qatadâh narrated it from both of them.”

Comments:

Places of filth and impurity are the main dwelling of the devils, and the places for relieving oneself is their favourite one. Therefore at the time of relieving oneself they can cause harm to a person; so before entering the toilet, the following supplication should be read: “Allâhumma inni a’âduhu bika minal khubûthi wal khâba’îth” [O Allâh! I seek your refuge from the male and female devils].
6. Anas bin Malik said: “When the Prophet ﷺ would enter the toilet he said:

“O Allah! Indeed I seek refuge in You from Al-Khubth and Al-Khaba’ith.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Chapter 5. What Is Said When Exiting The Toilet

7. ‘Āishah, [may Allah be pleased with her] said: “When the Prophet ﷺ would exit the toilet he would say: ‘Ghufranak.’”[1] (Sahih)

[Abū ‘Eisā said:] This Hadith is Gharib Hasan. We do not know of it except from the narration of Isrā’īl, from Yūsuf bin Abū Burdah, and Abū Burdah bin Abū Musā’s name is ‘Āmir bin ‘Abdullāh bin Qais Al-Ash’arī. And we do not know of any narrations on this topic except for the Hadith of ‘Āishah, [may Allah be pleased with her, from the Prophet ﷺ].

[1] “I seek Your forgiveness.”
Comments:
1. By relieving oneself, a person passes defecations from the body. The removal of defecation and urine is necessary for the health and life of human beings. If excrement or urine is not passed, the person becomes sick, and a person is disturbed and distressed until they are passed, he does not feel comfortable and relieved without doing so. Therefore the passing of excrements is a great favour and kindness of Allah.

2. The word of ‘Ghufranak’ gives the meaning of ‘thankfulness’; as Sibwaïh quoted a phrase from the Arabs: Ghufranakā là Kufrānak [we thank You, and we are not unthankful to You].

Chapter 6. Regarding The Prohibition Of Facing The Qiblah When Defecating And Urinating.

8. Abū Ayyūb Al-Anṣārī narrated that Allah’s Messenger ﷺ said: “When one of you arrives to defecate, then let none of you face the Qiblah while defecating, nor while urinating. And do not have your back towards it, but have it east of you or west of you.” (Ṣaḥīḥ)

Abū Ayyūb said: “We arrived in Ash-Shām to find lavatories which were built facing the Qiblah, so we would turn from it, seeking Allah’s forgiveness.”

[Abū ‘Eisā said:] There are narrations on this topic from ‘Abdullāh bin Al-Ḥārīth [bin Jaz‘i Az-Zubaidi], Ma‘qīl bin Abī Al-Haytham – and it is said he was Ma‘qīl bin Abī Ma‘qīl – and Abū Umāmah, Abū Hurairah, and Sahīl bin Ḥunaif.”

[Abū ‘Eisā said:] The Ḥadīth of Abū Ayyūb is the best thing on this topic and the most correct.

Abū Ayyūb’s name is Khālid bin Zaid, and Az-Zuhrī’s name is Muḥammad bin Muslim bin
The Chapters on Purification

‘Ubaidullāh bin Shihāb Az-Zuhrī, and his Kunya is Abū Bakr. Abū Al-Walīd Al-Makki said, “Abū ‘Abdullāh [Muḥammad bin Idris] Ash-Shāfi‘ī said, ‘The saying of the Prophet ﷺ: “Do not face the Qiblah for defecation, nor for urination, nor turn your backs to it” only means in the desert. As for a lavatory that is constructed, there is an allowance to face it in that.”’

Ishaq [bin Ibrāhīm] also said this. Ahmad bin Ḥanbal [may Allāh have mercy upon him] said, “There is only an allowance from the Prophet ﷺ to have one’s back toward the Qiblah. As for facing the Qiblah, then it is not to be faced.”

It is as if he did not hold the view that one could face the Qiblah in the desert nor in the lavatory.

Comments:
Both facing and turning the back towards the Qiblah in an open place and in a desert are not allowed; however both are allowed in an enclosure and in the inhabited place. Imām Bukhārī preferred the same view. Facing (towards the Qiblah) is impermissible anywhere, and turning the back is allowed in an enclosure and in the inhabited place but it is impermissible in an open place and in the desert; this is the opinion of Imām Abū Yūsuf and same is the opinion of Imām Abū Hanīfah too.

Chapter 7. What Has Been Related About The Permission For That

The Chapters on Purification

Facing the Qiblah while urinating. Then I saw him facing it a year before he died.” (Hasan)

There are narrations on this topic from Abu Qatadah, Aishah, and Ammar [bin Yasir].

[Abu ‘Eisah said:] The Hadith of Jabir on this topic is a Hasan Gharib Hadith.

Comments:

Jabir reported the action of the Prophet and this action probably took place due to a reason, or perhaps to show the permissibility. So it cannot be contrary to the previously mentioned saying of the Prophet. Also there is a rule that the saying of the Prophet gets precedence over his action.

10. Abu Qatadah narrated that he saw the Prophet urinating while facing the Qiblah.

Qutaibah narrated that to us, he said: “Ibn Lahi‘ah informed us.” Jabir’s Hadith about the Prophet is more correct than the Hadith of Ibn Lahi‘ah.

Ibn Lahi‘ah is weak according to the scholars of Hadith. He was graded weak by Yahya bin Sa‘eed Al-Qattan, and others, [due to his memorization]. (Hasan)

11. Ibn ‘Umar said: “One day I climbed on Hafsah’s house, and I
The Chapters on Purification

saw the Prophet relieving himself while facing Ash-Shām, with his back toward the Ka’bah.”

(Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Sahih.

Comments:

The House of Allah (Ka’bah) is situated to in the south of Al-Madinah and Baitul-Maqdis (Jerusalem) in the north. So if the face is towards Baitul-Maqdis, the back will be towards the House of Allah. This is also the action of the Prophet which cannot be contrary to his saying.

Chapter 8. [What Has Been Related About] The Prohibition Of Urinating While Standing

12. ‘Aishah said: “Whoever narrated to you that the Prophet would urinate while standing; then don’t believe him. He would not urinate except while squatting.”

[He said:] There are narrations on this topic from ‘Umar, Buraidah, and ‘Abdur-Raḥmān bin Hasanah. (Hasan)

Abū ‘Eisā said: The Hadith of ‘Aishah is the best thing narrated on this topic and the most correct.

The Hadith of ‘Umar is only reported from the narration of ‘Abdul-Karīm bin Abī Al-Mukhāriq, from Nāfi’, from Ibn ‘Umar, from ‘Umar who said: “I saw the Prophet [while I was] urinating standing. So he said: ‘O ‘Umar! Do not urinate while
standing.’ So I did not urinate while standing afterwards.”

[Abū ‘Eisā said:] This Hadith was only attributed to the Prophet in the narration of ‘Abdul-Karīm bin Abī Al-Mukhāriq. He is weak according to the scholars of Hadith. Ayyūb As-Sakhtiyānī graded him weak and criticized him.

‘Ubaiddullāh reported from Nāfi’ from Ibn ‘Umar who said, “Umar [may Allah be pleased with him] said: ‘I have not urinated while standing since I accepted Islam.’”

This is more correct than the Hadith of ‘Abdul-Karīm. And the Hadith of Buraidah about this is not safe. And the meaning of the prohibition of urinating while standing is for discipline, not to make it unlawful. Indeed it has been reported from ‘Abdullāh bin Mas‘ūd that he said, “Among the loathsome things is urinating while you are standing.”

Comments:
It was the good habit of Allāh’s Messenger صلى الله عليه وسلم that he would pass water in a squatting position; it is also the requisite of dignity, etiquette and politeness. If he صلى الله عليه وسلم passed water while standing, just once or because of an improper place or just to show the permissibility of passing water while standing, it cannot be regarded a habit. Imām Ahmad, Sa‘eed bin Musayyab and ‘Urwh
bin Az-Zubair allow urinating in a standing position; but it is apparent that his permission is only when there is no risk of urine touching the body and clothes, as Imam Malik said.

Chapter 9. What Has Been Related About The Permission For That

13. Hudhaifah narrated: “Allah’s Messenger came to a waste area used by people, so he urinated on it while standing. I brought him the (water for) Wudu’. Then I left to be away from him, but he called me until I was behind him. So he performed Wudu’ and wiped (Masaha) over his Khuff.” (Sahih)

[Abu ‘Eisaa said: I heard Al-Jarud saying: “I heard Waki narrating this Hadith from Al-A’mash, then Waki said, ‘This is the most correct Hadith reported from the Prophet about wiping (over Khuff).’” And I heard Abu ‘Ammar Al-Husain bin Huraith saying: “I heard Waki,” then he mentioned a similar narration.]

Abu ‘Eisaa said: Like this was reported by Mansur, and Ubaidah Ad-Dbabbî, from Abu Wail from Hudhaifah, (all) similar to the narration of Al-A’mash. Hammad bin Abu Sulaiman and Asim bin Bahdalah reported it from Abu Wail from Al-Mughirah bin Shubah, from the Prophet. But the Hadith of Abu Wail from Hudhaifah is more correct.

There are those among the people of knowledge who have permitted urinating while standing.

[Abu ‘Eisaa said: It was reported
from ‘Abidah bin ‘Amr As-Salmâni by Ibrâhîm An-Nakha‘î, and ‘Abidah is one of the major Tâbi‘în, it is reported that ‘Abidah said, “I accepted Islam before the Prophet died by two years.” ‘Ubaidah Ad-Dbâbî, the companion of Ibrâhîm, is ‘Ubaidah bin Mu‘attib Ad-Dbâbî, and his Kunya is Abû ‘Abdul-Karîm].

Comments:

The public garbage place is normally soft; there is no risk of splashing urine drops, so he did so because of a reason or just for the sake of showing permission; and for the purpose of hiding himself, he indicated to Hudhaifah to stand behind him.

Chapter 10. [What Has Been Related] About Being Screened While Relieving Oneself

14. Anas, may Allah Most High be pleased with him, said: “When the Prophet wanted to relieve himself, he would not raise his garment until he was close to the ground.” (Da‘îf)

Abû ‘Eisâ said: This is how Muhammad bin Rabî‘ah reported this Hadîth: “from Al-A‘mash, from Anas.”

Wâki‘, and [Abû Yahya] Al-Himmâni reported that Al-A‘mash said: “Ibn ‘Umar, may Allah Most High be pleased with him, said, ‘When the Prophet wanted to relieve himself, he would not raise his garment until he was close to
Both of the Ahādīth are Mursal. They say that Al-A’māsh did not hear from Anas, nor any of the Companions of the Prophet . But he saw Anas bin Mālik. He said, “I saw him praying.” And he mentioned something about him regarding the prayer. And Al-A’māsh’s name is Sulaimān bin Mihrān, Abū Muḥammad Al-Kāhili, being their freed slave. Al-A’māsh said, “My father was a Hamīl, so he made Masrūq an heir.”

Comments:

This Hadith tells that the cloth should be lifted away from one’s private parts when the person squatting to relieve himself is near the ground.

Chapter 11. What Has Been Related About It Being Disliked To Use The Right Hand For Istinjā’

15. ‘Abdullāh bin Abū Qatadah narrated from his father: “The Prophet prohibited that a man should touch his penis with his right hand.” (Ṣaḥīḥ)

There are narrations on this topic from ‘Āishah, Salmān, Abū Hurairah, and Sahl bin Hunaif.

Abū ‘Eisā said: This Hadith is Hasan Ṣaḥīḥ. The name of Abū Qatadah [Al-Anṣārī] is: Al-Ḥārith

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[1] One who was brought to the land of Islām while a child.
This is acted upon according to the people of knowledge [in general], they dislike Istinja’ with the right hand.

Chapter 12. Using Stones For Al-Istinjå’ [1]

16. ‘Abdur-Rahmân bin Yazîd said, “They said to Salmân, ‘Your Prophet [ﷺ] taught you about everything, even defecating?’ So Salmân said, ‘Yes. He prohibited us from facing the Qiblah when defecating and urinating, performing Istinja’ with the right hand, using less than three stones for Istinja’, and using dung or bones for Istinja’.” (Sahih)

[Abû ‘Eisâ said:] There are narrations on this topic from ‘Aishah, Khuzaimah bin Thâbit, Jâbîr, and Khallâd bin As-Sâ’ib from his father.

Abû ‘Eisâ said: The Hadîth of Salmân [on this topic] is a Hasan Sahîh Hadîth.

It is the saying of most of the people of knowledge among the

[1] Removing filth after urinating or defecating.
Companions of the Prophet and those after them: They see that 
\textit{Istijā'} with stones is enough, even if one does not use water for 
\textit{Istijā'}, when it removes the traces of defecation and urine. This is the 
saying of Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and 
Ishāq.

\[\text{Comments:}\]
1. The right hand should not be used for purification after relieving oneself for it is for the use of eating, drinking, reading, writing and other pure actions; and naturally Allāh granted to the right hand more power and ability comparing to the left one. Therefore the right hand should be used for good and virtuous deeds and the left hand is used for other sorts of things.

2. Bones of an animal and its excrement are not to be used for purification because according to some other narrations these things are food for Jinns and their rides; so only those things should be used for purification that are not religiously regarded and also are not the food of any creature, impure nor harmful.

\begin{align*}
\text{Chapter 13. What Has Been} & \\
\text{Related About \textit{Istijā'} With} & \\
\text{Two Stones} & \\
\end{align*}

17. ‘Abdullāh said: “Allāh’s 
Messenger went out to relieve 
himself. So he said: ‘Bring me 
three stones.’” He said, “So I came 
with two stones and a piece of 
dung. So he took the two stones, 
and left the dung. He said: ‘It is 
\textit{Riks} (a degenerative or filthy 
things).’” \textit{(Sahīh)}

\[\text{[Abū ‘Eisā said:]} \text{ Similarly, Qais} 
\text{bin Ar-Rabī’ reported this \textit{Hadith} 
from Abū Ishāq, from Abū} 
\text{‘Ubaidah, from ‘Abdullāh, and it is} \]
similar to the narration of Isrāʿīl. (no.17) Maʿmar and ʿAmmār bin Ruzaʿiq reported it from Abū Ishāq, from ʿAlqamah, from ʿAbdullāh. Zuhair reported it from Abū Ishāq, from ʿAbdūr-Rahmān bin Al-Aswad, from his father Al-Aswad bin Yazīd, from ʿAbdullāh. Zakariyyā bin ʿAbdīdah reported it from Abū Ishāq, from ʿAbdūr-Rahmān bin Yazīd, from Al-Aswad bin Yazīd, from ʿAbdullāh. So there is incoherence (Idṭirāb) in this Ḥadīth.

[Abū ʿEisā said:] I asked ʿAbdullāh bin ʿAbdūr-Rahmān which of the narrations of this [Ḥadīth] from Abū Ishāq is the most correct, but he could not say anything decisive. So I asked Muḥammad about it, and he could not say anything decisive. It is as if he thought that the [Ḥadīth] of Zuhair – from Abū Ishāq, from ʿAbdūr-Rahmān bin Al-Aswad, from his father, from ʿAbdullāh – was the most likely since he put it in his book Al-Šāmil.

[Abū ʿEisā said:] To me, the most correct thing about this are the narrations of Isrāʿīl and Qais; from Abū ʿUbaidah, from ʿAbdullāh. This is because Isrāʿīl is more dependable and better at preserving the narrations of Abū Ishāq than these people, and Qais’s narration corroborated it.

[Abū ʿEisā said:] I heard Abū Mūsā Muḥammad bin Al-Muṭṭanna saying: “I heard ʿAbdūr-Rahmān bin Mahdi saying: ‘I only left the narratives of Sufyān Ath-
Thawri from Abū Ishāq because I relied on Isrā'il for it, since he narrated it in a more complete fashion.”

Abū ‘Eisā said: In the case of Abū Ishāq, Zuhair is not like that, because he heard from him at the end of his life.

[He said: And] I heard Aḥmad bin Al-Ḥasan [At-Tirmidhi] saying: “I heard Aḥmad bin Ḥanbal saying: ‘When one hears a [Ḥadīth] from Zā’idah and Zuhair, then there is no harm if he does not hear it from others, except in the case of Abū Ishāq.”

Abū Ishāq’s name is ‘Amr bin ‘Abdullāh As-Sabī’i Al-Hamdānī. And Abū ‘Ubaidah bin ‘Abdullāh bin Mas’ūd did not hear from his father, and we do not know his name.

Muḥammad bin Bash-shār [Al-‘Abdī] narrated to us, Muḥammad bin Ja’far narrated to us, from Shu’bah, from ‘Amr bin Murrah who said: “I asked Abū ‘Ubaidah bin ‘Abdullāh: ‘Did you remember anything from ‘Abdullāh?’ He said, ‘No.’”

Chapter 14. [What Has Been Related Regarding] What Is Disliked For One To Use For Istinjā’

18. ‘Abdullāh bin Mas’ūd narrated that Allāh’s Messenger ﷺ said:
"Do not perform *Istinjā‘* with dung nor with bones. For indeed it is provisions for your brothers among the Jinn." (*Sahih*)

There are narrations on this topic from Abū Hurairah, Salmān, Jābir, and Ibn ‘Umar.

[Abū ‘Eisā said:] This *Hadith* has been reported by Ismā‘īl bin Ibrāhīm and others, from Dawūd bin Abī Hind, from Ash-Sha‘bī, from ‘Alqamah, from ‘Abdullāh: ‘That he (i.e., ‘Abdullāh) was with the Prophet on the night of the Jinn’ And the *Hadith* is lengthy. Ash-Sha‘bī said: ‘Indeed Allāh’s Messenger said: ‘Do not perform *Istinjā‘* with dung, nor with bones. For it is provision for your brothers among the Jinn.’”

It is as if the narration of Ismā‘īl is more correct than the narration of Hāfṣ bin Ghiyāth.

The people of knowledge act according to this *Hadith*.

And there are narrations on this topic from Jābir, and Ibn ‘Umar, [may Allāh be pleased with them both.]

Comments:

It looks as if the bones are made full of flesh for the Jinns; whether the Name of Allāh has been mentioned on them or not [Sahih Muslim: 450; as is known from the narration of Tirmidhi chapter: Al-Tafsir, Hadith: 32581]. The dung and dropping of animals etc. are food of the rides of Jinns as quoted in the aforementioned narration of Muslim; this also proves that anything that is food of an animal is not allowed to be used for the cleansing of private parts.
Chapter 15. [What Has Been Reported About] *Istinjā’* With Water

19. 'Āishah said: “Encourage your husbands to clean themselves with water, for I am too shy of them, and Allāh’s Messenger ﷺ would do that.” (Sahih)

There are narrations on this topic from Jarir bin 'Abdullāh Al-Bajali, Anas, and Abū Hurairah.

[Abū ‘Eisā said:] This Hadith is Ḥasan Sahih.

The people of knowledge act according to it: They prefer using water for *Istinjā’*. Even though *Istinjā’* with stones is enough according to them, they consider it recommended to perform *Istinjā’* with water, and they think that it is more virtuous. This is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāhī, Ahmad, and Ishāq.

Comments:

According to the four *A‘immah* and the majority of the scholars, using water for purification after having used the stones is better; however the stones only are sufficient too.

Chapter 16. What Has Been Related That When The Prophet ﷺ Wanted To Relieve Himself, He Would Go Far Away

20. Al-Mughirah bin Shu'bah said: “I was with the Prophet ﷺ on a
journey. The Prophet ﷺ had to relieve himself, so he went far away.” (Hasan)

[He said:] There are narrations on this topic from ‘Abdur-Rahmān bin Abī Qurād, Abū Qatādah, Jābir, and Yahya bin ‘Ubaid from his father, and Abū Mūsā, Ibn ‘Abbās, and Bilāl bin Al-Hārith.

Abū ‘Eisā said: This Ḥadīth is Ḥasan Saḥīh. And it has been reported from the Prophet ﷺ “That he would seek a location to urinate just as he would for a place to camp.”

Abū Salamah’s (one of the narrators) name is ‘Abdullāh bin ‘Abdur-Rahmān bin ‘Awf Az-Zuhri.

**Comments:**

The Messenger of Allāh ﷺ naturally has very much the sense of bashfulness, shyness and nobility. So he ﷺ would relieve himself in such a way that none could see him. It was fair enough if a decent private place, somewhere near, was available otherwise he ﷺ would go further away.
Chapter 17. What Has Been Related That It Is Disliked To Urinate In The Washing Area

21. ‘Abdullāh bin Mughaffal narrated that the Prophet prohibited that a man should urinate in his bathing area. And he said: “It will only cause misgivings.”

[He said:] There are narrations on this topic from “a man from among the Companions of the Prophet.”

(‘Abū ‘Eisā said:) This Hadīth is Gharib. We do not know of it being reported from the Prophet except from the narration of Ash’āth bin ‘Abdullāh. And they call him Ash’āth Al-A’mā.

Some people among the people of knowledge disliked urinating in the washing area. They said that it brews misgivings. Some of the people of knowledge permitted it. Among them were Ibn Sirīn. They said to him, “It is said that it brews misgivings?” He said, “Our Lord is Allāh, there is no partner for Him.”

Ibn Al-Mubārak said, “Indeed urinating in the wash area is permissible when the water in it is flowing.”

[‘Abū ‘Eisā said:] That was narrated to us by Ahmad bin ‘Abdah Al-Āmulī, from Hībbān, from ‘Abdullāh bin Al-Mubārak.

Comments:

Urinating in the wash area can cast doubts; like one takes a bath and later thinks and has doubts about if the water mixed with the urine and touched the body, thus a person becomes the victim of Waswasa (doubts and whims). But if the bathing place is built in such a way that it has a separate place for urine, or it is plastered and the pouring of clean water after urinating will cleanse it, so then doubt does not occur.

Chapter 18. What Has Been Related About Siwãk

22. Abû Hurairah narrated that Allah’s Messenger ﷺ said: “If it were not that it would be difficult on my nation, then I would have ordered them to use the Siwâk for each prayer.” (Sahih)

[Abû ‘Eisâ said:] This Hadith has been reported by Muḥammad bin Ishâq, from Muḥammad bin Ibrâhîm, from Abû Salamah, from Zaid bin Khâlid, from the Prophet ﷺ.

The Hadith of Abû Salamah from Abû Hurairah, that of Zaid bin Khâlid from the Prophet ﷺ – both of them are Sahih in my view. Because this Hadith has been reported from more than one route, from Abû Hurairah, from the Prophet ﷺ.

And the Hadith of Abû Hurairah is only correct because it has been reported through more than one route.

As for Muḥammad bin Ismã’îl, he claimed that the Hadith of Abû Salamah from Zaid bin Khâlid is more correct.

[Abû ‘Eisâ said:] There are narrations on this topic from Abû
The Chapters on Purification  

56

Comments:

This Hadith informs that using Siwâk (tooth-stick or toothbrush) is a very dear and liked deed. Had he not the fear, that the use of Siwãk at the time of every prayer would cause hardship to his people, he would have made it compulsory for every prayer. Therefore one should do one's best to use Siwâk for every prayer.

23. Zaid bin Khâlid Al-Juhanî said, “I heard Allah’s Messenger saying: ‘If it were not that it would be difficult on my nation, then I would have ordered them to use the Siwâk for each prayer, and to delay the ‘Ishâ’ prayer until the third of the night.’”

He [Abû Salamah, one of the
العناء إلى نشب الليل، قال: فكان رضي الله عن
حالي يتسلل الساعات في المسجد وسواكه
على أن يوضع القلم من أدنى الكتاب، لا
يتموّم إلى الصلاة إلا استمر ثم رده إلى
وضعه. قال أبو عيسى: هذا حديث حسن
صحيح.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب السواك، ح: 47 من حديث محمد بن

Chapter 19. What Has Been Related That When One Of You Awakens From His Sleep, Then Let Him Not Put His Hand Into The Vessel Until He Washes It.

24. Abu Hurairah reported that the Prophet ﷺ said: “When one of you awakens in the night, then let him not put his hand into the vessel until he has poured water on it two times, or three times, for indeed he does not know where his hand has spent the night.” (Sahih)

There are narrations on this topic from Ibn ‘Umar, Jābir, and ‘Aishah.

Abū ‘Eisā said: This Ḥadīth is Hasan Sahīh.

Ash-Shāfi‘ī said: “It is recommended for everyone who awakens from sleep, be it brief or otherwise, that he not put his hands into the water for Wudu’ until he washes them. If he were to enter his hands (in the vessel)
before washing them then that would be disliked for him, and it would not spoil the water when there is no impurities on his hands.”

Ahmad bin Hanbal said, “When one awakens (from sleep) at night and enters his hands into the water for Wudu’ before washing them, then it is preferred to me that he dump out the water.”

Ishāq said, “When he awakens from sleep in the night or the day, then he is not to put his hands into the water for Wudu’ until he washes them.”

Comments:

According to the majority of the people of knowledge there is no difference between the sleep of night or day in this matter; this rule is applied to waking up after any sleep and the specification of ‘during night’ is accidental but not specified only with the sleep at night. Some narrations do not have the quotation of this specification, and also Imam Tirmidhi entitled the chapter without the specification. The logic of this rule that the Prophet ﷺ explained is ‘because the sleeping person does not know where his hand spent the night’; in accordance to this logic also there is no difference between the sleep of night and that of day.

Chapter 20. [What Has Been Related] About The Tasmiyah When Performing Wudu’

25. Rabâh bin ‘Abdur-Rahmân bin Abî Sufyân bin Huwiţib narrated from his grandmother, from her father; she said (that he said): “I heard Allâh’s Messenger ﷺ saying: ‘There is no Wudu’ for one who does not mention Allâh’s Name
over it.” (Hasan)

[He said:] There are narrations on this topic from ‘Aishah, Abū Sa‘eed Al-Khudrī, Abū Hurairah, Sahl bin Sa‘d, and Anas.

Abū ‘Eisā said: Aḥmad [bin Hanbal] said, “I do not know of a Ḥadīth on this topic that has a good (Jayyād) chain.”

Iṣḥāq said, “If one purposely avoids the Tasmiyah he repeats the Wudū’. If he forgets or did not do so because of some interpretation, then it is acceptable.”

Muḥammad bin Ismā‘īl said: “The best thing on this topic is the Ḥadīth of Rabāḥ bin ‘Abdur-Rahmān.”

Abū ‘Eisā said: As for “Rabāḥ bin ‘Abdur-Rahmān from his grandmother from her father,” her father is Sa‘eed [bin] Zaid bin ‘Amr bin Nufayl. Abū Thīfāl Al-Murri’s name is Thumāmah bin Ḥusayn. And Rabāḥ bin ‘Abdur-Rahmān is Abū Bakr bin Huwaṭīb, some who report this Ḥadīth say, “From Abū Bakr bin Huwaṭīb” attributing him to his grandfather.[1]

Comments:
In the opinion of Imām Ḥasan Basārī, Iṣḥāq, Thāhirīites and some other A‘immah, reading Bis-millāh [In the Name of Allah] before beginning ablution is compulsory. According to Ibn Qudāmah, in the case of adopting the view of it

[1] In Tuhfat Al-Ahwadhi, Al-Mubarakpūrī said, “Meaning his great grandfather.”
being compulsory, the ablution will then be invalid if ‘the Name of Allah’ is abandoned intentionally; but the ablution will be valid if abandoned forgetfully.

26. Rabãh bin ‘AbdUR-Rahmãn bin Abû Sufyãn bin Huwaitib narrated the same from his grandmother the daughter of Sa’eed bin Zaid, from her father, from the Prophet ﷺ. (Hasan)


27. Salamah bin Qais narrated that Allah’s Messenger ﷺ said: “When you perform Wudû’ then sniff water in the nose and blow it out, and when you use small stones (to remove filth) then make it odd (numbered).” (Sahih)

[He said:] There are narrations on this topic from ‘Uthmãn, Laqít bin Sabirah, Ibn ‘Abbãs, Al-Miqdâm bin Ma’dikarib, Wã’il bin Hujr, and Abû Hurairah.

Abû ‘Elsa said: The Hadith of Salamah bin Qais is a Hasan Šaãîh Ḥadîth.

The people of knowledge differ about the one who does not perform Al-Madmadah and Al-Istinshaq. A group of them says if one avoids them in Wudû’ until he

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[1] Rinsing the mouth with water.
[2] Sniffing water into the nose and blowing it out.
prays, then he is to repeat [the ِّشلء]. They consider that the same for Ṭadd and Janābah. This is the view of Ibn Abī Lailā, ‘Abdullāh bin Mubārak, Ahmad and Isḥāq. Ahmad said, “Al-Istinshaq is more emphasized than Al-Madmadah.”

[Abū ‘Eisā said:] A group of the people of knowledge say it is repeated in the case of Janābah, but not repeated in the case of Ṭadd. This is the saying of Ath-Thawrī and some of the people of Al-Kūfah.

A group of them say it is not repeated in the case of Ṭadd nor in the case of Janābah. Because these are a Sunnah of the Prophet ﷺ, so it is not necessary for one to repeat for leaving them out of Ṭadd nor for Janābah. This is the saying of Mālik, and Ash-Shafi’i [in his later view].

Comments:
Rinsing the mouth and sniffing water up the nose is compulsory for having a bath in the case of sexual impurity; without doing this the prayer will be invalid. But these two things are not compulsory for ablution, they are rather Sunnah (desirable and recommended). This is the opinion of Aḥnāf and that of Suﬁyān Ṭhawrī.
28. 'Abdullāh bin Zaid said: “I saw the Prophet rinsing his mouth and sniffing water in his nose using one hand, he did that thrice.” (Da'if)

[Abū ‘Eisā said:] There are narrations on this topic from 'Abdulāh bin 'Abbas.

Abū 'Eisā said: The Hadith of 'Abdullāh bin Zaid is Hasan Gharib.

Mālik, Ibn 'Uyainah and others reported this Hadith from 'Amr bin Yahya, and they did not mention the words: “The Prophet rinsed his mouth and sniffed water in his nose using one hand.”

That was only mentioned by Khalīd bin 'Abdullāh, and Khalīd [bin 'Abdullāh] is trustworthy, with a good memory according to the people of Hadith.

Some of the people of knowledge say that Al-Madmadah and Al-Istinshāq using one hand is acceptable, and some say “separating them is more recommended to us.” Ash-Shafi'i said, “If they are combined in one hand, then that is allowed, and if they are separated it is more recommended to us.”
Comments:

**Imām** Nawawi quoted five methods of rinsing the mouth and sniffing water up in the nostrils; all these methods according to the majority of scholars are allowed.

1. Performing them both with one scoop of water at one time, together.
2. Performing them both separately with one scoop of water (with one hand), i.e., first to rinse the mouth three times and then to sniff the water up in the nostrils, three times.
3. Performing them both with two scoops of water, rinsing the mouth three times with one scoop, and sniffing the water up in the nose with the second scoop, three times.
4. With three scoops of water together, to rinse the mouth and sniff the water up in the nose three times.
5. To rinse the mouth three times with three scoops of water and then to sniff the water up in the nose three times with three scoops of water.

Chapter 23. [What Has Been Narrated] About Going Through The Beard\(^\text{[1]}\)

29. Hassan bin Bilāl said: “I saw ‘Ammār bin Yāsir performing *Wudū’*, so he went through his beard (with his hand). It was said to him” – or he said – “I said: ‘You go through your beard?’ He said: ‘And what is there to prevent me? Indeed I saw Allāh’s Messenger going through his beard.’” (Da’īj)

30. (In another narration) ‘Ammār narrated the same from the Prophet. (Da’īj)

\[^{[1]}\] Raking one’s wet fingers through the beard.
Abū ‘Eisā said: I heard Ishāq bin Manṣūr saying, “Abūmad bin Hanbal said, Ibn ‘Uyainah said, ‘‘Abdul-Karīm (one of the narrators in Hadith no. 29) did not hear the Hadith about going through (the beard) from Hassān bin Bilāl.”

Abū ‘Eisā said: I heard Ishāq bin Liyān saying, “Abū Elsa said: I heard Isaq bin Manor saying, “Abūmad bin Hanbal said, Ibn ‘Uyainah said, ‘‘Abdul-Karīm (one of the narrators in Hadith no. 29) did not hear the Hadith about going through (the beard) from Hassān bin Bilāl.”

31. ‘Uthmān bin ‘Affān narrated that the Prophet ﷺ would go through his beard.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Ṣaḥīḥ.

Muḥammad bin Ismā‘īl said: “The most correct thing on this topic is the Hadith of ‘Amīr bin Shafīq, from Abū Wa’il, from ‘Uthmān. (no. 31)"

[Abū ‘Eisā said:] This was said by most of the people of knowledge among the Companions of the Prophet ﷺ and those after them: They hold the view that one should go through the beard (with the hand). This is the view of Ash-Shafī‘ī.

Ahmad said: “If one forgets to go through the beard, then that is acceptable.” Ishāq said: “If he forgets or does not do it based on some interpretation, then it is
The Chapters on Purification

acceptable. But if he purposefully leaves it out, he should repeat it.”

Comments:
The Noble Qur’an made it compulsory to wash the face, but the face cannot be washed properly if the beard is thick; therefore Imam ‘Ata, Abu Thawr and Ishāq hold the view that passing the wet fingers through the beard is obligatory. The word ‘Kana’ gives the meaning of consistency when it comes before the present verb, as long as there is no indication to be interpreted otherwise; so the people with thick beards particularly, should not overlook it. But running the fingers through the beard at the end of the ablution is not necessary.

Chapter 24. What Has Been Related About Wiping The Head, That It Is To Begin With The Front Of The Head To Its Rear.

32. ‘Abdullāh bin Zaid narrated that: “Allah’s Messenger wiped over his head with his hands, going over the front with them and the rear. He began with the front of his head until they went to the nape of his neck. Then he brought them back again to the place where he began. Then he washed his feet.”

(Sahih)

[Abū ‘Eīsā said:] There are narrations on this topic from Mu‘āwiyyah, Al-Miqdām bin Ma‘dikarib, and ‘Āishah.

Abū ‘Eīsā said: The Hadith of ‘Abdullāh bin Zaid is the most correct thing on this topic and the best. The views of Ash-Shāfi‘ī, Aḥmad, and Ishāq were in accordance with it.

تخريج: منطق عليه، وأخرجه مسلم، الطهارة، باب: في صفة الوضوء، ح: 135 عن إسحاق ابن موسى والبخاري، الوضوء، باب مسح الرأس كله، ح: 185 من حديث مالك به وهو في
Chapter 25. What Has Been Related That It Is To Be Begun At The Rear Of The Head

33. Ar-Rubay' bint Mu'awwidh bin 'Afrâ' narrated: “The Prophet performed Wûcîu'. He wiped his head two times: He began with the rear of his head, then with the front of his head and with both of his ears, outside and inside of them.” (Hasan)

Abû 'Eisâ said: “This Hadîth is Hasan. The Hadîth of 'Abdullâh bin Zaid is more correct than this and the grade of its chain is better. Some of the people of Al-Kûfah hold a view in accordance with this Hadîth, among them Wâki‘ bin Al-Jarraḥ.

Abû 'Elsa said: ‘And’ the Hadîth of 'Abdullâh bin Zaid is more correct than this and the grade of its chain is better. Some of the people of Al-Kûfah hold a view in accordance with this Hadîth, among them Wâki‘ bin Al-Jarraḥ.

Chapter 26. What Has Been Related About Wiping The Head Once

34. Ar-Rubayy' bint Mu'awwidh bin 'Afrâ' narrated that she saw the Prophet performing Wudû'. She said: “He wiped his head, and wiped what is in the front of it and what is in its rear, and his temples and his ears one time.” (Hasan)

He said: There are narrations on this topic from 'Ali, and Ţâl håh bin Muşarrîf bin 'Amr’s grandfather. Abû ‘Eisâ said: [And] the Hadîth of
The Chapters on Purification

Ar-Rubay' is a Hasan Sahih Hadith. It has been reported from more than one route that the Prophet ﷺ would wipe his head one time.

Most of the people of knowledge among the Companions of the Prophet ﷺ and those after them act according to this. It is the view of Ja'far bin Muḥammad, Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Aḥmad, and Ishāq. They hold the view that the head is wiped once.

Muḥammad bin Manṣūr Al-Makki narrated to us, he said: “I heard Sufyān bin ‘Uyainah saying; ‘I asked Ja'far bin Muḥammad about wiping the head: ‘Is one time sufficient?’ He said, ‘By Allāh! Of course.’”

Comments:
This is the opinion of most of the A'immah, Abū Hanīfah, Mālik, Ahmad, Ishāq, Thawrī and the majority of the scholars that wiping over the head is only one time.

Chapter 27. What Has Been Related About One Taking New Water For (Wiping) His Head

35. ‘Abdullāh bin Zaid narrated that he saw the Prophet ﷺ performing Wudū’, and that he wiped his head with water that was not left over from his hands. (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Sahih.
Ibn Lahi'ah reported this Hadith from Habbân bin Wâsi', from his father, from 'Abdullâh bin Zaid:  "That the Prophet ﷺ performed Wùdâ' and that he wiped his head with water that was remaining in his hands."

The narration of 'Amr bin Al-Hârith from Habbân (this narration, no. 35) is more correct. Because this Hadith has been reported from more than one route, from 'Abdullâh bin Zaid and others, "That the Prophet ﷺ took new water for [wiping] his head."

Most of the people of knowledge act according to this Hadith. They hold the view that new water should be taken for (wiping) the head.

Chapter 28. [What Has Been Related About] Wiping The Outside And The Inside Of The Ears

36. Ibn 'Abbâs narrated: "The Prophet ﷺ wiped his head and his ears: the outside and the inside of them." (Saḥîh)

[Abû 'Elsa said:] There are narrations on this topic from Ar-Rubây'.

Abû 'Elsa said: The Hadith of Ibn 'Abbâs is a Hasân Saḥîh Hadith.

Most of the people of knowledge act according to this. They hold the view that the ears should be wiped, their outsides and their insides.
According to the four ʿAʾlimmah, the inner side of the ears is to be wiped with the index fingers and outer side with the thumbs; and authentic ʿAhadith prove only this.

Chapter 29. What Has Been Related That the Ears Are Part of the Head

37. Abū Umāmah narrated: “The Prophet  performed Wudū’; so he washed his face three times, and his hands three times, and wiped his head, and he said: ‘The ears are part of the head.’” (Hasan)

[Abū ʿEisā said:] Qutaibah (the one At-Tirmidhī is narrating from) said: “Ḥammād (one of the narrators) said: ‘I do not know if this was a saying of the Prophet or from the saying of Abū Umāmah.’”

He said: There are narrations on this topic from Anas.

Abū ʿEisā said: This Hadith [is Hasan] its chain is not that strong. Most of the people of knowledge, among the Companions of the Prophet , and those after them act according to this: That the two ears are part of the head. This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubarak, Ash-Shāfiʿi, Ahmad, and Ishāq.

Some of the people of knowledge say that what is the front of two ears is part of the face, and what is behind them is part of the head.
Ishaq said: "It is preferred that one wipe the front of them along with his face, and the rear of them along with his head."

[Ash-Shafi'i said: "They are Sunnah either way: they are to be wiped with new water."]

Comments:
The annotator of Zād Al-Ma‘ād quoted that most people of knowledge, like: Sa‘eed bin Al-Musayyab, ‘Atā, Hasan, Ibn Sirin, Sa‘eed bin Jubair, Nakh’ī, Thawrī, Ibn Al-Mubārak, Malik, the followers of analogy, Ahmad and Ishaq had this very opinion; that taking fresh water for wiping the ears is not necessary; the ears will be wiped along with the head (Footnote of Zād Al-Ma‘ād: Vol. 1, page: 188); and this is the preferred view.

Chapter 30. [What Has Been Related] About Going Between The Fingers

38. ‘Āṣim bin Laqīt bin Šabīrah narrated from his father that the Prophet Muhammad ﷺ said: "When performing Wudū' go between the fingers." (Ṣaḥīh)

[He said:] There are narrations on this topic from Ibn ‘Abbās, Al-Mustawrid, [and he is Ibn Shaddād Al-Fihiri] and Abū Ayyūb [Al-Anṣāri].

Abū ‘Eisā said: This Hadīth is Hasan Ṣaḥīh.

The people of knowledge act according to this, that one is to go between the toes in Wudū’. And this is the view of Ahmad and Ishaq. Ishaq said: “One goes between the fingers of his hands and (the toes of his) feet [in Wudū’]."
Abū Ḥāshim’s (one of the narrators) name is Iṣmā‘īl bin Kathīr [Al-Makki].

Abū ‘Eisā said: This Hadith is Hasan Gharib.

40. Al-Mustawrid bin Shaddād Al-Fihrī said “I saw the Prophet when he was performing Wudū’ doing that to the toes on his feet with his pinky.” (Hasan)

Abū ‘Eisā said: This Hadith is Hasan Gharib. We do not know of it except from the Hadith of Ibn Lahi‘āh.

Comments:

According to Imām Abū Hanīfah and Imām Ahmad, running fingers through the fingers is Sunnah and running through the toes is stressed upon. As for Imām Mālik and Imām Shāfī‘ī, it is desirable.
Chapter 31. What Has Been Related About: “Protect The Heels From The Fire.”

41. Abū Hurairah narrated that the Prophet ﷺ said: “Protect the heels from the Fire!” (Sahih)


Abū ‘Eisā said: The Hadith of Abū Hurairah is a Hasan Sahih Hadith.

It has been reported from the Prophet ﷺ that he said: “Protect the heels and the bottoms of the feet from the Fire.”

[He said:] The understanding of this Hadith is that it is not allowed to (merely) wipe over the feet when one does not have Khuff or socks on them.

Comments:

This Hadith proves that washing the heels in ablution should be cared for greatly, lest they should remain dry, otherwise it is such a severe mistake that the heels will have to face the punishment for remaining dry. If the heels are subject to chastisement for remaining dry, then it means the feet should be washed very carefully. Were the feet to be just wiped, then the heels should not have this severe warning.
Chapter 32. What Has Been Related About Wudū’ One Time (For Each Limb)

42. Ibn ‘Abbās narrated: “The Prophet Ḥ performed Wudū’ one time (for each limb).” (Sahih)

[Abū ‘Eisā] said: There are narrations on this topic from ‘Umar, Jābir, Buraidah, Ābū Rāfī’ and Ibn Fākih.

Abū ‘Eisā said: The Hadith of Ibn ‘Abbās is the best thing on this topic and the most correct.

Rishdin bin Sa’d, and others, reported this Hadith from Ad-Ḍaḥḥāk bin Shurahbīl, from Zaid bin Aslam, from his father, from ‘Umar bin Al-Khaṭṭāb: “That the Prophet Ḥ performed Wudū’ one time (for each limb).”

He said: This is nothing, what is Sahih is what is reported from Ibn ‘Ajlān, Hishām bin Sa’d, Sufyān Ath-Thawrī, and ‘Abdūl-ʿAzīz bin Muhammad, from Zaid bin Aslam, from ‘Alṭā’ bin Yāsār, from Ibn ‘Abbās, from the Prophet Ḥ.

Comments:

This Hadith shows the proof that the obligation of ablution will be performed by washing the parts of ablution perfectly just once, because the real purpose is to wash the limbs thoroughly. Likewise, as coming in the following chapters,
washing the body parts for ablution two times or three times is also correct; and washing some two times and some three times is correct too, but washing three times was his usual routine. Therefore washing each part three times is better and more virtuous.

Chapter 33. What Has Been Reported About Wudu’ Two Times (For Each Limb)

43. Abu Hurairah narrated: “The Prophet ﷺ performed Wudu’ two times (for each limb).” (Hasan)

Abu ‘Eisa said: This Hadith is Hasan Gharib, we do not know it except from the Hadith of Ibn Thawbân from ‘Abdullâh bin Al-Fadl, and this is a Hasan Sahih chain.

[There is something on this topic reported from Jâbir].

[Abû ‘Eisâ said:] Hammâm reported from ‘Amir Al-Ahwal, from ‘Atâa, from Abû Hurairah: “That the Prophet ﷺ performed Wudu’ three times (for each limb).”

Chapter 34. What Has Been Related About Wudu’ Three Times (For Each Limb)

44. ‘Ali narrated that: “The Prophet ﷺ performed Wudu’ three times (for each limb).” (Sahih)

Abû ‘Eisâ said: There are narrations on this topic from ‘Uthmân, Ar-Rubay’, Ibn ‘Umar,
The Chapters on Purification

The Chapters on Purification

Auşah, Abū Umāmah, Abū Rāfī', Abūdūlāh bin 'Amr, Mu‘āwiyah, Abū Hurairah, Jābir, ‘Abdullāh bin Zaid, and Ubayy [bin Ka'b].

Abū 'Eisā said: The Hadīth of ‘Alī is the best thing on this topic and the most correct, [because it is reported by more than one route from ‘Ali, may Allāh be pleased with him].

In general, the people of knowledge act according to this: That the Wudu' that is acceptable is one time (for each limb), and that two times is more virtuous, and that three times is the most virtuous, and there is nothing beyond that.

Ibn Al-Mubārak said, “One is not safe from sin if he increases upon three.”

Ahmad and Isbāq said, “None adds to three except a man suffering from an affliction.”

Chapter 35. What Has Been Related About Wudu' One Time, Two Times And Three Times.

45. Thābit bin Abī Ṣaфиyyah said, “I asked Abū Ja'far: ‘Did Jābir narrate to you that: “The Prophet
The Chapters on Purification

performing Wudu' one time each, and two times, and three times?’ He said: “Yes.” (Sahih)

67. Thabit bin Abi Sa'idiyyah said, “I asked Abü Ja'far: ‘Did Jābir narrate to you that: ‘The Prophet performed Wudu’ one time each?’ He said: “Yes.” (Sahih)

Hannâd and Qutaibah narrated that to us, they said: ‘Wâki' narrated to us, and Thabit. And Sharîq has many mistakes. Thabit bin Abi Sa'idiyyah is Abü Ha'mzah Ath-Thumâli.


47. ‘Abdullâh bin Zaid narrated that: “The Prophet performed Wudu’. So he washed his face three times, and washed his hands two times each, and wiped his head, and washed his feet [two times].” (Sahih)

Abu 'Eisâ said: This Hadith is Hasan Sahih.
And in other narrations it has been mentioned that: “The Prophet performed Wudū’, in which some of it he did once, and some of it three times.”

Some of the people of knowledge have permitted that: They do not see any harm if a man washes some of the parts three times, and some twice or once.

Chapter 37. [What Has Been Related] About The Wudū’ Of The Prophet: How Was It Performed?

48. Abū Hayyah narrated: “I saw ‘Ali performing Wudū’. He washed his hands until he cleaned them, then he rinsed out his mouth three times, sniffed water into his nose and blew it out three times, washed his face three times, and his forearms three times. He wiped his head once, then he washed his feet up to the ankles. Then he stood up, taking what was left over from his purification (water) and drank it while he was standing. Then he said, ‘I wanted to show you how Allah’s Messenger purified himself.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Uthmān, ‘Abdullāh bin Zaid, Ibn ‘Abbās, ‘Abdullāh bin ‘Amr, ‘Āishah, Ar-Rubayyi’, ‘Abdullāh bin Unais [may Allāh be pleased with them].
49. ‘Abd Khair related a narration similar to that of Abū Hayyah, from ‘Ali (no. 48), except that ‘Abd Khair’s version includes the following additions: “When he was finished from his purification, he would take what was left over from his purification with his hand to drink it.” (Sahih)

[Abū ‘Eisā said:] The Hadith of ‘Ali was reported by Abū Ishāq Al-Hamdānī, from Abū Hayyah, and ‘Abd Khair and Al-Hārith. Zā‘idah bin Qudāmah and others reported a lengthy Hadith about ‘Ali’s Wudū’, from Khālid bin ‘Alqamah, (who reported it) from ‘Abd Khair.

[He said:] Shu’bah reported this Hadith from Khālid bin ‘Alqamah, but he made a mistake with his name and the name of his father. He said: “Mālik bin ‘Urfutah, from ‘Abd Khair, from ‘Ali.”

[He said:] It has been related from Abū ‘Awānah: “From Khālid bin ‘Alqamah, from ‘Abd Khair, from ‘Ali, [may Allāh be pleased with him].”

[He said:] It has also been reported from him, from Mālik bin ‘Urfutah, the same as the narration of Shu’bah. What is correct is Khālid bin ‘Alqamah.
The Chapters on Purification

Comments:

It is known from the action of ‘Alî that drinking the leftover water after ablution while standing is allowed. ‘Alî’s washing his feet including ankles is a proof that the opinion of Shiites regarding wiping over the feet, instead of washing, is wrong.

Chapter 38. [What Has Been Related] About An-Nadh

50. Abū Hurairah narrated that the Prophet ﷺ said: “Jibril came to me and he said: ‘O Muḥammad! When you perform Wuḍū’ then perform Naḍh.’” (Da‘ff)

Abū ‘Eisā said: This Hadith is Gharīb. [He said:] I heard Muḥammad saying, “Al-Ḥasan bin ‘Alī Al-Ḥāshimi (one of the narrators) is Munkar with Hadith.

He said: There are narrations on this topic from Abū Al-Ḥakam bin Sufyān, Ibn ‘Abbās, Zaid bin Ḥārithah, and Abū Sa‘eed [Al-Khudrī]. Some of them call him Sufyān bin Al-Ḥakam, or Al-Ḥakam bin Sufyān. They say that there is incoherence (Iḥtīrāb) in this Hadith.

To sprinkle water on the penis.
Chapter 39. [What Has Been Related] About Performing Wudū’ Perfectly And Completely (Isbāghh Al-Wudū’)

51. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “Shall I tell you that for which Allah will wipe out your sins, and raise your ranks?” They said, “Of course Allah’s Messenger!” He said: “Performing Wudū’ well in difficulty, and taking many steps to the Masājid, and waiting for Ṣalāt after Ṣalāt, That is the Ribāt.”[1] (Ṣahīḥ)

52. Qutaibah said in his narration:[2] “For that is the Ribāt, that is the Ribāt, that is the Ribāt” three times. (Ṣahīḥ)


Aḥū ‘Eīsā said: The Ḥadīth of Abū Hurairah [on this topic] is a Hasan Ṣahīḥ Ḥadīth.

Al-‘Alā’ bin ‘Abdūr-Raḥmān (one

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[1] For the meaning of Ar-Ribāt, see the Tafsīr of Ibn Kathir; Sūrat Al ‘Imrān 3:200, published by Darussalam.

[2] That is, in no. 52, At-Tirmidhī narrated this Ḥadīth from him, and his chain extends to Abū Hurairah as well.
Chapter 40. [What Has Been Related] About Using a Towel After Wudū'

53. 'Aishah narrated: “Allāh’s Messenger ﷺ had a cloth that he would use to dry off with after Wudū’.” (Da‘īf)

Abū 'Eisā said: The Hadith of 'Aishah is not authentic and there is nothing authentic reported from the Prophet ﷺ on this topic.

They say that Abū Mu‘adh (one of the narrators) is Sulaimān bin Arqam and he is weak according to the people of Hadīth.

[He said:] There are narrations on this topic from Mu‘ādh bin Jabal.

54. Mu‘ādh bin Jabal narrated: “I saw the Prophet ﷺ when he performed Wudū’, he wiped his face with the edge of his garment.”

Abū 'Eisā said: This Hadīth is
The Chapters on Purification

Gharib, and its chain is weak. Rishdin bin Sa’d and ‘Abdur-Rahmân bin Ziyâd bin An’um Al-Ifrîqi [narrators in the chain of this Hadîth] are weak in Hadîth.

Some people of knowledge among the Companions of the Prophet and those after them, permitted using a towel after Wuḍū’.

Those who disliked it, only disliked it from the view of the saying: “Wuḍū’ is weighed.” That was reported from Sa’eed bin Al-Músâyyab and Az-Zuhrî. Muḥammad bin Ḥumaid [Ar-Razi] narrated to us, Jarîr narrated to us, he said: ‘Ali bin Mujâhid narrated it to me, and he is trustworthy to me, from me,[1] from Thâ’labah from Az-Zuhrî, he said: “The towel is only disliked after Wuḍū’ because Wuḍū’ is weighed.” (Da’îf)

Comments:

Using a towel after ablution, according to the majority of scholars, is permissible; and drying the water of ablution from the body does not mean it will not have weight, because the water will obviously get dry. So there is no harm in drying the water after ablution.


55. ‘Umar bin Al-Khaṭṭâb narrated

[1] That is, Jarîr narrated it first to ‘Ali bin Mujâhid, then Jarîr forgot it. So ‘Ali bin Mujâhid told him: “You narrated it to me from Thâ’labah.” (Tuhfat Al-Ahwadhi)
that Allah's Messenger said: "Whoever performs Wudū', making Wudū' well, then says: (Ashhadu an la ilaha illallah, wahdahu la sharika lahu, wa ashhadu anna Muhammadan 'abdhuw wa rasūluhu, Allāhumma'ali minat-tawwābin, waj'alni minal mutatahhīrin) 'I testify that none has the right to be worshipped but Allah Alone, there are no partners for Him. And I testify that Muhammad is His servant and Messenger. O Allah! Make me among the repentant, and make me among those who purify themselves.' Then eight gates of Paradise are opened for him, that he may enter by whichever of them he wishes."

(Δα'f)

[Abū 'Eisā said:] There are narrations on this topic from Anas, and 'Uqbah bin 'Āmir.

Abū 'Eisā said: Zaid bin Hubbāb (one of the narrators) has been contradicted in this Hadith of Umar.

[He said:] 'Abdullāh bin Sālih, and others, reported it from Mu'āwiyah bin Sālih, from Rabī'ah bin Yazīd, from Abū Idrīs from 'Uqbah bin 'Āmir from 'Umar, and, from Abū 'Uthmān from Jubair bin Nufair from 'Umar.

There is incoherence (Idtirāb) in this Hadith chain. Not much of the Ahādīth reported on this topic are authentic.

Muḥammad said: “Abū Idrīs did not hear anything from 'Umar.”
Chapter 42. On Wudu' With A Mudd[1]

56. Safinah narrated: “The Prophet ﷺ would perform Wudu’ with a Mudd, and he would perform Ghusl with a Sā‘.” (Sahih)

[He said:] There are narrations on this topic from 'Aishah, Jābir, and Anas bin Mālik.

Abū 'Eisā said: The Hadith of Safinah is a Hasan Sahih Hadith. Abū Raiḥānah’s (one of the narrators) name is ‘Abdullāh bin Māṭar.

Based upon this, some of the people of knowledge hold the view that Wudu’ is performed with a Mudd, and Ghusl with a Sā‘.

Ash-Shāfī‘ī, Aḥmad, and Ishaq said: “The meaning of this Hadith is not to restrict it such that it is not permissible to use more or less than that, it is only to explain the amount that is sufficient.”

Comments:

This narration, just with the wording of the Declaration, exists in Sahih Muslim; and the addition of “Allahum-maj’al-nee minat-tawwabeena waj’alnee minal mutatahhireen” [O Allah! Make me one of those who repent in abundance and make me of those who are clean and pure] this addition is proven authentic see Irwa’ul-Ghalil 1/135, and Al-Jāmi’ As-Saghir 1/112.

[1] It is a measurement of volume rather than weight. It is one scoop of an average man, with his two hands held together. Four of these makes up a Sā‘. The weight of these measurements differ depending upon the substance measured.
The objective of being careful in the use of water is to avoid the wasteful, extravagant use of water for ablution and bathing; however, according to the consensus, the quantity of water is not fixed.

Chapter 43. [What Has Been Related] About It Being Disliked To Be Wasteful With Water During Wudū’

57. Ubayy bin Ka'b narrated that the Prophet ﷺ said: “Indeed there is a Shaitān for Wudū’ who is called “Al-Walahān.” So beware of having misgivings about water.”[1] (Ṣaḥīḥ)

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr, and ‘Abdullāh bin Mughaffal.

Abū ‘Eisā said: The Ḥadīth of Ubayy bin Ka'b is a Gharīb Ḥadīth. Its chain is not strong, and [what is correct] according to the people of Ḥadīth is that we do not know anyone who gave it a chain except Khārijah [one of the narrators in this Ḥadīth].

This Ḥadīth has been reported from more than one route from Al-Ḥasan, as his saying, but there is nothing correct on this topic from the Prophet ﷺ. Khārijah is not reliable according to our companions, and Ibn Al-Mubārak graded him weak.

[1] Meaning, beware of having doubts over whether or not you have washed something.
Chapter 44. [What Has Been Related] About Performing Wudū’ For Every Salah

58. Anas narrated that “The Prophet ﷺ would perform Wudū’ for every Salah, whether he was in a state of purity or not in a state of purity.” (Daʿf)

He[1] said: “I asked Anas: ‘What would you do?’ He said: We would perform one Wudū’.”

Abū ‘Eisā said: The Hadith of [Humaid from] Anas is a Hasan Gharib Hadith [from this route]. What is popular among the people of Hadith is the narration of ‘Amr bin ‘Amir [Al-Anṣari] from Anas.

Some of the people of knowledge held the view that Wudū’ for every Salah is recommended, not obligatory.

Comments:
The literal meaning: Al-Walāhû this is name of the Satan who casts doubts to a person about water; sometime it whispers that all parts are not washed, sometime it creates doubt that a part has been washed only once, sometime it causes confusion about the purity or impurity of water; likewise it urges the use of water extravagantly and the use of water extravagantly (Isrāf) is not allowed.

The whole Muslim *Ummah* is in agreement that in the case of being without ablution, making ablution is obligatory; and if one is with the ablution, it is not necessary for him to make ablution again; several prayers may be performed with this ablution.

59. It has been related in a narration from Ibn ‘Umar that the Prophet ﷺ said: “Whoever performs *Wudu’* while in a state of purity, Allâh writes for him on account of it ten good merits.” *(Pa’îf)*

[He said:] Al-Ifrîqi narrated this Hadîth from Abû Ghûtaif, from Ibn ‘Umar, from the Prophet ﷺ. Al-Husain bin Ḥuraith Al-Marwazi narrated that to us: (He said) Muhammad bin Yazîd Al-Wâsîtî narrated to us from Al-Ifrîqi.” And it is a weak chain.

‘Ali [bin Al-Madîni] said: “Yahya bin Sa‘eed Al-Qâtîtân said: ‘This Hadîth was mentioned to Hishâm bin ‘Urwah, so he said, “This chain is from the east.”’*[1]*

[He said: I heard Ahmad bin Al-Hasan saying: “I heard Ahmad bin Hanbal saying: ‘I have not seen with my eyes anyone who was well-versed in the science of Hadîth like similar to Yahya bin Sa‘eed Al-Qâtîtân.”]

**Comments:**

The whole Muslim *Ummah* is in agreement that in the case of being without ablution, making ablution is obligatory; and if one is with the ablution, it is not necessary for him to make ablution again; several prayers may be performed with this ablution.

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*[1]* Meaning, from the people of the east, and they are the people of Al-Kūfah and Al-Basrah. *(Tuḥfat Al-Āhwâdî)*
Comments:
The chain which has the narrators from Hijāz, scholars called it ‘Maghrabī (western) Chain’ and if the narrators of the chain are from Al-Kūfah or Al- Baṣrah, it is called ‘Mashraqī (eastern) Chain’; and sometimes this word (Mashraqī Chain) is also used for a weak Ḥadīth, because this Ḥadīth is from ʿAbdūr-Rahman bin Anʿām Idrīqī, he is a weak narrator; so it is called a ‘Mashraqī Chain’.

60. ‘Amr bin ʿĀmir Al-Anṣārī narrated that he heard Anas bin Mālik saying: “The Prophet ﷺ would perform Ṣaḥīḥ for every Ṣālāt.” I said, “So what about you, what would you do?” He said, “We would pray all of the prayers with one Ṣaḥīḥ, as long as we had not committed Ḥadāth (anything that invalidates Ṣaḥīḥ).” (Ṣaḥīḥ)

Abū ʿEisā said, This Ḥadīth is Ḥasan Ṣaḥīḥ. [The Ḥadīth of Humaid from Anas (no. 58) is a good Ḥadīth (Jayyid) that is Gharib Ḥasan].

Chapter 45. What Had Been Related About Performing The (Five Obligatory) Prayers With One Ṣaḥīḥ

61. Sulaimān bin Buraidah narrated that his father said: “The Prophet ﷺ would perform Ṣaḥīḥ for every Ṣālāt. So during the year of the Conquest, he performed all of the prayers with one Ṣaḥīḥ, and he wiped over his Ḳhuff. So ‘Umar said, ‘You did something that you have not done before?’ He replied: ‘I did it on purpose.’” (Ṣaḥīḥ)

Abū ʿEisā said: This Ḥadīth is Ḥasan Ṣaḥīḥ. ʿAlī bin Qādīm
narrated this Hadith from Sufyān Ath-Thawrī, with this addition: “performing Wudū’ (washing each limb) one time.”

[He said:] Sufyān Ath-Thawrī also narrated this Hadith from Muḥārib bin Dīthār, from Sulaimān bin Buraidah: “That the Prophet ﷺ would perform Wudū’ for every Salah.”

And Wāki‘ narrated it from Sufyān, from Muḥārib, from Sulaimān bin Buraidah, from his father.

[He said:] ‘Abdur-Rahmān bin Mahdī, and others, narrated it from Sufyān from Muḥārib bin Dīthār, from Sulaimān bin Buraidah, from the Prophet ﷺ, which is Mursal,[1] and this is more correct than the Hadith of Wāki‘.

This is acted upon according to the people of knowledge: One performs the prayers with one Wudū’ as long he has not committed Hadath. Some of these scholars perform Wudū’ for every prayer, considering it recommended, and intending its virtue.

It has been related from Al-Ifriqi, from Abū Ghūţaif, from Ibn ‘Umar, that the Prophet ﷺ said: “Whoever performs Wudū’ while in a state of purity, Allāh records for him on that account ten good merits.”

This chain is weak.

On this topic there is a narration

[1] Meaning that a Tābi‘ narrated the Hadith from the Prophet ﷺ, without mentioning a Companion who heard it.
from Jābir bin ‘Abdullāh, that: “The Prophet prayed Zuhr and ‘Asr with one Wudū’.”

Chapter 46. [What Has Been Related] About A Man And A Woman Performing Wudū’ From One Vessel.

62. Maimūnah said: “I and Allāh’s Messenger would perform Ghusl for Janābah from one vessel.” (Sahih)

Abū ‘Eisa said: This Hadith is Hasan Sahih.

It is the view of the Fuqahā’ in general that; there is no harm in a man and a woman performing Ghusl from one vessel.

[He said:] There are narrations on this topic from ‘Ali, ‘Āishah, Anas, Umm Hāni’, Umm Ṣubayyah (Al-Juhaniyah), Umm Salamah, and Ibn ‘Umar.

[Abū ‘Eisā said:] Abū Ash-Sha’tha’s (one of the narrators in this Hadith) name is Jābir bin Zaid.

Comments:

Allāh created mutual love, compassion, affection and kindness between husband and wife, and declared them a clothing for each other, in light of
this, there is no objection if they both make ablution from the same pot or if they take a bath together.

Chapter 47. [What Has Been Related] About It Being Disliked To Use The Leftover Water Of A Woman

63. Abū Ḥājib narrated from a man from Banū Ghifār who said: “The Prophet prohibited using the leftover (water) of a woman’s purification.” *(Hasan)*

[He said:] There is something on this topic from ‘Abdullāh bin Sarjīs. Abū ‘Eisā said: Some of the Fuqaha’ disliked Ṭūḍā’ with what is leftover from a woman’s purification. This is the saying of Aḥmad and Iḥšāq: They dislike using what is leftover from her purification, but they do not see any harm in what is leftover from her drinking.

Comments:
According to the majority of ‘Aʾimmah, there is no harm in using water leftover by husband or wife; and the commandment to not use is on the basis of undesirability (i.e. avoidance is better yet the use is allowed).

64. Al-Ḥakim bin ‘Amr Al-Ghifārī narrated that: “The Prophet forbade that a man should perform Ṭūḍā’ with the leftover (water) from a woman’s purification.” Or, he said: “from her drinking.” *(Hasan)*

Abū ‘Eisā said: This Ḥadīth is Hasan. Abū Ḥājib’s (one of the
narrators) name is Sawādah bin ʿĀsim.

In his Hadith, Muḥammad bin Bāsh-shār said:  

"Allāh's Messenger prohibited that a man should perform Wudū' with the leftover (water) of a woman." And Muḥammad bin Bāsh-shār did not have any doubt (about its wording).

Comments:

None of the Aʿimmah are in favor of disliking the use of water leftover by either husband or wife. Therefore the preventative Ahādīth would be regarded in the meaning of avoidance.

Chapter 48. [What has Been Related] About Permitting That

65. Ibn ʿAbbās narrated: "One of the wives of the Prophet performed Ghusl with a bowl. Allāh's Messenger wanted to perform Wudū' with it, so she said: 'O Messenger of Allāh! Indeed I am Junub.' So he said: 'Indeed, water does not become Junub.'  

(Ḍaʿīf)

Abū ʿEisā said: This Ḥadīth is Hasan Ṣahīh.

It is the saying of Sufyān Aṭh-Thawrī, Mālik, and Ash-Shāfīʿī.

[قال أبو عيسى] : هذا حديثٌ حسنٌ.

وأبو حجج اشتهٍ ستؤادة بن عاصم.

وقال محبَّد بن بشار في حديثه: نهى رسول الله أن يوضَّع المرجل بفضل طهور المرأة. ولن يمكَّن فيه محبَّد بن بشار.


(المعجم 48) - باب [ما جاء في]

الرخصة في ذلك (التحفة 48)

65. Ibn ʿAbbās narrated: "One of the wives of the Prophet performed Ghusl with a bowl. Allāh's Messenger wanted to perform Wudū' with it, so she said: 'O Messenger of Allāh! Indeed I am Junub.' So he said: 'Indeed, water does not become Junub.'  

(Ḍaʿīf)

Abū ʿEisā said: This Ḥadīth is Hasan Ṣahīh.

It is the saying of Sufyān Aṭh-Thawrī, Mālik, and Ash-Shāfīʿī.

[قال أبو عيسى] : هذا حديث حسن صحيح.

وهو قول سفيان الثوري ومالك والşıkعي.


إذا حدث قبل اختلاطه وحديث مسلم، ح: 232 وغيره يغني عنه.

[1] At-Ṭirmidhī narrated this Ḥadīth from both him and Mahmūd bin Ghailān.
[2] In a state of ceremonial impurity.
Chapter 49. What Has Been Related About: Nothing Makes Water Impure

66. Abū Sa’eed Al-Khudrī narrated: “It was said, ‘O Allah’s Messenger! Shall we use the water of Buḍā’ah well to perform ablution while it is a well in which menstruation rags, flesh of dogs and the putrid are dumped?’ Allah’s Messenger  said: ‘Indeed water is pure, nothing makes it impure.’” (Hasan)

Abū ‘Eisā said: This Hadith is Hasan. Abū Usāmah (one of the narrators) has done very well with this Hadith. No one has reported the Hadith of Abū Sa’eed about the well of Buḍā’ah better than what Abū Usāmah reported. And this Hadith has been reported from more than one route from Abū Sa’eed.

There are narrations on this topic from Ibn ‘Abbās and ‘Āishah.

Comments:
1. According to Imam Ibn Al-Mundhir, the people of knowledge are agreed that whether the quantity of water is little or large, when an amount of impure element falls in it by which the taste of water, color or smell changes, it becomes impure.
2. According to some A’immah if the water is little it will become impure by an impure element, and if it is equal to two Qullah or more, and none of the three qualities is affected, it remains pure and the Hadith of Qullatain supports this view.
Chapter 50. Something Else
For That

67. Ibn ‘Umar narrated: “I heard Allâh’s Messenger ﷺ while he was being asked about water in open areas of the land, and predators and beasts come to it.” He said: “So Allâh’s Messenger ﷺ said: ‘When the water is two Qullah it does not carry filth.”’ (Sahîh)

[‘Abdah (one of the narrators) said:] Muhammad bin Ishâq said: “A Qullah refers to Jirâr, and a Qullah is the thing that drinking water is held in.”

Abû ‘Elsâ said: This is the saying of Ash-Shãfi’î, Ahmad and Ishâq. They say that when the water is two Qullah then nothing makes it impure, as long as it does not change its smell, and its taste. And they say, it is approximately fifty Qirbah (waterskins).

Comments:
The Hanafi scholars tried in vain to create confusion regarding the chain, text, meaning and about the implementation of this Haddith; but all the objections and criticism of the Hanafi are extremely weak and baseless. The scholars of Haddith refuted them with solid and firm answers, as Hâfiz Abdur-Rahmân Mubârakpuri and Shaikh Nãsiruddin Al-Albâni (see: Tufa-tu1-Aizwadhi 1/225; Sahîh Abû Dawûd, Haddith: 56 and Irwa’ 33, 172) did. Moreover, this Haddith is authentic from aspects of text, chain and meaning.

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1] Jirâr is plural of Jarr, some type of earthenware jar.
2] These are two nouns describing large casks that are used to hold water.
Chapter 51. [What Has Been Related About] It Is Disliked To Urinate In Stagnant Water

68. Abū Hurairah narrated that the Prophet ﷺ said: “Let none of you urinate [in still water, then perform Wudū’ with it.”] (Ṣaḥīḥ)

Abū ‘Eisā said: This Hadith is Hasan Ṣaḥīḥ. And there is something on this topic from Jābir.

Comments:

The still water may be needed for ablution or bath, therefore urinating in it is an uncivil and dirty doing.

Chapter 52. What Has Been Related About Sea Water, That It Is Pure

69. Abū Hurairah narrated: “A man asked Allāh’s Messenger ﷺ: ‘O Messenger of Allāh! We sail the seas, and we only carry a little water with us. If we use it for Wudū’ then we will go thirsty. So shall we perform Wudū’ from the (water of the) sea?’ Allāh’s Messenger ﷺ said: ‘Its water is pure, and its dead are lawful.’” (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Jābir, and Al-Firāsī. Abū ‘Eisā said: This Hadith is Hasan Ṣaḥīḥ.

This is the saying of most of the
Fuqahā’ among the Companions of the Prophet. Among these are Abū Bakr, 'Umar, and Ibn ‘Abbās. They did not see any harm in sea water.

Some of the Companions of the Prophet disliked using sea water for Wudu’. Among these are Ibn 'Umar, and ‘Abdullāh bin ‘Amr. ‘Abdullāh bin ‘Amr said: “It is fire.”

Comments:
The Sea is a dwelling of countless animals and unlimited animals probably die in it every day, so he said its dead are lawful and its water does not become impure. Almost by consensus the Sea water is pure. All water animals other than the frog and crocodile are lawful, according to Imām Ahmad.

Chapter 53. Severe Warning Against Not Shielding Oneself From Urine

70. Ibn ‘Abbās narrated: “The Prophet passed by two graves. He said: ‘These two are being punished. And they are not being punished for something major. As for this one, he would not protect himself from his urine. As for this one, he used to spread Namīmah (slander).’” (Sahih)

[Abū ‘Eisā said:] There are narrations on this topic from Abū Hurairah, Abū Mūsā, ‘Abdūr-Rahmān bin Hasanah, Zaid (bin Thābit), and Abū Bakarah.
Abū ‘Eisā said: This Ḥadīth is Hasan Ṣaḥīḥ.

Mansūr narrated this Ḥadīth from Mūjahīd, from Ibn ‘Abbās, but he did not mention “from Tawūs” in it. And the narration of Al-A’mash is more correct.[1]

[He said:] I heard Abū Bakr Mūḥammad bin Abān [Al-Balkhī who narrates from Wākī] saying: “I heard Wākī saying: ‘Al-A’mash preserved the chain of Ibrāhīm better than Mansūr.”

Comments:

These two are such sins that avoiding them is not very hard; from this aspect they are not big, though both are major from the aspect of sinning.

Chapter 54. [What Has Been Related] About Sprinkling Water On The Urine Of A Young Boy Before (He reaches The Age That) He Eats Food

71. Umm Qais bin Mīḥān narrated: “I entered upon the Prophet with a son of mine who was not yet eating food. He urinated on him, so he called for water which he sprinkled over it.” (Ṣaḥīḥ)

[1] That is, this narration, in which Al-A’mash said, “I heard Mūjahīd narrating from Tawūs.”

Abū ‘Eisā said: This is the saying of more than one [of the people of knowledge] among the Companions of the Prophet and the Tābi’in, and those after them. Like Ahmad and Ishāq who said, “The urine of the young boy is sprinkled, and the urine of the small girl is washed.”

This is the case when they are not eating food, when they eat, then it is washed in all cases.

Chapter 55. What Has Been Related About The Urine Of That Whose Meat Is Eaten

72. Anas narrated: “Some people from ‘Urainah arrived in Al-Madīnah, and they were uncomfortable (and ill from the climate). So Allāh’s Messenger sent them some camels from charity. He told them: ‘Drink from their milk and urine.’” So they killed the camel driver that Allāh’s Messenger sent, and they
violently drove off the camels, and apostasized from Islam. So the Prophet ﷺ came to them, he cut off their hands and feet on opposite sides, and branded their eyes, and threw them in Al-Ḥarrah.”[1] Anas said, “So I saw one of them working over the ground with his mouth, until they died.” (Ṣahih)

And sometimes Hammad said:
“Biting the ground with his mouth, until they died.”

Abū ‘Eisā said: This Ḥadīth is Ṣaḥīḥ. It has been reported from Anas through a number of chains of narration.

It is the opinion of most of the people of knowledge, they say: There is no harm in the urine of that whose meat is eaten.

Comments:
The urine of the animals that are lawful for eating is not impure. Most of the scholars and great scholars of Ḥadīth hold this opinion. This is the preferred view in the light of saying of the Prophet ﷺ. The view of the scholars, who are in favor of the impurity of urine of lawful animals, is not correct.

73. Anas bin Malik narrated:
“Allāh’s Messenger ﷺ only poked out their eyes because they had poked out the eyes of the camel driver.”

Abū ‘Eisā said: This Ḥadīth is Gharīb. We do not know anyone who mentioned it other than this Shaikh, from Yazid bin Zurā’.

And it is in accordance with the meaning of Allah’s saying:

“And wounds equal for equal”[1]

It has been reported that Muhammad bin Sirin said: “The Prophet ﷺ only did this to them before the legislated punishments were revealed.”

Comments:
The Prophet ﷺ gouged out their eyes in retaliation (as law: eye for eye) and also kept them thirsty for the same reason.

Chapter 56. What Has Been Related About Wudu’ For Breaking Wind

74. Abu Hurairah narrated that Allah’s Messenger ﷺ said: “There is no Wudu’ except for a sound or a smell.” (Sahih)
Abū ‘Eisā said: This Hadith is Hasan Sahih

Comments:
The purpose of sound and smell is that after the certainty of passing wind, a fresh ablution becomes obligatory; ablution is not compulsory merely because of doubt or Waswasa, because certainty cannot be lost just because of mere doubt. It is agreed to by consensus. If ablution gets annulled by passing wind, then urine and excrement will definitely nullify it.

75. Abu Hurairah narrated that Allah’s Messenger ﷺ said: “When one of you is in the Masjid, and he senses wind between his buttocks

then he should not exit until he hears a sound or smells an odor.”

(Sahih)

[He said:] There are narrations on this topic from ‘Abdullāh bin Zaid, ‘Alī bin Talq, ‘Āishah, Ibn ‘Abbās, [Ibn Maṣ‘ūd], and Abū Sa‘eed.

Abū ‘Eisā said: This Hadith is Ḥasan Sahīh.

It is the opinion of the scholars that it is not obligatory for one to perform Wūdū’ except from Hadath, for which he hears a sound or smells an odor.

And [Abdullāh] bin Al-Mubārak said: “When he has a doubt about Hadath, then it is not obligatory for him to perform Wūdū’, until he becomes so certain that he could take an oath about it.” And he said: “When wind comes from the vagina of a woman then it is required for her to perform Wūdū’.” This is the saying of Ash-Shāfi‘ī and Ishāq.


76. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed Allah does not accept the prayer of one of you when he commits Hadath, until he performs Wūdū’.” (Sahih)

Abū ‘Eisā said: This Hadith is [Gharib] Ḥasan Sahīh.
Chapter 57. [What Has Been Reported] About Wudū’ From Sleep

77. Ibn ‘Abbās narrated that he saw the Prophet ﷺ sleeping, while in prostration position, until he snored or snorted. Then he stood up to pray. So I said: “O Messenger of Allāh! You were sleeping?” He said: “Wudū’ is not required except for sleeping while reclining. For when one reclines, his joints relax.” (Dā’if)

Abū ‘Eisā said: Abū Khālid’s (a narrator of this Hadith) name is (Yazid bin ‘Abdur-Rahmān). [He said:] There are narrations on this topic from ‘Aishah, Ibn Mas‘ūd, and Abū Hurairah.

Comments:
According to this saying of the Prophet ﷺ, the sleep is, in general, regarded among the things that nullify ablution; and the condition of sleeping in the prayer, outside of the prayer, sitting or standing is not mentioned. The issue of the Prophet’s sleep in the prayer is different because his sleep is different than that of the people; he ﷺ said, ‘my eyes sleep but my heart does not sleep’.
78. Anas bin Malik narrated: “The Companions of Allah’s Messenger would sleep, then stand to pray, and they would not perform Wudū’.” (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Sahih.

[He said:] “I heard Šāliḥ bin ‘Abdullāh saying: ‘I asked ‘Abdullāh bin Al-Mubařak about one who slept sitting erect?’ He said: ‘Wudū’ is not required from him.”’

[Abū ‘Eisā] said: The Hadith of Ibn ‘Abbas was reported by Sa’eeed bin Abī ‘Arūbah from Qatādah from Ibn ‘Abbās, as his saying, and he did not mention Abū Al-‘Alīyah in it, and he did not attribute it to the Prophet ﷺ.

The scholars differ over Wudū’ in the case of sleep. Most of them held the view that it is not obligatory for one to perform Wudū’ when he slept sitting or standing, until he were to sleep reclining. This was the saying of Ath-Thawrī, Ibn Al-Mubařak, and Ahmad.

[He said:] Some of the scholars said: When a person sleeps such that his state of mind is overcome, it is obligatory for him to perform Wudū’, this is the saying of Ishaq.1

Ash-Shāfi’ī said: “Whoever slept sitting, then he had a dream, or he lost control of his posture due to the slumber of sleep, then he is required to perform Wudū’.”

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1. This is the safer view, and one may see that Shaikh Ibn ‘Uthaimin said something similar to this in Fatāwā Arkān Al-Islām, no. 154 (Darussalam) and in Tamām Al-Minnah, Shaikh Al-Albānī explained that any sleep breaks Wudū’.
Comments:

The reality is that the sleep itself does not nullify the ablution; but there is the possibility of passing wind during sleep and the breaking of wind does nullify the ablution, whereas this possibility is next to nothing during light sleep, and in the case of it happening, it can be realised.

Chapter 58. [What Has Been Related] About Wudū’ From What Has Been Altered By Fire

79. Abū Hurairah narrated that Allah’s Messenger ﷺ said: “Wudū’ is (required) from what fire has touched, even if it be a piece of cheese.” (Hasan)

He (one of the narrators) said: Ibn ‘Abbās said to him, “[O Abū Hurairah!] Should we perform Wudū’ for (eating) oil, should we perform Wudū’ for (drinking) hot water?” He said: “Abū Hurairah said: ‘O my nephew! When you hear a Hadith from Allah’s Messenger ﷺ then do not try to make any examples for it!”

[He said:] There are narrations on this topic from Umm Ḥabībah, Umm Salamah, Zaid bin Thābit, Abū Ṭalḥah, Abū Ayyūb, and Abū Mūsā.

Abū ‘Eisā said: Some of the people of knowledge held the view that Wudū’ should be performed for what has been altered by fire. Most of the people of knowledge among the Companions of the Prophet ﷺ, the Ṭabī’īn, and those after them, would not perform Wudū’ for what was altered by fire.
The Chapters on Purification

Comments:
The aim of Abū Hurairah was that when hearing the Hadith of the Prophet, it should be accepted cordially; and no excuse, justification and plea should be made.


80. Jābir narrated: “Allāh’s Messenger went out and I went with him. He entered upon a woman from the Ansār. She slaughtered a sheep and he ate from it, and she brought a basket with ripe dates and he ate from it. Then he performed Wudū’ for Zuhr and prayed. Then he finished, so she brought him something from the remainder of the sheep. So he ate it, then prayed ‘Asr and did not perform Wudū’.” (Sahih)

[He said:] There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, [Ibn ‘Abbās, Abū Hurairah, Ibn Mas‘ūd, Abū Rāfi’, Umm Al-Ḥakam, ‘Amr bin Umayyah, Umm ‘Āmir, Suwaid bin An-Nu‘mān, and Umm Salamah.]

[Abū ‘Eisā said:] The Ḥadīth of Abū Bakr on this topic is not correct, due to its chain. It was only reported by Ḥūsām bin Miṣāk from Ibn Sīrin, from Ibn ‘Abbās, from Abū Bakr Aṣ-Ṣiddīq, from the Prophet. What is correct is that...
it is only from Ibn 'Abbâs from the Prophet ﷺ. This is how it was reported by the Huffâz. It has also been reported via more than one route, from Ibn Sirîn, from Ibn 'Abbâs from the Prophet ﷺ.

It has been reported from 'Atâ’ bin Yasâr, and 'Ikrimah, and Muḥammad bin 'Amr bin 'Atâ’, and 'Alî bin 'Abdullâh bin 'Abbâs, and from a number of people – from Ibn 'Abbâs, from the Prophet ﷺ. They did not mention in it “from Abû Bakr As-Siddîq” and this is the most correct.

Abû ‘Eisâ said: Most of the people of knowledge among the Companions of the Prophet ﷺ, the Tabî’in and those after them act according to this. Like Sufyân Ath-Thawrî, Ibn Al-Mubârâk, Ash-Shâfi‘î, Aḥmad, and Išâq. They hold the view that one may avoid performing Wudû’ for what has been touched by fire.

This is the latter of the two actions from Allâh’s Messenger. It is as if this Hadîth abrogated the first Hadîth, the one about making Wudû’ for what has been touched by fire.

There are several narrations in *Ṣaḥiḥ Muslim*, which clearly state that, the noble Prophet ﷺ ate meat and then performed prayer without repeating ablution. [See: Hadith: 354 - 359]

**Chapter 60. [What Has Been Related About] Wudū’ From Camel Meat**

81. Al-Barā’ bin ‘Āzib narrated: “Allāh’s Messenger ﷺ was asked about performing Wudū’ for camel meat. He said: “Perform Wudū’ for it.” He was asked about Wudū’ after eating goat meat. So he said: “Do not perform Wudū’ for it.”

(Ṣaḥiḥ)

[He said:] There are narrations on this topic from Jābir bin Samurah, and Usaid bin Ḥudair.

Abū ‘Eisā said: Al-Hajjāj bin Arṭāh reported this Ḥadīth from ‘Abdullāh bin ‘Abdullāh, from ‘Abdur-Rahmān bin Abū Laila, from Al-Barā’ bin ‘Āzib. And this is the saying of Ahmad and Ishāq.

‘Ubaidah Ad-Dabbi narrated it from ‘Abdullāh bin ‘Abdullāh Ar-Rāzī, from ‘Abdur-Rahmān bin Abū Laila, from Dhul-Ghurrah (Al-Juhani).

And Ḥammād bin Salamah reported this Ḥadīth from Al-Hajjāj bin Arṭāh, but he made a mistake in it. He said (in it): “From ‘Abdullāh bin ‘Abdullāh Ar-Rāzī from Abū Laila, from his father from Usaid bin Ḥudair.

And what is correct is from ‘Abdullāh bin ‘Abdullāh Ar-Rāzī from ‘Abdur-Rahmān bin Abū Laila from Al-Barā’ bin ‘Āzib.
Ishaq said: “What is most correct for this topic are two Ahadith from Allah’s Messenger ﷺ: The Hadith of Al-Bara’ and the Hadith of Jabir bin Samurah.”

[And this is the saying of Ahmad and Ishaq. It has been reported from some of the people of knowledge among the Tabi’in and others, that they did not hold the view that one is to perform Wudu’ for eating camel meat. And this is the saying of Sufyan Ath-Thawri and the people of Al-Kufah.]

Comments:

The opinion of Imam Ahmad and Ishaq is strong from the view of evidence too, said Imam Nawawi; and Abu Bakr bin Al-‘Arabi also preferred it (‘Ari’datul-Ahwadhi, vol. 1, p: 112); This is also the opinion and Fatwa of Ahlu1-Hadith, which is based on the authentic Ahadith. However, according to other Imama the status of camel meat too is the same as other lawful meat. This opinion is contradictory to the Hadith, so it is weak.

Chapter 61. Wudu’ For Touching The Penis

82. Busrah bint Safwan narrated that the Prophet ﷺ said: “Whoever touches his penis, then he is not to pray until he performs Wudu’” (Sahih)

[He said:] There are narrations on this topic from Umm Habibah, Abū Ayyub, Abū Hurairah, Arwā bint Unais, ‘Āishah, Jābir, Zaid bin Khalid, and ‘Abdullāh bin ‘Amr.
Abū 'Eisā said: This Ḥadīth is Hasan Ṣaḥīḥ.

[He said:] Similar to this was reported by more than one from Hishām bin ‘Urwh, from his father, from Busrah.

83. Busrah narrated a similar report (as no. 82) from the Prophet Ṣaḥīḥ.

This was narrated to us by Ishaq bin Mansūr: “Abū Usamah narrated this to us.”

84. Busrah narrated that the Prophet Ṣaḥīḥ said a similar Ḥadīth. (Hasan)

This is the saying of more than one of the Companions of the Prophet Ṣaḥīḥ and the Tābi‘īn. It is the saying of Al-Awzā‘ī, Ash-Shāfi‘ī, Ahmad and Ishaq.

Muḥammad [Ibn Ismā‘īl Al-Bukhārī] said: “The most correct thing on this topic is the Ḥadīth of Busrah.”

Abū Zur‘ah said: “The Ḥadīth of Umm Ḥabībah on this topic is the
most correct. It is the Hadith of Al-
‘Ala’ bin Al-Ḥārith, from Makhlūf
from ‘Anbasah bin Abī Sufyān
from Umm Habibah.”

Muḥammad said: “Makhlūf did not
hear from ‘Anbasah bin Abī
Sufyān. Makhlūf has reported
something besides this Hadith,
from a man, from ‘Anbasah.”

It is as if he did not think that this
Hadith is Sahih.

Chapter 62. [What Has Been
Related About] Not Performing
Wudu’ For Touching The Penis

85. Qais bin Ṭalq bin ‘Alī – [and
he is: Al-Hanafi – narrated from
his father, that the Prophet ﷺ said:
“Is it anything other than a piece
of his flesh?” Or: “part of him?”
(Sahih)

He said: There is something on
this topic from Abū Umāmah.

Abū ‘Eisā said: It has been
reported from more than one of the
Companions of the Prophet ﷺ, and
some of the Tābi’īn that they did
not hold the view that Wudu’ was
required for touching the penis.
And this is the saying of the people
of Al-Kūfah and Ibn Al-Mubārak.

This Hadith is the best thing
reported on this topic.

And this Hadith has been reported
by Ayyūb bin ‘Utbah and
Muhammad bin Jābir from Qais
bin Ṭalq from his father.

Some of the people of Hadith
have criticized Muhammad bin Jābir and Ayyūb bin ‘Utbah.

The Hadith of Mulāzim bin ‘Amr from ‘Abdullāh bin Badr (no. 85) is the most correct and the best.

Comments:
The Ahādith regarding the nullification of ablution (by touching the private parts) are more and stronger; therefore the nullification of ablution is more cautious and accurate.

Chapter 63. [What Has Been Related About] Not Performing Wudū' For Kissing

86. ‘Urwah narrated from ‘Āishah that: “The Prophet ﷺ kissed one of his wives, then he went to the prayer and did not perform Wudū’.” He (‘Urwah) said: “I said, ‘Who was it except you?’ [He said:] “So she laughed.” (Hasan)

Abū ‘Eisā said: Similar to this has been reported by more than one of the people of knowledge from the Companions of the Prophet ﷺ and the Tābi‘īn. And it is the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah. They say kissing does not invalidate Wudū’.

Mālik bin Anas, Al-Awzā‘ī, Ash-Shāfi‘i, Ahmad, and Ishaq said that kissing invalidate Wudū’. And this is the saying of more than one [of the people of knowledge] among the Companions of the Prophet ﷺ and the Tābi‘īn.

Our companions only avoid using
the *Hadith* that ‘Aishah reported from the Prophet about this because they did not consider it correct, due to the condition of the chain.

He said: I heard Abū Bakr Al-‘Aṭṭār Al-Bāṣrī mentioning that ‘Alī bin Al-Madīnī said: “Yahya bin Sa‘eed Al-Qāṭṭān graded this *Hadith* [very] weak.” And he said: “It is more like nothing.”

He said: I heard Muhammad bin Ismā‘īl grading this *Hadith* weak, and he said, “Ḥabīb bin Abū Thābit (a narrator no. 86) did not hear from ‘Urwah.”

It has been reported from Ibrāhīm At-Taymī from ‘Aishah that: “The Prophet kissed her and did not perform *Wuḍū*.”

And this is not correct either, and we do not know that Ibrāhīm At-Taymī heard from ‘Aishah.

Nothing is correct on this topic from the Prophet.

Comments:

The nullification of ablution by kissing a woman depends on whether touching a woman nullifies ablution or not. The Companions, the successors and the *A‘immah* are on both sides. The saying of Imam Malik looks authentic; that doing so with lust will nullify the ablution, because there is risk of *Madhī* (prostatic fluid) flowing out of the organ, thereby rendering the ablution invalid. If it was a kiss just out of kindness and he did not hug, the ablution will not break.
Chapter 64. [What Has Been Related About] Wudu’ For Vomit And Nosebleeds

87. Ma‘dān bin Abī Ṭalḥah narrated from Abū Ad-Dardā’ that:
“Allah’s Messenger vomited so he performed Wudu’.” So I met Thawbān in a Masjid in Damascus, and I mentioned that to him. He said:
“He told the truth, I poured the water for his Wudu’.” (Hasan)

[Abū ‘Eisā said:] Işhāq bin Mānsūr said: “Ma‘dān bin Ṭalḥah.”

Abū ‘Eisā said: And Ibn Abī Ṭalḥah is more correct.

[Abū ‘Eisā said:] A number of the people of knowledge among the Companions of the Prophet and others among the Tābi‘īn held the view that one should perform Wudu’ for vomit and for nosebleeds. This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ahmad, and Işhāq.

Some of the people of knowledge said that there is no Wudu’ for vomit and nosebleeds. This is the saying of Mālik and Ash-Shāfi‘ī.

And Husain (one of the narrators) has done very well in narrating this Hadith.

The Hadith of Husain is the most correct thing on this topic.

Ma‘mar reported this Hadith from Yahya bin Abī Ḳathīr, making a mistake in it, he said: “From Ya‘ish bin Walīd from Khālid bin Ma‘dān from Abū Ad-Dardā’.” And he did not mention Al-Awzā‘ī in it. And

[al-Muṣṭafā, p. 113] - 87 - 112

الوضوء من القيء والزغاب (التحفة) ١٤

87 - خدثني أبو عيسى بن أبي الشقر، وعمر أحمد بن عبد الله الهلالاني الكوف، وإسحاق بن مصصري - قال أبو عيسى: خدثني، وقال إسحاق: أخبرنا - عبد الصمد ابن عبيد الوارث قال: خدثني أبي عن حسن النمعم عن يحيى بن أبي كثير قال: خدثني عبد الرحمن بن عمر الأزاري عن يحيى ابن الأوليود المخزومي، عن أبيه، عن محمد ابن أبي طلحة، عن أبي المذرداء: أن رسول الله قا (فاطر) فتوضأ، فقيح ثوبان في مسجد دمشق وذكر ذلك كله، فقال: صدق. أنا صبته لوضوءه.

قال أبو عيسى: وقال إسحاق: مصصري، معدان بن طلحة.

قال أبو عيسى: وابن أبي طلحة أصبح.

قال أبو عيسى: وقد رأى غريب واجد، من أهل العلم من أصحاب النبي، وغيرهم من التابعين: الوضوء من القيء والزغاب، وهو قول سفيان التوري وابن المبارك وأحمد وإسحاق.

وقال بعض أهل العلم: ليس في القيء والزغاب قصيدة المعلم هذا الحديث.

وحديث حسن أصح شه في هذا الباب.
he said: “From Khâlid bin Ma’dân” but he is Ma’dân bin Abû Ţalḥah.

وَرَوَى مُعَمَّرُ هَذَا الْحَدِيثُ عَنْ يَحْيَى بْنِ أَبِي
كَيْبَرْ فَأَخْطَأْ فِيهِ، قَالَ: عَنْ يَعْيَنْ بْنِ الْوَلِيدِ،
عَنْ خَالِدِ بْنِ مَعْدَانٍ، عَنْ أَبِي الْنَّدْرَاءِ، وَلَمَّا
يُذْهِرَ فِيهِ الْوَزْعِيٍّ، وَقَالَ: عَنْ خَالِدِ بْنِ مَعْدَانٍ
وَإِنَّمَا هُوَ مَعْدَانُ بْنِ أَبِي طَلَّاحَةِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصيام، باب الصائم يسمى عاماً، ح: ٢٣٨٢
من حديث عبد اللوات بن سعيد به وصحبه ابن خزيمة، ح: ١٩٥٦ وابن الجارود، ح: ٨ وابن
حبان، ح: ٩٠٨ وابن منهده والحاكم على شرط الشافعين: ٢٦٦ ووقفه المذهب! * حديث معمر:
أخرجه أحمد: ٤٤٩/٢.

Comments:

In the light of the sayings of the Prophet ﷺ, any excretion from both private parts (front and back), like: urine, stool, Mani, Madhi and wind, etc. nullify the ablution; but ablution does not break owing to anything coming out from any part of the body other than these two places.


٨٨. ‘Abdullâh bin Mas’ûd narrated:
“The Prophet ﷺ asked me: “What is in your Idâwah (water skin)?” I said: “Nabîd.” He said: “Dates are wholesome and water is pure.” He said: “So he performed Wudū’ with it.” (Da’îf)

Abû ‘Eisâ said: This Hadîth was only reported from Abû Zaid, from ‘Abdullâh, from the Prophet ﷺ.

Abû Zaid is a man who is unknown according to the people of Hadîth, we do not know of him narrating other than this Hadîth.

Some of the people of knowledge held the view that Wudū’ was valid

(المعجم) (٦٥) - باب (ما جاء في)

٨٨ - حَدَّثَنَا هَادِيٌّ حَدَّثَنَا شَرَيكُ عَنْ أَبِي
قَزَّة، عَنْ أمي زيد، عن عبد الله بن مصعب
قَالَ: سَأَلْتِ الْمَجِيِّبِ فِي إِذاوْكَ؟ قَايَلَ: مَا فِي إِذاوْكَ؟
فَقَالَ: نَبِيَّ، قَايَلَ: تَأْنِئُهُ طَيْبَةُ وَمَانَاءٌ
ظَهَرَنَّ. قَايَلَ: فَأَنْبَضَيْتِ مِنَهُ
قَايَلَ: أَبَو عِيسى: وَإِنَّمَا رَوَى هَذَا الْحَدِيثُ
عَنْ أمي زيد، عن عبد الله عن النبي ﷺ.
وَأَبَو زَيْد رَجِلُ مَجِيِّبٍ عَنْ أَهُلِ الْحَدِيثِ
لا عَرَفَ لَهُ رَوَايَةً غَيْرَ هَذَا الْحَدِيثِ.
وَقَدْ رَأى بعض أهل العلم الوضوء بالنبيذ
مِنْهُمْ سَفْيَانُ (الثوري) وَعِيْضَةٌ.

[1] Nabîd is a drink made by soaking dates, raisins, grapes, honey, or something else in water. Often it refers to the type made with dates. It could be intoxicating, or could be non-intoxicating. See Tuhfat Al-Ahwadhi.
The Chapters on Purification

with Nabîdāh, among them was Sufyān [Ath-Thawrī] and others. Some of the people of knowledge said: One may not use Nabîdāh for Wūdū’. This is the saying of Ash-Shāfī’ī, Ahmad and Isbāq.

Ishāq said: If a person is stricken with this (problem), performing Wūdū’ with Nabîdāh, and (performing) Tayammum (together) is preferred to me.”

Abū ’Eisā said: The view of those who say that Wūdū’ is not to be performed with Nabîdāh, is closer to (what is in) the Book, and more appropriate, because Allāh, Most High said: “So if you do not find water then perform Tayammum with pure earth.”[1]

Comments:

Nabîdāh is a beverage of dates or raisins; the dates or raisins are soaked in the water for sometime and then the water is strained to drink. If Nabîdāh is thick and has the active elements of intoxication, making ablution with it is consensually prohibited. Shaikh Taqi Usmani writes, ‘now the four A’immah are agreed that making ablution with (any kind of Nabîdāh) is impermissible. Ḳādî Qādî Khan adopted the same opinion, from among the Aḥnāf. [Dars Tirmidhi, vol. 1. p. 32]

Chapter 66. [About] Rinsing Out The Mouth After Drinking Milk

89. Ibn ‘Abbās narrated: “The Prophet drank milk. Then he called for water to rinse out his mouth. Then he said: “Indeed it

has fat.”

[He said:] There are narrations on this topic from Sahl bin Sa’d As-Sa’idi and Umm Salamah.

Abu ‘Eisa said: [And] this Hadith is Hasan Sahih.

Some of the people of knowledge held the view that one is to wash out the mouth after drinking milk, and this is recommended according to us. Some others did not hold the view that one is to wash out the mouth after drinking milk.

 Comments:
By drinking milk, its grease and a kind of taste remains in the mouth, which may disperse the mind and attention of the person performing prayer. Therefore, rinsing the mouth after eating something which leaves a taste is desirable and a liked deed, according to the majority. Though some regard it necessary, and some others are not even in the favour of its desirability at all.

Chapter 67. It Is Disliked To Return The Salâm If One Does Not Have Wudû’

90. Ibn ‘Umar narrated: “A man greeted the Prophet (with Salâm), and he was urinating, so he did not respond to him.” (Sahih)

Abu ‘Eisa said: This Hadith is Hasan Sahih.

This is only disliked, according to us, when one is defecating or urinating. Some of the people of knowledge have interpreted it that way. And this is the best thing reported on this topic.

[Abu ‘Eisa said:] There are
narrations on this topic from Al-Muhājir bin Qunfudh, ‘Abdullāh bin Ḥanzalah, ‘Alqamah bin [Al-Faghwā’], Ḥābir and Al-Barā’.

Chapter 68. What Has Been Related About The Leftover Water A Dog Has Drank From

91. Abū Hurairah narrated that the Prophet ﷺ said: “Wash the vessel the dog has drunk from seven times: the first or the last of them with dirt. And when the cat drinks out of it, wash it once.”

(Sahih)

Abū ‘Eisā said: This Hadith is Hasan Sahih.

This is the opinion of Ash-Shafi‘ī, Ahmad and Ishāq.

A version similar to this Hadith has been reported via more than one chain from Abū Hurairah from the Prophet ﷺ, but without the mention of: “When the cat drinks out of it wash it once.”

[He said:] There is something on this topic narrated from ‘Abdullāh bin Mughaffal.
According to modern research, the saliva of a dog has an extremely poisonous element; so, he commanded to wash the pot well and excessively if a dog licks into it. The soil has such a quality, which is a sovereign remedy to kill the poisonous elements. Therefore, the Messenger of Allah commanded to use soil in the beginning of washing it; that is why the word 'first washing with the soil' has preference.

Chapter 69. What Has Been Related About The Leftover Water A Cat Has Drunk From

92. Humaidah bint 'Ubaid bin Rifâ'ah narrated: “Kabshah bint Ka'b bin Malik – she was (married) with Ibn Abi Qatâdah – narrated that Abû Qatâdah visited her, [so she said:] ‘So I poured water for him to use for Wudū’. She said: ‘A cat came to drink, so he lowered the container until it drank.’ Kabshah said: ‘So he saw me looking at it and said, “O my niece! Are you surprised at that?”’ So I said yes. He said: “Indeed Allah’s Messenger said: ‘It is not impure, it is only one of those who roam around among you.”’ (Sahih)

[And some of them have reported it from Malik: “And she was with Abû Qatâdah.” But what is correct is “Ibn Abi Qatâdah.”]

He said: There are narrations on this topic from 'Aishah and Abû Hurairah.

Abû ‘Elsa said: This Hadith is Hasan Sahih

And it is the opinion of most of the scholars among the Companions of the Prophet, the Ṭabi‘īn, and those after them, like Ash-Shãfi‘î,
Ahmad, and Ishāq. They did not see any harm in the leftover from a cat drinking.

And this is the best thing (reported) on this topic.

Mālik has done very well with this Hadīth, from Ishāq bin ‘Abdullāh bin Abī Talḥah, no one has narrated it in such a complete manner as Mālik did.

Comments:

On the basis of this Hadīth the leftover of a cat is pure. However, some people, personally, dislike the leftover of a cat; it is said to be harmful medically too.

Chapter 70. [About] Wiping Over The Two Khuff

93. Hammām bin Al-Hārith narrated: “Jarīr bin ‘Abdullāh urinated, then he performed Wudu’, wiping over his Khuff. So he was asked, ‘You do this?’ He replied, ‘What prevents me, when I have seen Allāh’s Messenger doing it?’” He [Ibrāhim][1] said: “And they were impressed by the narration of Jarīr since he accepted Islam after the revelation of Sūrat Al-Mā’idah.” [This is the saying of Ibrāhim, that is, “They were impressed.”]


Abú ‘Eisá said: [And] the Ḥadith of Jarír is a Ḥasan Ṣaḥíḥ Ḥadith.

94. It has been related from Shahr bin Hawshab that he said: “I saw Jarír bin ‘Abdulláh performing Wudú‘, and he wiped over his Khuff. I asked him about that. He replied, ‘I saw Allah’s Messenger performing Wudú‘, and he wiped over his Khuff. So I said to him, ‘Before Sūrat Al-Má‘ídah (was revealed) or after Al-Má‘ídah?’ So he replied, ‘I did not accept Islam until after Al-Má‘ídah.”
Qutaibah narrated this to us; (saying) Khālid bin Ziyād At-Tirmidhī narrated it to us, from Muqātīl bin Ḥayyān, from Shahr bin Hāwshab, from Jarīr.

He said: Baqīyyah related it from Ibrāhīm bin Adham from Muqātīl bin Ḥayyān, from Shahr bin Hāwshab, from Jarīr.

This Hadīth is explanatory, because some who dislike wiping over the Khuff give the interpretation that the Prophet’s wiping over the two Khuff was before the revelation of Sūrat Al-Mā’idah. But in his Hadīth, Jarīr mentions that he saw the Prophet wiping over his Khuff after the revelation of Sūrat Al-Mā’idah. (Hasan)

Comments:
Jarīr bin ‘Abdullāh embraced Islam in the beginning of 10th Hijrah, and Sūrat Al-Mā’idah, which has the commandment of washing feet, had already been revealed; it informs that wiping over the Khuff (leather socks) was not abrogated by the verse of ablution. Other than Shiites and Khawārij, the entire Ummah agree on the legality of wiping over the leather socks.

Chapter 71. What Has Been Related About Wiping Over The Two Khuff For The Traveler And The Resident

95. Khuzaimah bin Thābit narrated: “The Prophet was asked about wiping over the Khuff. So he said: “Three (days) for the traveler, and one day for the resident.” (Sahih)

[It has been mentioned that] Yahya bin Ma’in graded the Hadīth
of Khuzaimah bin Thabit about wiping as Sahih.

Abū ‘Abdullâh Al-Jadali’s name is ‘Abd bin ‘Abd. [And they call him ‘Abd-Rahmân bin ‘Abd.]

Abū ‘Eisâ said: This Hadîth is Hasan Sahîh.


96. Sâfwân bin ‘Assâl narrated: “When we were traveling, Allâh’s Messenger would order us not to remove our Khuff for three days and nights, except for Janâbah, but (not) for defecating, urinating, and sleep.” (Hasan)

Abû ‘Eisâ said: This Hadîth is Hasan Sahîh.

Al-Ḥakam bin ‘Utaibah and Ḥamîd reported it from Ibrâhîm An-Nakha‘î, from Abû ‘Abdullâh Al-Jadali, from Khuzaimah bin Thâbit, but this is not correct.


Zâ‘idah said that Manâṣîr said: We
The Chapters on Purification

were in the room of Ibrāhīm At-Taimi and Ibrāhīm An-Nakha'i was with us. So Ibrāhīm At-Taimi narrated to us, from 'Amr bin Maimūn, from Abū 'Abdullāh Al-Jadālī, from Khuzaimah bin Thābit, from the Prophet ﷺ, about wiping over the Khuff.

Muhammad [bin Ismā'il] said: “The best thing on this topic is the Hadith of Ṣafwān bin ‘Assāl [Al-Murādi].”

Abū 'Eisā said: This is the saying of [most of] the scholars among the Companions of the Prophet ﷺ, the Tābi‘īn, and those after them among the Fuqaha'. For example Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad and Ishāq, they say that the resident wipes for a day and a night, and the traveler for three days and their (two) nights.

[Abū 'Eisā said:] And it has been reported from some of the people of knowledge that they did not make a time restriction for wiping over the Khuff, and this is the saying of Mālik bin Anas.

[Abū 'Eisā said: And] the time restriction is more correct.

[This Hadith has also been reported from Ṣafwān bin ‘Assāl by narrators other than ‘Āṣim.]

Comments:

Many Ahādith prove the duration that a resident may wipe over the leather socks is one day and one night, and a traveler three days and three nights. But
if there is a need for taking a bath owing to ceremonial impurity, then the socks must be taken off.

Chapter 72. [What Has Been Related] About Wiping Over The Khuff: The Top Of It And The Bottom Of It

97. Al-Mughirah bin Shu'bah narrated: “The Prophet wiped over the Khuff and its bottom.” (Da'if)

Abu 'Eisā said: This is the opinion of more than one of the Companions of the Prophet, the Tābi‘in, [and those after them among the Fuqaha’, and it is the opinion of Mālik, Ash-Shāfi‘i and Ishaq.

This Hadith is defective. Its chain has not been traced uninterrupted from Thawr bin Yazid upto the Prophet, except by Al-Walid bin Muslim.

[Abu ‘Eisā said:] I asked Abū Zur‘ah and Muhammad [bin Isma‘il] about this Hadith. They both said that it is not Sahīh because Ibn Al-Mubarak reported this from Thawr from Raja’ [bin Haywah] who said: “It was narrated to me from the scribe of Al-Mughirah,” in Mursal form, from the Prophet, and he did not mention Al-Mughirah in it.

Comments:

In the light of authentic Ahādīth, only the top of the socks will be wiped, and the bottom of socks will not be wiped. The abovementioned narration is...
The Chapters on Purification

inaccurate. Sixty people narrated this Hadith from Mughirah and none, other than this chain, mentioned 'wiping the bottom of socks'. [At-Takhlīṣ Al-Habīr, 1/58]. It was narrated from Ali through an authentic chain in which he said: 'I saw the Messenger of Allāh ﷺ wiping over the top of the socks.' [At-Takhlīṣ Al-Habīr, 1/59]

Chapter 73. [What Has Been Related] About Wiping Over The Khuff, Their Tops

98. Al-Mughirah bin Shu'bah narrated: “I saw the Prophet ﷺ wiping over the Khuff: on the tops of them.” (Hasan)

Abū ‘Eisā said: The Hadith of Al-Mughirah is a Hasan Hadith. It is a narration of ‘Abdur-Rahmān bin Abī Az-Zīnād from his father, from ‘Urwah, from Al-Mughirah. And we do not know of anyone who mentioned, from ‘Urwah, from Al-Mughirah: “on the tops of them” other than him.

This is the opinion of more than one of the people of knowledge and it is the view of Sufyān Ath-Thawrī and Ahmad.

Muḥammad said: “And Mālik [bin Anas] indicated something about (the weakness of ) ‘Abdur-Rahmān bin Abī Az-Zīnād.”

Chapter 74. [What Has Been Related] About Wiping Over The Socks And The Sandals

99. Al-Mughirah bin Shu'bah
narrated: “The Prophet performed ṬUṣū’ and wiped over his socks and sandals.” (Da'if)

Abu ‘Eisā said: This Hadith is Hasan Sahih.

It is the opinion of more than one of the people of knowledge. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi’ī, Aḥmad and Ishāq. They say that one may wipe over the socks even if they are not soled, when they are thick.

[He said:] There is also a narration on this topic from Abu Mūsā.

[Abū ‘Eisā said: I heard Ṣalīḥ bin Muḥammad At-Tirmidhī say: “I heard Abū Muqāṭīl As-Samarqandi say: ‘I entered upon Abū Qāṣim during the illness that he died from. He called for water to perform ṬUṣū’ with while wearing socks. So he wiped over them, then he said: “Today I do something that I did not do (before); I wipe over socks while they are not soled.”]

Comments:

According to the majority of the A‘immah i.e., Imām Mālik, Shāfi‘ī, Aḥmad and the two disciples of Imām Abū Ḥanīfah, if the socks are thick, with thick weaving, then wiping over them is allowed. First, Imām Abū Ḥanīfah used the condition of the socks being Mujallad (leather on the bottom) or Munā‘-al (leather on top and bottom); but later during the sickness in which he died,
he accepted the opinion of the other A’immah. It then became agreed upon that wiping over the socks is permissible.

Chapter 75. What Has Been Related About Wiping Over The ‘Imāmah

100. Ibn Al-Mughirah bin Shu’bah narrated from his father: “The Prophet ﷺ performed Wudū’ and wiped over the Khuff and ‘Imāmah.” Bakr (one of the narrators) said: “And I indeed heard it from Ibn Al-Mughirah.” (Ṣahih)

He said: When narrating this Ḥadith in another place, Muhammad bin Bash-shãr mentioned: “He wiped over his forehead and his ‘Imāmah.”

This Ḥadith has been reported by more than one person from Al-Mughirah bin Shu’bah, some of them mentioning in it: “He wiped over the forehead and ‘Imāmah” while some of them did not mention “the forehead.”

And I heard Ahmad bin Al-Hasan saying: “I heard Aḥmad bin Ḥanbal saying: ‘I have not seen anyone similar to Yahya bin Sa’eed Al-Qatţān (a narrator of this Ḥadith) with my eyes.”

[He said:] There are narrations on this topic from ‘Amr bin Umayyah, Salmān, Thawbān, and Abū Umāmah.

Abū ‘Eisā said: The Ḥadīth of Al-Mughirah bin Shu’bah is a Ḥasan Ṣahīḥ Hadīth.

This is the opinion of more than

[1] The turban or head-dress.
one of the people of knowledge among the Companions of the Prophet ﷺ, among them: Abū Bakr, ‘Umar, and Anas. It is also the saying of Al-Awzā‘ī, Ahmad, and Ishāq. They say that one may wipe over the ‘Imāmah.

[More than one of the people of knowledge among the Companions and the Tābi‘īn said that one does not wipe over the ‘Imāmah, unless he wipes his head along with the ‘Imāmah. This is the saying of Sufyān Ath-Thawrī, Mālik bin Anas, Ibn Al-Mubārak, and Ash-Shāfi‘ī].

[Abū ‘Eisā said: I heard Al-Jārūd bin Mu‘ādh saying: “I heard Waki’ bin Al-Jarrāḥ saying: ‘If he wipes over the ‘Imāmah, it is acceptable due to the narration.”]

101. Bilāl narrated: “The Prophet ﷺ wiped over the Khuff and the Khimār.” [Sahih] ([1])

102. Abū ‘Ubaidah bin Muhammad bin ‘Ammār bin ‘Yāsir said: “I asked Jābir bin Abdullah about wiping over the Khuff. He said, ‘O my
The Chapters on Purification

nephew! It is the *Sunnah.*” [He said:] “And I asked him about wiping over the *'Imāmah.* He said, ‘[Wipe] the hair [with water].’” (Hasan)

Comments:

These *Ahādīth* inform that one would not wipe over only some hair or quarter of head, instead he would wipe over the entire head.

Chapter 76. What Has Been Related About *Ghusl* For *Janābah*

103. Ibn ‘Abbās narrated that his maternal aunt Maimūnah said: “I prepared some water for the Prophet ﷺ to perform *Ghusl* for *Janābah* with. So he turned the vessel with his left hand, (pouring some water) over his right. Then he washed his hands. Then he entered his hand into the vessel to pour water over his private area, then he rubbed his hands on the wall, or the ground. Then he rinsed out his mouth and washed his nose by putting water in and blowing it out, and washed his face and forearms. Then he poured water over his head three times, then he poured water over the remainder of his body, then he moved from where he was and washed his feet.” (Sahih)

Abū ‘Eisā said: This *Hadīth* is *Hasan Sahih.*
There are narrations on this topic from Umm Salamah, Jābir, Abū Sa'eed, Jubair bin Muṭ'īm, and Abū Hurairah.

104. 'Aishah narrated: "When Allah's Messenger wanted to perform Ghusl for Janābah, he would begin by washing his hands before putting them into the vessel. Then he would wash his private area, and perform the Wudū' (as one does) for Salah. Then he would wet his hair with the water, then he would pour water over his head (with his hands) three times."

(Ṣaḥīḥ)

Abū ‘Eisā said: This Hadīth is Ṣaḥīḥ. This is the view that the people of knowledge have chosen for Ghusl from Janābah. One is to perform the Wudū' for Salah, then pour water over his head three times, then pour water over the rest of his body, then wash his feet.

The people of knowledge act according to this. They say: If the Junub person submerges himself in water and does not perform Wudū' it is acceptable. And this is the saying of Ash-Shāfi‘ī, ʿĀhmad and Ishaq.
Chapter 77. Should A Woman Undo Her Hair For Ghusl?

105. Umm Salamah narrated “I said: ‘O Messenger of Allâh! I am a woman with tight braids on my head, should I undo it to perform Ghusl for Janâbah?’, He said: ‘No. It is sufficient that you only pour three scoops of water (with hands held together) over your head, then pour water over the rest of your body, to be purified.’” Or he said: “then you will be purified.” (Sahîh)

Abû ‘Eisâ said: This Hadith is Hasan Sahîh.

The people of knowledge act according to this Hadith. If a woman performs Ghusl for Janâbah but does not undo her hair, then that is acceptable after she pours water over her head.

Comments:

It is not compulsory for a woman to undo the braids for taking a bath due to ceremonial impurity and after menses, but making the roots of hair wet is compulsory, according to the majority of the scholars.

Chapter 78. What Has Been Related About “Under Each Hair Is Sexual Impurity.”

106. Abû Hurairah narrated that the Prophet ﷺ said: “Under every hair is sexual impurity so wash (all of) the hair and cleanse the skin.” (Da’îr)

[He said:] There are narrations on this topic from ‘Alî and Anas.
Abū ‘Eisā said: The *Hadīth* of Al-Hārith bin Wajīh (a narrator in this chain) is a *Gharīb Hadīth*, we do not know of it except from his narration.

And he is a Shaikh, but he is not really reliable. More than one of the *A’immah* have reported from him, but he is alone with this *Hadīth* from Mālik bin Dinār. And they call him Al-Hārith bin Wajīh and they also say Ibn Wajbah.

**Comments:**

This narration instructs that washing the hair well is necessary; also it is necessary to make the water reach the entire body and to clean it.

**Chapter 79. [What Has Been Related] About *Wudū’* After *Ghusl***

107. *‘Aishah* narrated: “The Prophet ﷺ would not perform *Wudū’* after the *Ghusl*.” (*Da‘īf*)

[Abū ‘Eisā said: This *Hadīth* is *Hasan Sahih*.]

[Abū ‘Eisā said: This is the saying of more than one of the people of knowledge, the Companions of the Prophet ﷺ, and the *Tabi‘īn*: That one does not perform *Wudū’* after the *Ghusl*].

**Translation:**

قال أبو عيسى: هذا حديث حسن صحيح.

قال أبو عيسى: وهذا قول غريب واحد.

من أهل العلم: أصحاب النبي ﷺ والتتابع: أن لا يُتوسل بعد الغسل.


*‘Aishah* narrated: “The Prophet ﷺ would not perform *Wudū’* after the *Ghusl*.” (*Da‘īf*)

[Abū ‘Eisā said: This *Hadīth* is *Hasan Sahih*.]

[Abū ‘Eisā said: This is the saying of more than one of the people of knowledge, the Companions of the Prophet ﷺ, and the *Tabi‘īn*: That one does not perform *Wudū’* after the *Ghusl*].

**Comments:**

This narration instructs that washing the hair well is necessary; also it is necessary to make the water reach the entire body and to clean it.

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**Comments:**

This narration instructs that washing the hair well is necessary; also it is necessary to make the water reach the entire body and to clean it.

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[Abū ‘Eisā said: This *Hadīth* is *Hasan Sahih*.]

[Abū ‘Eisā said: This is the saying of more than one of the people of knowledge, the Companions of the Prophet ﷺ, and the *Tabi‘īn*: That one does not perform *Wudū’* after the *Ghusl*].

**Comments:**

This narration instructs that washing the hair well is necessary; also it is necessary to make the water reach the entire body and to clean it.
The Chapters on Purification

Comments:

If one touches the private parts after making ablution, he will have to repeat the ablution.

Chapter 80. What Has Been Related: When The Two Circumcised Organs Meet, Ghusl Is Required.

108. ‘Aishah narrated: “When the circumcised meets the circumcised [then indeed] Ghusl is required. Myself and Allah’s Messenger did that, so we performed Ghusl.” (Sahih)

[He said:] There are narrations on this topic from Abû Hurairah, ‘Abdullãh bin ‘Amr, and Rãfi’ bin Khadij.

109. ‘Aishah narrated that the Prophet ﷺ said: “When the circumcised meets the circumcised then Ghusl is required.” (Sahih)

Abû ‘Eisâ said: The Hadîth of ‘Aishah is a Hasan Sahih Hadîth.

He said: This Hadîth from ‘Aishah, from the Prophet ﷺ: “When the circumcised meets the circumcised [then indeed] Ghusl is required” has been related via more than one route.

It is the saying of most of the people of knowledge among the Companions of the Prophet ﷺ. Among them: Abû Bakr, ‘Umar,
The Chapters on Purification

‘Uthmān, ‘Ali, ‘Āishah – and the Fuqaha’ among the Tabī‘īn and those after them, like: Sufyān Ath-Thawrī, Ash-Shāfi‘ī, Ahmad, and Ištāq. They say: When the two circumcised organs meet, Ghusl is required.

Comments:
The scholars are agreed on the basis of this Hadith that the ejaculation of the semen is not the only necessary condition for the obligation of a bath; in the abovementioned form of sexual contact, even if ejaculation did not occur, taking a bath becomes obligatory.

Chapter 81. What Has Been Related That ‘Water Is For Water’

110. Ubayy bin Ka‘b narrated: “Water is for water,’ was only permitted in the beginning of Islam. Then it was prohibited.” (Sahih)

111. Ma‘mar narrated a similar narration (as Hadith no. 110) from Az-Zuhrī, with this chain. (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Sahih.

“Water is for water” was only in the beginning of Islam, then it was abrogated after that.
And this has been reported from more than one of the Companions of the Prophet, among them: Ubayy bin Ka‘b and Rāfi‘ bin Khadij.

Most of the people of knowledge act according to this. When a man has intercourse with his woman in the private part, *Ghusl* is required of them, even if there is no discharge.

112. Ibn ‘Abbās said: “Water is for water’ is only about the wet dream.” *(Da‘īf)*

Abū ‘Eisā said: I heard Al-Jārūd saying: “I heard Wāki‘ saying, ‘We do not find this *Hadith* except with Sharīk.”

Abū ‘Eisā said: There are narrations on this topic from ‘Uthmān bin ‘Affān, ‘A‘lī bin Abū Ṭālīb, Az-Zubair, Ṭalḥah, Abū Ayyūb, and Abū Sa‘eed, from the Prophet that he said: “Water is for water.”

Abū ‘Eisā said: And Abū Al-Jāh-hāf’s name is Dāwud bin Abī ‘Awf.

And it has been reported from Sufyān Ath-Thawrī, (he said): “Abū Al-Jāh-hāf narrated to us, and he was an acceptable narrator.”

**Translation**

And this has been reported from more than one of the Companions of the Prophet, among them: Ubayy bin Ka‘b and Rāfi‘ bin Khadij.

Most of the people of knowledge act according to this. When a man has intercourse with his woman in the private part, *Ghusl* is required of them, even if there is no discharge.

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Abū ‘Eisā said: And Abū Al-Jāh-hāf’s name is Dāwud bin Abī ‘Awf.

And it has been reported from Sufyān Ath-Thawrī, (he said): “Abū Al-Jāh-hāf narrated to us, and he was an acceptable narrator.”
Comments:

"Water is for water, this Hadith is abrogated regarding the sexual contact of spouses, but still applied to taking a bath owing to a wet dream; as its detail is in the following chapter.

Chapter 82. [What Has Been Related] About One Who Awakens To Find Wetness, But He Does Not Recall Having A Wet Dream

113. 'Aishah narrated: "The Prophet was asked about a man who finds wetness and he does not remember having a wet dream. So he said: 'He is to perform Ghusl.' And (he was asked) about a man who had a wet dream but does not find any wetness, so he said: 'No Ghusl is required of him.' Umm Salamah said: 'O Messenger of Allah! Is the woman required to perform Ghusl if she sees that?' He replied: 'Yes. Indeed women are the partners of men.'" (Da'iif)

Abū 'Eisā said: This Hadith – the Hadith of 'Aishah about the man who finds wetness but does not remember having a wet dream – was only reported by 'Abdullāh bin 'Umar from 'Ubaidullāh bin 'Umar. And 'Abdullāh (Ibn 'Umar) was graded weak by Yahya bin Sa'eed due to his weak memory in Ijādatth.

This is the saying of more than one of the people of knowledge among the Companions of the Prophet and the Tābi‘īn: When a man awakens to see some wetness then he is to perform Ghusl. This is the saying of Sufyān [Ath-Thawri] and Aḥmād.

(النحوة) (82) - باب (ما جاء) فيمَّن يَسْتَيْقَظُ وَيَرَى بَلَاءً، وَلَا يَذْكُرُ أَخْلَامًا

(المعجم) (82) - باب (ما جاء) فيمَّن يَسْتَيْقَظُ وَيَرَى بَلَاءً، وَلَا يَذْكُرُ أَخْلَامًا
Some of the people of knowledge among the Tābi‘īn say that Ghusl is only obligatory for him when the moisture is semen. This is the saying of Ash-Shāfi‘i and Ishāq.

When he has a wet dream and does not see any wetness then Ghusl is not required of him, according to the people of knowledge in general.

Comments:

This is what Ibn ‘Abbas meant about water is for water i.e. Taking a bath is not compulsory if water (wetness of semen) is not seen; but if he, after awaking from sleep, observes wetness, then a bath is obligatory for him because the wet dream basically depends on the ejaculation of semen, whether one remembers a wet dream or not. However if it is certain that it was semen, then the issue of taking a bath is consensually agreed.

Chapter 83. What Has Been Related About Al-Mani \[1\] And Al-Madhī. \[2\]

114. ‘Ali narrated: “I asked the Prophet ﷺ about Al-Madhī. He said: “For Al-Madhī is Wudu’, and for Al-Mani is Ghusl.” (Da‘if)

[He said:] There are narrations on this topic from Al-Miqdād bin Al-Aswad, and Ubayy bin Ka‘b.

Abū ‘Eisā said: This Hadith is Ḥasan Sahih.

There is more than one route for the report of ‘Ali [bin Abī Ṭalib, from the Prophet ﷺ saying: “For Al-Madhī is Wudu’, and for Al-

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\[1\] Sperm or semen.

\[2\] Prostatic fluid.
The Chapters on Purification

Mani is Ghusl.”

This is the saying of the people of knowledge in general among the Companions of the Prophet \( 	ext{ṣ} \) and the Tābi’in, [and those after them]. It is the saying of [Sufyān,] Ash-Shāfi‘ī, Aḥmad and Ishaq.

It is the saying of [Sufyān,] Ash-Shāfi‘ī, Aḥmad and Ishaq.

Comments:

Madhi is a thin, white, sticky fluid that flows, without lust and ejaculation, from the male and female private parts, owing to foreplay and making love between wife and husband; and a person even does not realise its flow. Mani is a white and thick fluid, which ejaculates with lust and pleasure; and a person feel its pleasure and is then relaxed. Wadi is muddy, white and thick fluid which flows, from people, after urinating or normally before.

Chapter 84. [What Has Been Related] About Al-Madhi That Touches The Garment

115. Sahil bin Ḥunaif said: “I suffered from a severe and troubling case of Al-Madhi. I was performing Ghusl often because of it. So I mentioned that to Allāh’s Messenger \( 	ext{ṣ} \) and asked him about it. He said: “You only need to perform Wudū’ for that.” I said: “O Messenger of Allāh! How about when it gets on my clothes?” He said: “It is sufficient for you to take a handful of water and sprinkle it on your garment wherever you see that it has touched it.” (Hasan)

Abū ‘Eisā said: This Hadith is
Hasan Ṣaḥīḥ. We do not know of anything like this except from the Ḥadīth of Muḥammad bin Ishaq about Al-Madīḥi.

The people of knowledge differ about Al-Madīḥi which touches the garment. Some of them say that nothing is acceptable but washing it. This is the saying of Ash-Shāfī‘ī and Ishaq. Some of them say one may sprinkle it. Ahmad said: “I hope that sprinkling it with water is acceptable.”


116. Hammām bin Al-Ḥarīth narrated: “Aishah had a guest to whom she lent a yellow wrap for him to sleep in. He had a wet dream, and was too embarrassed to send it to her while the traces of the wet dream were present on it. So he submerged it (washing it) in water, then he sent it to her. ‘Aishah said, “Why did he ruin our garment? It would have been sufficient for him to scrape it off with his fingers. Sometimes I would scrape it off of the garment of Allah’s Messenger with my fingers.” (Ṣaḥīḥ) Abū ‘Eisā said: This Ḥadīth is Hasan Ṣaḥīḥ.

This is the saying of more than one [of the Companions of the Prophet]...
The Chapters on Purification

140

and the Ṭabī’īn and those who followed them among the Fuqahā’, like Sufyān [Ath-Thawrī, Ash-Shāfi’ī], Ahmad, and Ishāq. They say in the case of Al-Manī that touches the garment, it is acceptable to scrape it if it is not washed.

Similar to this was reported from Manṣūr; from Ibrāhīm, from Hammām bin Al-Hārith from ‘Āishah, and it is similar to the narration of Al-A’īmash, (a narrator in this chain).

Abū Ma’shar reported this Ḥadīth from Ibrāhīm, from Al-Aswād, from ‘Āishah, and the Hadīth of Al-A’imash is more correct.

Comments:

There are some other things too, which are washed or scratched just because of personal detestation and disliking, while they are pure; like: mucus or coughing phlegm, or a hand if it touches the private part, or drops of curry etc. falling on clothes. However the semen, philosophically and theologically, are pure or impure but a person naturally likes to get rid of its traces; and its traces are deleted only by washing it properly.

Chapter 86. Washing Al-Manī From The Garment

117. Sulaimān bin Yasār narrated from ‘Āishah, that she washed Manī from the garment of Allāh’s Messenger ﷺ. (Ṣaḥīh)

Abū ‘Eisā said: This Ḥadīth is Ḥasan Ṣaḥīh.

[There is something on this topic from Ibn ‘Abbās].

The Ḥadīth of ‘Āishah, that “she
washed *Mani* from the garment of Allâh’s Messenger does not contradict the Hadîth about scraping. Because even though scraping is acceptable, it is recommended for a man that he not leave any trace of it on his garment. Ibn ‘Abbâs said: “*Al-Mani* holds the status of mucus, so remove it even if with *Idhkhir.*”

Chapter 87. [What Has Been Related] About The Person Who Is Junub Sleeping Before Performing Ghusl

118. ‘Aîshah narrated: “Allâh’s Messenger ☪ would sleep while he was Junub, and without touching water (performing Ghusl).” (Da’if)

119. There is a similar report (as no. 118) narrated via Abû Ishâq. (Da’if)

Abû ‘Eisâ said: This (permissibility of sleeping without taking Ghusl for Junub) is the opinion of Sa’eed bin Al-Musayyab and others.

[1] A pleasant smelling plant which would be kept in the house and used in burials due to its fragrance. It is sometimes translated as “lemon-grass.”
More than one person has reported from Al-Aswad, from 'Aishah, from the Prophet ﷺ: 
“That he would perform Wudū’ before sleeping.”

This is more correct than the Hadith of Abū Ishāq from Al-Aswad. This Hadith has been reported from Abū Ishāq by Shu‘bah, Ath-Thawrī and others, and it is their view that this mistake is from Abū Ishāq.

Comments:
It is agreed upon by consensus that taking a bath for a sexually impure person before going to sleep is not compulsory, but ablution is a controversial issue. Because both ways are proven from the sayings and actions of the Prophet ﷺ, as for his usual good example, it was to perform ablution prior to sleep; whereas sleeping without ablution is allowed too. Ablution prior to sleep is liked and preferred. The requisite of purification and cleanliness is also to make ablution prior to sleep.

Chapter 88. [What Has Been Related] About Wudū’ For The Person Who Is Junub When He Wants To Sleep

120. ‘Umar narrated that he asked the Prophet ﷺ: “Can one of us sleep while he is Junub?” So he replied: “Yes, when he performs Wudū’.” (Sahih) 

[He said:] There are narrations on this topic from ‘Ammār, ‘Aishah, Jābir, Abū Sa‘eed, and Umm Salamah.

Abū ‘Eisā said: The Hadith of ‘Umar is the best thing on this topic and the most correct. And

[1] Meaning this narration, as well as the last.

[2] That is, in these narrations he included “And he did not touch water” instead of “he performed Wudū’.”
Chapter 89. What Has Been Related About Shaking Hands With The Junub Person

121. Abū Hurairah narrated that the Prophet ﷺ met him while he was Junub. He said: “[So I slipped away from him — meaning:] I withdrew — to perform Ghusl. Then I returned, so he said: ‘Where have you been?’ Or: ‘Where did you go?’ I replied: ‘I was Junub.’ So he said: ‘Indeed the believer is not defiled.” (Sahih)

He said: There are narrations on this topic from Ḥudhaifah, [and Ibn ‘Abbās].

Abū ‘Eisā said: [And] the Hadith of Abū Hurairah [that he met the Prophet ﷺ while he was Junub] is a Hasan Sahih Hadith.

More than one of the people of knowledge permitted shaking the
The Chapters on Purification

hand of the Junub person, and they did not see any harm in the sweat of the Junub or menstruating women.

[And the meaning of his saying “So I withdrew” is “I went away from him.”]

Comments:
The menstruation, post natal bleeding and sexual defilement are just ritual impurity which does not make a person physically impure. Therefore, their perspiration and leftover of any person in this state is pure.

Chapter 90. What Has Been Related About A Woman Who Sees In A Dream, Similar To What A Man Sees

122. Umm Salamah narrated: “Umm Sulaim bint Milhãn came to the Prophet , and she said: ‘0 Messenger of Allah! Indeed Allah is not embarrassed of the truth. So is it required of a woman – meaning Ghusl – when she sees in her sleep similar to what a man sees?’ He replied: ‘Yes. When she finds water (wetness), then she is to perform Ghusl.’” Umm Salamah said: “I said to her: ‘O Umm Sulaim! You have disgraced the women!’” (Sahih)

Abü ‘Eisã said: This Hadith is Hasan Sahih

It is the saying of the Fuqahã, in general: That when the woman sees something in her sleep that is similar to what a man sees, such that she has a discharge, then
Ghusl is required from her. This is the saying of Sufyān Ath-Thawrī and Ash-Shafī‘ī.

[He said:] And there are narrations on this topic from Umm Sulaim, Khawlah, ‘Aishah and Anas.

Comments:
The entire Ummah agreed regarding the abovementioned issue, except Imãm Nakха‘ī, that if a woman has a wet dream taking a bath is obligatory for her. However, this happens very rarely, that is why ‘Aishah and Umm Salamah were surprised and said, that by asking this question she insulted the women.


123. ‘Aishah narrated: “Sometimes the Prophet would perform Ghusl from Janâbah then come to seek warmth from me, he would hold me and not perform Ghusl.”

(Ｄa‘f) Abū ‘Eisā said: There is no harm in the chain of this Hadith.

It is the opinion of more than one of the people of knowledge among the Companions of the Prophet and the Tabi‘īn: That when a man performs Ghusl, there is no harm if he tries to get warm with his woman, and if he sleeps with her before the woman performs Ghusl. This is the opinion of Sufyān Ath-
Chapter 92. [What has Been Related] About Tayammum For The Junub Person When He Does Not Find Water.

124. Abū Dharr narrated that Allah’s Messenger ﷺ said: “Pure clean earth is a purifier for the Muslim; even if he did not find water for ten years. Then if he finds water, then let him use it (for purification) on his skin. For, that is better.” (Hasan)

In his narration, Maḥmūd[1] said: “Pure clean earth may be used for Wudū’ by the Muslim.”

[He said:] There are narrations on this topic from Abū Hurairah, ‘Abdullāh bin ‘Amr, and ‘Imrān bin Ḥuṣain.

Abū ‘Eisā said: Similar to this has been reported by more than one person from Khalīd Al-Hadh-dhā’, from Abū Qilābah, from ‘Amr bin Bujdān, from Abū Dharr.

This Hadith has been reported by Ayyūb from Abū Qilābah from a man from Banū ‘Āmir, from Abū Dharr, and he was not named.

[He said:] This Hadith is Ḥasan [Sahīḥ].

And it is the opinion of the Fuqahā’ in general: That when the

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[1] That is, At-Tirmidhī narrated this chain from “Muḥammad bin Bash-shār, and Maḥmūd bin Ghailān, they said...”
Junub and menstruating women do not find water, they are to perform Tayammum and pray.

It has been reported from Ibn Masʿūd, that he did not think that Tayammum was for the Junub person, even when he does not find water.

It has been reported that he later changed that view, so that he said, "He performs Tayammum when he does not find water."

This is the opinion of Sufyān Ath-Thawri, Mālik, Ash-Shāfiʿī, Ahmad and Ishāq.

Comments:

If water is not available, all the scholars and jurists are agreed that as Tayammum is allowed for small Hadath/impurity (which make the ablution necessary), it is also allowed for major Hadath/impurity (which makes the bath necessary).

Chapter 93. [What Has Been Related] About Al-Mustahādah.[1]

125. 'Āishah narrated: "Fātimah bint Abī Ḥubāish came to the Prophet ﷺ and said: 'O Messenger of Allāh! I am a woman who suffers from persistent bleeding and I do not become clean. Shall I give up Ṣalāt?' He said: 'No. That is only a
blood vessel, it is not menstruation. When your menstruation begins then leave the Salât. And when it ends, then wash the blood from you and perform Salât.” (Saḥīḥ)

In his narration, Abū Mu‘āwiyah[^1] said: “And he said: ‘Perform Wūdū’ for every prayer until that time comes.’”

[He said:] There is something on this topic from Umm Salamah.

Abū ‘Elsa said: The Hadīth of ‘Aishah [: “Fātimah came”] is a Ḥasan Saḥīḥ Hadīth.

And it is the saying of more than one of the people of knowledge among the Companions of the Prophet and the Taḥī‘īn.

It is the view of Sufyān Ath-Thawrī, Mālik, Ibn Al-Mubārak, and Ash-Shāfī‘ī: That when the days of the period end for the Mustahādah, she is to perform Wuḍū’ for every prayer.

[^1]: At-Tirmidhi reported this narration from “Hannād, who narrated it to us from Wākī’, and ‘Abdah, and Abū Mu‘āwiyah”
Chapter 94. What Has Been Related About the Mustahădah Performing Wudū’ For Every Prayer

126. ‘Adīyy bin Thābit narrated from his father, from his grandfather, that the Prophet said about the Mustahădah that she should: “Leave the Śalāt for the days of her period which she menstruates in, then perform Ghusl, and perform Wudū’ for every Śalāt, and observe Saum and perform Śalāt.” (Da’if)

Comments:
If a woman knows the days of her regular period, she should then take a bath after ending these days and make ablution for every prayer.

127. A similar narration as no. 120. Abū ‘Eisā said: Sharīk is alone in narrating this Hadīth from Abū Al-Yaṣāṣān.

[He said:] I asked Muḥammad (Ibn Ismā’īl Al-Bukhārī) about this Hadīth. I said: “‘Adīyy bin Thābit from his father, from his grandfather; what is the name of ‘Adīyy’s grandfather?” But Muḥammad did not know his name. And I mentioned to Muḥammad that Yahya bin Ma’in said his name is Dinār, and he did not contradict him.

Ahmad and Ishāq said about the Mustahădah: If she performs Ghusl for every prayer that is more
prudent for her, and if she performs \textit{Wudā'} for each prayer, then that is acceptable from her, and if she combines between two prayers with (one) \textit{Ghusl} then that is acceptable. (\textit{Daīf})

Chapter 95. [What Has Been Related] About \textit{Al-Mustahādah} That She Can Combine Two Prayers With One \textit{Ghusl}.

128. Hamnah bint Jahsh narrated: “I had a case of blood flow that was severe and excessive. So I went to the Prophet to inform him and ask him about it. I found him in the house of my sister Zainab bint Jahsh. I said, ‘O Messenger of Allāh! I suffer from a case of severe and excessive blood flow. So what do you order me to do for it, and does this prevent me from fasting and performing \textit{Salāt}?’ He said: ‘Tie a cotton rag around yourself and the blood will go away.’ I said, ‘It is more than that.’ He said: ‘Make it tight.’ I said, ‘It is more than that.’ He said: ‘Then use a cloth (to bind it).’ I said, ‘It is more than that. It flows too much.’ So the Prophet said: ‘I will order you to do one of two things, which ever of them you do, it will be acceptable for you. You should know which of them you are able to do.’ Then he said: ‘This is only a blow from the Shaitān. Menstruate for six or seven days, which Allāh knows, then perform \textit{Ghusl}. When you see that you have become pure...
and clean, then perform Salât for twenty-three or twenty-four nights and their days. Perform Salât and fast, and that will be acceptable for you. So do this (if you can) just as (other) women who menstruate and become pure during their periods of menstruation and purity. If (not, and) you are able to delay Zuhr and hasten 'Asr then perform Ghusl when you have become pure, and pray Zuhr and 'Asr together. Then delay Maghrib and hasten 'Ishâ', then perform Ghusl and combine the two prayers. So do this (if you are able). Then perform Ghusl with the dawn and pray. Do this, and fast if you are able to do so.' Then Allah's Messenger ﷺ said: 'That is what is preferable to me of the two.' [(Da'if) Abû 'Eisâ said: This Hadîth is Hasan [Sâîhî]. 'Ubaiddûllâh bin 'Amr Ar-Raqî, Ibn Jurajî, and Sharîk (all) related it from 'Abdullâh bin Muhammad bin 'Aqîl, from Ibrâhîm bin Muhammad bin Talhah, from his uncle 'Imrân, from his mother Ḥannah. But Jurajî said: 'Umar bin Talhah' and what is correct is 'Imrân bin Talhâh. [He said:] I asked Muhammad about this Hadîth. He said, "It is a Hasan [Sâîhî] Hadîth." The same was said by Ahmad bin Ḥanbal: "It is a Hasan Sâîhî Hadîth." ]

Abû 'Eisâ said: This Hadîth is Hasan [Sâîhî].

'Ubaiddûllâh bin 'Amr Ar-Raqî, Ibn Jurajî, and Sharîk (all) related it from 'Abdullâh bin Muhammad bin 'Aqîl, from Ibrâhîm bin Muhammad bin Talhah, from his uncle 'Imrân, from his mother Ḥannah. But Jurajî said: "'Umar bin Talhah" and what is correct is 'Imrân bin Talhâh. [He said:] I asked Muhammad about this Hadîth. He said, "It is a Hasan [Sâîhî] Hadîth." The same was said by Ahmad bin Ḥanbal: "It is a Hasan Sâîhî Hadîth."
Ahmad and Ishaq said about Al-Mustahadhah: When Al-Mustahadhah can distinguish her menstruation by its blood and the blood that comes at the end of it—such that its blood is black and that which comes after it changes to yellow—then she is to act according to the Hadith of Fatimah bint Abi Hubaish. If in the case of Al-Mustahadhah she has days she is aware of for her menstruation, then she leaves the Salat for the days of her period. Then she performs Ghusl and she performs Wudū’ for every Salat and she prays. If her blood were to continue, without her having normal days (of menstrual flow) and she can not recognize whether the blood is from that of menstruation or after it, then she is to act according to the Hadith of Hamnah bint Jahsh.

[This was also said by Abu ‘Ubaid]

Ash-Shafi’i said: Al-Mustahadhah is the one whose blood continues without ceasing from when she first saw it. She is to leave the prayer for what is between that time and twenty-five days. When she becomes pure on the twenty-fifth day or before that, then these are the days of her menstruation. If she sees that the blood lasts for more than twenty-five days, then she prays for twenty-four days, then stops praying for the least possible period of the menstruation of (average) women, and that is a day and a night.

Abu ‘Eisah said: The people of
knowledge differ over the least amount of time for menstruation, as well as the most it will be. Some of the people of knowledge say that the least is three days and the most is ten.

This is the saying of Sufyân Ath-Thawrî and the people of Al-Kūfah. It was also ascribed to by Ibn Al-Mu'barak, and, opposite of that has been related from him as well.

Some of the people of knowledge among them ‘Aṭâ‘ bin Abī Rabāh say that the least for menstruation is a day and a night, and the most is twenty-five days.

And this is the saying of Mālik, Al-Awzā‘î, Ash-Shāfi‘î, Ahmad, Ishāq and Abū ‘Ubaid.

Comments:

A woman of menstruation and Istihâdah has the following three conditions:

a. If she knows her days of regular period during which she does not offer prayer, and later she suffers from the disease of Istihâdah (prolonged flow of blood); in this case she would abandon the prayer during the days of menstruation according to her previous routine, and after passing these days she would take a bath and start offering prayer, because now she is legally like a pure woman.

b. A woman who does not know her days of regular period or she has forgotten, or she is young and her menses have just began, or she is unable to differentiate between menses and the blood of Istihâdah; in the case of this woman, she would abandon the prayer for six or seven days regarding them the days of menses, and then she should start offering prayer.

c. A woman who knows the days of her period and she also can distinguish between menses and the blood of Istihâdah, she would take a bath and start offering prayers after passing the days of period.
Chapter 96. What Has Been Related About Al-Mustahādah That She Is To Perform Ghusl For Every Salāt

129. ‘Aishah narrated: “Umm Ḥabibah bint Jaḥsh sought a verdict from Allah’s Messenger ﷺ. She said ‘I suffer from persistent bleeding such that I do not become pure. Shall I give up the Salāt?’ He said: ‘No, that is only a blood vessel. So perform Ghusl then pray.’ So she would perform Ghusl for each prayer.” (Ṣaḥīḥ)

Qutaibah said: Al-Laith said: Ibn Shihāb (Az-Zuhri; one of the narrators) did not mention that Allah’s Messenger ﷺ ordered Umm Uhabibah to perform Ghusl for each prayer, but that was something that she did on her own.

Abū ‘Eisā said: This Hadith was reported from Az-Zuhri from ‘Amrah from ‘Aishah, saying: “Umm Ḥabibah bint Jaḥsh sought a verdict [from Allah’s Messenger ﷺ].”

Some of the people of knowledge said that Al-Mustahādah should perform Ghusl for each prayer.

And Al-Awzā‘ī has narrated it from Az-Zuhri, from ‘Urwa and ‘Amrah, from ‘Aishah.

Comments:

The opinion of the majority of the scholars, Companions, successors, and the four A‘immah is that taking a bath after passing the days of the regular period is obligatory for the woman suffering from Istihādah, and thereafter making ablution for every prayer is obligatory.
Chapter 97. What Has Been Related About The Menstruating Woman: That She Does Not Make Up The Missed  \( \text{Ṣalāt} \)

130. Mu‘ādhah narrated that a woman asked ‘Āishah: “Shouldn’t one of us make up her prayers the days of her menstruation?” So she said, “Are you one of the Ḥarūriyyah? Indeed we would menstruate, and we were not ordered to make up.” (\textit{Sahih})

Abū ‘Eīsā said: This \textit{Hadīth} is Hasan \textit{Sahih}.

And it has been reported from more than one route from ‘Āishah, that the menstruating woman does not make up the prayer.

This is the saying of the Fuqahā’ in general, there is no difference among them, the menstruating woman makes up the fasts, but she does not make up the prayers.

Comments:

\textit{Ḥarūriyyah} means a woman from \textit{Khawārij}; these people emerged from a town called ‘Hurū-rā’, which is two miles from Al-Kufah. They separated from Ali \( \text{ṣ} \) during the return from battle of Siffin, instead of going to Al-Kufah along with Ali \( \text{ṣ} \) they alighted in the town of Ḥarū-rā’. These people did not obey the commandments proven from the \textit{Sunnah}. They regarded these commandments as addition to the Qur’ān; and even the Prophet \( \text{ṣ} \) did not have the authority to make additions to the Qur’ān. Whereas, considering this as an addition to the Qur’ān is wrong itself. The \textit{Sunnah} is in fact, an explanation and illustration of the Qur’ān. According to their false philosophy, making up missed prayers and fasts is obligatory. As for the Ḥarūriyyah are a sect of the Khawārij, named after Ḥarū-rā’, a village near Al-Kufah in Al-ʻIraq. A sect of those Khawārij regarded it compulsory for menstruating women to make up the \textit{Ṣalāh} missed during menses.
consensus of *Ahlus-Sunnah*, the prayers missed during the days of period are not to be made up; because the purification along with the capability of performing prayer is a condition for the obligation of prayer. When a woman, during the menses, is not pure, it is not obligatory for her to offer prayer, neither is it necessary to make up the missed ones. But as for fasting, only the capability is a condition for it, and purification is not a condition, therefore a sexually defiled person will fast.

Chapter 98. What Has Been Related About the *Junub* and the Menstruating Persons That They Do Not Recite the Qur'an

131. Ibn 'Umar narrated that the Prophet ﷺ said: “The menstruating woman does not recite – nor the *Junub* – anything from the Qur'an.”

[He said:] There is narration on this topic from 'Ali ﺪ (Da’īf)

Abū 'Eisā said: We do not know of the *Hadīth* of Ibn ‘Umar except from the narration of Ismā’īl bin ‘Ayyāsh, from Mūsā bin ‘Uqbah, from Nāfi’, from Ibn ‘Umar, from the Prophet ﷺ, that he said: “The menstruating woman does not recite – nor the *Junub*.”

This is the saying of most of the people of knowledge among the Companions of the Prophet ﷺ, the Tābi‘īn, and those after them. Like Sufyān [Ath-Thawrī], Ibn Al-Mubārak, Ash-Shāfi‘i, Ahmad and Ishaq: They say that the menstruating woman and the *Junub* do not recite anything from the Qur'an, except for the first part of a Verse, or a word, or the like. They permit *Tasbīḥ*[^1] and *Tahlīl*[^2] for the *Statements glorifying Allah*.

[^1]: Declaring that none has the right to be worshipped but Allah.
[^2]: Stating that none has the right to be worshipped but Allah.
Junub and the menstruating persons.

He said: I heard Muḥammad bin Ismā’il saying: “Ismā’il bin ‘Ayyāsh reported objectionable Ahādīth from the people of Al-Hijāz and the people of Al-‘Irāq.”

It is as if he graded him weak in the case of those narrations which he alone narrated from them. And he said: “Ismā’il bin ‘Ayyāsh only narrated from the people of Ash-Shām.

Ahmad bin Ḥanbal said: Ismā’il bin ‘Ayyāsh is better than Baqiyyah, and there are some Ahādīth that Baqiyyah narrated from trustworthy narrators that are objectionable.

Abū ‘Eisā said: Ahmad bin Al-Ḥasan narrated that to me, he said: “I heard Ahmad bin Ḥanbal saying that.”

Comments:

It is the consensus that the words of Allah’s remembrance, glory and Tawḥīd etc. are allowed for menstruating woman and for a sexually impure person; but as for the recitation of Qur’ān, the opinions are different. Menstruating woman and a sexually impure person are not allowed to recite Qur’ān, according to the three Aʾimmah, the majority of the Companions, and the successors.

Chapter 99. What Has Been Related About Fondling Menstruating Woman

132. ‘Āishah narrated that: “When I would menstruate, Allah’s Messenger ordered me to wear a waist wrap, then he would fondle me.” (Ṣahīh)
He said: There are narrations on this topic from Umm Salamah and Maimūnah.

Abū 'Eisā said: The Hadīth of 'Aishah is a Ḥasan Sahīh Hadīth

This (i.e. permissibility of fondling a menstruating woman) is the saying of more than one of the people of knowledge among the Companions of the Prophet and the Tābi‘īn, and it is the view of Ash-Shāfi‘ī, Ahmad and Ishāq.

Comments:
There can be three forms of sexual relationship:
1. Sexual intercourse, it is prohibited according to consensus during menstruation.
2. Touching each other's body, except between the navel and knees, it is permissible in accordance with the consensus.
3. Other than the sexual intercourse, there are different views regarding the permissibility and impermissibility of body contact under the cloth around the waist. The truth is if there is no risk of indulging in intercourse, it is allowed; but if there is risk, which is most likely, then it is not allowed.

Chapter 100. What Has Been Related About Eating With A Menstruating Woman And Leftovers

133. ‘Abdullāh bin Sa‘d narrated: “I asked the Prophet about eating with a menstruating woman. He said: “Eat with her.” (Sahīh)

[He said:] There are narrations on this topic from ‘Aishah and Anas.

Abū ‘Eisā said: The Hadīth of ‘Abdullāh bin Sa‘d is a Ḥasan Gharīb Hadīth.
And this is the saying of the people of knowledge in general, they did not see any harm in eating with a menstruating woman. They differ over what is leftover from her Wudū’. Some of them permitted it and some of them disliked (using) the leftover of what (water) she used for purification.

Comments:
The people of knowledge are agreed that eating and drinking with the menstruating woman is allowed, and in the light of the evidences, the water leftover after her purification is also pure.

Chapter 101. What Has Been Related About The Menstruating Woman Getting Something From The Masjid


(He said): There are narrations on this topic from Ibn ‘Umar and Abū Hurairah. Abū ‘Eisā said: The Ḥadīth of ‘Aishah is a Ḥasan Sahīḥ Ḥadīth. This is the saying of the people of

knowledge in general – we do not know of any difference between them in that – that there is no harm in a menstruating woman getting something from the Masjid.

Comments:

The impurity of a menstruating woman is ritual owing to which her whole body is not impure. On the basis of her being ritually impure, she is allowed to pick up something from the mosque, and and this is agreed upon.

Chapter 102. What Has Been Related About Dislike For Engaging In Sexual Intercourse With A Menstruating Woman

135. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever engages in sexual intercourse with a menstruating woman, or a woman in her anus, consults a soothsayer, then he has disbelieved in what was revealed to Muhammad ﷺ.” (Hasan)

Abū `Eisā said: We do not know of this Hadith except as a narration of Ḥakim Al-Athram, from Abū Tamīmah Al-Hujaimī from Abū Hurairah.

According to the people of knowledge, this is only meant to indicate the severity of it.[1]

It has been reported that the Prophet ﷺ said: “Whoever engages in sexual intercourse with a menstruating woman, then let him give a Dinār in charity.”

[1] That is, the attribution of disbelief.
So if entering into the menstruating woman was (absolute) disbelief, he would not have ordered an expiation for it.

Muḥammad graded this Ḥadith weak due to its chain. And Abū Tamimah’s name is Ṭarīf bin Mujālid.

Comments:

Sexual intercourse with woman from the front or back during menses is not allowed, it is agreed. Similarly, it is prohibited to go to a fortune-teller, who claims to have the knowledge of the universe. Despite the prohibition of these three, to regard them lawful is disbelief. To practise them, while believing them unlawful, is not real disbelief, but it is a major sin.

Chapter 103. What Has Been Related About The Atonement For That

136. Ibn ‘Abbās narrated that the Prophet said about a man who had sexual intercourse with his wife while she is menstruating: “He should give half a Dīnār in charity.” (Daʿīf)

137. Ibn ‘Abbās narrated that the Prophet said: “When the blood is red then (give) a Dīnār. And when the blood is yellow then half a Dīnār.” (Daʿīf)

Abū ‘Eisā said: The Ḥadīth about the expiation for entering into the menstruating woman has been narrated from Ibn ‘Abbās both as
his own statement, as well as a statement from the Prophet ﷺ.

And this is the saying of some of the people of knowledge, and it is the view of Aḥmad and İshāq.

Ibn Al-Mubārak said: “He must seek forgiveness from nis Lord, but there is no atonement due from him.”

Something similar to the statement of Ibn Al-Mubārak has been reported from some of the Tābi‘in, among them: Sa‘eed bin Jubair, and İbrahim [An-Nakha‘i. And it is the view of the scholars of the lands in general.]

Comments:
In the view of majority of the scholars giving charity as a way of expiation is desirable, not necessary.

Chapter 104. What Has Been Related About Washing Menstrual Blood From The Garment

138. Åsmå bint Åbu Bakr narrated that a woman asked the Prophet ﷺ about a garment that was touched by some menstrual blood. So Allâh’s Messenger ﷺ said: “Remove it, and scrub it, then rinse it and pray in it.” (Sahîh)

[He said:] There are narrations on this topic from Åbu Hurairah and

Umm Qais bint Mihsan.

Abū 'Eīsā said: The Ḥadīth of Asmā’ about washing the blood is a Hasan Šaḥīḥ Ḥadīth.

The people of knowledge have differed over the case of blood getting on the garment when one prays in it before washing it.

Some of the people of knowledge among the Ṭabī‘īn said that when the blood is the size of a Dirham, and one does not wash it, then prays in it, then they are to repeat the prayer.

Some of them said that when (the blood) is more than the size of a Dirham the prayer is repeated. This is the saying of Sufyān Ath-Thawrī and Ibn Al-Mubārak.

Some of the people of knowledge among the Ṭabī‘īn and others did not consider it required to repeat the prayer, even if it was larger than the size of a Dirham. This is the saying of Aḥmad and Išāq.

Aš-Šāfi‘ī said that it is obligatory to wash it, even if it is less than a Dirham, and he was firm on that.

Comments:
If the blood is little then washing it is not necessary, but if the blood is more then washing is necessary.
Chapter 105. What Has Been Related About the Extent Of The Waiting During *Nifās*[^1]

139. Umm Salamah narrated: “The time of waiting for *Nifās* during the time of Allāh’s Messenger ☪ was forty days. We used to cover our faces with a reddish-brown *Wars*.”[^2] (Hasan)

Abū ‘Eisā said: This Hadith [is Gharib]; we do not know of it except as a narration of Abū Sahl, from Mussah Al-Azdiyyah, from Umm Salamah.

Abū Sahl’s name is Kathīr bin Ziyād.

Muḥammad bin Ismā’īl said: “‘Alī bin ‘Abdul-A’lā (one of the narrators) is trustworthy, and Abū Sahl is trustworthy.

Muḥammad did not know this Hadith to be from other than the narration of Abū Sahl.

The people of knowledge among the Companions of the Prophet ☪, the Tābi’in, and those after them agree that the woman experiencing *Nifās* leaves the prayer for forty days, unless she sees that she has become pure before that, then she is to perform *Ghusl* and pray.

If she sees blood after forty days, then most of the people of knowledge say that she does not leave the prayer after forty days. This is the opinion of most of the *Fuqaha*.

[^1]: Bleeding after childbirth.

[^2]: *Wars* is normally used to refer to a plant that is used to produce a yellowish dye. It is occasionally used to refer to dyeing in general.
It is the saying of Sufyân Ath-Thawrî, Ibn Al-Mubârak, Ash-Shâfi‘î, Ahmad and Ishâq.

It has been related that Al-Hasan Al-Bâšrî said: “She leaves the prayer for fifty days if she does not see that she is pure.”

‘Atâ’ bin Abî Rabâh and Ash-Shâbî, has been reported to say: “Sixty days.”

Comments:

Nifâs is the childbirth bleeding. Nufásâ’ is woman with childbirth bleeding.

There is no minimum specific period of Nifâs, according to the consensus; and sometimes it does not even appear. In this case the woman will start offering prayer after taking a bath. There is disagreement about its maximum period; as Imam Tirmidhi quoted. The preferred view is of forty days, it is also supported by the mentioned Hadîth.

Chapter 106. What Has Been Related About A Man Going To All Of His Women With One Ghusl

140. Anas narrated: “Allâh’s Messenger would go around to his women with one Ghusl.”

(Ṣahîh)

[He said:] There is a narration on this topic from Abû Râfî‘.

Abû ‘Eisâ said: The Hadîth of Anas: [“That the Prophet would go around to his women with one Ghusl”] is a Hasan Sahîh Hadîth.

This is the saying of more than one of the people of knowledge. Among them is Al-Hasan Al-Bâšrî, who said that there is no harm in repeating it before performing Wudû’.

Nifâs is the childbirth bleeding. Nufásâ’ is woman with childbirth bleeding.

There is no minimum specific period of Nifâs, according to the consensus; and sometimes it does not even appear. In this case the woman will start offering prayer after taking a bath. There is disagreement about its maximum period; as Imam Tirmidhi quoted. The preferred view is of forty days, it is also supported by the mentioned Hadîth.
Muhammad bin Yusuf has reported this from Sufyân, he said: “From Abū ‘Urwah, from Abū Al-Khaṭṭāb, from Anas.”

Abū ‘Urwah is Ma’mar bin Rashid, and Abū Al-Khaṭṭāb is Qatadah bin Di‘āmah.

[Abū ‘Eisā said: Some of them narrated it from Muhammad bin Yusuf, from Sufyân, from Ibn Abū ‘Urwah, from Abū Al-Khaṭṭāb. But this is a mistake, what is correct is “from Abū ‘Urwah.”]

Comments:
1. The Ummah is agreed that taking a bath is not necessary for having sexual intercourse again, yet it definitely makes one more active and strong.

2. The Prophet  would do so after returning from journey or beginning a new turn, otherwise he would usually go to his wife whose turn it used to be. Though following and setting the turns were not compulsory for him, yet he  would take care of it greatly.

Chapter 107. What Has Been Related [About The Junub Person] When He Wants To Repeat (Sexual Relations) He Should Perform Wudu’

141. Abū Sa‘eed Al-Khudri narrated that the Prophet  said: “When one of you comes to his wife, then he wants to repeat (it), let him perform Wudu’ between them.” (Saḥīh)
The Chapters on Purification

Abū 'Eisa said: The Hadith of Abū Sa'eed is a Hasan Sahih Hadith. This is the saying of 'Umar bin Al-Khattāb.

More than one of the people of knowledge held this view. They said that when a man cohabitates with his wife, then he wants to repeat it, he should perform Wudu' before he repeats it.

Abū Al-Mutawakkil's name is 'Alī bin Dāwūd.

Abū Sa'eed Al-Khudri's name is Sa'd bin Mālik bin Sinān.

Comments:
According to the majority of scholars, making ablution is desirable in the light of these narrations; because it makes one more active.

Chapter 108. What Has Been Related About When Standing For The Prayer, And One Of You Finds That He Has To Relieve Himself, [Then Let Him Relieve Himself First].

142. Hishām bin 'Urwah narrated from his father, ('Urwah) from 'Abdullāh bin Al-Arqam. He ('Urwah) said: "While standing for the prayer he ('Abdullāh bin Al-Arqam) took a man by the hand leading him forward, he ('Abdullāh) was in front of the people, and he said: 'I heard Allāh's Messenger ﷺ say: "When standing for the prayer and one of
The Chapters on Purification

you finds that he has to relieve himself, then let him relieve himself first.” (Saḥīḥ)

[He said:] There are narrations on this topic from ‘A’ishah, Abū Hurairah, Thawbān, and Abū Umāmah.

Abū ‘Eisā said: The Ḥadīth of ‘Abdullāh bin Al-Arqam is a Ḥasan Saḥīh Ḥadīth.

Similar to this has been reported by Mālik bin Anas, Yahya bin Sa’eed Al-Qaṭṭān and more than one of the Huffāz, from Hishām bin ‘Urwah, from his father, from ‘Abdullāh bin Al-Arqam.

And Wuhaib and others reported it from Hishām bin ‘Urwah, from his father, from a man, from ‘Abdullāh bin Al-Arqam.

This is the saying of more than one of the Companions of the Prophet ﷺ, and the Tābi‘īn.

It is the view of Ahmad and Ishāq. They say that one is not to begin the prayer while he feels that he has to defecate or urinate. They say that if he begins the prayer and notices something of this nature, then he should not leave it if he is not distracted by it.

Some of the people of knowledge said that there is no harm in praying while one feel the need to defecate or urinate, as long as it does not distract him from the prayer.
Comments:

Food and relieving oneself are a natural need, which is sometimes extremely severe and controls the heart and brains of human; in such a condition, offering prayer individually or with a congregation is incorrect. If this need is minor and does not affect the prayer or the effect is minimal, then there is no harm in offering or continuing the prayer.

Chapter 109. What Has Been Related About Wudū’ Due To What One Has Walked In

143. ‘Abdur-Rahmān bin ‘Awf’s Umm Walad[1] said, “I said to Umm Salamah: ‘Indeed I am a woman with lengthy hems, and I walk in places of filth.’ So she said: ‘Allāh’s Messenger  said: “It is purified by what comes after it.”’ (Hasan)

[Abū ‘Eisā said:] ‘Abdullāh bin Al-Mubārak reported this Ḥadīth from Mālik bin Anas, from Muḥammad bin Umārah, from Muḥammad bin Ibrāhīm, from the Umm Walad of Ḥūd bin ‘Abdur-Rahmān bin ‘Awf, from Umm Salamah.

But this is incorrect, [‘Abdur-Rahmān bin ‘Awf did not have a son named Ḥūd.]

It should be: “from the Umm Walad of Ibrāhīm bin ‘Abdur-Rahmān bin ‘Awf, from Umm Salamah,” this is what is correct.

He said: On this topic, it is reported that Ibn Mas‘ūd said: “We were with Allāh’s Messenger, and we did not perform Wudū’ for what we walked in.”

Abū ‘Eisā said: This is the saying of more than one of the people of

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[1] The term used for a slave woman who begets a child for her master.
knowledge. They say: When a man walks in a filthy place it is not required for him to wash his feet, unless it (the filth) is wet, then he washes where it touched.

Chapter 110. What Has Been Related About Tayammum

144. 'Ammār bin Yāsir narrated that the Prophet ﷺ ordered him to perform Tayammum by rubbing his face and two palms. (Hasan)

[He said:] There are narrations on this topic from ‘Ăishah and Ibn ‘Abbās.

Abū ‘Ēisā said: The Hadīth of ‘Ammār is a Hasan Šāhīh Hadīth. It has been reported from ‘Ammār by more than one route.

This is the opinion of more than one of the people of knowledge among the Companions of the Prophet ﷺ, among them: ‘Ālī, ‘Ammār, Ibn ‘Abbās, and more than one of the Tābi‘īn, among them: Ash-Sha‘bī, ‘Aṭā, and Makhūl. They said that Tayammum is performed by rubbing the face and the palms.

Comments:

If the lower side of the lower garment, trousers, pants or foot gets dirty with wet impure substance, it should be washed. If shoes get dirty, they would be rubbed on the ground to purify; and if the impurity is dry or it is merely mud, wiping the shoes on clean soil would clean it. Repeating ablution is not necessary for any of the conditions.
And this is the view of Ahmad and Ishāq.

Some of the people of knowledge – among them Ibn ‘Umar, Jābir, Ibrāhim, and Al-Hasan – said: *Tayammum* is performed by rubbing the face and rubbing the hands up to the elbows.

And this is the saying of Sufyān Ath-Thawrī, Mālik, Ibn Al-Mubārak, and Ash-Shafi‘ī.

The *Hadith* from ‘Ammār about *Tayammum*, in which he said: “the face and two palms” has been reported from more than one route.

It has also been reported from ‘Ammār that he said: “We performed *Tayammum* in the presence of the Prophet ﷺ up to the shoulders and armpits.”

So some of the people of knowledge considered the *Hadith* of ‘Ammār – from the Prophet ﷺ, stating that *Tayammum* is for the face and the two hands – as weak, because of what was reported from him in the *Hadith* about the shoulders and the armpits.

Ishāq bin Ibrāhim [bin Mukhlad Al-Hanzali] said: The *Hadith* of ‘Ammār on *Tayammum* for the face and the two palms is a [Hasan] Sahih *Hadith*, and the *Hadith* of ‘Ammār: “We performed *Tayammum* with the Prophet ﷺ up to our shoulders and our armpits” does not contradict the *Hadith* that mentions the face and the two palms. Because ‘Ammār did not say that the Prophet ﷺ ordered them to do that, he only said, “We
did this and that” so when the Prophet ﷺ was asked about it, he ordered them to do the face and the two palms. [So he resorted to what Allâh’s Messenger ﷺ taught him: the face and the two palms.]

The proof for this is the verdict that ‘Ammâr gave after the death of Allâh’s Messenger ﷺ that Tayammum is to rub the face and two palms. This indicated that he resorted to the instruction that the Messenger of Allâh gave him that Tayammum involves only the face and the palms.

[He said: I heard Abû Zu’rah ‘Ubaidullâh bin ‘Abdul-Karîm saying: “I did not see any who was better at memorizing in Al-Baṣrah than these three: ‘Ali bin Al-Madînî, Ibn Ash-Shâdhakûnî, and ‘Amr bin ‘Ali Al-Fâllâs.”][1]

[Abû Zu’rah said: ‘Affân bin Muslim narrated a Hadîth from ‘Amr bin ‘Ali]}


١٤٥ - حَدَّثَنَا يَحْيَىُ بْنُ مُوَيَّةُ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانُ: حَدَّثَنَا عِنْدَ مُحَمَّدٍ بْنِ حَيَانٍ، حَ: ١٤٥ "وَعَذَّبَنَّهُ عَنْ عِبْدِهِ، عَنْ دَاوُدٍ بْنِ حَميْدٍ، عَنْ عِبْدِي، عَنْ عِبْدِي، عَنْ ابنِ عَبَّاسِ: أَنَّهُ سَيْلَ عَنَّ النَّيْمَ؟”

[1] The last of whom At-Tirmidhi narrated this Hadîth from.
The Chapters on Purification

Tayammum: “And rub therewith your faces and hands.”[1]

And He said: “And the male thief and the female thief; cut off their hands.”[2] So the Sunnah for cutting is the two hands. So it is only the face and the hands, meaning, Tayammum.” (Da‘if)

Abū ‘Eisā said: this Hadīth is Ḥasan Gharīb Ṣāhih.

Comments:

In procedure of making Tayammum, the narration of ‘Ammār bin Yāsir is to be practised, in which the hands are struck on the ground only once and wiping over the hands up to the wrists is mentioned. [See: Sahīh Al-Bukhārī, Hadīth: 338; Sahīh Muslim, Hadīth: 368]. This is the opinion of the majority scholars and the great experts of Hadīth.

Chapter 111. What Has Been Related About A Man Reciting The Qur’ān Under Any Circumstances As Long As He Is Not Junub

146. ‘Alī narrated: “Allāh’s Messenger ﷺ would recite the Qur’an in all conditions, as long as he was not Junub.” (Hasan)

Abū ‘Eisā said: This Hadīth of ‘Alī is a Hasan Ṣāhih Hadīth.

And it is the view of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the Tābi‘īn.

They said: A man may recite the Qur'an without having \textit{Wuđū’}, but he is not to recite from the Mushaf\textsuperscript{[1]} unless he is in a state of purity.

This is the saying of Sufyān Ath-Thawrī, Ash-Shāfi‘ī, Ahmad and Ishaq.

\textbf{Comments:}

Is a sexually impure person allowed to read Qur'ān or not? This discussion has preceded in chapter 98. Now, the remaining issue is to touch the copy of the Qur'ān without purification; is it allowed or not? The purification is a condition for touching the copy of the Qur'ān, according to the majority and the \textit{Hadīth} “none should touch the Qur'ān except a pure” supports this opinion.

\section*{Chapter 112. What Has Been Related About Urine That Touches The Ground}

147. Abū Hurairah narrated: “A Bedouin entered the \textit{Masjid} while the Prophet was sitting. He prayed, then when he was finished, he said: ‘O Allah! Have mercy upon me and Muḥammad, and do not have mercy on anyone along with us.’ The Prophet turned towards him and said: ‘You have restricted something that is unrestricted.’ It was not long

\footnote{A printed copy of the Qur'ān.}
before he was urinating in the *Masjid*. So the people rushed to him. But Prophet Prophet said: ‘Pour a bucket of water over it – or – a tumbler of water over it.’ Then he said: ‘You have been sent to make things easy (for the people); you have not been sent to make things difficult for them.’” (*Sahih*)

**Comments:**

Scholars and *A'immah* of Hijaz, Malik, Shafi‘i and Ahmad hold this very opinion, that the earth becomes pure just with water. However some other narrations inform that the earth also become pure by getting dry.

148. Anas bin Malik narrated similar to this (no. 147).

[He said:] There are narrations on this topic from ‘Abdullâh bin Mas‘ûd, Ibn ‘Abbâs, and Wâthilah bin Al-Asqa’. (*Sahih*)

Abû ‘Eisa said: [And] this Hadith is Hasan Sahih.

Some of the people of knowledge act according to this, it is the view of Ahmad and Ishâq.

Yûnus reported this Hadith from Az-Zuhri, from ‘Ubaidullâh bin ‘Abdullâh, from Abû Hurairah.

**Tafsîr:** من حديث ابن عبيبة بعصر السباع عند الحمدي ١٤٤: وصحته ابن الجارود، ح: ١٤١: وانظر الحديث الآتي.
2. The Chapters On ِSalāt
(As Narrated) From Allāh’s Messenger ﷺ

Chapter 1. What Has Been Related About Prescribed Times for ِSalāt From The Prophet ﷺ

149. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Jibril [peace be upon him] led me (in ِSalāt) twice at the House.\[^{[1]}\]” So he prayed Zuhr the first time when the shadow was similar to (the length of) the strap of a sandal. Then he prayed ‘Aṣr when everything was similar (to the length of) its shadow. Then he prayed Maghrib when the sun had set and the fasting person breaks fast. Then he prayed ‘Ishā’ when the twilight had vanished. Then he prayed Fajr when Fajr (dawn) began, and when eating is prohibited for the fasting person. The second time he prayed Zuhr when the shadow of everything was similar to (the length of) it, at the time of ‘Aṣr the day before. Then he prayed ‘Aṣr when the shadow of everything was about twice as long as it. Then he prayed Maghrib at the same time as he did the first time. Then he prayed ‘Ishā’, the later one,\[^{[2]}\] when a third of the

\[^{[1]}\] At the Ka‘bah in Makkah.
\[^{[2]}\] That is the later of the two night prayers: ‘Ishā’.
night had gone. Then he prayed *Subh* when the land glowed. Then Jibril turned towards me and said: 'O Muḥammad! These are the times of the Prophets before you, and the (best) time is what is between these two times.'” *(Hasan)*

[Abū ‘Eisā said:] There are narrations on this topic from Abū Hurairah, Buraidah, Abū Mūsā, Abū Mas‘ūd (Al-Anṣāri), Abū Sa‘eed, Jābir, ‘Amr bin Ḥazm, Al-Barā‘, and Anas.

**Comments:**

1. The times of prayers of the previous Prophets were also open and flexible; it does not mean that they were also obliged to offer five daily prayers and that their times were the same as ours.

2. According to the above mentioned *Ahādīth*, the prayers are to be performed within the prescribed time.

**150.** Jābir bin ‘Abdullāh narrated that Allah’s Messenger  said: “Jibril led me (in *Ṣalāt*).” He mentioned something similar to the *Ḥadīth* of Ibn ‘Abbās (no. 149) in meaning, but he did not mention:

*Fajr.*
“At the time of ‘Asr the day before.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Ṣaḥīḥ Gharib

[He said:] The Hadith of Jābir about the times (of the prayers) has been reported by ‘Aṭā’ bin Abī Rabāḥ, ‘Amr bin Dīnār, and Abū Az-Zubair, from Jābir bin ‘Abdullāh from the Prophet, in a manner similar to that of Wahb bin Kāsān, (a narrator of this Hadith) from Jābir, from the Prophet.

[Abū ‘Eisā said:] The Hadith of Ibn ‘Abbas is Hasan Ṣaḥīḥ.

Muḥammad said: “The most correct thing about the times (of the prayers) is the Hadith of Jābir from the Prophet.”

Chapter: Something Else
(About The Timings Of Salāt)

151. Abū Hurairah narrated that Allāh’s Messenger said: “Indeed for (the time of) Salāt there is a beginning and an end. The beginning of the time for the Zuḥr prayer is when the sun passes the zenith, and the end of its time is when the time for ‘Asr enters. The beginning of the time for the ‘Asr [prayer] is when its time enters, and the end of its time is when the sun yellows (turns pale). The
The beginning of the time of *Maghrib* is when the sun has set, and the end of its time is when the twilight has vanished (i.e., the horizon is invisible because of darkness). The beginning of the time for *'Ishâ*', the later one, is when the horizon has vanished, and the end of its time is when the night is at its half. The beginning of the time for *Fajr* is when *Fajr* begins, and its end is when the sun rises.” (Hasan)

[He said:] There is something on this topic from ‘Abdullãh bin ‘Amr.  

Abû ‘Eisâ said: I heard Muhammad saying: “The *Hadîth* of Al-‘Amash from Mujãhid about the times (for the prayers) is more correct than the *Hadîth* of Muhammad bin Fu’dail from Al-‘Amash. And the *Hadîth* of Muhammad bin Fu’dail is incorrect, Muhammad bin Fu’dail was mistaken in it.”

Hannâd narrated to us, Abû Usâmah narrated to us, from Abû Ishâq Al-Fazârî, from Al-‘Amash, from Mujãhid that he said: “It would be said: ‘Indeed for (the time of) *Salât* there is a beginning and an end,” and he mentioned something similar in meaning to the *Hadîth* of Muhammad bin Fu’dail from Al-‘Amash.

Comments:

1. *Ufuq* and *Shafaque* are the same thing, therefore some scripts have the word ‘*Shafaque*’ instead of ‘*Ufuq*’. The preferred time for ‘*Asr*’ prayer is until the disk of the sun turns yellow; and the preferred time for ‘*Ishâ*’ is until midnight.
152. Sulaimān bin Buraidah narrated that his father said: "A man came to the Prophet [Nasiruddin: سلاط] to ask him about the times for ِصلى. So he said: 'Stay with us, In shā’ Allāh.' So he ordered Bilāl to call the Iqāmah when Fajr began, then he ordered him to call the Iqāmah when the sun passed the zenith, then he prayed Zuhr. Then he ordered him to call the Iqāmah to pray 'Asr while the sun was elevated and white. Then he ordered him (to call the Iqāmah for) Maghrib when the (top) edge of the sun had set. Then he ordered him to call the Iqāmah for ‘Ishā’ when the horizon (twilight) had vanished. Then he ordered him in the morning (to give the call for Fajr prayer), when the light of Fajr glowed. Then he ordered (him to call the Iqāmah for) Zuhr, so he waited well until it had cooled. Then he ordered (him to call the Iqāmah for) ‘Asr, so he called the Iqāmah while the sun was later in its position than what it was (the day before). Then he ordered him to delay Maghrib until right before the twilight had disappeared. Then he ordered (him to call the Iqāmah for) ‘Ishā’, so he called the Iqāmah when a third of the night had passed. Then he said: ‘Where is the one who asked about the times for the ِصلى?’ So the man said, ‘It is I.’ So he said: ‘The times for the ِصلى are what are between these two.’” (Ṣaḥīḥ)
Abū 'Eisā said: This Ḥadīth is Ḥasan Gharīb Ṣaḥīḥ.

[He said:] It was reported by Shu'bah, from Alqamah bin Marthad (a narrator of this Ḥadīth) as well.

**Comments:**

The Prophet made the person, who asked for the times of prayers, stay with him for two days and practically taught him the timings. On the first day, he performed the prayers at the earliest time as soon as the time began, and on the second day he performed the prayers at the end of the preferred time; and told the person that this was the start and end of the times for prayers.

**Chapter 2. What Has Been Related About Praying Fajr In The Dark**

153. 'Āishah narrated: “Allāh’s Messenger would pray Subh (at such time that) the women would leave (after the prayer)” – Al-Ansārī (one of the narrators) said – “the women would pass by wrapped in their Mīrs[1] and they would not be recognizable due to the darkness.” And Qutaibah[2] said: “covered.” (instead of “wrapped.”) (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Ibn ‘Umar, Anas, and Qailah bint Makhramah.

Abū 'Eisā said: The Ḥadīth of 'Āishah is a Hasan Ṣaḥīḥ Ḥadīth.

[Az-Zuhri reported it similarly, from 'Urwah, from 'Āishah.]

This position is taken by more...

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[1] A Mīr is a garment made from silk or wool.
[2] That is, one of the narrators in one of the two chains At-Tirmidhi is narrating from.
than one of the people of knowledge among the Companions of the Prophet ﷺ, among them; Abū Bakr, 'Umar as well as those after them among the Tābi‘īn.

It is also the opinion of Ash-Shāfi‘ī, Ahmad, and Ishāq: They considered it recommended to perform Fajr while in the dark (of dawn).

Comments:
It is known from the usual good practice of the Messenger of Allah ﷺ and the practice of four rightly guided caliphs that offering morning prayer (Fajr) in the dark is preferred. However, in the case of prolonging the recitation or because of a valid reason, Fajr prayer may sometimes be performed in the morning light.

Chapter 3. What Has Been Related About Al-Isfar In Fajr.

154. ṫāfi' bin Khadij said: “I heard Allah's Messenger ﷺ saying: 'Perform Fajr at Al-Isfar, for indeed its reward is greater.”’ (Sahih)

[He said:] There are narrations on this topic from Abū Barzah [Al-Aslami], Jābir, and Bilāl.

[He said:] Shu‘bah and Ath-Thawrī reported this Hadith from Muhammad bin Ishāq (a narrator in this Hadith.

[He said:] Muhammad bin ‘Ajlān also reported it from ‘Āsim bin
‘Umar bin Qatadah (another narrator in this chain of Hadith).

Abū ‘Eisā said: The Hadith of Rāfi’ bin Khadij is a Ḥasan Ṣāḥih Hadith.

More than one of the people of knowledge among the Companions of the Prophet ﷺ and the Ṭabi’ī held the view that Fajr was to be performed at the time of Al-Isfār.

And it is the saying of Sufyān Ath-Thawrī.

Ash-Shāfi‘ī, Ahmad, and Ishāq said: The meaning of Al-Isfār is that Fajr becomes illuminated such that there is no doubt in it. They did not hold the view that the meaning of Al-Isfār is to delay the prayer.

Comments:

It was the routine of the noble Prophet ﷺ that he would begin the Fajr prayer in the darkness of dawn. There had never been a time that Allāh’s Messenger delayed offering of Fajr prayer apart from when he was teaching his Companions the prescribed times of prayer and when he was on a journey with Companions and they overslept such that they woke up only after the sunrise.

Chapter 4. What Has Been Related About Hastening Zuhr

155. ‘Āishah narrated: “I have not seen anyone who hastened Zuhr more than Allāh’s Messenger ﷺ nor Abū Bakr, nor ‘Umar.” (Hasan)
The Chapters on ʿSalāt

[He said:] There are narrations on this topic from Jābir bin ʿAbdullāh, Khabbāb, Abū Barzah, Ibn Masʿūd, Zāid bin Thābit, Anas, and Jābir bin Samurah.

Abū ʿEisā said: The Ḥadīth of ʿAīshah is a Hasan Ḥadīth.

This is the view that was chosen by the people of knowledge among the Companions of the Prophet and those after them.

ʿAlī [bin Al-Madini] said: “Yahyā bin Saʿeed said: ‘Sh’ubah criticized Hakīm bin Jubair due to the Ḥadīth he related from Ibn Masʿūd, from the Prophet: “Whoever begs from the people while he has what will suffice him.”

Yahyā said: “Sufyān and Zaʿīdah report from him.” So Yahyā did not see any harm in his narrations.

Muḥammad said: “Hastening Zuhr has been related from Hakīm bin Jubair, from Saʿeed bin Jubair, from ʿAīshah, from the Prophet.”

Tafsīr: [Ḥassan] And Ṭabarî said: ١٥٦:٦: “Abū Eisa said: This Ḥadīth is

Comments:

Unless there is extreme heat, offering noon prayer in its early time is preferred and more virtuous.

156. Anas bin Mālik narrated: “Allāh’s Messenger  prayed Zuhr when the sun had passed the zenith.” (Ṣaḥīḥ)

Abū ʿEisā said: This Ḥadīth is
The Chapters on Salāt

Chapter 5. What Has Been Related About Delaying Zuhr In Severe Heat

157. Abū Hurairah narrated that Allah's Messenger ﷺ said: “In very hot weather, delay the (Zuhr) prayer until it becomes (a bit) cooler, because the severity of heat is from the raging of the Hell.” (Sahih)

[He said:] There are narrations on this topic from Abū Sa'eed, Abū Dharr, Ibn 'Umar, Al-Mughirah, Al-Qasim bin Sa'fwan from his father, Abū Mūsā, Ibn 'Abbâs, and Anas.

[He said:] It has been related that 'Umar narrated something from the Prophet ﷺ about this, but it is not correct.

Abū 'Eisâ said: The Hadith of Abū Hurairah is a Hasan Sahih Hadith.

There are those among the people of knowledge who have chosen to delay the Zuhr prayer in severe heat.

It is the view of Ibn Al-Mubârak, Ahmad, and Ishâq.

Ash-Shâfi‘î said: “The Zuhr prayer is only delayed until it is cooler

 pagina
when the *Masjid* the people attend is distant. As for the one who prays alone, or the one who prays in the *Masjid* of his people, I would prefer that he does not delay the prayer in severe heat."

Abū ’Eisā said: The view of those saying that the *Zuhr* prayer should be delayed in severe heat is preferred and more worthy of being followed.

As for the view of Ash-Shāfi‘ī that the permission is only for those who have to cover a distance, because of the hardship on the people; in the *Hadith* of Abū Dharr there is what proves the opposite of what Ash-Shāfi‘ī said. Abū Dharr said: “We were with the Prophet on a journey when Bilāl called the *Adhān* for the *Zuhr* prayer. The Prophet said: ‘O Bilāl! Let it get cooler, then let it get cooler.’"

So if the matter was in accordance with the view Ash-Shāfi‘ī held, then there would have been no reason to wait until it was cooler on that occasion, since the people were all together on the journey, and they did not need to come from far away.

المنسوب إلى الصحابي عبد الله بن عبيد الله بن سعيد بن عبد الرحمن بن عبيد: "إنهما الاستفادة بصلاة الظهر إذا كان مسجدًا يتبع أهلُ من البعيد، فأما المصلٌ وحدهو، والذي يصلُ في مسجد قومه فالذي أحب له أن لا يؤخر الصلاة في شدة الحر.

قل أبو عبيتا: ومن ذهب إلى تأخير الظهر في شدة الحُر هو أولى وأشبع بالانتباه.

وأما ما ذهب إليه الشافعي أن الربصة لم ينْتَبِح من البعيد والمُستيقَظ على الناس فإن في حديث أبي ذر مما يدل على خلاف ما قال الشافعي. قال أبو ذر: كنت أُصَنِّب الْيَيْبُبُ في سفر قادَرُ بِصَلاة الظهر، فقال النبي: لا يعانِي، ابن أُرُدُد، فقل كأنَّ الأُمَر على ما ذهب إليه الشافعي لِسُكُنِّ الاعادة في ذلِّك الوقت مغْنَى، لا يجمَعُون في السفر، وكانوا لا يتزاولون أن ينتظروا من البعيد.

تخريج: منطق عليه، وآخربه مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر...

115: عن تقيبة، والبخاري، المواقيت، باب الإبراد بالظهر في شدة الحر ح: 536.


ولم يثبت الإبراد في المدينة المنورة والله أعلم.
Comments:

It is the opinion of the majority that in the case of extreme heat, delaying the noon prayer (Zuhr) is better. But Imam Shafi'i and Malik preferred it to be in the early time and the delay is allowed, if needed.

158. Abū Dharr narrated: "Allāh’s Messenger was on a journey and Bilāl was with him. So he wanted to call for the prayer, but he (the Prophet ﷺ) said: ‘Let it get cooler.’ Then he wanted to call for the prayer, so Allāh’s Messenger ﷺ said: ‘Let it get to the cooler time of Zuhr.’” He (i.e., Abū Dharr) said: “Until we saw the shadows of the hillocks, then he commanded that the Iqāmah be called and then led the people in prayer. Allāh’s Messenger ﷺ said: ‘The severity of heat is from the raging of Hell, so wait until it becomes cooler for the (Zuhr) prayer.’” (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Sahih.

Comments:

‘Let it get cooler’ does not mean to delay it until late, its objective is that it may be delayed until the shadow of the walls spreads and walking under it is possible.

Chapter 6. What Has Been Related About Hastening ‘Aṣr Prayer

159. ‘Urwah narrated from ‘Aishah: “Allāh’s Messenger ﷺ prayed ‘Aṣr while the sun was (shining) in her chamber, (and) no shadow appeared in her chamber.” (Sahih)
[He said:] There are narrations on this topic from Anas, Abū Barzah, Jābir, and Rāfī' bin Khādijī.

[He said:] It has been related that Rāfī' also narrated something from the Prophet about delaying ‘Aṣr, but it is not correct.

Abū ‘Eīsā said: The Ḥadīth of ‘Aīshah is a Ḥasan Šaḥīḥ Ḥadīth.

It is the opinion of some of the people of knowledge among the Companions of the Prophet, among them: ‘Umar, ‘Abdullāh bin Mas‘ūd, ‘Aīshah, Anas, and more than one of the Tābi‘īn: that ‘Aṣr prayer is to be hastened, and they disliked delaying it.

This is also the opinion of ‘Abdullāh bin Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and Iṣhāq.

**Comments:**

“Shadow did not appear” may also mean that the sunlight was still inside the room and the shadow did not reach inside it; another meaning is the sun was seen on the floor and had not yet gone onto the wall. These both forms express the same purpose.

160. Al-‘Alā’ bin ‘Abdūr-Raḥmān narrated that he visited Anas bin Mālik in his home in Al-Baṣrah after finishing Zuhr, and his home was next to the Maṣjid. So he said: “Stand to pray ‘Aṣr.” He (Al-‘Alā’) said: “So we stood to pray. When we were finished he (Anas) said: ‘I heard Allah’s Messenger saying: ‘That is the prayer of the hypocrite. He sits watching the sun,
until when it is between the horns of the Shaitân he stands and pecks out four (units of prayer), not remembering Allah in them but a little.” (Sahih)

Abū 'Eisā said: This Hadîth is Ḥasan Sahih.

Comments:
A hypocrite prays only to be seen, he has no concern or care for the remembrance of Allâh; therefore, he does not care about delay. Whereas a sincere believer, being seriously responsible, performs his duty with full satisfaction and peace at an early time and achieves tranquillity.

Chapter 7. What Has Been Related About Delaying The ‘Asr Prayer

161. Umm Salamah narrated: “Allâh’s Messenger would hasten Zuhr more than you (people), while you (people) hasten ‘Asr more than him.” (Sahih)

Abū ‘Eisā said: A Hadîth similar to this has been related from [Ismā‘īl bin ‘Ulayyah], from Ibn Juraij, from Ibn Abî Mulaikah, from Umm Salamah.

162. [And I have in my book: “Ali bin Ḥuǧr informed me from Ismā‘īl bin Ibrahim, from Ibn Juraij.”] (Sahih)
163. Similar narration is reported by Bishr ibn Mu'adh Al-Basri who said that Isma'il ibn 'Ulayyah narrated to him from Ibn Juraij. This latter chain is more correct.

Comments:
Umm Salamah expressed her concerns about those who did not care for the practice of Allah's Messenger regarding the noon and afternoon prayers. Contrary to the practice of the Prophet, they would offer 'Asr (afternoon prayer) before its time and Zuhr (noon prayer) late; whereas the practice of a Muslim should be in accordance with the practice of Allah's Messenger. Nevertheless, Umm Salamah did not mean at all that the prayer should be delayed.

Chapter 8. What Has Been Related About the Time for Maghrib

164. Salmah bin Al-Akwa' narrated: "Allah's Messenger prayed Maghrib when the sun had set and it (the sun) had hidden in the veil (of darkness)." (Sahih)

[He said:] There are narrations on this topic from Jâbir [As-Sunâbihi], Zaid bin Khâlid, Anas, Râ'î bin Khâdîj, Abû Ayyûb, Um Habîbah, 'Abbas bin 'Abdul-Mu'âthîb, and Ibn 'Abbâs.

The Hadith of Al-'Abbâs has been reported from him in Mawqûf form, and it is what is correct.

[As-Sunâbihi did not hear from the Prophet, he is a companion of Abû Bakr, may Allah be pleased with him.]

Abû 'Eisâ said: The Hadith of Salmah bin Al-Akwa' is a Hasan Sahih Hadith.

[1] Meaning, as his saying, not attributed to the Prophet.
It is the saying of most of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the Tābi‘īn: They chose the view that the Maghrib prayer should be hastened, and they disliked delaying it. Some of the people of knowledge even took the view that there is no time for the Maghrib prayer except one, and they used the Hadith of the Prophet ﷺ in which he prayed with Jibrīl.

This is also the opinion of Ibn Al-Mubārak and Ash-Shāfī‘ī.

**Comments:**

In the opinion of the majority of the scholars, Maghrib (sunset prayer) has its early time as well as the last time; but offering prayer is preferred only in the early time.

**Chapter 9. What Has Been Related About The Time For The Last ‘Ishā’ Prayer**

165. An-Nu‘mān bin Bashīr said: “I am the most knowledgeable among the people about the prescribed time of this prayer: Allah’s Messenger ﷺ would pray it when the moon set on the third (of the month).” (Ṣahīḥ)

[1] Sometimes Maghrib (sunset) prayer is called First ‘Ishā’ and the ‘Ishā’ is called the Last ‘Ishā’.
A similar narration (from another chain linking to) this chain is also reported. (*Sahih*)

Abū ‘Eisā said: This Hadīth was related by Hushaim from Abū Bishr, from Habīb bin Sālim, from An-Nu‘mān bin Bashir, and he did not mention “Bashīr bin Thābit” in it.1

The Hadīth of Abū ‘Awānah2 is the most correct in our view, because Yazīd bin Hārūn reported it from Shu‘bah, from Abū Bishr and it is similar to the narration of Abū ‘Awānah.

Comments:
Sheikh Ahmad Muhammad Shākir declared both chains as authentic.

Chapter 10. What Has Been Related About Delaying The Last ‘Ishā’ Prayer3

Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “If it were not that it would be a hardship on my Ummah, then I would have ordered you to delay ‘Ishā’ until the third of the night, or its half.” (*Sahih*)

[He said:] There are narrations on
The Chapters on Salât

this topic from Jâbir bin Samurah, Jâbir bin ‘Abdulläh, Abû Barzah, Ibn ‘Abbas, Abû Sa’eed [Al-Khudrî], Zaid bin Khâlid, and Ibn ‘Umar.

Abû ‘Eisâ said: The Hadîth of Abû Hurairah is a Hasan Sahîh Hadîth.

This is the view that was chosen by most of the people of knowledge among the Companions of the Prophet ﷺ, the Tâbi’in, [and others]: They held the view that the ‘Ishâ’ prayer should be delayed.

And this is the saying of Ahmad and Ishâq.

Comments:

Delaying ‘Ishâ’ (night prayer) from at least the first third of the night and until the middle of the night at most is virtuous.

Chapter 11. What Has Been Related About It Being Disliked To Sleep Before ‘Ishâ’ And To Talk During The Night After It

168. Abû Barzah narrated: “The Prophet ﷺ would dislike to sleep before ‘Ishâ’ and to talk after it.” (Sahîh)

[He said:] There are narrations on this topic from ‘Aishah, ‘Abdulläh bin Mas’ûd, and Anas.

Abû ‘Eisâ said: The Hadîth of Abû Barzah is a Hasan Sahîh Hadîth.

Many of the people of knowledge
disliked sleeping before the ‘İshâ’ prayer [and talking after it], while some of them permitted it.

‘Abdullâh bin Al-Mubârak said: “Most of the Ahâdith indicate that it is disliked.”

And some of them permitted sleeping before the ‘İshâ’ prayer during Ramaçân.

Comments:
Sleeping before ‘İshâ’ creates the risk of missing congregational prayer on the preferred time; so the Prophet ﷺ disliked sleeping before ‘İshâ’ for the purpose of joining ‘İshâ’ with congregation; except if it happens accidentally or due to a casual condition.

Chapter 12. What Has Been Related About Permitting Talk After ‘İshâ’

169. ‘Umar bin Al-Khaṭṭâb narrated: “Allâh’s Messenger ﷺ would talk during the night with Abû Bakr about matters concerning the Muslims while I was with them.” (Da‘îf)

There are narrations on this topic from ‘Abdullâh bin ‘Amr, Aws bin Hudhaifah, and ‘Imrân bin Huşâin.

Abû ‘Eisâ said: The Ḥâdîth of
‘Umar is a Hasan Hadith.

Al-Hasan bin ‘Ubaidullâh reported this Hadith in a long story, from Ibrâhîm, from ‘Alqamah, from a man from Ju'ffî – and it is said that he is Qais or Ibn Qais – from ‘Umar, from the Prophet ﷺ.

The people of knowledge among the Companions of the Prophet ﷺ, the Tâbi‘în and those after them, differ over talking in the night after ‘Ishâ’, the later prayer. Some of them permitted it if it has to do with (learning or teaching) knowledge and what is required for some needs. Most of the Ahâdith indicate some permission.

It has been related that the Prophet ﷺ said: “There is no talking in the night except for the praying person or the traveler.”

وقّد زوّى هذا الحديث الحسن بن عمر ﷺ

الله عَزَّ وَجَلَّ ﺑِنْ عِيراٰمِيْمَ، ﻋَنْ عَلَمْقَةَ، ﻋَنْ رَجُلٍ ﻣِنْ جُعِفَّيْيِ، ﻋَـنْ قَيْسٍ أَوْ أَبِي قَيْسٍ ﻋَنْ عُمْرَ ﻣَنْ النَّبَيِّ ﷺ، هذا الحديث في قضية طويلة.

وقّد اختلّف أهل العلم من أصحاب النبي ﷺ والتّابعين وَمَنْ بَعْدُهُمْ في الشّهر بعد صلاة العشاء الأخيرة: فكرهُ قُوّمٌ منهم الشّهر بعد صلاة العشاء، ورخص بعضهم إذا كان في معتى العلم وما لا بَدِّي مِن الحوائج، وأكثر الحديث على الرخصة.

وقّد روى عن النبي ﷺ قال: “لا سّمَر إلا لِمُصِلٍ أو مَسِافٍ.”

Comments: Imâm Bukhârî ﷺ established various chapters about talking and discussion after ‘Ishâ’ prayer, which proves that giving advice, admonition, exhortation, teaching and learning, talking and socialising with guests and between wife and husband is allowed.
Chapter 13. Virtue Of Performing Salât At The Beginning Of Its Prescribed Time

170. Umm Farwah – and she was one of those who gave pledge of allegiance to the Prophet ﷺ narrated: “The Prophet ﷺ was asked: ‘Which deed is the best?’ So he said: ‘Salât in the beginning of its time.’” (Sahih)

171. ‘Ali bin Abi Talib narrated that the Prophet ﷺ said to him: “O ‘Ali! Three are not to be delayed: Salât when its time comes, a funeral when it (a prepared body) is present, and the (marriage of a) single woman when there is an equal for her.” (Da’if)

[Abū ‘Eisā said: This Hadith is Gharib Hasan.]

172. Ibn ‘Umar narrated that Allāh’s Messenger ﷺ said: “The beginning of the time for Salât is pleasing to Allāh, and the end of its time is pardoned by Allāh.” (Da’if)
Abū 'Eisā said: This Hadīth is Gharīb.

[Similar narration has been related by Ibīn 'Abbās from the Prophet ﷺ.]

[He said:] There are narrations on this topic from 'Ali, Ibīn 'Umar, 'Āishah, and Ibīn Mas'ūd.

Abū 'Eisā said: The Hadīth of Umm Farwah is not reported except in the narration of 'Abdullāh bin 'Umar Al-Imrān, and he is not strong according to the scholars of Hadīth, they say that the Idīrāb in this Hadīth [is from him]. [He is truthful, but Yahya bin Sa'eed criticized him due to his memory.]


۱۷۳. Abū 'Amr Ash-Shaibānī narrated: "A man said to Ibn Mas'ūd: 'Which deed is most virtuous?' He said: 'I asked Allāh's Messenger ﷺ (that). He said: 'Ṣalāt at the beginning of its time.' I asked him: 'What is after that O Messenger of Allāh?' He said: 'Being dutiful to one's parents.' I said: 'What is after that [O Messenger of Allāh]?' He said: 'Jihād in the Way of Allāh.'

(Sahih)

Abū 'Eisā said: This Hadīth is Hasan Sahih.

Al-Mas'ūdī, Shu'bah, and [Sulāmān, who is Abū Ishāq] Ash-
Shaibâni, and others reported this Ḥadîth from Al-Walîd Al-'Ayţâr. (a narrator in the chain of this Ḥadîth.

174. 'Aishâh narrated: “Allâh's Messenger ﷺ did not pray any Salât at the end of its time two times, until Allâh took him.”

(Hasan)

Abû 'Eisâ said: This Ḥadîth is [Hasan] Gharîb, and its chain is not connected.

Ash-Shâfî‘î said: The beginning of the time for the Salât is the most virtuous. Among the proofs for the virtue of the beginning of its time over its end is that it was the choice of the Prophet ﷺ, Abû Bakr, and 'Umar. They would only chose what was more virtuous, they would not forsake the virtue, and they would pray at the beginning of its time.”

[He said:] That was narrated to us by Abû Al-Wâlîd Al-Mâkî from Ash-Shâfî‘î.

Comments:

The Messenger of Allâh ﷺ did not offer prayer in its latest time more than two times, without the need; and when he did so, the first time was for the purpose of learning (from Jîbrîl) and secondly for the purpose of teaching; otherwise in normal circumstances he ﷺ never offered even a single prayer at its last time.
Chapter 14. What Has Been Related About Forgetting The Time Of ‘Asr

175. Ibn ‘Umar narrated that the Prophet ﷺ said: “Whoever misses the ‘Asr prayer, then it is as if he was robbed of his family and his property.” (Saḥīh)

There are narrations on this topic from Buraidah and Nawfal bin Mu‘āwiyah.

Abū ‘Eisā said: The Hadīth of Ibn ‘Umar is a Hasan Saḥīh Hadīth.

Az-Zuhri also reported it from Sālim from his father [Ibn ‘Umar], from the Prophet ﷺ.

Comments:

If just missing the time for a single prayer causes so much loss, which is as if the family and wealth of a person are destroyed, then how about a man who does not perform prayers at all; how much loss, grief and misery will he face?

Chapter 15. What Has Been Related About Hastening The Salāt When The Imām Delays It

176. Abū Dharr narrated that the Prophet ﷺ said: “O Abū Dharr! There will be leaders after me who cause the Salāt to die, [1] so perform the Salāt during its time. If you pray (with them) during its time, then that will be voluntary Salāt for you, if not, then you will

[1] An-Nawawi explained its meaning: “They delay it and make it like the dead person whose soul has gone. The meaning of delaying it from its time is; ‘from its preferred time’.”
The Chapters on Ṣalāt

have attained your Ṣalāt.” (Ṣahīh)

There are narrations on this topic from ‘Abdullāh bin Mas‘ūd and ‘Ubādah bin Aṣ-Ṣāmit.

Abū ‘Eisā said: The Hadith of Abū Dharr is a Ḥasan Hadith.

This is the saying of more than one of the people of knowledge: They consider it recommended for a man to perform Ṣalāt during its time when the Imām delays it, then to pray with the Imām. Then the first Ṣalāt performed is the obligatory one according to most of the people of knowledge.

Abū ‘Imrān Al-Jawni’s name is ‘Abdul-Mālik bin Ḥabīb. (a narrator in the chain of this Hadith.)

Chapter 16. What Has Been Related About Sleeping Past The Ṣalāt

177. Abū Qatādah narrated: “They asked the Prophet ṣṣ about when they slept past the Ṣalāt. He said: ‘There is no negligence in sleep, negligence is only while one is awake. So when one of you forgets a Ṣalāt, or sleeps through it, then let him pray it when he remembers it.’” (Ṣahīh)

There are narrations on this topic from Ibn Mas‘ūd, Abū Mariam, ‘Imrān bin Ḥuṣain, Jubair bin Muṭ‘im, Abū Juhaifah, [Abū
The Chapters on Sa’łat

Sa’eed, ‘Amr bin Umayyah Ad-Damri, and Dhu Mikhbar [and they call him: Dhu Mikhmar] – and he is the nephew of An-Najashi.

Abū ‘Eisā said: The Hadith of Abū Qatūdah is a Hasan Sahih Hadith.

The people of knowledge differ (about the ruling) over a man who sleeps through the Sa’ât, or forgets it, then he awakens and remembers it at a time not appropriate for praying such as, when the sun is rising or when it is setting.

Some of them say that he is to pray it when he wakes up and remembers it, even if it is when the sun is rising or setting. This is the saying of Ahmad, Ishaq, Ash-Shafi’i, and Malik. Some of them say he is not to pray it until the sun has risen or set.

**Comments:**

If a person remained sleeping at the time of prayer, but he thought of getting up at the time of prayer or someone would wake him, but he could not wake up, or if he forgot because he was busy in doing something lawful and necessary; in this case he is not guilty.

**Chapter 17. What Has Been Related About A Man Who Forgets A Sa’ât**

178. Anas [bin Mālik] narrated that Allāh’s Messenger ﷺ said: “Whoever forgets a Sa’ât then he is...
to pray it when he remembers it.”

(Sahih)

There are narrations on this topic from Samurah and Abū Qatādah.

Abū ‘Eisā said: The Hadith of Anas is a Hasan Sahih Hadith.

It has been related from ‘Ali bin Abī Ṭālib that he said about a man who forgot a Salāt: He prays it when he remembers it, during its time or not. And this is the view of [Ash-Shafi‘i,] Ahmad [bin Ḥanbal], and Isḥāq.

It was related that Abū Bakrah slept through the ‘Asr prayer then awoke while the sun was setting. He did not pray until the sun had set.

There are those among the people of Al-Kūfah who held this view.

As for our companions, they held the view of ‘Ali bin Abī Ṭālib [may Allāh be pleased with him.]

Comments:

If a person forgets the prayer, he will perform this prayer as soon as he remembers, but prayer cannot be offered when sun is rising or setting, rather it should be delayed for a while, and there is no harm in this.

Chapter 18. What Has Been Related About A Man Who Misses Multiple Prayers And Which Of Them He Should Begin With

179. ‘Abdulāh [bin Mas‘ūd] narrated: “The idolaters kept Allāh’s Messenger ☪ distracted
from four prayers on the Day of Al-Khandaq (the battle of the Trench) until as much as Allah willed of the night had passed. So he ordered Bilal to call the Adhãn, then he called the Iqãmah to pray Zuhr, then he called the Iqãmah to pray 'Asr, then he called the Iqãmah to pray Maghrib, then he called the Iqãmah to pray 'Ishã’.”

(Hasan)

[He said:] There are narrations on this topic from Abû Sa’eed and Jâbir.

Abû ‘Eisã said: There is nothing wrong in the chain for the Hadith of Abdullah, except that Abû ‘Ubaidah (one of the narrators) did not hear from ‘Abdullah.

It is the view chosen by some of the people of knowledge regarding the case of missed prayers: that a man is to call the Iqãmah for every prayer when he is making up what he missed. If, however, he does not call Iqãmah then it is acceptable, too. And this is the saying of Ash-Shãfi‘i.

Comments:

It is known that the order of missed prayers should be observed when making them up. But if the number of missed prayers is much, or he has forgotten to make them up, or the time of the current prayer is running out; the observance of order of the prayers will be canceled and the current prayer will be performed first and then the missed prayers will be performed.

180. Jâbir bin ‘Abdullah narrated: “On the Day of Al-Khandaq (the battle of the Trench), ‘Umar bin Al-Khaṭṭāb came cursing the
The Chapters on Salāt

204

disbelievers of Quraish and said: ‘O Allah’s Messenger! I could not offer the ‘Asr prayer until the sun was about to set.’ The Prophet said: ‘By Allah! I too have not offered the Salāt.’” So he said: “We descended into Buthan, [1] Allah’s Messenger performed Wudū’ and we too performed Wudū’. Allah’s Messenger prayed ‘Asr after the sun had set, then after it he prayed Maghrib.” (Ṣahīh)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣahīh.

Chapter 19. What Has Been Related About “Ṣalātul-Wusta” [And It Has Been Said That It Is ‘Zuhr’]

181. ‘Abdullāh bin Mas‘ūd narrated that Allah’s Messenger said: “Ṣalātul-Wusta is the ‘Asr prayer.” (Ṣahīh)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣahīh.

Samurah bin Jundab narrated that the Prophet ﷺ said: “ Subcommittee the ‘Asr prayer.” (Ṣaḥīḥ)

He said: There are narrations on this topic from ‘Ali, [Abdullâh bin Mas‘ûd, Zaid bin Thâbit], ‘Aishah, Hafshah, Abû Hurairah, and Abû Hâshim bin ‘Utbah.

Abû ‘Eisâ said: Muhammad said: “Ali bin ‘Abdullâh said: ‘The Hadîth of Al-Hasan from Samurah [bin Jundab] is a Ḥasan Hadîth, and he did hear from him.’”

Abû ‘Eisâ said: The Hadîth of Samurah about Subcommittee is a Ḥasan Hadîth.

And this is the saying of most of the scholars among the Companions of the Prophet ﷺ and others.

Zaid bin Thâbit and ‘Aishah said that Subcommittee is the Zuhr prayer.

Ibn ‘Abbâs and Ibn ‘Umar said that Subcommittee is the Subh (Fajr) prayer.

Abû Mûsâ bin Al-Muthanna narrated to us: Quraish bin Anas narrated to us from Hâbîb bin Ash-Shahid who said: “Muhammad bin Sirîn said to me, ‘Ask Al-Hasan about the Hadîth regarding the ‘Aqîqah.’ So I asked him and he said: ‘I heard it from Samurah bin Jundab.’”[1]

Abû ‘Eisâ said: Muhammad bin Ismâ’îl informed me of this Hadîth: from ‘Ali bin ‘Abdullâh [bin Al-Madînî], from Quraish bin Anas.

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[1] Al-Hasan is narrating in the chain for no. 182, and he said: “from Samurah” So the author’s intent here is to clarify that Al-Hasan actually heard narrations from Samurah.
Muḥammad said: “Alī said: It is true that Al-Ḥasan heard from Samurah. And he used this Hadith as a proof.

Comments:

In the Qur'ān, it has been especially stressed to guard and care for the Salatul-Wusṭā, but the jurists and the scholars of Hadith have great dispute in specifying which prayer is the Salatul-Wusṭā. Rationally, any of the five prayers can be stated as the Salatul-Wusṭā prayer. But in the light of the Marfu’ narrations, the authentic saying is that it is the ‘ṣār (after noon) prayer.

Chapter 20. What Has Been Related About Prayer After ʿAsr And After Fajr Is Disliked

183. Ibn ʿAbbās narrated: “I heard more than one of the Companions of the Prophet ʿUmar bin Al-Khaṭṭāb among them, and he was one of the most beloved among them to me – (narrating) that Allāh’s Messenger prohibited the Salat after Fajr until the sun had risen, and the Salat after ʿAsr until the sun had set.” (Ṣaḥīḥ)
The Chapters on *Ṣalāt*


Abū ‘Eisā said: The Ḥadīth of Ibn ‘Abbās from ‘Umar is a Ḥasan Ṣahih Hadīth.

Most of the Fuqahā’ among the Companions of the Prophet ﷺ and those after them disliked praying after the *Ṣubh* (Fajr) prayer until the sun had risen, and after the *‘Asr* prayer until the sun had set. As for prayers that one has missed, then there is no harm in making them up after *‘Asr* or after *Ṣubh*.

‘Ali bin Al-MadīnI said: “Yahya bin Sa‘eed said: ‘Shu‘bah said: “Qatādah did not hear from Abū Al-‘Āliyah except for three things: The Hadīth of ‘Umar that the Prophet ﷺ prohibited the *Ṣalāt* after *‘Asr* until the sun had set, and the *Ṣalāt* after *Fajr* until the sun had risen.

The Hadīth of Ibn ‘Abbās, from the Prophet ﷺ: ‘No one should say: “I am better than Yunūs bin Matta.”’

And the Hadīth of ‘Ali: ‘The judges are of three (types).’”
The Chapters on \textit{Salāt}

Comments:

The truth is that no prayer is allowed at sunrise, while the sun is at its meridian and at the sunset, except \textit{'Asr} prayer. Because the Prophet prohibited offering prayer at these three times, and also prohibited to bury the dead at these times.

Chapter 21. What Has Been Related About \textit{Salāt} After \textit{'Asr}

184. Ibn ‘Abbās narrated: “The Prophet only performed the two \textit{Rak‘ah} (units of prayer) after \textit{'Asr} because some wealth came to him which distracted him from the two \textit{Rak‘ah} after \textit{Zuhr}, so he prayed them after \textit{'Asr}, then he did not repeat that.” (Da‘if)

There are narrations on this topic from ‘Āishah, Umm Salamah, Maimūnah, and Abū Mūsā. Abū ‘Elsā said: The \textit{Hadith} of Ibn ‘Abbās is a \textit{Hasan} \textit{Hadith}.

More than one person has reported from the Prophet: That he prayed two \textit{Rak‘ah} after \textit{'Asr}.

And this is contrary to what is related from him prohibiting \textit{Salāt} after \textit{'Asr} until the sun has set.

The \textit{Hadith} of Ibn ‘Abbās is more correct since he said in it: “then he
The Chapters on Șalāt

It has been related that Zaid bin Thäbit reported something similar to the Hadith of Ibn ʿAbbās.

There are two reports related from ʿĀishah on this topic:

It is related from her that the Prophet -mouthed not to visit her after ʿAsr, without praying two Rak‘ah.

And it is related from her, from Umm Salamah, from the Prophet -mouthed Șalāt after ʿAsr until the sun has set, and after Subḥ until the sun has risen.

The view that most of the people of knowledge agreed upon is that it is disliked to pray after ʿAsr until the sun has set, and after Subḥ until the sun has risen, except for what is exempt from that, like Șalāt after Tawāf in Makkah, after ʿAsr, until the sun has set, and after Subḥ, until the sun has risen. It has been reported that the Prophet -mouthed that.

This is the view of some scholars from among the Companions and those after them.

And it is the saying of Ash-Shäfi’ī, Ahmad, and Ishäq.

And there are those among the people of knowledge from the Companions of the Prophet -mouthed and those after them who also disliked prayer in Makkah after ʿAsr and after Subḥ.

This is the saying of Sufyân Ath-Thawri, Mälik bin Anas, and some of the people of Al-Kūfah.
The Chapters on Șalât

The Chapters on Șalât

Comments: Making up the Sunnah of Zuhr prayer after ‘Asr is exclusively for the Prophet ⁰, according to the majority of the scholars; but ‘Aishah used to perform voluntary prayer after ‘Asr, and she stated that the purpose of prohibition of voluntary prayer after ‘Asr was if the prayer is purposely performed at sunset.

Chapter 22. What Has Been Related About Șalât Before Maghrib

185. ‘Abdullâh bin Mughaffal narrated that the Prophet ⁰ said: "Between every two calls (to prayer) there is a Șalât for whoever wills." (Ṣahîh)

There is something on this topic from ‘Abdullâh bin Az-Zubair. Abû ‘Eisâ said: The Hadith of ‘Abdullâh bin Mugaffal is a Hasan Ṣahîh Hadith.

The Companions of the Prophet ⁰ differed over Șalât before Maghrib, some of them held the view that there was no prayer before Maghrib.

It has been reported from more than one of the Companions of the Prophet ⁰ that they would pray two Rak‘ah before the Maghrib prayer, between the Adhãn and the Iqãmah.

Aḥmad and Išâq said that if one prays them then it is good.

This is, according to them, recommended.
Comments:
As for the authentic narrations, praying two Rak'ah after the Adhān of Maghrib and before the Maghrib prayer are recommended; because the Prophet encouraged that.

Chapter 23. What Has Been Related About One Who Caught A Rak'ah Of ‘Asr Before The Sun Has Set

186. Abū Hurairah narrated that the Prophet said: "Whoever catches a Rak'ah of Subh before the sun has risen, then he has caught Subh. Whoever catches a Rak'ah of ‘Asr before the sun has set, then he has caught ‘Asr."

(Sahih)

There is something on this topic from ‘Aishah.
Abü ‘Eisā said: The Hadīth of Abū Hurairah is a Hasan Sahih Hadīth.
This is the opinion of our companions [and] Ash-Shāfi‘ī, Ahmad and Ishaq.
According to them, this Hadīth refers to the person who has an excuse, like a man who slept through the Salāt or forgot it, then he awoke or remembered it when the sun was rising or setting.
Comments:
The majority of the Ummah, with the exception of the Ahnãf, hold the opinion that if due to a valid reason or a necessity one begins to pray Fajr or 'Asr prayer, and the sun rose or set after one Rak'ah, this prayer should be completed and the duty of prayer will be discharged. Ahnãf reject this in regards to the Fajr prayer but acknowledge the acceptance of 'Asr in this situation.

Chapter 24. What Has Been Related About Combining Two Prayers While [A Resident]

187. Ibn 'Abbas said: “Allāh’s Messenger combined the Zuhr and ‘Asr (prayers), and the Maghrib and ‘Ishã’ (prayers) in Al-Madinah, without being in a state of fear, nor due to rain.” (Sahih)

He said: [1] “They said to Ibn ‘Abbas: ‘Why did he do that?’ He said: ‘He wanted there to be no hardship on his Ummah.’"

There is something on this topic from Abû Hurairah.
Abû ‘Eisã said: The Hadith of Ibn ‘Abbas has been reported through more than one route from him: It was reported from Jabir bin Zaid, Sa’eed bin Jubair, and ‘Abdullāh bin ShaqIq Al-‘Uqailī.

It has been reported from Ibn ‘Abbas, from the Prophet by other than these as well.

188. Ibn ‘Abbas narrated that the Prophet said: “Whoever combines two prayers without any

[1] Sa’eed bin Jubair is the one narrating this from Ibn ‘Abbãs.
excuse then he has committed something from the major sins." (Da'īf)

Abū ‘Eīsā said: Hānash (a narrator in the chain of this Hadīth) is Abū ‘Alī Ar-Rābi‘; Ḥanash bin Qais. He is weak according to the people of Hadīth, Ahmad and others graded him weak.

The people of knowledge act according to this: One does not combine two prayers except while traveling or at ‘Arafāt (during Hajj).

Some of the people of knowledge among the Tābi‘īn permitted combining two prayers for the sick person.

And this is the saying of Ahmad and Ištāq.

Some of the people of knowledge say one may combine two prayers for rain.

This is the view of Ash-Shāfi‘ī, Ahmad, and Ištāq.

Ash-Shāfi‘ī did not think that the sick person could combine two prayers.

Comments:

It is agreed that combining two prayers without a valid reason is not allowed. The A‘immah from Hijāz allow the combining of two prayers for an excuse. According to Shāfi‘ī and Mālikī, the valid excuse is journey and rain; the disease is also a valid excuse along with these two, according to Imām Ahmad.
Chapter 25. What Has Been Related About How the Adhān Started

189. ‘Abdullāh bin Zaid narrated: “When we awoke, we went to Allāh’s Messenger ṣaḥīf to inform him of the dream. He said: ‘Indeed this dream is true. So go to Bilāl, for he has a better and louder voice than you. Convey to him what was said to you, so that he may call (to the prayer) with that.’” He said: “When ‘Umar bin Al-Khaṭṭāb heard Bilāl calling for the prayer he went to Allāh’s Messenger ṣaḥīf, and he was dragging his Ițār, (as he was hurrying) saying: ‘O Allāh’s Messenger! By the One Who sent you with the truth! I dreamt the same as what he said.’” He said: “So Allāh’s Messenger ṣaḥīf said: ‘To Allāh is the praise, so that confirms it even more.’” (Ḥasan)

He said: There is a narration on this topic from Ibn ‘Umar.

Abū ‘Eisā said: The Ḥadīth of ‘Abdullāh bin Zaid is Ḥasan Ṣaḥīf Ḥadīth.

This Ḥadīth was reported by Ibrāhīm bin Sa’d from Muḥammad bin Ishāq in a more complete manner than this narration, and it is longer. In it he mentioned the story of the Adhān, that it is each part two times, and that the Iqāmah is one time each part.

‘Abdullāh bin Zaid is Ibn ‘Abdu Rabbih, [and they call him Ibn ‘Abd Rabb.]
We do not know of anything he narrated from the Prophet ﷺ that is correct except for this one Hadith about the Adhān.

There are Ahādīth from ‘Abdullāh bin Zaid bin ‘Āsīm Al-Māzīnī from the Prophet ﷺ, and he is the uncle of ‘Abbād bin Tamīm.

There are Ahādīth from ‘Abdullāh bin Zaid bin ‘Āsīm Al-Māzīnī from the Prophet ﷺ, and he is the uncle of ‘Abbād bin Tamīm.

Ibn ‘Umar narrated: “When the Muslims arrived in Al-Madīnah, they used to assemble for the Salāt, and guess the time for it. There was no one who called for it (the prayer). One day they discussed that and some of them said that they should use a bell like the bell the Christians use. Others said they should use a trumpet like the horn the Jews use. Others said that it would be better if we had a man call for the prayer?” He said: “So Allāh’s Messenger ﷺ said: ‘O Bilāl! Stand up and call for the Salāt.’” (Ṣahīḥ)

Abū ‘Eisā said: This Hadīth is Ḥasan Ṣahīḥ Gharīb as a narration of Ibn ‘Umar.

Comments:

The Prophet ﷺ told ‘Abdullāh bin Zaid ﷺ to teach Bilāl ﷺ these words, because he had a sweet and loud voice. Some said: ‘Andā’ (in Hadīth no. 189) means ‘beautiful’ and some said: ‘loud’. As Bilāl ﷺ called the Adhān, ‘Umar
also came and told his dream, which supported it even more. Although the words of *Adhân* and *Iqâmah* were called on the tongue of others, yet they were with the confirmation and order of the Prophet ﷺ.

Chapter 26. What Has Been Related About At-Tarîji’ In The *Adhân*

191. Abū Maḥdûrah narrated that Allâh’s Messenger ﷺ sat with him and taught him the *Adhân* word for word. Ibrâhîm[1] said, “It is the same as our *Adhân*.” Bishr[2] said: “So I said to him, ‘Repeat it to me.’ So he described the *Adhân* with At-Tarîji.” (Hasan)

Abū ‘Eisâ said: The *Hadîth* of Abû Maḥdûrah about the *Adhân* is a *Sahîh Hadîth*, and it has been reported from him by more than one route.

This is acted upon in Makkah, and it is the view of Ash-Shâfi’î.

Comments:

‘*Tarîji’* means to call two declarations, with a low voice for the first time and then to repeat with a louder voice for the second time.

192. Abû Maḥdûrah narrated that the Prophet ﷺ taught him the *Adhân* with nineteen phrases, and the *Iqâmah* with seventeen phrases. (Sahîh)

Abû ‘Eisâ said: This Hadîth is Hasan Sahîh.

Abû Maḥdûrah’s name is

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[1] The one who narrated it from Abû Maḥdûrah.
[2] The one who narrated it to At-Tirmidhî, from Ibrâhîm.
Samurah bin Mi‘yar.

Some of the people of knowledge held this view about the Adhān.

And it has been related that Abū Maḥdūrah would say the phrases of the Iqāmah once.

**Comments:**

Calling the phrases of Adhān two times is proven from the authentic Ahādith.

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**Chapter 27. What Has Been Related About Saying The Phrases Of The Iqāmah Once**

193. Anas bin Mālik narrated: “Bilāl was ordered to make the phrases of the Adhān even, and the phrases of the Iqāmah odd.”

*(Sahih)*

There is a narration on this topic from Ibn ‘Umar.

Abū ‘Eisā said: The Hadīth of Anas is a Hasan SaW/i Hadīth.

This is the saying of some of the people of knowledge among the Companions of the Prophet ﷺ and the Tābi‘īn.

It is the view of Mālik, Ash-Shāfi‘ī, Ahmed and Ishāq.

**Comments:**

‘Abdullāh bin ‘Umar reports that in the time of Allāh’s Messenger ﷺ, phrases
of Adhān used to be called twice and that of Iqāmah only once except 'Qad qāmatīs-Ṣalāt' [the prayer has established]. [See: Sunan Abū Dawūd, Ḥadīth: 501] However Adhān with Tarfī (double, in which each declaration is called four times) is also proven from the authentic Ḥadīth.

Chapter 28. What Has Been Related About Saying The Phrases Of The Iqāmah Two Times Each

194. `Abdullāh bin Zaid said: “Allāh’s Messenger  would say each phrase of the call (for prayer) two times, for the Adhān and the Iqāmah.” (Da‘īf)

Abū ‘Eisā said: The Ḥadīth of ‘Abdullāh bin Zaid was reported by Wākī from Al-‘Amash, from ‘Amr bin Murrah, from ‘Abdur-Rahmān bin Abī Laila: “That ‘Abdullāh bin Zaid saw the Adhān in a dream.”


And this is more correct than the narration of Ibn Abī Laila.

‘Abdur-Rahmān bin Abī Laila did not hear from ‘Abdullāh bin Zaid.

Some of the people of knowledge said that the Adhān is two phrases for each part, and the Iqāmah is two phrases each.

This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, and the people of Al-Kūfah.

[Abū ‘Eisā said: Ibn Abī Laila is Muḥammad bin ‘Abdur-Rahmān bin Abī Laila; he was a judge in Al-Kūfah, and he did not hear
anything from his father, but he narrated from a man from his father.]

Comments:

According to Imãm Shãfi‘i, Imãm Ahmad and the majority of the people of knowledge, the phrases of Iqãmah are eleven; saying Allãhu-Akbar in the beginning and the end and ‘Qad qãmatyi-Salãt’ [the prayer is established] twice.

Chapter 29. What Has Been Related About Saying The Phrases Of The Adhãn With Deliberateness And Slowly

195. Jãbir [bin ‘Abdullãh] narrated: “Allãh’s Messenger said to Bilal: ‘O Bilal! When you call the Adhãn then do so deliberately and slowly, and when you call the Iqãmah then be quick. Allow enough time between your Adhãn and Iqãmah for the person eating to finish what he is eating, the person drinking to finish what he is drinking, and the one who needs time to relieve himself, and do not stand until you see me.”

(Ðã'f)

Comments:

Although this narration is Weak, yet it is still the practice of the Ummah that a brief pause should be made at the end of each phrase. Allãhu-Akbar Allãhu

[1] For the prayer, calling the Iqãmah.
196. (Another chain for) a similar narration (as no. 195). (Daʿīf)
Abū ʿEīsā said: We do not know of this Hadith of Jābir except from this route, from the narration of ‘Abdul-Munʿīm, and it is a chain that is unknown.
[And ‘Abdul-Munʿīm is a Shaikh from Al-Baṣraḥ.]

Chapter 30. What Has Been Related About Putting The Fingers In The Ears For The Adhān

197. Abū Juhaifah narrated: “I saw Bilāl calling the Adhān, and turning, and his (face) was following here and there, and his (index) fingers were in his ears, and Allāh’s Messenger ἀ was in a small red tent” — “I think,” he (one of the narrators) said, “it was made from a hide” — so Bilāl went out in front of him with an ‘Anazah[1] which he planted (in the ground) at Baṭḥā’. Allāh’s Messenger ἀ prayed facing it, and a dog and a donkey passed in front of him; he was wearing a red Hullah[2], and it is as if I am now looking at the radianse of his shins.” Sufyān said:

[3] The commentaries differ over the exact description, and whether it refers to one garment, or an Izār and a Rida’. Most of them agree that it was made from a type of Yemeni cloth that had some designs on it. While Hullah normally describes an upper and lower garment made of the same material.
"We think that it was a Ḥibrah\(^1\)."

(Saḥīḥ)

Abū 'Eisā said: The Ḥadīth of Abū Juhaifah is a Ḥasan Saḥīḥ Ḥadīth.

This is acted upon by the people of knowledge: They consider it recommended to place the fingers into the ears for the Adhān.

Some of the people of knowledge say that for the Iqāmah, as well, one is to put his (index) fingers in his ears. This is the saying of Al-Awzā'ī.

Abū Juhaifah’s name is Wahb [bin ‘Abdullah] As-Suwā’ī.

Comments:
1. When calling Adhān, the aim is to make the voice loud and the voice appears louder by thrusting a finger into each ear.
2. The loud voice is needed for Adhān, while it is not needed for Iqāmah.

Chapter 31. What Has Been Related About At-Tathwīb\(^2\) In The Adhān

198. Bilāl narrated: “Allāh’s Messenger ﷺ said [to me]: ‘Do not say the Tathwīb for any prayer except the Fajr prayer.’” (Da‘īf)

[He said:] There is something on this topic from Abū Mahdūrah.

Abū ‘Eisā said: We do not know of the Ḥadīth of Bilāl except as a narration of Abū Isrā‘īl Al-Mulā‘ī.

Abū Isrā‘īl did not hear this Ḥadīth from Al-Hakam bin ‘Utaibah.

\(^1\) That is, one garment that is not all red, but has some red and black patterns on it.

\(^2\) It means to repeat a phrase, but here the author intended saying “Ay-Salāt Khairamin An-Nawm, (prayer is better than sleep)” for the Fajr prayer. (Ṭuḥfat Al-Ahwādhi)
He said: He only reported it from Al-Ḥasan bin ‘Umārah, from Al-Ḥakam bin ‘Utaibah.

Abū Isrāʿīl’s name is [Ismāʿīl bin Abī Ishāq], and he is not strong according to the people of Hadīth.

The people of knowledge have differed over the interpretation of At-Tathwīb.

Some of them say that At-Tathwīb is when one says “Aṣ-Salātu Khairam An-Nawm, (prayer is better than sleep)” for the Adhān of Fajr. This is the saying of Ibn Al-Mubārak and Ahmad.

Ishāq said something different about At-Tathwīb, he said: “[The disliked Tathwīb] is something that the people started after the Prophet ﷺ; when the Muʿadh-dhin calls the Adhān and the people are slow in coming, so between the Adhān and the Iqāmah he says: ‘Qad Qamatis-Salāt, Hayya ‘Alāt- alãt, Ijayya ‘Alal-Falāz. (Prayer is ready, come to prayer, come to success.)’”

[He said:] This Tathwīb, which Ishāq mentioned, is the one that the people of knowledge dislike, which they innovated after the Prophet ﷺ.

But Ibn Al-Mubārak and Ahmad explained that At-Tathwīb is when the Muʿadh-dhin says: “Aṣ-Salātu Khairum minan-Nawm, (prayer is better than sleep)” for the Adhān of Fajr.

And this is the correct saying, and it is called At-Tathawwub as well, and this is the one chosen by the people of knowledge, and it is their opinion.
The Chapters on Șalât

It has been reported from ‘Abdullâh bin ‘Umar that he would say: “As-Şalātu Khairum-min-Nawm, (prayer is better than sleep)” for Fajr.

It has been reported from Mujâhid that he said: “I entered a Masjid with ‘Abdullâh bin ‘Umar in which the Adhān was called, and we wanted to pray in it. Then the Mu’adh-dhin said the Tathwīb. So ‘Abdullâh bin ‘Umar left the Masjid and said: ‘Let us leave the place of this innovator; And he did not pray in it.”

[He said:] ‘Abdullâh only disliked the Tathwīb that the people invented later on.

Comments:

It is agreed unanimously that saying “As-Şalātu Khairum-min-Nawm, (prayer is better than sleep) in the Adhān for the morning prayer is Sunnah, and proven from the authentic Ahadith. Behold! Making aware the unaware person (about prayer) at home, in a meeting or walking on the path, or to awake a sleeping one is unanimously lawful; and none named it Tathwīb.

Chapter 32. What Has Been Related About Whoever Calls The Adhān, He Is To Call The Iqāmah

199. Ziyâd bin Al-Hârith Aṣ-Ṣudâ’î narrated: “Allâh’s Messenger ordered me to call the Adhān for the Fajr prayer. I called the Adhān, then Bilâl wanted to call the Iqāmah. Allâh’s Messenger said: ‘Indeed the brother from Sudâ’ has called the Adhān, and whoever calls the
Adhan, he calls the Iqamah.” (Da’if)

[He said:] There is something on this topic from Ibn ‘Umar.

Abu ‘Eisa said: We only know of the Hadith of Ziyad from the narration of Al-Ifriqi, and Al-Ifriqi is weak according to the people of Hadith. Yahya bin Sa’eeed Al-Qattan and others graded him weak. Ahmad said: “I do not write the narrations of Al-Ifriqi.”

He said: I saw Muhammad bin Isma’il strengthening his case, and he was saying: “He is Muqarab (average) in Hadith.”

Most of the people of knowledge act according to this: (They say) [that] whoever calls the Adhan, he calls the Iqamah.

Comments:

This Hadith is Weak. [for more details see: Ad-Da’ifah, Hadith: 35]. Therefore it is incorrect to prove the right of calling Iqamah by the Caller of Adhan only.

Chapter 33. What Has Been Related About It Being Disliked To Call The Adhan Without Having Wudu’

200. Abu Hurairah narrated that Allah’s Messenger ﷺ said: “None should call the Adhan except for one with Wudu’.” (Da’if)
201. Ibn Shihāb narrated that Abū Hurairah said: "None should call for the prayer except for one with Wudū‘." (Daʿīf)

Abū ‘Eisā said: This is more correct than the first Hadīth.

[Abū ‘Eisā said:] Ibn Wahb[1] did not narrate Abū Hurairah’s Hadīth from the Prophet ﷺ, and this is more correct than the narration of Al-Walid bin Muslim.[2]

And Az-Zuhrī[3] did not hear from Abū Hurairah.

The people of knowledge differ over one calling the Adhān without Wudū‘. Some of the people of knowledge dislike it. This is the opinion of Ash-Shāfi‘i and Ishāq. Some of the people of knowledge permitted it, this is the opinion of Sufyān [Ath-Thawrī], Ibn Al-Mubārak and Ahmad.

Comments:

No authentic Hadīth is proven about this issue; the above mentioned Hadīth and both traditions from the Companions are Weak. So if a person without ablution calls the Adhān, there is no harm in it, yet it is better and virtuous to call the Adhān in state of ablution.

Chapter 34. What Has Been Related That the Imām Has The Greatest Right To The Iqāmah

Abu 'Eisā said: The Hadīth of Jābir bin Samurrah is a Ḥasan [Sahih] Hadīth.

We do not know of the Hadīth of [Isrāʾīl from] Samāk except from this route.

And this is what some people of knowledge say: That the Muʿadh-dhin is in charge of the Adhān and the Imam is in charge of the Iqāmah.

The time of Adhān and when it should be called is the responsibility of the Muʿadhdhin; and Iqāmah should only be said on the Imam's arrival or with his permission, it is almost agreed.

Chapter 35. What Has Been Related About The Adhān At Night

203. Sālim narrated from his father (Ibn 'Umar) that the Prophet said: “Indeed Bilāl calls the Adhān in the night, so eat and drink until you hear the Adhān of Ibn Umm Maktūm.” (Sahīh)

Abū 'Eisā said: There are narrations on this topic from Ibn Mas'ūd, 'Āishah, Unaisah, Anas, Abū Dharr, and Samurrah.

Abū 'Eisā said: The Hadīth of Ibn 'Umar is a Ḥasan Sahīh Hadīth.

The people of knowledge differ
over the *Adhān* (for *Fajr*) called during the night. Some of the people of knowledge said that when the *Mu’adh-dhin* calls the *Adhān* during the night, it is acceptable and it need not be repeated. This is the opinion of Mālik, Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and Iṣḥāq.

Some of the people of knowledge said that when the *Adhān* is called during the night it must be repeated, this is the opinion of Sufyān Ath-Thawrī.

Hammād bin Salamah reported from Ayyūb, from Nāfi’, from Ibn ‘Umar: “Bilāl called the *Adhān* during the night, so the Prophet ﷺ ordered him to call: ‘Indeed the worshipper was sleeping.’”

Abū ‘Eisā said: This Hadīth is not preserved, what is correct is what is ‘Ubaydullāh bin ‘Umar and others reported from Nāfi’, from Ibn ‘Umar, that the Prophet ﷺ said: “Indeed Bilāl calls the *Adhān* in the night, so eat a drink until you hear the *Adhān* of Ibn Umm Maktūm.”

[He said:] ‘Abdul-‘Azīz bin Abī Rawwād reported from Nāfi’: ‘‘Umar’s *Mu’adh-dhin* called the *Adhān* during the night, so ‘Umar ordered him to repeat the *Adhān*.’

This is also not correct, because it is from Nāfi’ from ‘Umar, it is disconnected.

Perhaps Hammād was referring to this narration.

What is correct is the narration of ‘Ubaydullāh bin ‘Umar and others, from Nāfi’, from Ibn ‘Umar. And,
(the narration of) Az-Zuhri (a narrator in the chain of this Hadith) from Sālim, from Ibn ‘Umar that the Prophet said: “Indeed Bilāl calls the Adhān in the night”

Abū ‘Eīsā said: If Ḥammād’s narration was correct, then there would not be any meaning for this Hadith, since Allāh’s Messenger said: “Indeed Bilāl calls the Adhān in the night” so he was only ordering them with something that was about to happen, so he said: “Indeed Bilāl calls the Adhān in the night” and if he had ordered him to repeat the Adhān when he called it before Fajr had begun, then he would not have said: “Indeed Bilāl calls the Adhān in the night.”

‘Alī bin Al-Madīnī said: The narration of Ḥammād bin Salamah, from Ayyūb, from Nāfī’, from Ibn ‘Umar, from the Prophet is not preserved, and Ḥammād bin Salamah was mistaken in it.

Comments:
1. If, somewhere, only one Adhān for Fajr is called, and the (Mu’adh-dhin) mistakenly called it five or ten minutes earlier, there is no need to repeat the Adhān; but if it was called very early, it should then be repeated at its due time.
2. Other than the Fajr the Adhān, if the Adhān is called for any prayer before its time, it should be repeated at its proper time, according to the consensus.
Chapter 36. What Has Been Related About the Dislike for Exiting the Masjid After the Adhān

204. Abū Ash-Sha’thā’ said: “A man exited the Masjid after the Adhān for ‘Asr had been called. So Abū Hurairah said: ‘As for this person, he has indeed disobeyed Abūl-Qāsim.” (Sahih)

Abū ‘Eisā said: There is a narration on this topic from ‘Uthmān.

[Abū ‘Eisā said:] The Hadith of Abū Hurairah is a Hasan Sahih Hadith.

The people of knowledge among the Companions of the Prophet and those after them act according to this: No one exits the Masjid after the Adhān except for an excuse; that he does not have Wudu’ or some matter that he has to (leave for).

It has been related from Ibrāhīm An-Nakha’i that he said: “He may exit as long as the Mu’adh-dhin is not calling the Iqāmah.

The name of Abū Ash-Sha’thā’ is Sulaim bin Al-Aswad, he is the father of Ash’ath bin Abī Ash-Sha’thā’. And Ash’ath bin Abī Ash-Sha’thā’ has reported this Hadith from his father.
Comments:

The interpretation of Imam Tirmidhî is very comprehensive that anything for which it is extremely necessary to leave the mosque is permissible; for example: relieving oneself, being without ablution, or to go to another mosque for calling the Adhân or leading prayer, etc., in these conditions leaving the mosque after the Adhân is allowed.

Chapter 37. What Has Been Related About The Adhân While Traveling

205. Malik bin Al-Ḥuwairith said: “A cousin of mine and I arrived as guests of Allah’s Messenger. He said to us: ‘When you travel then call the Adhân and Iqamah and let the eldest of you lead the prayer.’”

(Sahîh)

Abû ‘Eisâ said: This Hadith is Hasan Sahîh.

Most of the people of knowledge act according to it: They prefer the Adhân while traveling.

Some of them said that the Iqamah is acceptable, the Adhân is only for the one who wants to gather the people.

The first view is more correct, and it is the opinion of Ahmad and Ishâq.

Comments:

Though other people are not expected to join the congregation, yet on a journey both the Adhân and Iqamah are Sunnah.
Chapter 38. What Has Been Related About The Virtues Of The Adhân

206. Ibn 'Abbâs narrated: “The Prophet ﷺ said: ‘Whoever calls the Adhân for seven years, seeking reward for it, salvation from the Fire is written for him.’” (Da‘îf)

Abû ‘Eisâ said: There are narrations on this topic from [Abdullah] Ibn Mas’ûd, Thawban, Mu‘awiyyah, Anas, Abû Hurairah, and Abû Sa‘eed.

[Abû ‘Eisâ said:] The Hadîth of Ibn ‘Abbâs is a Gharîb Hadîth.

Abû Tumailah’s name is [Yahya bin Wâdîh].

Abû Hamzah As-Sukkarî’s name is [Muhammad bin Maimûn].

They graded Jâbir bin Yazîd Al-Ju‘fî weak; Yahya bin Sa‘eed and ‘Abdur-Rahmân bin Mahdî abandoned him.

Abû ‘Eisâ said: I heard Al-Jârûd saying: “I heard Wakî saying: ‘If not for Jâbir Al-Ju‘fî then the people of Al-Kufah would have been without Ahâdîth, and if not for Hammad then the people of Al-Kufah would have been without Fiqh.’”
The Chapters on Salât

Comments:
There are authentic Ahādīth about the virtues of calling Adhān. It is narrated in Sahih Muslim that the Messenger of Allāh ﷺ said: “The callers to prayer will have the longest necks of all people. It is the symbol of nobility and honour of the caller.

Chapter 39. What Has Been Related That The Imām Is Answerable And The Muʿadh-dhin Is Entrusted

207. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “The Imām is answerable and the Muʿadh-dhin is entrusted. O Allāh! Guide the Imāms and pardon the Muʿadh-dhins.” (Hasan)

Abū ‘Eisā said: There are narrations on this topic from ‘Āishah, Sahl bin Sa'd, and ‘Uqbah bin ‘Amir.

[Abū ‘Eisā said:] The Hadīth of Abū Hurairah was reported by Sufyān Ath-Thawrī and Ḥafs bin Ghiyāth, and more than one person, from Al-ʿAmash, from Abū Šālīh, from Abū Hurairah.

Asbāṭ bin Muhammad reported that Al-ʿAmash said: “It was narrated to me from Abū Šālīh, from Abū Hurairah, from the Prophet ﷺ.”

Nāfī’ bin Sulaimān reported this Hadīth from Muḥammad bin Abī Šālīh, from his father, from ‘Āishah, from the Prophet ﷺ.

Abū ‘Eisā said: I heard Abū Zurʿah saying: “The Hadīth of Abū Šālīh, from Abū Hurairah is more correct than the Hadīth of Abū Šālīh, from ‘Āishah.”

Abū ‘Eisā said: I heard
Muhammad saying: “The Hadith of Abū Salih, from ‘Āishah is more correct.” And he mentioned that ‘Alī bin Al-Madīnī did not confirm the Hadith of Abū Salih from Abū Hurairah, nor the Hadith of Abū Salih from ‘Āishah, on this matter.

Comments:
The very clear and straight meaning of this Hadith is that the Imam should lead the prayer heedfully and with true humility according to the Sunnah. Likewise the caller to prayer should take a great deal of care for prayer, the time for the predawn meal and breaking the fast; he should follow the times of Adhān very carefully and watchfully.


208. Abū Sa’eed narrated that Allāh’s Messenger ﷺ said: “When you hear the call (to prayer) then say the similar to what the Mu’adh-dhin says.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] There are narrations on this topic from Abū Rāfī’, Abū Hurairah, Umm Ḥabībah, ‘Abdullāh bin ‘Amr, ‘Abdullāh bin Rabī’ah, ‘Āishah, Mu’ādh bin Anas, and Mu’āwiyah.

Abū ‘Eisā said: The Hadith of Abū Sa’eed is a Hasan Sahīḥ Hadith.

Ma’mar and more than one other person narrated this from Az-Zuhrī, and it is similar to the Hadith of Mālik (a narrator in the chain of this Hadith).
‘Abdur-Rahmān bin Išāq narrated this Hadīth from Aẓ- Zuhrī, from Sa’eed bin Aḥmad bin Mūsayyab, from Abū Hurairah, from the Prophet ﷺ.

But the narration of Mālik is more correct.

**Comments:**

The person listening to the Adhān should say the phrases of the Adhān exactly like the caller, but he should say “lā ḥawlā wa lā quwwata illā Billâh” (there is no power and no strength save in Allah) in answer to “Hayyā alas-Salāt [come to prayer] and ‘Hayyā alal-Falâh’ [come to prosperity].” [Sahih Al- Bukhārī, Hadīth: 613 and Sahih Muslim, Hadīth: 385]. Whereas the answer to the Iqāmah is just like the Iqāmah; and the words of ‘Aqāmah-allahu wa adāmahā’ in answer to ‘Qad qamatis-Salāt’ are not proven from the authentic Ahādīth.

**Chapter 41. What Has Been Related About The Dislike For The Mu’ādh-dhin Taking A Wage For The Adhān**

209. ‘Uthmān bin Abī Al-‘Āṣ narrated: “Indeed, among the last (of orders) Allāh’s Messenger ﷺ ordered me with was to employ a Mu’ādh-dhin who would not take a wage for his Adhān.” (Sahih)
Abū ‘Eisā said: The Ḥadīth of ‘Uthmān is Hasan [Ṣaḥīḥ].

The people of knowledge act according to this: They dislike a Mu‘adh-dhin to take a wage for the Adhān, and they consider it recommended for the Mu‘adh-dhin to seek the reward (from Allah) for his Adhān.

Comments:

If a person is appointed as the caretaker for the other needs of the mosque, as it is actually known in these days and he is paid for the other works of the mosque, but he calls Adhān just for the sake of Allah, then there is no objection on it.


210. Sa‘d bin Abi Waqqās narrated that Allah’s Messenger said: “Whoever says, when he hears the Mu‘adh-dhin: (Wa Anā Ashhadu An Lā Ilaha Illallāh, Waḥdahu Lā Sharīka Lahu, Wa Anna Muhammadan ‘Abduhu Wa Rasūluhu, Raḍītū Billāhī Rabban Wa Bil-Islām Dinan, Wa Bi Muḥammadin Rasūlān) ‘I too testify that none has the right to be worshiped but Allah, Alone without partners, and that Muhammad is His slave and Messenger, I am pleased with Allah as my Lord, with Islam as my religion and Muḥammad as a
Chapter 43. Something Else

211. Jābir bin ‘Abdullāh narrated that Allah’s Messenger ﷺ said: “Whoever says, when he hears the call: (Allāhumma, rabba ġadhih- 

da‘wat-tāmma was-Salāti-

qa‘imah, āti Muhammadanil- 

wasilata wal-Fadilata, wāb’athhu 

Maqāman Maḥmūdan alladhī 

wa‘adahu) ‘O Allah! Lord of this 

perfect call and established prayer, 
grant Muhammad Al-Wasilah[1] 

and Al-Fadilah,[2] and raise him to 

the praised station that you 
promised him’ – then intercession 

on the Day of Resurrection is 

made lawful for him.” (Ṣaḥīḥ)

Abū ‘Eisā said: The Ḥadīth of 

Jābir is a [Ṣaḥīḥ] Hasan Gharīb Ḥadīth from the narration of 

Muhammad bin Al-Munkadīr, and 

we do not know of anyone who

[1] “The Prophet ﷺ explained it in his saying: ‘Indeed it is a position in Paradise which only one of Allah’s worshippers will have.’ That is in the Ḥadīth of ‘Abdullāh bin ‘Umar, recorded by Muslim.” (Tuhfat Al-Āhwadhī)

[2] “An increased rank above the rest of creation, and it implies that it is another position, 
or, the explanation of ‘Al-Wasilah.’ Al-Ḥāfiz (Ibn Hajar) said that (in Fath Al-Bārī).” (Tuhfat Al-Āhwadhī)
reported it other than Shu'bah bin Abi Hamzah [from Muhammad bin Al-Munkadir, and Abū Ḥamzah’s name is Dinār].

Comments:
1. The Adhān is named a Complete Invitation in this Hadith, because it has the summary of the whole Religion and its extract; prayer is named ‘established’ because it has no possibility of change and cancellation until the Last Day.
2. The one who makes this supplication regularly will deserve the intercession of the Prophet ﷺ.

There are some etiquettes and rules for the acceptance of supplication which should be regarded and cared for; one of them is to care for the time of its acceptance as well.

Chapter 44. ‘Supplication Made Between Adhān And Iqāmah Is Not Rejected’

212. Anas bin Malik narrated that Allah’s Messenger ﷺ said: “The supplication made between the Adhān and Iqāmah is not rejected.”

(Sahih)

Abū ʿEisā said: The Hadith of Anas is a Hasan [Sahih] Hadith.

Abū Ishāq Al-Hamdānī reported it from Buraid bin Abi Maryam, from Anas, from the Prophet ﷺ, and it is similar to this.
Chapter 45. What Has Been Related About How Many Prayers Allah Made Obligatory Upon His Servants

213. Anas bin Malik narrated: “On the Night of Isra’, fifty prayers were made obligatory upon the Prophet. Then it was decreased until it was made five. Then it was called out: ‘O Muhammad! Indeed My Word does not change; these five prayers will be recorded for you as fifty.”” (Sahih)

[He said:] There are narrations on this topic from Ubaydah bin As-Samit. Talhah bin Ubaidullah, Abu Dharr, Abu Qatadah, Malik bin Sa’osa’ah, and Abu Sa’eed Al-Khudri.

Abu ‘Eisâ said: The Hadith of Anas is a Hasan Sahih Gharib Hadith.

Comments:
To make it easy and light for the Ummah to increase the reward and compensation, Allah chose this method that He prescribed fifty prayers, and gradually decreased them to five in order to make the practice easy; but kept them equal to fifty in reward and compensation to show the certainty that the minimum reward for every good deed is ten fold.

Chapter 46. [What Has Been Related] About The Virtue Of The Five Prayers

214. Abu Hurairah narrated that Allah’s Messenger ﷺ said: “The five prayers, and Al-Jumu’ah (the
Friday prayer) to Al-Jumu'ah are atonement for what is between them, as long as the major sins have not been committed.” *(Sahih)*

[He said:] There are narrations on this topic from Jābir, Anas, and Hanzalah Al-Usaidi.

Abū 'Eisā said: The Hadīth of Abū Hurairah is a Ḥasan Sahīh Hadīth.

Comments:

It is known from this Hadīth that if a person avoids committing major sins, the worship and good deeds become a means for the forgiveness of minor sins.

Chapter 47. What Has Been Related About The Virtue Of Ṣalāt In Congregation

215. Ibn 'Umar narrated that Allāh's Messenger ﷺ said: “Ṣalāt in congregation is twenty-seven degrees more virtuous than a man's Ṣalāt alone.” *(Sahih)*

[He said:] There are narrations on this topic from 'Abdullāh bin Mas'ūd, Ubayy bin Ka'b, Mu'ādh bin Jabal, Abū Sa'eed, Abū Hurairah, and Anas bin Mālik.

Abū 'Eisā said: The Hadīth of Ibn 'Umar is a Hasan Sahīh Hadīth.

Similar to this Hadīth was reported by Nāfi' from Ibn 'Umar, that the Prophet ﷺ said: “Congregational Ṣalāt is more virtuous than a man’s Ṣalāt alone by twenty-seven
degrees.”

[Abū ‘Eisā said:] In general, those who narrated it from the Prophet said “Twenty-five” except from Ibn ‘Umar who said: “Twenty-seven.”

Abū ‘Eisā said: This Hadith is Ijāṣan Sahih.

Comment:

If a person, due to an excuse or necessity offers the prayers alone, he will have much less reward than praying with the congregation. Those who perform prayer with congregation have the reward of a prayer equal to twenty-five or twenty-seven prayers.

Chapter 48. What Has Been Related About One Who Heard the Call (to Prayer) But Did Not Respond To It

Abū Hurairah narrated that the Prophet said: “I was about
too order my boys\textsuperscript{[1]} to collect bundles of firewood, then order the Salāt to be held, then burn (the homes) of the people who did not attend the Salāt.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] There are narrations on this topic from ['Abdullāh] Ibn Mas‘ūd, Abū Ad-Dardāʾ, Ibn ‘Abbās, Mu‘ādh bin Anas, and Jābir.

Abū ‘Eisā said: The Hadīth of Abū Hurairah is Ḥasan Ṣāḥīḥ Hadīth.

It has been related that more than one of the Companions of the Prophet \textsuperscript{[2]} said that whoever hears the call (to prayer) but does not respond, then there is no Salāt for him.

Some of the people of knowledge said that this is a (threat) to demonstrate its importance and its severity, and that there is no permission for anyone to not pray in the congregation except for an excuse.

Comments:
This Hadīth has a very severe warning and admonition for those who abandon the congregational prayer. He \textsuperscript{[3]} expressed extreme anger against them. It tells us that joining the congregational prayer is an individual obligation.

218. Mujāhid said: “Ibn ‘Abbās was asked about a man who fasted during the day and stood (in prayers) during the night, but he

\textsuperscript{[1]} “Meaning ‘a group of my young Companions, servants and slaves.”’ (Tuḥfat Al-Ahwadhi)
did not attend the Friday prayer nor congregational prayer. He replied: ‘He is in the Fire.’” (Daʿīf)

[He said:] The meaning of the Hadith is that he did not attend the Friday and congregational prayers, having an aversion for them, belittling their importance, and disdaining them.

Chapter 49. What Has Been Related About The Man Who Performs Şalāt Alone, Then He Comes Upon A Congregation

219. Jābir bin Yazīd bin Al-Aswad [Al-ʿĀmīr] narrated that his father said: “I attended Hajj with the Prophet ☪. I prayed the Subh (Fajr) prayer with him in Masjid Al-Khaif.” He said: “When the Prophet ☪ finished, he turned (from the Qiblah) and saw two men at the back of the people who had not prayed with him. He said, ‘Bring them to me.’ So I brought them while they were shuddering with fear. He said: ‘What prevented you from praying with us?’ They said: ‘O Messenger of Allah! We prayed at our camp.’ So he said: ‘Do not do that; when you pray in your camp then you come to a Masjid with a congregation, then pray with them. That will be a voluntary prayer for you.’” (Sahīh)

[He said]: There are narrations on this topic from Miṣjān [Ad-Dailamī] and Yazīd bin ʿĀmīr.
Abū 'Eisā said: The Ḥadīth of Yazīd bin Al-Aswad is a Ḥasan Ṣaḥīḥ Ḥadīth.

It is the saying of more than one of the people of knowledge.

It is the view of Sūfyan Ath-Thawrī, Aḥ-Shāfī‘ī, Aḥmad and Ishaq.

They say that when a man prays alone, then he finds a congregation, he should repeat all of the prayers\(^1\) in congregation. And if a man prays Maghrib alone, then he finds a congregation. The above-named scholars said that he should pray it with them, and he makes the number of Rak'āh even by adding one. The one that he prayed alone counts as the obligatory prayer according to them.

\(^1\) That is, any of the five prayers, not just Fajr, see (Tuhfat Al-Ahwadhi).
[He said:] There are narrations on this topic from Abū Umāmah, Abū Mūsā, and Al-Ḥakam bin ‘Umair.

Abū ‘Eisā said: The Ḥadīth of Abū Sa‘eed is a Hasan Hadīth.

This is the opinion of more than one of the people of knowledge among the Companions of the Prophet ﷺ and others among the Tābi‘īn.

They say that there is no harm if people perform congregational Salāt in a Masjid where Salāt had already been performed [in congregation].

This is the view of Aḥmad and Ishaq.

Others among the people of knowledge say that they should perform the Salāt individually.

This is the view of Sufyān, Ibn Al-Mubārak, Mālik, and Ash-Shāfī‘ī, they chose the view that one should perform the Salāh individually.

[Sulaimān An-Nājī (one of the narrators) is from Al-ritable, and he is called Sulaimān bin Al-Aswad.

And Abū Al-Mutawakkil’s (one of the narrators) name is ‘Alī bin Dāwūd].

Comments:

This Ḥadīth proves that if a person comes late to the congregation owing to...
an excuse he may ask someone to join him to congregate. But lagging behind intentionally without any reason to have a second congregation is incorrect.

Chapter 51. What Has Been Related About The Virtue Of ‘Ishā’ And Fajr In Congregation

221. ‘Uthmân bin ‘Affān narrated that Allāh’s Messenger ﷺ said: “Whoever attends ‘Ishā’ (prayer) in congregation, then he has (the reward as if he had) stood half of the night. And whoever prays ‘Ishā’ and Fajr in congregation, then he has (the reward as if he had) spent the entire night standing (in prayer).” (Sahih)

[He said:] There are narrations on this topic from Ibn ‘Umar, Abū Hurairah, Anas, ‘Umārah bin Ruwaibah, Jundub [bin ‘Abdullāh bin Sufyān Al-Bajāl], Ubayy [bin Ka‘b], Abū Mūsā and Buraidah.

Abū ‘Eisā said: The Hadith of ‘Uthmān is a Hasan Sahih Hadith. This Hadith has been related from ‘Abdur-Rahmān bin Abī ‘Amrah from ‘Uthmān in Mawqūf[1] form, and it has been related through other chains from ‘Uthmān in Marfu’[2] form.

Comments:

This reward equal to night prayer is without increase; and if one gets up at

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[1] Meaning, as a statement of ‘Uthmān, may Allāh be pleased with him.
night and does the night prayer, this \textit{In shā Allah} will have a further minimum ten folds reward for each good deed.

222. Jundub bin Sufyān narrated that the Prophet \textit{ṣa} said: “Whoever prays \textit{Subh} then he is under the protection of Allāh's covenant, so do not be treacherous with Allāh in His covenant.” (\textit{Sahih})

\text([Abū 'Elsā said: This \textit{Hadith} is \textit{Hasan Sahih}.])

\textbf{Comments:}

This \textit{Hadith} proves that the one who performs the morning prayer with congregation will secure the protection of Allāh \textit{ṣa} and His refuge.

223. Buraidah Al-Aslāmi narrated that the Prophet \textit{ṣa} said: “Give glad tiding to those who walk to the \textit{Masājid} in the dark; of a complete light on the Day of Resurrection.” (\textit{Sahih})

\text([Abū ‘Elsā said:] This \textit{Hadith} is \textit{Gharib} [from this route in \textit{Marfu'} form, it is \textit{Sahih} with chains that are \textit{Mawqūf} to the Companions of the Prophet \textit{ṣa}, but not a chain to the Prophet \textit{ṣa}.])

\textbf{Chapter 52. What Has Been Related About The Virtue Of The First Row}

224. Abū Hurairah narrated that Allāh's Messenger \textit{ṣa} said: “The best rows for the men are the first
of them, and the worst are the last of them. And the best rows are for the women are the last of them, and the worst are the first of them.”  
(\textit{Sahih})

[He said:] There are narrations on this topic from Jābir, Ibn `Abbās, [Ibn `Umar], Abū Sa‘eed, Ubayy, ‘Aishah, Al-‘Irbaḏ bin Sāriyah, and Anas.

Abū ‘Eisā said: The \textit{Hadith} of Abū Hurairah is a \textit{Hasan Sahih Hadith}.

And it has been related that the Prophet \textit{would seek forgiveness for the people in first row, and once for the second.}

\begin{itemize}
\item [\textit{Tahrikeh:}] And just as the Imam, the congregation, would seek the first rows of the congregation and seek a special favor for them.
\end{itemize}

Comments:

The first row of congregation is near to the \textit{Imam} and it deserves a special Mercy of Allāh and of the prayer of the angels, because it is far from the noise and disturbance of latecomers, and because the people in the first row follow the \textit{Imam} accurately. It is also far from the rows of the women, so the mind is not disturbed and interrupted; therefore it is stated as the best one.

225. And the Prophet \textit{said:} “If the people knew what (reward) is in the call (\textit{Adhān}) and the first row, and they found no other way to get that except by drawing lots, then they would draw lots.”  
(\textit{Sahih})
226. A similar narration.

Comments:

It is known from this Hadith, if we are truly certain about the realities which the Messenger of Allah ﷺ told, or we bear them in mind, keep them in vision and revive them in the intellect, then certainly our practical life and behaviour will change.

Chapter 53. What Has Been Related About Keeping The Rows Straight

227. An-Nu‘mān bin Bashir said: “Alläh’s Messenger ﷺ would straighten our lines. One day he came out and saw a man whose chest was protruding from the people, so he said: ‘You must straighten your lines, or Alläh will cause disagreement to occur among your faces.’”[1] (Ṣaḥīḥ)
[He said:] There are narrations on this topic from Jābir bin Samurah, Al-Barāʾ, Jābir bin ‘Abdullāh, Anas, Abū Hurairah, and ‘Aishah.

Abū ‘Eisā said: The Ḥadīth of An-Nuʿmān bin Bashīr is a Ḥasan Ṣaḥīḥ Ḥadīth.

It has been related that the Prophet said: “Establishing the lines is part of the completeness of the Ṣalāt.”

It has been related that ‘Umar would appoint some men to straighten the lines, so he would not say the Takbīr until he was told that the lines were straight.

And it has been related from ‘Alī and ‘Uthmān that they would also do that, and that they would say: “Straighten.”


Comments:

It is sad that these days the straightening of rows gets no attention and is dealt with extreme carelessness and negligence. Due to this, mutual grudge, enmity, dispute and disruption is rife; but none is prepared to learn lessons. May Allāh bestow upon us the power and ability to walk the path of guidance!
Chapter 54. What Has Been Related About “Let Those Among You With Understanding And Reason Be Close To Me.”

228. ‘Abdullāh (Ibn Mas‘ūd) narrated that the Prophet ﷺ said:

“Let those among you with understanding and reason be close to me, then those after them, then those after them. And do not separate or dissention will occur among your hearts, and beware of the commotion of the markets.”

(Ṣaḥīḥ)

[He said:] There are narrations on this topic from Ubayy bin Ka‘b, Abū Mas‘ūd, Abū Sa‘eed, Al-Barā‘, and Anas.


It has been related from the Prophet ﷺ that he liked to have the Muhājirūn and the Ansār close to him so that they would learn and preserve (how he prayed).

[He said:] Khalīd Al-Ḥadḥā’ (one of the narrators) is Khalīd bin Mihrān, his Kunyah is Abū Al-Munāzil.

[He said: And] I heard Muhammad bin Ismā‘īl saying: “[It is said that] Khalīd Al-Ḥadḥā’ was never a cobbler.

It was only because he used to sit in the company of a cobbler that he was called Hadḥ-dhā’.”

[1] Meaning do not behave in such way with while congregating for the prayer. See Tuhfat Al-Ahwadhi.
The Chapters on \( \text{Ṣalāt} \) 251

[He said:] Abū Ma‘shar’s (a narrator in this chain of \( \text{Ḥadīth} \)) name is Ziyād bin Kulaib.

\( \text{تخريج: وأخرجنا مسلم, الصلاة, باب نسية الصغوة وإفاعتها ... إلخ, ح: 432 من } \)


\( \text{وأنس، [ابن ماجه، ح: 497]} *= \text{كان يعجبه أن يلي المهاجرون والأنصار.} \)

Comments:

The wise people being lagged behind the prayer and then to express anger for the general people, who have already taken places in the first row, is unthinkable anyway. The prohibition of ‘commotion of the markets’ means it is wrong to make any noise in the mosques, raising voices to an unnecessary limit, arguing and wrangling or to remain behind the prayers to be involved in the street noise.

Chapter 55. What Has Been Related About The Dislike For Forming Rows Between Columns

229. ‘Abdul-Ḥamīd bin Māhmūd said: “We prayed behind one of the \( \text{Amīrs, the people compelled us such that we prayed between two columns. When we had prayed, Anas bin Mālik said: ‘We would be prevented from this during the time of Allāh’s Messenger ﷺ.’} \) (\( \text{Sahīh} \))

There is something on this topic from Qurrah bin Iyās Al-Muzānī.

Abū ‘Eisā said: The \( \text{Ḥadīth} \) of Anas is a \( \text{Ḥasan Sahīh Hadīth}. \)

There are those among the people of knowledge who disliked lines being formed between columns.

This is the opinion of Ahmad and Isḥāq.

And there are those among the people of knowledge who permitted it.

(المعجم) (55) - باب ما جاء في

(الحنفة) (55) -\\n
\( \text{كَرَاهِيَةُ الْصُّفُّ بَيْنَ الْسُّوَائِيْرِ} \)

229 - خَلَفَتْ هَذَا خُلْفَةً، تَكُونُ وَقْتُ عَنْ

شَفَائِهِ، عَنْ يَحْيَى بْنَ خَالِد، بْنَ عُثْوَةَ

المُرَايِدِي، عَنْ عَبْدِ الْحَجَيْدَ بن مُحْمُودَ قَالَ:

صَلَبُتُ خَلْفَ أَمِيرِ مِنَ الأَمْرَاءَ، فَأَضَطَرَّنَا

الثَّانِيُ فَصَلَتْ بَيْنَ الْكَارِئِينَ، ثُمَّ صَلَبُتُ قَالَ،

أَنَسُ بْنُ مَالِكَ، قَالَ: كَذَا تَكُونُ هَذَا عَلَى عَهْدِ

رَسُولِ اللَّهِ ﷺ.

وَفِي الْبَابِ عَنْ فَدْرَةٍ بْنِ إِبِّي إِبْنِ المُرْزَيِّ.

قَالَ أَبُو يَئِيسَ: خَلَفَت أَنَسُ خَيْبَةً

خَسِينَ صَحِيحَةً.

وَقَدْ كَرَاهَ مُقْمَةً مِنْ أَهْلِ الْعَلَمِ أنْ يَصْفَ تَبْنَ

السُّوَائِرِ.

وَهُوَ يَقُولُ أَحْمَدُ، وَإِشْهَابٌ.

وَقَدْ رَخَصَ مُقْمَةً مِنْ أَهْلِ الْعَلَمِ فِي ذَلِكَ.
Comments:

Straightening the rows and standing close to each other in the congregational prayer is an objective. The oneness, unity, alliance and unanimity do not exist while standing in between the pillars; therefore praying in between the pillars, needlessly, is not allowed.

Chapter 56. What Has Been Related About \textit{Salāt} Behind The Line Alone

230. Hilāl bin Yasāf said: “Ziyād bin Abī Al-Ja’d took me by the hand while we were in Ar-Raqqa,\footnote{A city located in the northern part of modern Syria, on the eastern side of the Euphrates.} he made me stand before a Shiikh who was called Wābīsāh bin Ma’bad, from Banī Asad. Ziyād said: ‘This Shiikh narrated to me that a man prayed alone behind the row’ – and the Shiikh was listening – ‘so Allah’s Messenger ordered him to repeat the \textit{Salāt}.” (\textit{Sahih})

\[\text{Abū ‘Eisā said:} \] There are narrations on this topic from ‘Alī bin Shaibān and Ibn ‘Abbās.

Abū ‘Eisā said: The \textit{Hadith} of Wābīsāh is a \textit{Hasan} Hadith.

There are those among the people of knowledge who dislike for a man to pray alone behind the rows. They say he is to repeat his prayer when he prays alone behind the rows. This is the opinion of Abū ‘Abbās and Iṣhāq.

There are those among the people

... (the remaining text is not fully visible)
of knowledge who said that it is acceptable from him if he prays alone behind the row.

This is the saying of Sufyān Ath-Thawri, Ibn Al-Mubārak, and Ash-Shafi‘i.

There are those among the people of Al-Kūfah who held a view in accordance with the Hadith of Wābisah bin Ma‘bad as well. They said that whoever prays alone behind the row, should repeat the prayer. Among them are Ḥammād bin Sulaimān, Ibn Abī Laila, and Wakī‘.

More than one person has reported the narration of Ḥusain, from Hilāl bin Yasāf, from Ziyād bin Abī Al-Ja‘d, from Wābisah [bin Ma‘bad], and it is similar to the narration of Abū Al-Ahwas (a narrator in this chain of Hadith).

The narration of Ḥusain contains what would prove that Hilāl saw Wābisah, but the people of Hadith differ over this:

Some of them say that the narration of ‘Amr bin Murrah from Hilāl bin Yasāf, from ‘Amr bin Rāshid, from Wābisah [bin Ma‘bad] is more correct.

Some of them say that the narration of Ḥusain, from Hilāl bin Yasāf, from Ziyād bin Abī Al-Ja‘d, from Wābisah bin Ma‘bad is more correct.

Abū ‘Eisā said: This is more correct to me than the narration of ‘Amr bin Murrah because it has been narrated by others besides Hilāl bin Yasāf from Ziyād bin Abī
The Chapters on \( \text{Ṣalāt} \)

Al-Ja'd, from Wābişah bin Ma'bad.

**Comments:**

The authentic view about this issue is that standing individually for prayer behind the row is prohibited. He, who does so despite there being space in the row, will have to repeat the prayer. However, if the space is not available in the row and he offers the prayer standing on his own individually, it is hoped his prayer is valid. The opinion of pulling a person from the row and to make him stand alongside is mentioned in some \( \text{Ahādīth} \), but these \( \text{Ahādīth} \) are Weak and unreliable for proof. Therefore the opinion of pulling someone from the line ahead is incorrect. [See for details, \( \text{Ad-Ḍa'īfah, 2: 322, 323} \)]

231. Wābişah bin Ma'bad narrated: "A man prayed alone behind the row so the Prophet \( \text{ṣ} \) ordered him to repeat the \( \text{Ṣalāt} \)." (\( \text{Ṣahīḥ} \))

Abū 'Eisā said: I heard Al-Jārud saying, "I heard Wāki' saying: 'When a man prays [alone] behind the row, then he has to repeat it.'"

Chapter 57. What Has Been Related About A Man Who Prays While Another Man Is With Him

232. Ibn 'Abbās narrated: "I
prayed with the Prophet one night. I stood at his left, so Allâh's Messenger took me by my head, from behind me, to put me on his right (side)." (Sahih)

[Abû 'Eisâ said:] There is something on this topic from Anas.

Abû 'Eisâ said: The Hadîth of Ibn 'Abbâs is a Hasan Sahih Hadîth.

The people of knowledge among the Companions of the Prophet and those after them act according to this. They say that when a man prays with the Imam he stands at the right of the Imam.

Comments:

It is agreed that if the follower is only one, he should stand on the right side of the Imam. According to the majority of the scholars, he should stand equal to the Imam, and in the opinion of some other scholars, he should stand equal to the heels of the Imam; but it has no proof from Ahâdîth.

Chapter 58. What Has Been Related About A Man Who Prays With Two Men

233. Samurah bin Jundab narrated: "Allâh's Messenger ordered us that when we were three, then one of us should stand forward." (Da'îf)

[Abû 'Eisâ said:] There are narrations on this topic from Ibn Mas'ûd, Jâbir, and [Anas bin Mâlik].

Abû 'Eisâ said: The Hadîth of Samurah is a [Hasan] Gharib Hadîth.
The people of knowledge act according to this, they say that when there are three, then two men stand behind the Imam.

It has been reported about Ibn Mas'ūd that he prayed with 'Alqamah and Al-Aswad so he stood with one of them at his right and the other at his left, and he related that from the Prophet ﷺ.

Some of the people have criticized Ismā'il bin Muslim [Al-Makki] (one of the narrators) due to his memory.

Comments:
If the followers are more than one, they should stand behind the Imam, the majority of A'immah and jurists said this.

Chapter 59. What Has Been Related About A Man Who Prays And A Man And A Woman Are With Him

234. Anas bin Malik narrated: "My grandmother Mulaikah invited Allah's Messenger ﷺ to a meal that she prepared. He ate from it, then said: 'Stand so that we may lead you in prayer.'" He said: "I got a Ḥašîr[1] of ours which had become dark because of prolonged use, so I washed it with water. Allah's Messenger ﷺ stood on it.

and the orphan and I aligned behind him and the old lady stood behind us. He (Allah's Messenger) led us in two Rak'ah of prayer and then left.” (Sahih)

Abū 'Eisā said: The Ḥadīth of Anas is a Ḥasan Sahih Hadīth.

It is acted upon by [most of] the people of knowledge. They say when there is a man and a woman with the Imām then the man stands at the right of the Imām and the woman behind them. Some of the people have used this Ḥadīth to say that the prayer is acceptable when a man prays behind the row alone. They say that the young boy was not required to pray, and Anas was behind the Prophet alone [in the row].

But the case is not as they saw it, because the Prophet made him stand with the orphan boy behind him. So if the Prophet did not reckon with the orphan boy's prayer, he would not have made him stand beside Anas and he would have made Anas stand on his right.

And it has been reported from Musa bin Anas, from Anas, that he prayed with the Prophet, so he stood him at his right.

In this Ḥadīth there is proof that he was only praying a voluntary prayer and he wanted them to have some of the blessing.

**Tafsīr:** متفق عليه، وأخرج البخاري، الصلاته باب الصلاة على الحصير، ح: 380 ومسلم، المساجد، باب جوار الجماعة في النافلة... إ不平衡 ح: 658 من حديث مالك به وهو في الموطأ (بحيى): 153/1.
Comments:
It is proven from this Hadith that if there is only one child, he will stand with the men in the row. A woman is not allowed to stand in the row of men, rather, she will stand behind individually and she is allowed to stand on her own as a row.

Chapter 60. [What Has Been Related About] Who Is Most Deserving Of Being The Imam

235. Abū Mas'ūd narrated that Allāh's Messenger ﷺ said: "The one who recites most of the Book of Allāh is to lead the people (in prayers). If they are equal in recitation, then the most knowledgeable in the Sunnah among them. If they are equal regarding the Sunnah, then the earliest of them to emigrate. If they are equal in their emigration then the eldest among them. And a man is not to be led in prayer in the place of his authority, and his spot of esteem in his home is not to be sat on without his permission."

(Sahih) Mahmūd [bin Ghailān] (one of the narrators) said: "In his narration, Ibn Numair said: ‘The eldest in years among them.’"

[Abū ʿEisā said:] There are narrations on this topic from Abū Sa'eed, Anas bin Mālik, Mālik bin Al-Ḥuwairith, and 'Amr bin Salamah.

Abū ʿEisā said: The Hadith of Abū Mas'ūd is a Hasan Sahih Hadith.

This is acted upon by the people of knowledge. They say that the most deserving of the position of Imam among the people is the one
The Chapters on ِSalāt

who recites the most of the Book of Allāh, and the most knowledgeable among them of the Sunnah. And they say that the owner of the house has the most right to be the Imām (in his own house). Some of them say that when the owner of the house gives permission to someone else then there is no harm if he led him in prayer. But some of them disliked that, and they said that the Sunnah is that the owner of the house leads the prayer. Aḥmad bin Ḥanbal said about the saying of the Prophet ﷺ: “And a man is not to be led in prayer in the place of his authority, and his spot of esteem in his home is not to be sat on without his permission” If he (the owner of house) gives permission, then I hope that permission will apply to both situations.

تخريج: وأخرج مسلم، المساجد، باب من أحق بالإمام؟، ح: 273 من حديث أبي معاوية.

Comments:
1. “Aqra‘ū” means a person who loves the Qur’an much and is very keen and dedicated to it; he who loves it more and is dedicated will have more understanding and more knowledge of it.
2. Leading the prayer in the presence of an appointed Imām without his permission is not right.

Chapter 61. What Has Been Related About: “When One Of You Leads The People In Prayer, Then Let Him Be Brief.”

236. Abū Hurairah narrated that the Prophet ﷺ said: “When one of
you leads the people in prayer then let him be brief, for indeed there are among them the young and the old, the weak and the ill. When one of you prays alone, then let him pray as he wishes.” (Sahih)


Abū ‘Eisā said: The Ḥadith of Abū Hurairah is a Ḥasan Sahih Ḥadith.

And it is the saying of most of the people of knowledge, they prefer that the Imām not lengthen and prolong the prayer, fearing hardship for the weak, the elderly, and the ill.

[Abū ‘Eisā said:] The name of Abū Az-Zinād (one of the narrators) is ‘Abdullāh bin Dhakwān, and Al-A’raj (one of the narrators) is ‘Abdur-Rahmān bin Hurmuz [Al-Madānī], and his Kunyah is Abū Dāwūd.

Comments:

He advised that the Imām should be aware that sometimes among the followers there are sick, weak, elderly or tired; therefore he should not prolong the prayer much.
237. Anas [bin Mâlik] narrated: “Allâh’s Messenger ﷺ was among the lightest of people in Salât with its completeness.” (Saḥîh)

[Abû ‘Eisâ said:] This Hadîth is Ḥaṣan Saḥîh.

[The name of Abû ‘Awânah (one of the narrators) is Waḍdâh]

[Abû ‘Eisâ said: I asked Qutaibah (one of the narrators): “What is Abû ‘Awânah’s name?” He said: “Waḍdâh.” I said: “Who is he the son of?” He said: “I don’t know, he was a slave of a woman in Al-Basrah.”]

Chapter 62. What Has Been Related About The Tahrîm And Taḥlîl Of Saḥâq

238. Abû Sa’eed narrated that Allâh’s Messenger ﷺ said: “The key to Salât is the purification, its Tahrîm is the Takbîr, and its Taḥlîl is the Taslîm, and there is no Salât for one who did not recite Al-Hamîd[1] and a Sûrah in the obligatory (prayer) or other prayers.” (Da‘îf)

[Abû ‘Eisâ said: This Hadîth is Hasan.]

There are narrations on this topic from ‘Ali and ‘Aîshah. [He said:] And the Hadîth of ‘Ali bin Abî Ṭâlîb [about this] has a better chain.
and is more correct than the Hadith of Abû Sa'eed. We have written it in the beginning of the Book of Wudū'. And the people of knowledge among the Companions of the Prophet and those after them act according to it, and it is the saying of Sufyân Ath-Thawri, Ibn Al-Mubârak, Ash-Shâfi‘î, Ahmad, and Isâq. They said that the Tahrim of the Salât is the Takbir, and a man will not have entered into the prayer except with the Takbir.

Abû ‘Eisâ said: I heard Abû Bakr Muhammad bin Abân [the scribe of Wâkî] saying: “I heard ‘Abdur-Rahmân bin Mahdî saying: ‘If a man were to open his prayer with seventy of Allah’s Names, but he did not say the Takbir then it would not be acceptable from him, and if he were to commit Hadath before the Taslim I would order him to perform Wudû’ then return to his place and say the Taslim. For indeed the matter is only as it appears.”[1]

[He said:] And the name of Abû Naṣrah (one of the narrators) is Al-Mundhir bin Mâlik bin Quta‘ah.

Comments:
1. In the opinion of three A‘immah, Mâlik, Shâfi‘î and Aḥmad, Abû Yûsuf and the majority of Ummah, pronouncing ‘Allâhu-Akbar’ in the beginning of

[1] Meaning it is to be taken literally. See Tuhfat Al-Ahwadhi.
The Chapters on \(\textit{\text{Salāt}}\)

prayer is obligatory, and it is a pillar and part of prayer just like \textit{Rukū́} (bowing) and \textit{Sujūd} (prostration).

Likewise pronouncing \textit{‘Assalamu-Alaikum wa Rahmatullãh’} to end the prayer is obligatory, according to the majority of \textit{Ummah}, three \textit{A‘immah} and Abū Yūsuf. If someone ends the prayer through any other method, other than \textit{‘Assalamu-Alaikum wa Rahmatullãh’} his prayer is invalid.

2. Reciting \textit{Al-Fāţiḥah} in every prayer is obligatory and it must be recited in every \textit{Rak`ah}.

\textbf{Chapter 63. What Has Been Related About Spreading The Fingers With The \textit{Takbir}}

239. Abū Hurairah narrated:

“When Allah’s Messenger \(\widetilde{\text{}}\) performed the \textit{Takbir} for \textit{Salāt} he would spread his fingers.” (\textit{Da‘if})

Abū ‘Eisā said: The \textit{Hadith} of Abū Hurairah [is Hasan] [and] more than one person has narrated it: from Ibn Abī Dhi‘b, from Sa’eed bin Sam‘ān, from Abū Hurairah, that when the Prophet \(\widetilde{\text{}}\) would enter the \textit{Salāt} he would raise his hands while they were extended.

And this is more correct than the narration of Yahya bin Al-Yamān. Ibn Yamān (a narrator in the chain of this \textit{Hadith}) was mistaken in this \textit{Hadith}.

240. Abū Hurairah narrated:

“When Allah’s Messenger \(\widetilde{\text{}}\) would enter the \textit{Salāt} he would raise his hands while they were extended.” (\textit{Hasan})

Abū ‘Eisā said: ‘Abdullāh [bin
‘Abdur-Rahmân] (one of the narrators) said: “This is more correct than the narration of Yahya bin Yamân, the Hadîth of Yahya bin Yamân is mistaken.”

Comments:
Imâm Ahmad is of the view of joining the fingers together and Imâm Shâfi’î is in favour of spreading. The authentic form is the natural state of fingers, which is somewhere between joining and separating.

Chapter 64. [What Has Been Related] About The Virtue Of The First Takbir

241. Anas bin Mâlik narrated that Allah’s Messenger  said: “Whoever performs Salât for Allah for forty days in congregation, catching the first Takbir, two absolutions are written for him: absolution from the Fire, and absolution from hypocrisy.” (Dâ'î)

Abû 'Eisâ said: This Hadîth has been reported from Anas in Mawqûf form,[1] and I do not know of anyone who narrated it in Marfû‘ form[2] except what has been related by Salâm bin Qutaibah, from Tu’mah bin ‘Amr, [from Ḥabîb bin Abî Thâbit, from Anas]. And this Hadîth was only narrated from Ḥabîb bin Abî Ḥabîb Al-Bajali, from Anas bin Mâlik as his saying. Hannâd narrated that to us (saying): Wâkid narrated to us, from Khâlid bin

[1] Meaning, as his statement only.
The Chapters on Șalāt

265

‘Umārah bin Ghaziyyah did not see Anas bin Malik.

[Muḥammad bin Ismā‘īl said that Ḥabīb bin Abī Ḥabīb’s kunyah is Abū Al-Kashuwwā, and they say it is Abū ‘Umāirah].

242. Abū Sa‘eed Al-Khudrī narrated: “When Allāh’s Messenger (ﷺ) stood for Șalāt during the night, he would say the Takbir (Allāhu Akbar), then say: (Subhānaka Allāhumma wa Bihamdika wa Tarbārakasmuka, wa Ta’āla Jadduka wa là ilāha ghairuk.) ‘Glorious You are O Allāh, and with Your praise, and blessed is Your Name, and

Comments:
‘Takbir Oola’ means Takbir Tahrīmah which is the first pronunciation of Allāhu-Akbar to begin the prayer. Though many of the jurists mean it to join the first Rak‘ah, yet it is contrary to the apparent Ḥadīth.

(المعجم) - باب ما يقول عند افتتاح الصلاة (التحفة) 65

Chapter 65. What Is Said During The Opening Of The Șalāt

[1] That is explained in the next statement.
exalted is Your majesty, and none has the right to be worshipped but You.’ Then he would say: 

(A‘ūdhu Billâhi As-Sami’il-'Alimi min Ash-Shaitânir-Rajimi, min Hamzihi Wa Nafkihi wa Nafthihi.)” ‘Allâh is undoubtedly the greatest.’ (Allâhu Akbaru Kabîra) Then he would say: ‘I seek refuge in Allâh the All-Hearing, the All-Knowing, from the cursed Shaitân, from his madness, his arrogance, and his poetry.’

(Hasan)


Abû ‘Eisâ said: The Hadîth of Abû Sa‘eед is the most popular Hadîth on this topic.

There are those among the people of knowledge who acted upon this Hadîth. As for most of the people of knowledge, they say that it has only been reported that the Prophet ﷺ would say: (Subhânaka Allâhumma wa bihamdika wa tabarakasmuka, wa ta‘âla jadduka wa lâ ilâha ghairuk.) “Glorious You are O Allâh, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and none has the right to be worshipped but You.”

And this is what has been reported from ‘Umar bin Al-Khaṭṭâb and ‘Abdullâh bin Mas‘ûd.

This is what is acted upon according to most of the people of knowledge among the Ta’bî’în and others.
The chain of the Hadith of Abū Sa‘eed has been criticized: Yahya bin Sa‘eed has criticized ‘Ali bin ‘Ali [Ar-Rifā‘i]. Aḥmad said: “This Hadith is not correct.”

243. ‘Aishah narrated: “When the Prophet ﷺ opened the Salāt he would say: (Subhānaka allāhumma wa bihamdika wa tabāraka āsmuka, wa ta‘āla jadduka wa là ilāha ghairuk.)” “Glorious You are O Allah, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and none has the right to be worshipped but You.’ (Hasan)

Abū ‘Eisā said: We do not know of this Hadith [as a narration of ‘Aishah] except from this route. Ḥārithah (one of the narrators) has been criticized due to his memory.

Abū Ar-Rijāl’s (one of the narrators) name is Muḥammad bin ‘Abdur-Rahmān [Al-Madānī].

Comments:
All the A‘immah, except Imām Mālik, are in favor of reading the opening supplication of prayer. The various supplications in regard to this are reported from the Prophet ﷺ, all of which are correct to read but the difference occurs in the superiority.

244. Ibn ‘Abdullâh bin Mughaffal narrated: “While I was praying, I said: ‘Bismillahîr-Rahmânîr-Rahîm’ ‘In the Name of Allâh, the Merciful, the Beneficent.’ My father heard me and said: ‘O my son this is a newly invented matter, beware of the newly-invented.’” He (Ibn ‘Abdullâh) said: “I have not seen any one of the Companions of Allâh’s Messenger who hated a newly invented matter in Islam more than him. And he said: ‘I have performed Salât with the Prophet, and with Abû Bakr, and ‘Umar, and with ‘Uthmân. I did not hear any one of them saying it, so do not say it. When you are performing Salât say: ‘Al-Hamdû lillâhi Rabbi!- ‘Allamn ’Alamn ‘ ‘Allâh the Lord of all that exists.’” (Da’if)

Abû ‘Eisâ said: The Hadîth of ‘Abdullâh bin Mughaffal is a Hasan Hadîth. It is acted upon by most of the people of knowledge among the Companions of the Prophet, among them Abû Bakr, ‘Umar, ‘Uthmân, ‘Ali, and others – as well as those after them among the Tâbi’in. This is the opinion of Sufyân Ath-Thawrî, Ibn Al-Mubârak, Ahmad and Ishâq, they did not hold the view that one was to recite Bismillahîr-Rahmânîr-Rahîm aloud, they said that one should recite it to himself.
Comments:
‘Allamah Amīr As-San‘ānī stated that ‘Bismillāh’ [in the Name of Allāh] is a Qur’ānic Verse; therefore it also has the status just like rest of the Qur’ān. If the recitation in prayer is made aloud, Bismillāh will also be recited aloud; if the recitation is quiet, it will too be quiet. [Subulus-Salām: 1/263. The truth is that reading it both ways is correct; however reading it quietly is better.

Chapter 67. Whoever Held The View That Bismillāhir-Rahmānir-Rahīm Was Recited Aloud

245. Ibn ‘Abbās narrated: “The Prophet would open his Salah with (Bismillāhir-Rahmānir-Rahīm).” (Hasan)
Abū ‘Eisā said: The chain of this Hadith is not that strong. A number of the people of knowledge among the Companions of the Prophet said this: Among them were Abū Hurairah, Ibn ‘Umar, Ibn ‘Abbās, Ibn Az-Zubair, as well as after them from the Tābi‘īn. They held the view that (Bismillāhir-Rahmānir-Rahīm) should be recited aloud. This is the saying of Ash-Shāfi‘ī.

Ismā‘īl bin Ḥammād (one of the narrators) is Ibn Abī Sulaimān, and they call Abū Khālid (one of the narrators): Abū Khālid Al-Walībī, and his name is Hurmuz, and he is from Al-Kūfah.

Translation: [Ibn ‘Abbās: Amīr as-San‘ānī said: ‘Bismillāh’ is a Qur’ānic Verse, therefore it has the same status as the rest of the Qur’ān. If recited aloud in prayer, ‘Bismillāh’ will also be recited aloud; if recited softly, it will also be soft. [Subulus-Salām: 1/263. The truth is that reading it in both ways is correct; however, reading it softly is better.

Chapter 67. Whoever Held The View That Bismillāhir-Rahmānir-Rahīm Was Recited Aloud

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Chapter 68. [What Has Been Related] About Opening The Recitation With Al-Hamdulillahi Rabbi' Al-Amîn (All Praise Is Due To Allah, The Lord Of All That Exits.)


Abû ‘Eisa said: This Hadith is Hasan Sahih.

This is acted upon by the people of knowledge among the Companions of the Prophet, the Tabi’in and those after them. They would open their recitation with (Al-Hamdu-lillahi rabbi' al-ûlamin).

Ash-Shaﬁ`i said: This Hadith only means that the Prophet, Abû Bakr, ‘Umar, and ‘Uthmân would open their recitation with (Al-Hamdu-lillahi rabbi' al-ûlamin), that is: that they would begin their recitation by reciting Fatihatul-Kitab before another Surah, and it does not mean that they would not recite (Bismillahir-Rahmânir-Rahîm).

Ash-Shaﬁ`i held the view that one is to begin with (Bismillahir-Rahmânir-Rahîm), and that he recites it aloud when his recitation is aloud.

Comments:

Imâm Abû Ḥanîfah holds the opinion that ‘Bismillah’ [in the Name of Allah]
The Chapters on \textit{\textipa{Salāt}} \hfill 271

is a part of the Qur’ān but it is not a part of any particular \textit{Sūrat}, instead it was revealed just for separation and distinction between the \textit{Sūrah}. Depending upon the apparent evidences this opinion looks more accurate. Allāh knows best!

\textbf{Chapter 69. What Has Been Related About: “There Is No \textit{\textipa{Salāt}} Except With \textit{Fātiḥatil-Kitāb}”}[1]

\textbf{247.} ‘Ubādah bin Aṣ-Ṣāmiṭ narrated that the Prophet \textsuperscript{a} said: “There is no \textit{\textipa{Salāt}} for the one who does not recite \textit{Fātiḥatil-Kitāb}.” (\textit{\textipa{Sahīh}})

[He said:] There are narrations on this topic from Abū Hurairah, ‘Āishah, Anas, Abū Qatādah, and ‘Abdullāh bin ‘Amr.

Abū ‘Eisā said: The Hadith of ‘Ubādah bin Aṣ-Ṣāmiṭ is a \textit{\textipa{Hasan \textit{Sahīh Hadith}}.}

Most of the people of knowledge among the Companions of the Prophet \textsuperscript{a} act according to it. Among them are ‘Umar bin Al-Khaṭṭāb, [‘Alī bin Abī Ṭalīb], Jābir bin ‘Abdullāh, ‘Imrān bin Ḥuṣain, and others besides them. In the opinion of these scholars, no \textit{\textipa{Salāt}} is acceptable without the recitation of \textit{Fātiḥatil-Kitāb}.

[‘Alī bin Abī Ṭalīb said: “Every \textit{\textipa{Salāt}} in which \textit{Fātiḥatil-Kitāb} is not recited is a deficient that is not complete.”

This is the saying of Ibn Al-Mubārak, Ash-Shāfī‘ī, Ahmad, and Ishāq.

[I heard Ibn Abī ‘Umar saying: “I

\[[1]\text{That is, \textit{Sūrat Al-Fātiḥah}.}]}
visted Ibn ‘Uyainah for eighteen years, and Al-Humaidi was one year older than me.” And, I heard Ibn Abī ‘Umar saying: “I performed Ḥajj seventy times, walking on my feet.”

**Comments:**

This Hadith is a proof of the issue that reading Al-Fātihah is compulsory for any prayer of day or night, of journey or residence, voluntary or obligatory, the person offering the prayer can be an individual, an Imām or a follower; the Fātihah is a pillar of prayer. No one’s prayer is valid without it. [‘Umdatul-Qāri: 3/64]

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**Chapter 70. What Has Been Related About At-Ta’mīn**

248. Wā’il bin Hujr narrated: “I heard the Prophet ﷺ recite: (Not (the way) of those who earned Your anger, nor those who went astray) and he said: ‘Āmin,’ and he stretched it out with his voice.” (Sahih)

[He said:] There are narrations on this topic from ‘Alī and Abū Hurairah.

Abū ‘Eisā said: The Hadith of Wā’il bin Hujr is a Hasan Hadith.

It is the opinion of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the Tabi’in that a man is to

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[1] That is, saying “Āmin.”

raise his voice with the *At-Ta’mīn*, and not to be silent with it.

This is the opinion of Ash-Shāfi‘ī, Ahmad, and Ishaq.

Shu‘bāh reported this *Hadith*, from Salamah bin Kuhail, from Ḥujr ʿAbī Al-ʿAnbas, from ‘Alqamah bin Wā’il, from his father: That the Prophet  recited: (Not the way of those who earned Your anger, nor those who went astray) then he said: ‘Āmin," and he lowered his voice with it.”

ʿAbū ‘Eisā said: I heard Muhammad saying: The *Hadith* of Sufyān (a narrator in this chain of *Hadith*) about this is more correct than the *Hadith* of Shu‘bāh. Shu‘bāh made mistakes in parts of this narration, he said: ‘From Ḥujr ʿAbī Al-ʿAnbas’ but he is ‘Ḥujr Ibn Abī Al-ʿAnbas,’ and his *Kunyah* is ʿAbū As-Sakan. And he added ‘Alqamah bin Wā’il to it, but ‘from ‘Alqamah’ is not part of it, it is only ‘from Ḥujr bin ‘Anbas, from Wā’il bin Ḥujr. And: ‘He lowered his voice with it’ should be: ‘He stretched his voice with it.’

ʿAbū ‘Eisā said: I asked ʿAbū Zu‘rah about this *Hadith*. He said that the *Hadith* of Sufyān about this is more correct [than the *Hadith* of Shu‘bāh, as we have said].

He said: Al-ʿAlā’ bin Ṣāliḥ Al-Asadār narrated it from Salamah bin Kuhail, and it is similar to the narration of Sufyān.

٤٣٢: من حديث سفيان الثوري به وروایة

تخرج: [إسناده صحيح] وأخرجه أبو داود، ح: ٩٣٢.
249. (Another chain) from Wā’il bin Hujr who narrated it from the Prophet ﷺ, and it is similar to the narration of Sufyān from Salamah bin Kuhail.

Comments:
In the opinion of the majority scholars both the Imam and the follower would say ‘Amin’. The noble Companions used to say ‘Amin’ with a loud voice until the mosque would resonate. ‘Abdullāh bin Umar used to urge for it. [See: Šāhiḥ Bukhārī, Book of Șalāt, chapter saying ‘Amin’ aloud.]

Chapter 71. What Has Been Related About The Virtue Of At-Ta’mīn

250. Abū Hurairah narrated that the Prophet ﷺ said: “When the Imam says ‘Amin’ then (all of you) say ‘Amin.’ For whoever’s ‘Amin’ concurs with the ‘Amin’ of the angels, then his past sins will be forgiven.” (Šāhiḥ)

Abū ‘Eisā said: The Hadith of Abū Hurairah is a Hasan Šāhiḥ Hadith.
Comments:

It is proven from this Hadith that the Imam should say Āmin with a loud voice and after hearing his voice the followers should also say Āmin, and at the same time the angels say Āmin too. Āmin said by all these at the same time is a means of forgiveness for the minor sins. [Sifatus-Salât: p 101]

Chapter 72. What Has Been Related About Two Pauses [During Salât]

251. Al-Hasan narrated that Samurah said: “There are two pauses that I preserved from Allâh’s Messenger ﷺ.” But ‘Imrân bin Ḥusain rejected that and said: “We preserved one pause.” “So we wrote to Ubayy bin Ka‘b in Al-Madinah. Ubayy wrote that Samurah was correct.” Sa‘eed said: “We said to Qatâdah: ‘What are these two pauses?’ He said: ‘When he entered into his Salât, and when he finished his recitation.’ Then he (Qatâdah) said after that: ‘And when he recited: (Nor those who went astray.)’[2] And he said: ‘He liked to pause when he finished the recitation until he caught his breath.”’ (Hasan)

He said: There is a narration on this topic from Abû Hurairah.

Abû ‘Eisâ said: The Hadith of Samurah is a Hasan Hadith.

It is the opinion of more than one of the people of knowledge, that it is recommended for the Imam to...
be silent after he commences the Šalât, and after finishing the recitation. This is the opinion of Ahmad, Ishâq and our companions.

Comments:
Making a silent pause for reading the opening supplication before Al-Fâtiḥah is desirable according to the consensus; only a narration of one Imam contradicts it. The second silence is after Sūrat Al-Fâtiḥah to say Āmîn; and the third silence is after the recitation before going to Rukâ’ to let the breath settle; and this is a very brief silent pause.

Chapter 73. What Has Been Related About Placing The Right Hand Over The Left During The Šalât

252. Qabišah bin Hulb narrated from his father who said: “Allâh’s Messenger lead us in prayer and hold his left hand with his right.” (Hasan)

He said: There are narrations on this topic from Wâ’il bin Hujr, Ghuṭaif bin Al-Hârith, Ibn ‘Abbâs, Ibn Mas‘ūd, and Sahl bin Sa’d.

Abû ‘Eisâ said: The Hadîth of Hulb is a Hasan Hadîth.

This is acted upon by the people of knowledge among the Companions of the Prophet, the Tābi‘în and those after them. They held the view that a man is to place his right hand over his left during the Šalât. Some of them held the view that he places it above the
The Chapters on Ṣalāt

The name of Hulb is Yazid bin Qunafah At-Tā’ī.

Comments:

The majority of the scholars are of the view that the position of the hands is ‘the right hand upon the left one’ after saying the Takbīr Tahrimah. According to the scholars of Ḥadīth the hands should be placed upon the chest; this is accurate and preferred in the light of evidences. [For details see: Tuhfat Al-Ahwadhi: 1/215-217] The Messenger of Allāh ﷺ used to place his hands upon the chest. [Ṣifatus-Salāt: P 88]

Takbīr Tahrimah (saying Allāhu-Akbar to begin the prayer) is a pillar of prayer according to the majority, and a condition according to the Ahnāf [Fath Al-Bārî: 2/282 by Darussalaam]. The rest of the Takbīr, other than Takbīr Tahrimah, are desirable, in the opinion of the majority, and it is compulsory according to some Az-Zawāhiri.

Chapter 74. What Has Been Related About The Takbīr For The Bowing And Prostration Positions

253. ‘Abdullāh bin Mas‘ūd narrated: “Allāh’s Messenger ﷺ would say the Takbīr for every lowering and raising, standing and sitting, and (so did) Abū Bakr and ‘Umar.” (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Abū Hurairah, Anas, Ibn ‘Umar, Abū Mālik Al-Ash‘ārī, Abū Mūsā, ‘Imrān bin Ḥuṣain, Wā’il bin Hujr and Ibn ‘Abbās.
Abū ‘Eisā said: The *Hadith* of ‘Abdullāh bin Mas‘ūd is a *Hasan Ṣahih Hadith*.

It is acted upon by the Companions of the Prophetﷺ, among them Abū Bakr, ‘Umar, ‘Uthmān, ‘Ali, and others besides them – as well as those after them among the Tābi‘īn. Both the *Fuqaha* and the scholars in general act accordingly.

Chapter 75. Something Else

254. Abū Hurairah narrated:

“Allah’s Messenger would say the *Takbir* while he was going down.” (*Ṣahih*)

Abū ‘Eisā said: This *Hadith* is *Hasan Sahih*.

And this is the saying of the people of knowledge among the Companions of the Prophetﷺ and those after them among the Tābi‘īn. They say that a man is to say the *Takbir* while he is going down for the bowing and the prostration positions.

**Translation**

Abū ‘Eisā said: *The Hadith* of ‘Abdullāh bin Mas‘ūd is a *Hasan Sahih Hadith*.

It is acted upon by the Companions of the Prophetﷺ, among them Abū Bakr, ‘Umar, ‘Uthmān, ‘Ali, and others besides them – as well as those after them among the Tābi‘īn. Both the *Fuqaha* and the scholars in general act accordingly.

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“Allah’s Messenger would say the *Takbir* while he was going down.” (*Ṣahih*)

Abū ‘Eisā said: This *Hadith* is *Hasan Sahih*.

And this is the saying of the people of knowledge among the Companions of the Prophetﷺ and those after them among the Tābi‘īn. They say that a man is to say the *Takbir* while he is going down for the bowing and the prostration positions.
Comments:
The way to say the Takbîr for Intîqâl [moving from one position to other] is to begin saying Allâhu Akbar from the position in which one is already and to complete it in the next position. For example: to begin saying Allâhu Akbar while standing and to complete it in Rukû'.

Chapter 76. Raising the Hands
For the Bowing Position

255. Sâlim narrated from his father (Ibn ‘Umar) who said: “I saw Allâh’s Messenger, when he opened the Salât, raising his hands to the level of his shoulders; and (again) when he bowed, and when he raised his head from bowing.” In his narration, Ibn Abî ‘Umar added: “And he would not raise them between the two prostrations.” (Sâhîh)

256. Abû ‘Eîsâ said: (Another chain) which is similar to the Hadîth of Ibn Abî ‘Umar (no. 255).

He said: There are narrations on this topic from ‘Umar, ‘Ali, Wâ’il bin Hûjîr, Mâlik bin Al-Ḥuwairîth, Anas, Abû Hurairah, Abû Ḥumâyíd, Abû Usâid, Sahl bin Sa’d, Muḥammad bin Maslamah, Abû Qatâdah, Abû Mûsâ Al-Ash’ârî, Jâbîr, and ‘Umar Al-Laithî.

Abû ‘Eîsâ said: The Hadîth of Ibn ‘Umar is a Hasan Sâhîh Hadîth.

The sayings of some of the people of knowledge among the Companions of the Prophet Ñ are in accord with this, among them
The Chapters on Salāt

280

Abū 'Abdullāh bin Az-Zubair and others. And from those among the Tābi‘īn: Al-Ḥasan Al-บาล, Ṭātā, Ṭaww, Muḥāfīd, Nāfī', Sālīm bin 'Abdullāh, Sa'īd bin Jubair, and others.

It is also the opinion of [Mālik, Ma’mar, Al-Awzā’ī, Ibn ‘Uyainah,] ‘Abdullāh bin Al-Mubārak, Ash-Sha’īfī, Ahmad and Ishāq.

‘Abdullāh bin Al-Mubārak said:

‘The Hadīth about raising the hands is confirmed as authentic.”

And he mentioned the narration of Az-Zuhri from Sālīm, from his father. He did not confirm the Hadīth of Ibn Mas‘ūd; that the Prophet did not raise [his hands] except for the first time. This was narrated to us by Ahmad bin ‘Abdah Al-Amulī: “Wahb bin Zam‘ah narrated to us, from Sufyān bin ‘Abdūl-Malik, from ‘Abdullāh bin Al-Mubārak.”

[He said: Yahya bin Mūsā narrated to us, he said: “Ismā‘il bin Abī Uwais narrated to us, he said: “Mālik bin Anas held the view that the hands are raised in the Salāt.”

Yahya said: ‘Abdur-Razzāq narrated to us, he said: “Ma’mar held the view that the hands are raised in the Salāt.” And I heard Al-Jārid bin Mu’ādh saying: “Sufyān bin ‘Uyainah, ‘Umar bin Hārūn, and An-Nāḍr bin Shumail would raise their hands when they started the Salāt, when they bowed, and when they raised their heads.”] (Ṣahīḥ)
Comments:

Imām Al-Bukhārī stated in his booklet [Juz Raf’ul-Yadain; which is about raising the hands before and after Rukū’] that from none of the noble Companions is it proven contrary to raising hands before and after Rukū’; Ḥāfiz Ibn Ḥajar and Imām Muḥammad bin Nasr Marwāzī quoted that scholars of all cities, except the people of Al-Kufah, agreed that raising hands before and after Rukū’ is proven from the Shari’ah.

Chapter: What Has Been Related That The Prophet Would Not Raise His Hands Except For The First Time

257. ‘Alqamah narrated that ‘Abdullāh bin Mas‘ūd said: “Shall I not demonstrate the Salah of Allāh’s Messenger to you?” Then he offered Salah and he did not raise his hands except while saying the first Takbir.” (Da‘f)

[He said:] There is something on this topic from Al-Barā’ bin ‘Azīb.

Abū ‘Eisā said: The Hadith of Ibn Mas‘ūd is a Ḥasan Hadith.

This is the saying of more than one among the people of knowledge among the Companions of the Prophet and the Tābi‘īn. It is the saying of Sufyān [Ath-Thawrī] and the people of Al-Kufah.

تخريج: [إسناة ضعيف] وأخرج أبو داود، الصلاة، باب من لم يذكر الرفع عند الركوع، ح: 748 من حديث وكيح به، سفيان الثوري عن عن، والحديث ضعفه أبو داود وشافعي وأحمد
Comments:
‘Abdullãh bin Mas’ûd did not raise his hands at any position other than with the Takbir Tahrimah; but the Ahâdîth about raising hands are reported from fifty Companions and among them are also the Ten who were given the good news of Paradise, as Hâfiz ‘Iraqi said. [Tarh At-Tathrîb: 2/254]; therefore the positive proof is given precedence over the negative.

Chapter 77. What Has Been Related About Placing The Hands On The Knees While Bowing

258. Abû ‘Abdur-Rahmân As-Sulâmi said: “Umar bin Al-Khaṭâtîb [may Allâh be pleased with him] said to us: ‘The knees are the Sunnah for you, so hold the knees.’" (Sâhih)

He said: There are narrations on this topic from Sa’d, Anas, Abû Humaid, Abû Usâid, Sahl bin Sa’d, Muḥammad bin Maslamah, and Abû Mas’ûd.

Abû ‘Eîsâ said: The Hadîth of ‘Umar is a Hasan Sahih Hadîth.

The people of knowledge among the Companions of the Prophet ﷺ, the Tabî‘în and those after them act according to this. There is no disagreement among them on that, except what is reported about Ibn Mas’ûd and some of his companions; that they would hold their hands together, but holding the hands together was abrogated according to the people of knowledge.
259. Sa‘d bin Abū Waqqās said: “We would do that, but then we were prohibited from it, and we were ordered to put our hands on our knees.” (Ṣaḥīḥ)

[Abū Ḥumaid As-Sā’īdī’s name is ‘Abdur-Rahmān bin Sa’d bin Al-Mundhir. Abū Usaid As-Sā’īdī’s name is Mālik bin Rabī‘ah. Abū Huṣain’s name is ‘Uthmān bin ‘Āṣim Al-Asdī. Abū ‘Abdur-Rahmān As-Sulami’s name is ‘Abdullāh bin Ḥabīb. (There is an) Abū Ya‘fūr ‘Abdur-Rahmān bin ‘Ubaid bin Niṣās, and Abū Ya‘fūr Al-‘Abdī, and his name is Wāqīd, and they call him Waqdān, and he is the one who narrates from ‘Abdullāh bin Abī Awfā, and both of them are from among the people of Al-Kūfah.]\(^1\)

Comments:

*At-Tafbiq* of the hands is to join both hands together and to place them between both knees; this action was allowed in the early era of Islam and was abrogated later. As it is clear from the Ḥadīth of Sa‘d; and later both hands were commanded to be placed on the knees. ‘Abdullāh bin Mas‘ūd did not know the abrogation, so he kept acting according to what he knew. [Ṣaḥīḥ Al-Bukhārī, Ḥadīth: 790; Sahih Muslim, Ḥadīth: 535]

\(^{1}\) These are narrators from the last two *Ahādīth.*
Chapter 78. What Has Been Related About Him Holding His Forearms Away From His Sides While Bowing

260. ‘Abbās bin Sahil [bin Sa’d] narrated: “Abū Humaid, Abū Usaid, Sahil bin Sa’d, and Muḥammad bin Maslamah were once together and they were mentioning the Salāt of Allāh’s Messenger ﷺ. Abū Humaid said: ‘I am the most knowledgeable among you of the Salāt of Allāh’s Messenger ﷺ: Allāh’s Messenger ﷺ would bow and place his hands on his knees as if he was grasping them, and he would draw his forearms to hold them away from his sides.” (Hasan)

He said: There is something on this topic from Anas.

Abū ‘Eisā said: The Hadith of Abū Humaid is a Hasan Sahih Hadith. It is the one that was preferred by the people of knowledge: That a man is to hold his forearms away from his sides while bowing and prostrating.

Comments:
Keeping the hands apart from the body in Ruku‘ and Sujūd is an agreed issue; and the forearms should be stretched like the leather string of the shooting bow; because Tawtir means to stretch the string on the bow.
Chapter 79. What Has Been Related About At-Tasbih
While Bowing And Prostrating

261. Ibn Mas‘ūd narrated that the Prophet ﷺ said: “When one of you bows then says while he is bowing:
(Subhāna Rabbiyal ‘A‘īm) ‘Glorious is my Lord the Magnificent’ three times, then he has completed his bowing. And that is the least of it. And when he prostrates and says while prostrating: (Subhāna Rabbiyal A‘lā) ‘Glorious is my Lord the Most High’ three times, then he has completed his prostration, and that is the least of it.” (Da‘īf)

He said: There are narrations on this topic from Hūdhaifah, and ‘Uqbah bin ‘Āmir.

Abū ‘Eisā said: The chain of the Hadīth of Ibn Mas‘ūd is not connected. ‘Awn bin ‘Abdullāh bin ‘Utbah did not meet Ibn Mas‘ūd.

The people of knowledge act according to this: They consider it recommended that a man not say the statements of Tasbih less than three times.

It has been related from Ibn Al-Mubārak that he said: “It is recommended for the Imām to say the Tasbih five times so whoever is behind him can manage to say it three times.”

This was also said by Isḥāq bin Ibrāhīm.

Statements glorifying Allāh and declaring Him free of imperfections.
Comments:

Imām Ahmad states that all the remembrances of prayer are compulsory; and this is the authentic view. [Naylul-Awtār: 2/253]

262. Hudhaifah narrated that he performed Ṣalāt with the Prophet ﷺ, and that while he was bowing he would say: (Subḥāna Rabbiyal ‘Azīm); “Glorious is my Lord the Magnificent” and while prostrating: (Subḥāna Rabbiyal A’lā) ‘Glorious is my Lord the Most High’. And he would not recite an Āyah mentioning mercy, except that he would stop and ask (for mercy), and he would not recite an Āyah mentioning punishment, except that he would stop and seek refuge (with Allāh from it). (Ṣaḥīḥ)
Abū ‘Eisā said: This Ḥadīth is Ḥasan Ṣaḥīḥ.

Comments:

It is proven from this Ḥadīth that a person may say the words of glory, make requests and seek refuge according to the subject of the Verses, while reciting in the prayer.
Chapter 80. What Has Been Related About Prohibiting Recitation While Bowing And Prostrating

264. ‘Ali bin Abi Ṭālib narrated: “The Prophet prohibited wearing Qassī, and that which is dyed with safflower, and from the gold ring, and from reciting the Qur’ān while bowing.” (Ṣaḥīḥ)

(He said:) There is something on this topic from Ibn ʿAbbās.

Abū ‘Eisā said: The Ḥadīth of ‘Alī is a Hasan Ṣaḥīh Ḥadīth.

This is the saying of the people of knowledge among the Companions of the Prophet, the Tâbiʿīn and those after them. They disliked recitation of the Qur’ān while bowing and prostrating.

Chapter 81. What Has Been Related About One Who Does Not Bring His Back To Rest While Bowing And Prostrating

265. Abū Masʿūd Al-Anṣārī [Al-Badrī] narrated that Allāh’s Messenger said: “The Ṣalāt is not acceptable if a man is not at rest — meaning his back — while bowing and prostrating.” (Ṣaḥīḥ)

[1] It is either a garment with silk embroidery, or a garment from a particular village in Egypt.
He said: There are narrations on this topic from ‘Alî bin Shaibân, Anas, Abû Hurairah, and Rifâ‘ah Az-Zuraqî.

Abû ‘Eisâ said: The Hadîth of Abû Mas‘ûd [Al-Ansârî] is a Hasan Sahîh Hadîth.

This is acted upon by the people of knowledge among the Companions of the Prophet ﷺ and those after them: They held the view that a man is to bring his back to rest while bowing and prostrating.

Ash-Shâfi‘î, Ahmad, and Ishâq said that whoever does not bring his back to rest while bowing and prostrating then his Salât is void due to the Hadîth of the Prophet ﷺ: “The Salât is not acceptable in which a man does not keep his back straightened while bowing and prostrating.”

Abû Ma‘mar’s (one of the narrators) name is ‘Abdullâh bin Sakhbarah, and Abû Mas‘ûd Al-Ansârî Al-Badri’s name is ‘Uqbah bin ‘Amr.

Comments:

In the light of this Hadîth, the three A’immah and Abû Yusuf said that the performance of each pillar of prayer with proper due satisfaction, calmness and straightness is compulsory; the abandonment of it will invalidate the prayer; because the Prophet ﷺ commanded the person to repeat the prayer, who performed Rukû‘ and Sujûd without proper calmness, straightness and satisfaction.
Chapter 82. What A Man Is To Say When Raising His Head From The Bowing Position

266. ‘Ali bin Abī Ṭālib narrated: “When Allāh’s Messenger would raise his head from bowing he would say: (Sami’ Allàhu liman hamidah. Rabbanà wa lakal-hamd, mil’as-samâwati wa mil’al-arrdi wa mil’a mā bainahuma wa mil’a mā shi’ta min Shay’in ba’d.) ‘Allâh listens to those who praise Him. O our Lord! And to You is the praise that fills the heavens and fills the earth, and fills what is between them, and fills whatever there is beyond that You will.’

He said: There are narrations on this topic from Ibn ‘Umar, Ibn ‘Abbās, Ibn Abī Awfā, Abū Juhaifah, and Abū Sa‘eed. (Sahih)

Abū ‘Eisa said: The Hadith of ‘Ali is a Hasan Sahih Hadith, and this is acted upon by some of the people of knowledge.

It is the view of Ash-Shafi‘i, he said: “One says this for the obligatory and the voluntary prayers.”

Some of the people of Al-Kufah said that this is said for the voluntary prayers but not for the obligatory prayers.

[Abū ‘Eisā said: Al-Majishûnî is only called that because he is one of the children of Al-Majishûn.]
Comments:

It is agreed that a person offering prayer individually will say both phrases ‘Sami’ Allâhu liman ĥamidah, Rabbanã wa lakal-ĥamд;’ but the dispute is in whether the follower, in the case of congregation, will say either the second phrase only ‘Rabbanã wa lakal-ĥamд’ or the first ‘Sami’ Allâhu liman ĥamidah’ as well; as the Imãm says the both. The scholars hold both views. The preferred view is that the Imãm will say both phrases and the follower as well. The third opinion is that the Imãm will say the first phrase and the follower will say the second one, it is weak in light of evidences. This opinion is totally against the calmness in prayer.

Chapter 83. Something Else About That

267. Abû Hurairah narrated that Allah’s Messenger said: “When the Imãm says: (Sami Allâhu liman ĥamidah) ‘Allah listens to those who praise Him. Then (all of you) say: (Rabbana wa lakal-ĥamд) ‘O our Lord! And to You is the praise for whoever’s saying concurs with the saying of the angels, then his past sins will be forgiven.” (Sahih)

Abû ‘Eisã said: This Ḥadîth is Hasan Sahih.

It is acted upon by some of the people of knowledge among the Companions of the Prophet and those after them. The Imãm is to say: (Sami Allâhu liman ĥamidah. [Rabbanã wa lakal-ĥamд) “Allah listens to those who praise Him. [O our Lord! And to You is the praise.]”

And those that are behind him say: (Rabbanã wa lakal-ĥamд) “O our Lord! And to You is the praise.”

This is the saying of Ahmad. Ibn Sirîn and others said that those behind the Imãm say: (Sami Allâhu liman ĥamidah. Rabbanã wa
Chapter 84. What Has Been Related About Placing The Knees (On The Ground) Before The Hands For Prostration

268. Wā'il bin Ḥuṣr narrated: "I saw Allāh's Messenger when he prostrated, placing his knees (on the ground) before his hands, and when he got up, he raised his hands before his knees."

[He said:] Al-Ḥasan bin 'Alī added the following to his narration: "Yazīd bin Ḥārūn said: 'Sharīk did not report from 'Āṣim bin Kulaib, except for this Ḥadīth.'" (narrators in the chain of this Ḥadīth).

[Abū ʿĪsā said: This Ḥadīth is Ḥasan Gharib, and we do not know of anyone who related it like this besides Sharīk. Most of the people of knowledge act according to it, they hold the view that a man places his knees (on the ground) before his hands. And when he gets up, he raises his hands before his knees.

Hammām reported this from 'Āṣim in Mursal form, he did not mention Wā'il bin Ḥuṣr in it.
Chapter 85. Something Else About That

269. Abū Hurairah narrated that the Prophet ﷺ said: “Is it that one of you intends to kneel in his Šalāt with the kneeling of the camel?” (Ḥasan)

Abū Ḭīsā said: The Ḥadith of Abū Hurairah is a Gharīb Ḥadith, we do not know of it as a narration of Abū Az-Zīnād (one of the narrators), except from this route.

This Ḥadith has been reported by ‘Abdullāh bin Sa‘eed Al-Maqburī, from his father, from Abū Hurairah, from the Prophet ﷺ.

‘Abdullāh bin Sa‘eed Al-Maqburī is weak according to Yahya bin ‘Abdullāh bin Sa‘eed Al-Qatān and others.

Comments:
Shaikh Al-Albānī discussed this issue with detail in Irwa‘ul-Ghalīl under Ḥadith: 357; and he gave preference to the hands being placed on the ground before the knees. This is the true meaning and goal of the authentic Ḥadith.

Chapter 86. What Has Been Related About Prostrating On The Forehead And The Nose

270. Abū Humaid As-Sā‘īdī narrated: “When the Prophet ﷺ would prostrate, he placed his nose

(المعجم (٨٦) - باب آخر منه (الànhفة (٨٥))

٢٦٩ - حَدِيثًا عَنْ حَرْثِرْرَا حَدِيثٍ: قَالَ: أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْكُنُوا بِعَرْقَةِ أَحَدِ النَّجْمَاتِ إِلَّا مَنْ هَذَا الْوُجْهُ.

وَقَدْ رَوَى هَذَا الحَدِيثُ عَنْ عَلِيٍّ بْنِ النَّعْمَانِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةِ عَنْ النَّبِيِّ ﷺ.

وَعَدَّلَهُ الْلَّهُ ﷺ نَسَعِيدْ الْمُقَبَّرِيِّ ضَعْفَهُ يَخْيَبُ

ابْنَ نَسَعِيدِ الْقَفَّانِ وَعَيْطُرهُ


الأثراء: ٢٥٥/١ وسنده ضعيف جدًا، عبده الله هذا متروك.

Comments:
Shaikh Al-Albānī discussed this issue with detail in Irwa‘ul-Ghalīl under Ḥadith: 357; and he gave preference to the hands being placed on the ground before the knees. This is the true meaning and goal of the authentic Ḥadith.

Chapter 86. What Has Been Related About Prostrating On The Forehead And The Nose

270. Abū Humaid As-Sā‘īdī narrated: “When the Prophet ﷺ would prostrate, he placed his nose
Chapter 87. What Has Been Related About Where A Man Places His Face When He Prostrates

271. Abū Ishāq narrated: “I said to Al-Barā’ bin ‘Azib: ‘Where would the Prophet 
place his face when he prostrated?’ He said: ‘Between his hands.’” (Hasan)

[He said:] There are narrations on this topic from Wā’il [bin Ḥuṣyr] and Abū Humaid.

[Abū ‘Eisā said:] The Hadīth of Al-Barā’ is a Hasan [Ṣāhih] Gharib Hadīth.

It is the choice of some of the
people of knowledge that the hands should be close to the ears.

Comments:
Various ways of placing the hands are quoted in various *Ahādīth*, all of which are practicable; the most comprehensive way is that the part of the hand close to the wrist should be placed parallel to the shoulders and the rest of the hand (palm and fingers) parallel to the ears and face. [Nāilul-Awfar: 2/267]

Chapter (... ) What Has Been Related About Prostrating On Seven Bones

272. Al-'Abbās bin 'Abdul-Muṭṭalib narrated that he heard Allah's Messenger saying: "When the worshipper prostrates, seven bones prostrate with him: His face, his hands, his knees, and his feet." (Sahih)

He said: There are narrations on this topic from Ibn 'Abbās, Abū Hurairah, Jābir, and Abū Sa'eed.

Abū 'Eisā said: The Hadīth of Al-'Abbās is a Hasan [Ṣahīh] Hadīth, and it is acted upon by the people of knowledge.

Comments:
The face includes both forehead and nose, because the Prophet counted both as one.

273. Ibni 'Abbās narrated: “The Prophet ordered that one prostrate on seven bones and that he..."
not gather his hair nor his garment.”

Abū ‘Eisā said: This Hadīth is Ḥasan [Sahih].

Comments:

This Hadīth proves that keeping the hair and clothes tied in prayer is not right. This action both before entering the prayer and in state of prayer is incorrect.

Chapter 88. What Has Been Related About Holding The Forearms Away From The Sides During Prostration

274. ‘Ubaḍullāh bin ‘Abdullāh bin Arqam Al-Khuzā‘ī narrated from his father (Abdullāh bin Arqam), who said: “I was with my father at the plains of Namirah.[1] I passed by a mount and saw Allāh’s Messenger standing in Salāt.” He said: “I was looking at the earthiness of his armpits when he prostrated.” [That is]: “Whiteness.” (Sahih)

He said: There are narrations on this topic from Ibn ‘Abbās, Ibn Buhainah, Jābir, Aḥmar bin Jāz’, Maimūnah, Abū Ḥumaid, Abū Usaid, Abū Mas‘ūd, Sahl bin Sa‘d, Muḥammad bin Maslamah, Al-Barā‘ bin ‘Āṣib, ‘Adī bin ‘Amfrah, and ‘Āishah.

Abū ‘Eisā said: The Hadīth of ‘Abdullāh bin Arqam is a Ḥasan Hadīth, we do not know of it except as a narration of Dāwūd bin Qais, and there is no known Hadīth

The Chapters on \(\text{Salāt}\) 296

from 'Abdullāh bin Arqam Al-Khuzā'ī from the Prophet besides this.

This is acted upon by [most of] the people of knowledge [among the Companions of the Prophet].

This Ahmar bin Jaz' is a man among the Companions of the Prophet who reported only one Hadith. 'Abdullāh bin Arqam Az-Zahri was Abū Bakr A-Siddiq's scribe, and 'Abdullāh bin Arqam Al-Khuzā'ī is only known to have this Hadith, from the Prophet.

The Chapters on \(\text{Salāt}\)

Chapter 89. What Has Been Related About Being Balanced During Prostration

275. Jābir narrated that the Prophet said: "When one of you prostrates, then let him be balanced, and let him not lay his forearms down like the lying of the dog."[1] (\textit{Sahih})

He said: There are narrations on

\[
\text{الْمَعْمَلُ عَلَيْهِ عِنْدَ [أَخْمَر]} \\
\text{أَهْلِ الْعِلْمِ [مِنْ أَصْحَابِ الْبِنَيَّةِ]}
\]

\[
\text{وَأَحْمَرْ بِنْ جَزَّرُ هَذَا،} \\
\text{رَجُلٌ مِنْ أَصْحَابِ الْبِنَيَّةِ} \\
\text{لَهُ حَدِيثٌ وَاحِدٌ} \\
\text{وَعَبْدُ اللَّهِ بْنُ أَرْقَمِ الرَّهْبَانِ كَابِثٌ أَبَي بْنِي الصَّدَيقِ} \\
\text{وَعَبْدُ اللَّهِ بْنُ أَرْقَمِ الرَّهْبَانِ إِنَّمَا يُعْرَفُ لَهُ هَذَا} \\
\text{الْحَدِيثُ عَنْ النَّبِيِّ}
\]

Comments:
It is agreed by the \textit{A'immah} that both arms should be kept apart from both sides of the body.

\(\text{(المعمَلِ في الْسَجْوَدِ (التحفة) 90)}\)

\(\text{الْغِنِيَّةُ} \) - بَابُ مَا جَاءَ فِي

(275 - خَلَّتْنَا هَذَا: خَلَّتْنَا أَبُو مُعَاوِيَةَ عَنْ الأَكْمَشِ، عَنْ أَبِي سَفِيَّةٍ، عَنْ جَابِرٍ: أَنَّ الْبِنَيَّةِ قَالَ: "إِذَا سَجَدَ أَخْدَمُ فَلْيَغِنِّئِينَ،} \\
\text{وَلَا يَفْعَلَ دِرَاعُهُ افْتَرَاسُ الْكَلِمَ"} \\
\text{قَالَ: وَفِي الْبَابِ عَنْ عَلِيٍّ الْرَّحْمَنِ بْنِ}

[1] "Balanced" means all of the limbs in the proper places, rather than "straight" as people may interpret it. The lying, or sitting, of the dog, or beast, is to do the opposite of that, with the elbows and forearms on the ground, and the stomach on the thighs. See \textit{Tuhfat Al-Ahwadhi}.\)
this topic from ‘Abdur-Rahmān bin Shibl, Anas, Al-Barā’, Abū Humaid, and ‘Aishah.

Abū ‘Eisā said: The Hadith of Jābir is a Hasan [Sahih] Hadith.

It is acted upon according to the people of knowledge. They prefer being balanced in prostration and dislike laying (the forearms) down as the beast lays down.

Comments:

According to Ibn Al-‘Arabi ‘I’tidāl’ means “To put the weight (of the body) on seven limbs” so that every limb remains as it should be; forearms must not be spread on the ground as a dog does, because thus the body will rest on the arms not on the face, and thus the obligation of the face on the ground remain unperformed.

276. Anas narrated that Allah’s Messenger  said: “Be balanced in the prostration, and let one of you not spread his forearms (on the ground) in the Šalāt like the spreading of the dog.” (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Sahih.
Waqqāṣ] narrated from his father: “The Prophet  ordered placing the hands (on the ground) keeping the feet erect. (by resting feet on the toes and making the tips of the toes facing the Qiblah).” (Hasan)

278. (Another chain, that) ‘Āmir bin Sa’d narrated: “The Prophet  ordered placing the hands (on the ground).” And he mentioned the Hadith, but he did not mention in it: “From his father.” (Hasan)

Abū ‘Eisā said: Yāhya bin Sa‘eed Al-Qattān and others narrated from Muḥammad bin ‘Ajlān, from Muḥammad bin Ibrāhīm, from ‘Āmir bin Sa’d: “The Prophet  ordered placing the hands (on the ground) and keeping the feet erect.” This Hadith is Mursal.

And this is more correct than the narration of Wuhaib. (no. 277)

This is the view that the people of knowledge have agreed upon and prefer.

Comments:
Placing both hands on the ground means to place the palms on the ground and to lift the elbows up from the ground, as mentioned clearly in Sahih Muslim, Hadith: 494.
Chapter 91. What Has Been Related About Bringing The Back To Rest When Raising One’s Head From The Prostration And Bowing Positions

279. Al-Barâ’ bin ‘Azib narrated: “The Salât of Allah’s Messenger (was such that) when he bowed, and when he raised his head from bowing, and when he prostrated, and when he raised his head from prostration, it (all) was nearly the same.” (Sahih)

He said: There is something on this topic from Anas.

280. (Another chain) which is similar.

Abû ‘Eisâ said: The Hadith of Al-Barâ’ is a Hasan Sahîh Hadîth. [It is acted upon according to the people of knowledge]. (Sahih)

Chapter 92. What Has Been Related About The Dislike For Bowing And Prostrating Before The Imam

281. Al-Barâ’ said: “When we performed Salât behind Allâh’s Messenger (ﷺ), he would raise his head from bowing, and no man among us would bend his back
until Allāh’s Messenger ﷺ prostrated, then we prostrated.” (Sahih)

He said: There are narrations on this topic from Anas, Mu'āwiyah, Ibn Mas'adah the commander of the armies, and Abū Hurairah.

Abū 'Eisā said: The Hadith of Al-Barā’ is a Hasan Sahih Hadith.

It is the opinion of the people of knowledge: That the one who is behind an Imām only follows the Imām in what he has done, and he does not bow until after he has bowed, and he does not raise his head until after he has raised his. We do not know of any difference of opinion among them in that.

The objective of following an Imām is that the follower follows the Imām in every action of prayer, he should not precede the Imām at all, neither should he go along with the Imām in Ruku', Sujūd and other action of prayer, instead he should make the movements after the Imām.

Chair 93. What Has Been Related About It Being Disliked To Squat[1] Between The Two Prostrations

282. 'Alī narrated: “Allāh’s Messenger ﷺ said to me: ‘O 'Alī! I love for you what I love for myself, and I dislike for you what I dislike for myself. Do not squat between

[1] To sit with the buttocks and the hands on the ground, while the knees are erect. See Tuhfat Al-Ahwādhi.
prostrations.” (Da’if)

Abū ‘Eisā said: We do not know of this narration as a Ḥadīth of ‘Alī except from the narration of Abū Ishāq, from Al-Ḥarīth, from ‘Alī. Some of the people of knowledge graded Al-Ḥarīth Al-A’war weak.

Most of the people of knowledge act according to this: They dislike squatting.

[He said:] There are narrations on this topic from ‘Āishah, Anas, and Abū Hurairah.

Comments:

[Al-Iq’ā] has two explanations:

a. A person places his buttocks on the ground as well as both hands, and erects his calves in such a way that keeps the feet on the ground and the knees are in parallel to the shoulders; this form of sitting is unanimously disliked, because this form of sitting is that of a dog.

b. Bending the tips of the toes erecting the feet upright and then to sit on the heels; this is ‘Makrūḥ Tanzihi’. (Al-Mughni: 2/206)

Chapter 94. [What Has Been Related] About Permission For Squatting[1]

283. Tāwus said: “We asked Ibn ‘Abbās about squatting (sitting) on the heels. He said: ‘It is the

[1] This is not the same as the previous type of squatting, as is seen in the Ḥadīth in this chapter.
The Chapters on \textit{Salāt}

\textbf{Sunnah}.' We said: 'We think that it is difficult for a man.' He said: 'Rather, it is a \textit{Sunnah} of your Prophet' (\textit{Sahih}).''

Abū `Eisā said: This \textit{Hadith} is \textit{Hasan} (\textit{Sahih}).

Some of the people of knowledge among the Companions of the Prophet \textit{held} a view in accordance with this \textit{Hadith}. They did not see any harm in squatting.

This is the saying of some of the people of Makkah among the people of \textit{Fiqh} and knowledge. [He said:] Most of the people of knowledge disliked squatting between the two prostrations.

\textbf{Chapter 95. What Is Said Between The Two Prostrations}

284. Ibn `Abbās narrated: "Between the two prostrations, the Prophet \textit{would say}: (\textit{Allahummā ġfhir li, wārhamnī, wājburnī, wāhdīnī, wārzuqnī}). 'O Allah! Pardon me, have mercy on me, help me, guide me, and grant me sustenance.'" (\textit{Dařī})

\textbf{Tāhir ibn `Aqīm}:

284 - حَنَّتَا سَلَمَةً بِنْ شَيْبِب: خَنَّتَا زَيْدُ بْنِ حَبَّانٍ عَنْ كَامِلِ أَبِي الْغَلَاء، عَنْ حَيْبِبٍ بْنِ أَبِي ثَابِيْثٍ، عَنْ شَعْبِيْبْ بْنِ جَبْرِرِيْلْ، عَنْ أَبِي عَبْدِ اللَّهِ عَبْسَانٍ أَنَّ اللَّهَ ﻋَلَىٰ نَيْمٍ كَانَ يُقُولُ بَيْنَ السَّجْدَيْنِ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْرَيْنِي وَآهِيْنِي وَازْرُفْنِي.

\textbf{Tahrir:} [\textit{tāhir} to \textit{tāhir}] and \textit{tāhir} for the Prophet \textit{and} \textit{tāhir} for the Messenger of Allah. From Abu Daud, the prayer, \textit{tāhir} Abu Daud, the prayer, \textit{tāhir} Abu Daud, the prayer. In the hadith, Abu Daud, the prayer, \textit{tāhir} Abu Daud, the prayer. The hadith, Abu Daud, the prayer, \textit{tāhir} Abu Daud, the prayer. Abu Daud, the prayer, \textit{tāhir} Abu Daud, the prayer. From Abu Daud, the prayer, \textit{tāhir} Abu Daud, the prayer.}
285. (Another chain) which is similar.
Abū 'Eisā said: This Hadith is Gharib, and it was reported like this from 'Ālī. This is the saying of Ash-Shāfi‘ī, Ahmad, and Ishāq. They considered this allowed in the obligatory and voluntary prayers. Some of them reported this Hadith from Kāmil Abī ‘Alā in Mursh form (a narrator in the chain of this Hadith).

Comments:
[Ujbumi] means: make up my shortcomings; i.e. remove away from me my shortcomings, insufficiencies and loss.

Chapter 96. What Has Been Related About Supporting Oneself During Prostration

286. Abū Hurairah narrated: “[Some of] the Companions of the Prophet complained [to the Prophet] about the hardship of the prostration on them, when they were so spread out, so he said: ‘Use your knees.’”[1] (Da'if)
Abū ‘Eisā said: We do not know of this as a Hadith of Abū Ṣāliḥ, from Abū Hurairah, from the Prophet, except from this route; by the narration of Al-Laith, from Ibn ‘Ajlān. Sufyān bin ‘Uyainah and others reported this Hadith from Sumayy, from An-Nu‘mān bin Abī ‘Ayyāsh, from the Prophet, Shaf.

That is, they complained about holding the position for a long time, with the arms away from the sides, and the stomach away from the thighs. So they were told to rest their elbows on their knees. See Tuhfat Al-Ahwadhi.
and it is similar to this. It is as if the narration of these people is more correct than the narration of Al-Laith.

Comments:

If a prolonged Sujūd causes difficulty, then the elbows can be put on the thighs, but in usual circumstances one should keep them apart from the body.

[Sunan At-Tirmidhi, Allamah Ahmad Shãkir: 2/78]

Chapter 97. [What Has Been Related About] How To Get Up From The Prostration

287. Mālik bin Al-Huwairith Al-Laithi narrated that he saw Allāh’s Messenger ﷺ performing Ṣalāt. When he was in an odd number of his Ṣalāt, he would not get up until he had sat completely. (Ṣaḥīḥ)

Abū ‘Eisā said: The Hadith of Mālik bin Al-Huwairith is a Ḥasan [Ṣaḥīḥ] Hadith.

It is acted upon according to some of the people of knowledge. It is the view of [Ishāq and some of] our companions, [and Mālik’s Kunyah is Abū Sulaimān].

Comments:

This Hadith and the Hadith of Abū Ḥumayd Sā‘iḍi, which he reported in the presence of ten companions saying he had the most knowledge in regards to how the Messenger of Allāh ﷺ used to perform prayer, proves that one should stand up after sitting briefly after the first and third Rak‘ah.
Chapter 98. Something Else About That

288. Abū Hurairah narrated: "Allāh's Messenger ﷺ would get up during his Ṣalāt on the tips of his feet." (Daʿīf)

Abū 'Eisā said: The Hadīth of Abū Hurairah is acted upon according to the people of knowledge, they chose the view that a man is to get up during Ṣalāt upon the tips of his feet.

Khālid bin Iyās (one of the narrators) is weak according to the people of Ḥadīth. He is also called Khālid bin Ilyās. Ābu Ṣālih (one of the narrators) is Nabhān [he is] from Al-Madīnah.

Comments:
This Hadīth is Weak; and there is no authentic Hadīth about standing on the tips direct from Sujūd.

Chapter 99. What Has Been Related About At-Tashah-hud

289. 'Abdullāh bin Masʿūd narrated: "Allāh's Messenger ﷺ taught us, that when we sit for every two Rakʿah we should say: (At-Tahiyyatul-lihā, was-salawatu wa-taayyibat. As-salamu 'alaika wa-rahmatullāhi wa-barakātuhi, as-salāmu 'alainā wa-ala 'ibādillāhis-sālihin. Ashhadu an lā ilāha illallāh, wa ashhadu anna Muḥammadan 'abdhu wa
The Chapters on Salāt

Ramah.) 'All greetings, prayers, and pure words are for Allāh. Peace be upon you O Prophet, and Allāh's mercy and His blessings. Peace be upon us and all of the righteous worshippers of Allāh. I testify that none has the right to be worshipped but Allāh, and I testify that Muhammad is Allāh's servant and Messenger.' (Sahīh)

He said: There are narrations on this topic from Ibn ‘Umar, Jābir, Abū Mūsā, and ‘Aishah.

Abū ‘Eisā said: The Hadīth of Ibn Mas’ūd has been reported from him through other routes, and it is the most correct Hadīth [reported] from the Prophet ﷺ about At-Tashahhud.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the Tābi‘in.

It is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Aḥmad, and Ishāq.

Aḥmad bin Muḥammad bin Mūsā narrated to us: ‘Abdullāh bin Al-Mubārak informed us, from Ma’mar, from Khuṣaif who said: “I saw the Prophet ﷺ in a dream. I said: ‘O Messenger of Allāh! The people disagree over the Tashahhud.’ He said: ‘Follow the Tashahhud of Ibn Mas’ūd.’”
The Chapters on Ṣalāt

Comments:

1. Ḥāfīz Ibn Ḥajar said, the wording of ‘Tashah-hud’ is narrated from almost twenty four Companions with a slight difference; and it is agreed that reading any Tashah-hud of these is allowed, but the most correct Hadīth is of ‘Abdullāh bin Mas‘ūd ﷺ, which is narrated through twenty chains from him, therefore reading this is generally preferred.

2. Should the blessing upon the Prophet ﷺ be invoked in the first Tashah-hud or not? There is no clear evidence about it in the narrations. Therefore one group of the scholars are not in favour of invoking a blessing upon the Prophet ﷺ in the first Tashah-hud, while the other group of the scholars hold the opinion that invoking blessing upon the Prophet ﷺ in the first Tashah-hud is better; because invoking a blessing in the first Tashah-hud is authentically reported to have been done by the Prophet ﷺ in the night (voluntary) prayer. [Sunan An-Nāṣārī, Night Prayer, chapter: How to perform nine for Witr, Hadīth: 1712]

Chapter 100. Something Else About That

290. Ibn ‘Abbās narrated: “Allāh’s Messenger would teach us the Tashah-hud just as he would teach us the Qur‘ān. He would say: (At-Taiyyīyatu, al-mubārakatu, aṣ-salāwātu at-tayyibatulillāh. Salāmun ‘alaika ayyuhān-nabīyyu wa rahmatul-lāhī wa barakatuhu, salāmun ‘alainā wa ‘alā ‘ibādillāhis-sālihin. Ashhadu an la ilāha illallāh, wa ashhadu anna Muhammadan ‘abduhu wa Rasūluhu.) ‘All greetings, goodness, prayers, and pure words are for Allāh. Peace be upon you O Prophet, and Allāh’s mercy and His blessings. Peace be upon us and all of the righteous worshippers of Allāh. I testify that there is none worthy of worship except Allāh, and I testify that Muḥammad is Allāh’s worshipper and Messenger.” (Ṣaḥīḥ)
The Chapters on ِṣalāt

‘Abbās is a Ḥasan Ṣaḥīḥ Gharīb Ḥadīth.

‘Abdur-Raḥmān bin Humaid Ar-Ru‘āsī reported this Ḥadīth from Abū Az-Zubair, and it is similar to the narration of Al-Laith bin Sa‘d.

Ayman bin Nābil Al-Makkī reported this Ḥadīth from Abū Az-Zubair, from Jābir, but it is not preserved.

Ash-Shāfi‘ī used the Ḥadīth of Ibn ‘Abbās for the Tashah-hud.

Comments:

Imām Dār-Quṭnī quoted in his ‘Ilāl’ that both Aḥ-Thawrī and Ibn Juraij supported and followed Ayman in reporting the narration, therefore this Ḥadīth is also authentic; there is no need to declare it unpreserved. [Sunan At-Tirmīdhi, annotated by Aḥmad Shākir: 2/84]

Chapter 101. What Has Been Related About Him Being Brief In At-Tashah-hud

291. ‘Abdullāh bin Mas‘ūd said: “It is from the Sunnah to say the Tashah-hud quietly.” (Ṣaḥīḥ)

Abū ‘Eīsā said: The Ḥadīth of Ibn Mas‘ūd is a Ḥasan Gharīb Hadīth.

It is acted upon according to the people of knowledge.

Comments:

Tashah-hud will unanimously be read silently; but if it is read aloud, the prostration of forgetfulness is not necessary.
Chapter 102. [What Has Been Related About] How To Sit During At-Tashah-hud

292. Wā’il bin Hujr said: “I arrived in Al-Madinah and I said, ‘Let me look at the Salāt of Allah’s Messenger ﷺ.’ When he sat - meaning for At-Tashah-hud - he spread his left foot, and placed his left hand - meaning on his left thigh - and held his right foot erect.” (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Sahih.

It is acted upon according to most of the people of knowledge. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak and the people of Al-Kūfah.

Chapter 103. Something Else About That

293. ‘Abbās bin Sahl [bin Sa’d] narrated: “Abū Ḥumaid, Abū Usaid, Sahl bin Sa’d, and Muhammad bin Maslamah were once together and they were mentioning the Salāt of Allah’s Messenger ﷺ. Abū Ḥumaid said: ‘I am the most knowledgeable among you of the Salāt of Allah’s Messenger ﷺ: Indeed Allah’s Messenger ﷺ sat - meaning for Tashah-hud - he spread his left foot, and made the top of his right
The Chapters on Salāt

(foot) face the Qiblah,[1] and he placed his right hand on his right knee, and his left hand on his left knee, and indicated with his finger – meaning the index finger.”

(Hasan)

Abū ‘Eisā said: This Ḥadīth is Hasan Saḥīh. It is the the opinion of some of the people of knowledge. It is the the opinion of Ash-Shāfī‘ī, Ahmad, and Ishaq. They said: In the last Tashah-hud one sits on the back of his thigh, and they cite the Hadīth of Abū Ḥumaid as proof. They say that in the first Tashah-hud one sits on left foot and holds his right foot erect.

Comments:

Two positions of sitting for Tashah-hud are proven from the Ahādīth.

a. Iftirāsh, i.e. to spread the left foot on the ground and sit on it with the right foot erected on the tips upright.

b. Tawarruk, i.e. sitting on the buttock while protruding the left foot under the right calf and erecting the right foot on the tips. In the opinion of the Ahnāf, the position of Iftirāsh is preferred in the first and second Tashah-hud; Imām Mālik says Tawarruk is better for both Tashah-hud. According to Imām Ahmad, Iftirāsh is in the prayer which has only one Tashah-hud, but if the prayer has two Tashah-hud, then Tawarruk is preferred in the second one; as for Imām Shāfī‘ī, Tawarruk is better if there is a final salutation after the Tashah-hud, but if the final salutation is not due after Tashah-hud (i.e. it is the first Tashah-hud), then in this case Iftirāsh is better. The most authentic way is to perform Iftirāsh in the first Tashah-hud, and to perform Tawarruk in the Tashah-hud after which the final salutation is due. As this is the implication of authentic Ḥadīth of Abū Ḥumaid. This Ḥadīth is also in Saḥīh Bukhārī. See Ḥadīth: 828 (Nailul-Awṭār: 2283)

[1] Meaning that his right foot was propped up, while he was sitting on it, with the toes and the top of the foot facing the direction of the Qiblah.
Chapter 104. What Has Been Related About Indicating With The Finger [During At-Tashahhud]

294. Ibn 'Umar narrated: “When the Prophet would sit during the Salah, he would place his right hand on his knee, and raise his finger, the one that is next to the [right] thumb, supplicating with it, and his left hand was spread flat on his left knee.” (Sahih)

Aбу 'Eиса said: There are narrations on this topic from 'Abdullãh bin Az-Zubair, Numair Al-Khuzã'i, Abû Hurairah, Abü Ḥumaid, and Wã'il bin Hujr.

Aбу 'Eиса said: The Hadith of Ibn 'Umar is a Hasan Gharb Hadith. We do not know of it as a narration of 'Ubaidullãh bin 'Umar except through this route.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet and the Tabi7n: They prefer indicating (with the finger) during Tashah-hud, and it is the saying of our companions.

Comments:
The majority of earlier and later scholars and the four A 'immah agreed that it is Sunnah to point with the index finger. The index finger should be directed towards Qiblah and the gaze should focus it, it is a symbol of Oneness and Purity. [Tuhfat Al-Ahwâdhi: 1/242; Nail-Al-Awtar: 2/292]
Chapter 105. What Has Been Related About The Taslim For Ṣalāt

295. ‘Abdullāh narrated: “The Prophetﷺ would say the Salām from his right and from his left (saying): (As-Salāmū ’alaikum wa rahmatullāh, as-Salāmū ’alaikum wa rahmatullāh) ‘Peace be upon you, and Allāh’s mercy. Peace be upon you, and Allāh’s mercy.” (Ṣahīh)

[He said:] There are narrations on his topic from Sa‘d bin Abī Waqqāṣ, Ibn ‘Umar, Jābir bin Samuel, Al-Barā’, [Abū Sa‘eýd], ‘Ammār, Wā’il bin Ḥujr, ‘Adī bin ‘Amirah, and Jābir bin ‘Abdullāh.

Abū ‘EIsā said: The Ḥadīth of Ibn Mas‘ūd is a Hasan Ṣahīh Ḥadīth.

It is acted upon according to most of the people of knowledge among the Companions of the Prophetﷺ, and those after them.

It is the opinion of Sufyān Ath-Thawri, Ibn Al-Mubārak, Ahmad, and Ishāq.

Comments:

On the basis of this Ḥadīth, the majority of the people of knowledge, Hanafi, Shāfi‘i and Ḥanbali hold this opinion that the Imām, individual and the follower should make salutation of ending prayer to both sides; but the salutation just to one side will validate the prayer, according to the consensus. [Al-Mughnī: 2/243]
Chapter 106. Something Else About That

296. ‘Aishah narrated: “Allah’s Messenger would say one Taslim for the Salat while facing forward and turning to his right side a little.” (Da‘if)

He said: There is something on this topic from Sahl bin Sa‘d.

Abū ‘Eisā said: We do not know of the Hadith of ‘Aishah being Marfu‘ except from this route.

Muḥammad bin Ismā‘il said: “The people of Ash-Sham narrated objectionable narrations from Zuhair bin Muḥammad; the narrations of the people of Al-‘Irāq are more appropriate [and more correct].”

Muḥammad said: “Āhmad bin Ḥanbal said: ‘It is as if Zuhair bin Muhammad they encountered is not this one who is narrated from in Al-‘Irāq. It is as if he is another man whose name was confused.’”

[Abū ‘Eisā said:] Some of the people of knowledge are of the view that the purport of this Hadith should be acted upon in Salāt. But the most correct of the narrations from the Prophet mention two Taslim, and this is what is followed by most of the people of knowledge among the Companions of the Prophet, the Tābi‘īn and those after them. There are those – among the Companions of the Prophet, the Tābi‘īn, and those after them – who held the view that the one Taslim was for the
The Chapters on *Ṣalāt*

obligatory prayers.

Ash-Shafī‘ī said: “If one wishes he says one *Taslīm*, and if he wishes he says two *Taslīm*.”

Comments:

A person can end the prayer by making salutation to just one side, but salutation to the other side as well was the usual routine of the Prophet; so this is better, but making it just once is also alright. [Al-Mughni: 2/243-244]

Chapter 107. What Has Been Related About: “Curtailing The Salām Is A Sunnah”

297. Ābi Hurairah narrated:

“*Hadīth* the Salām is a Sunnah.”

‘Ālī bin Ḥuːr (one of the narrators) said: “[Abdullāh] Ibn Al-Mubārak (one of the narrators) said: ‘Meaning: To not elongate it too much.” (Da‘īf)

Ābi ‘Eīsā said: This Hadīth is Hasan Ṣahīḥ, and it is recommended according to the people of knowledge. It has been reported that Ibrāhīm An-Nakha‘ī said: “The *Takbīr* is Jazm cut and the *Taslīm* is cut.”

As for Hiql (one of the narrators), they say he was the scribe of Al-Awzā‘ī.

Comments:

*Hadīth* and Jazm: The salutation should not be prolonged, rather it should be...
fast and short. When a Companion says it is Sunnah, it means it is the Sunnah of the Prophet.

**Chapter 108. What Is Said When Saying The Salām [After Salāt]**

298. ‘Āishah narrated: “When Allah’s Messenger said the Salām he would not remain seated except long enough to say: (Allāhumma antas-salām, wa minkas-salām, tabārakta dhal-jalālī wal-Ikrām) ‘O Allah! You are the One free of defects, and perfection is from You. Blessed are You, Possessor of Majesty and Honor.’” (Sahih)

**Comments:**

_Antas-Salām:_ You are the Guard, You are free from all deficiencies, imperfections and shortcomings, You are free from facing disasters and calamities and from the doubt of downfall and change; _Minkas Salām:_ peace and safety is in Your Control, You decide for safety and peace for whomever You wish, whenever You wish and wherever You wish. _[Tabārakta]:_ You are Generous, the Master of increase and intensity. Only You deserve the Highness and Greatness, Honor and Dignity.

299. (Another chain) which is similar, but he said: (Tabārakta yā dhal-jalālī wal-Ikrām) “Blessed are You, O Possessor of Majesty and Honor.” (Sahih)

He said: There are narrations on this topic from Thawbān, Ibn ‘Umar, Ibn ‘Abbās, Abū Sa’eed, Abū Hurairah, and Al-Mughirah bin Shu‘bah.

Abū ‘Eisā said: The _Hadith_ of ‘Āishah is a Hasan Sahih Hadīth. [Khālid Al-Ḥadhā’ reported this

(المعجم) (التحفة) (109)

(السنن) (108) - باب ما يقول إلا إذا

تخريج: وأخرجه مسلم, المساجد، باب ما يستعذ منه في الصلاة، ح: 592 من حديث أبي

معاوية الضرير به.
Hadith as a narration of 'Āishah, from 'Abdullāh bin Al-Hārith, and it is similar to the narration of 'Āsim (a narrator in this chain of Hadith nos. 298, 299).

It has been reported that the Prophet would say, after the Taslim: (Lā ilāha illallāh, wahdahu la sharika lau, lahu mulku wa lahu hamdu, yuhūr wa yumītu, wa Huwa 'alā kull shai'in qadīr. Allāhumma la manī'a limā a'taita, wa la mu'tiya limā mana 'ta, wa la yanfa'u dhal-jaddi Minkal-jadd.) “None has the right to be worshipped but Allāh Alone, without partners. His is the Sovereignty and His is the Praise, He gives life and death, and He has power over all things. O Allāh! None can prevent what You have granted, and none can grant what You have prevented, and no wealth can avail the wealthy against Allāh.”

And it has been reported that he would say: (Subhāna rabbika rabbil-'izzati 'ammā yasifun, wa salāmun 'ala 1-mursalin, wal-hamdulillāhi Rabbil-'âlamin.) “Glorified is your Lord, the Lord of honor and power! (He is free) from what they attribute to Him! And peace be upon the Messengers. And all praise is Allāh’s, the Lord of all that exists.”[1]

[1] This is from Sūrat Al-Saffāt (37:180-182).
The Chapters on ʕalāt

300. Thawbân, the freed slave of Allah's Messenger، narrated that Allah's Messenger، said: “When Allah's Messenger، wanted to turn from his ʕalāt،[1] he would seek forgiveness from Allah three times, then say: (Al-Lahumma Antas-Salām, wa minkas-salām, tabārakta yā dhal-jalāli wal-Ikrām) ‘O Allah! You are the One free of defects, and perfection is from You. Blessed are You, O Possessor of Majesty and Honor.’” (Shaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Shaḥīḥ, and Abū ‘Ammār’s (one of the narrators) name is Shaddād bin ‘Abdullāh.

Comments:
The correct method is that an individual may make as much supplications as one requires and whenever one requires, and the Imām may also do so whenever he wants; but it is not right for the Imām to make it habitual that it becomes routine. For details, see: Tuhfat Al-Ahwādhi: 1/245-246

Chapter 109. What Has Been Related About Turning From His Right And From His Left

301. Qabisah bin Hulb narrated that his father said: “When Allah’s Messenger، would lead us in ʕalāt, he would turn (to leave) from both sides, on his right and on his left.” (Hasan)

There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Anas, ‘Abdullāh bin ‘Amr, and Abū Hurairah.

[1] That is, after the Taslīm. See Tuhfat Al-Ahwādhi.
Abū 'Eisā said: The Hadīth of Hulb is a Hasan Ḥadīth.

This is acted upon according to the people of knowledge, one is to leave from whichever side he wishes, from the right if he wants, or if he wants, from the left.

Both cases are reported correct from Allāh's Messenger ﷺ.

It has been related that ‘Alī bin Abī Ṭālib said: “If his need was on the right, he would go from the right, and if his need was on the left, he would go from the left.”

Comments:

After making the final salutation, the Imam will sit at his place facing the people, as it is in the Ḥadīth of Samurah that the Prophet ﷺ would turn his face to us after concluding the prayer; (Saḥīh Al-Bukhārī: 845) and when he would get up he would walk to whatever side he liked, right or left.

Chapter 110. What Has Been Related About The Description Of The Ṣalāt

302. Rifā’ah bin Rāfī’ narrated: “One day Allāh’s Messenger ﷺ was sitting in the Masjid” Rifā’ah said: “And we were with him. Then what appeared to be a Bedouin man entered to pray, but he performed his Ṣalāt in a very brief manner. He then got up and greeted the prophet with Ṣalām. The Prophet ﷺ said (returning the greeting): ‘And upon you. Go back and perform Ṣalāt, for indeed you have not prayed.’ So he returned to
perform \textit{Ṣalāt}, then came and greeted the Prophet with \textit{Ṣalām}. So he (the Prophet) said (returning the greeting): ‘And upon you. Go back and perform \textit{Ṣalāt}, for indeed you have not prayed.’ [He did that] two or three times, each time coming to the Prophet, greeted the Prophet with \textit{Ṣalām} and the Prophet saying: ‘And upon you. Go back and perform \textit{Ṣalāt}, for indeed you have not prayed’ – until the people got scared and became very worried that one whose prayer was so brief had not actually prayed. Then in the end the man said: ‘Then show me, and teach me, for I am a human who has suffered and is mistaken.’ So he said: ‘Alright. When you stand for \textit{Ṣalāt} then perform \textit{Wūḍū’} as Allāh ordered you. Then say the \textit{Tashahhud}\footnote{Meaning the \textit{Adhān}.}, and the \textit{Iqāmah} as well. If you know any Qurān then recite it, if not then praise Allāh, mention His greatness, and the \textit{Tahlīl}.ootnote{That is, say \textit{Al-Ḥamdu lillāh}, \textit{Allāhu Akbar}, and \textit{Lā ilāha illallāh}.} Then bow such that you are at rest in your bowing, then stand completely, then prostrate completely, then sit such that you are at rest while sitting then stand. When you have done that, then you have completed your \textit{Ṣalāt}, and if you leave out something, then you have made your \textit{Ṣalāt} deficient.’ And this was easier on them than the first matter, because if some of this was deficient, it would only reduce the reward of
his Salāt, it would not have gone entirely.”

He said: There are narrations on this topic from Abū Hurairah and ‘Ammār bin Yasīr.

Abū ‘Eisā said: The Hadīth of Rifa‘ah bin Rāfī is a Ḥasan Hadīth.

And this Hadīth has been reported from Rifa‘ah through other routes.

Comments:

The person who entered the mosque was Khallād bin Rāfī, the brother of Rifa‘ah bin Rāfī. He prayed two Rak‘ah of Tahiyatul-Masjid, but he prayed very fast and quick, he did not perform Ruku‘ and Sujūd etc. with the proper calmness and satisfaction, as they should have been done peacefully. So the Prophet ﷺ told him to repeat the prayer.
him]: ‘When you stand for Ṣalāt then say the Takbīr, then recite what is easy for you of the Qur’ān. Then bow until you are at rest while bowing, then rise up until you have stood up completely, then prostrate until you are at rest while prostrating, then rise up until you are at rest sitting. Do that in all of your Ṣalāt.” (Ṣaḥīh)

Abū ‘Eisā said: This Ḥadith is Ḥasan Ṣaḥīḥ.

[He said:] Ibn Numair has narrated this Ḥadith from ‘Ubaidullāh bin ‘Umar, from Sa‘e’d Al-Maqburi, from Abū Hurairah, but he did not mention in it: “from his father, from Abū Hurairah.”

The narration of Yahya bin Sa‘e’d from ‘Ubaidullāh bin ‘Umar is more correct (no.302).

Sa‘e’d Al-Maqburi heard from Abū Hurairah, and, he reports from his father, from Abū Hurairah.

And Sa‘e’d Al-Maqburi’s father’s name is Kaysān, and Sa‘e’d Al-Maqburi’s Kunyā is Abū Sa’d.

[Kaysān was a slave who had a contract of emancipation from some of them.]

‘Do that in all of four Ṣalāt’ proves that the recitation is part of each Rak‘ah; so in every Rak‘ah the recitation is compulsory.

Commetns:
304. Muḥammad bin ‘Amr bin ‘Aṭā’ narrated from Abū Ḥumaid As-Sā‘idlī, he (Muḥammad) said: “I heard him saying – while he was among ten of the Companions of the Prophet ﷺ, one of whom was Abū Qatādah bin Rīb‘ī – ‘I am the most knowledgeable among you of the Ṣalāt of Allāh’s Messenger ﷺ.’ They said: ‘You did not precede us in his companionship, nor were you in his company more than us.’ He said: ‘Even still.’ They said: ‘Go ahead.’ So he said: ‘When Allāh’s Messenger ﷺ stood for Ṣalāt he would stand with his back straight and raise his hands until they were at the level of his shoulders. Then he would say: (Allāhu Akbar) “Allāh is Most Great” and bow. Then he would straighten (his back) so that he would not lower his head, nor raise it, and he placed his hands on his knees. Then he said: (Sami‘ Allāhu liman hamidah) “Allāh listens to those who praise Him.” and he raised his hands and stood up straight until all of his bones completely returned to their places. Then he went down to the ground prostrating, then he said: (Allāhu Akbar) “Allāh is Most Great.” Then he held his upper-arms away from his midsection, and opened his toes on his feet (facing the Qiblah), then he bent his left foot and sat on it then straightened up until all of his bones completely returned to their
places, then he went down to prostrate. Then he said: (Allāhu Akbar) “Allāh is Most Great,” then he bent his foot and sat and straightened up until all of his bones completely returned to their places. Then he got up. Then in the second Rak'ah he did the same as that, such that when he stood from the two prostrations, he said the Takhbīr and raised his hands until they were at the level of his shoulders as he did when he opened the Salāt. Then he did like that until it was the Rak'ah in which his Salāt was to end, when he moved his left foot over and sat on his side (in the Mutawarrik position). Then he said the Taslīm.” (Sahīh)

Abū 'Eisā said: This Hadith is Hasan Sahīh. The meaning of: “[And he raised his hands] when he stood from the two prostrations” is when he stood from two Rak'ah.

Comments:
1. It is proven from this Hadith that the calmness and satisfaction in performing the acts of prayer is essential.
2. Hands are raised at four places: In the beginning of the prayer, bowing to Rukū', standing up from Ruqū' and when standing up for the third Rak'ah.

305. (Another chain) that Muhammad bin 'Amr bin 'Ata' narrated from Abū Humaid As-Sā'idī, he (Muhammad) said: “I heard him saying – while he was among ten of the Companions of the Prophet ﷺ, one of whom was
Abū Qatādah bin Rib‘ī’

He then mentioned a narration similar in meaning to the Hadith of Yahya bin Sa‘eed (a narrator in the chain of Hadith no. 304). But Abū ‘Āsim (An-Nabîl) added in it – from ‘Abdul-Ḥamîd bin Ja‘far – the phrase (at the end): “They said: ‘You have told the truth, this is the Ṣalāt of the Prophet ﷺ.’”

[Abū ‘Eisâ said: And Abū ‘Āsim Ad-Ḍahhâk bin Mukhlîd also reported it from ‘Abdul-Ḥamîd bin Ja‘far with the addition: “They said: ‘You have told the truth, this is the Ṣalāt of the Prophet ﷺ.’”]

Chapter 111. What Has Been Related About The Recitation For The Subh [(Fajr) Prayer]

306. Qutbah bin Mâlik narrated: “I heard Allah's Messenger reciting for Fajr: And tall date palms in the first Rak‘ah.”

He said: There are narrations on this topic from ‘Amr bin Huraith, Jâbir bin Samurah, ‘Abdullâh bin As-Sâ‘îb, Abû Barzah, and Umm Salamah.

Abū ‘Eisâ said: The Hadîth of Qutbah bin Mâlik is a Hasan Sahih Hadîth.

It has been reported that the Prophet recited (Sûrat) Al-Wâqî‘ah in Subh (Fajr prayer).

And it has been reported that he would recite from sixty to one-hundred Ayât in Fajr.

And it has been reported that he would recite: When the sun rolled up.\textsuperscript{[1]}

And it has been reported that 'Umar wrote to Abū Mūsā that the recitation in \textit{Subh} should be from the long \textit{Mufassāl (Sūrah)}). \textit{(Sahih)}

Abū ‘Eīsā said: This is what is acted upon according to the people of knowledge. And it is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, and Ash-Shāfi’ī.

\textit{Comments:}

1. The recitation of the Qur’ān is also a compulsory part and a fundamental pillar of prayer, like standing, \textit{Rukū’}, \textit{Sujūd} and sitting; and the standing position is its place.

2. Reciting \textit{Al-Fātihah} in every \textit{Rak‘ah} is compulsory while Reciting a portion of the Qur’ān after \textit{Fātihah} is \textit{Sunnah}; and if it is missed by chance, the prayer without it is valid.

\textbf{Chapter 112. What Has Been Related About The Recitation For Zuhr And ‘Asr}

307. Jābir bin Samurah narrated:

“For \textit{Zuhr} and ‘\textit{Asr}, Allāh’s Messenger \textit{would recite: By the heavens, holding the Burūj and (By the heavens and At-Tāriq) and similar to them.”\textsuperscript{[2]} \textit{(Hasan)}

He said: There are narrations on this topic from Khabbāb, Abū Sa‘e’ed, Abū Qatādah, Zaid bin

\textsuperscript{[1]} \textit{At-Takwīr} 81:1.

\textsuperscript{[2]} \textit{Al-Burūj} 85 and \textit{At-Tāriq} 86.
Thabit, and Al-Bara' [bin 'Azib].
Abu 'Eisah said: The Hadith of Jabir bin Samurah is a Hasan Sahih Hadith.

It has been reported that the Prophet ﷺ would recite Surat As-Sajdah for the Zuhr prayer.

It has also been related that he would recite about thirty Ayat in the first Rak'ah of the Zuhr prayer, and about [fifteen] Ayat in the second Rak'ah.

It has been reported that 'Umar wrote to Abū Mūsā to recite from the middle Mufassal (Sūrah) for the Zuhr prayer.

Some of the people of knowledge held the view that [recitation during] 'Asr was like the recitation for the Maghrib prayer: i.e. one is to recite from the shorter Mufassal (Sūrah).

It has been reported that Ibrāhīm An-Nakha'i said that the recitation for the 'Asr and Maghrib prayers should be of the same length.

And Ibrāhīm said that the recitation for the Zuhr prayer is four times more than the recitation for 'Asr prayer.[1]

[1] That is each Rak'ah recitation is double in the length.
Chapter 113. [What Has Been Related About] The Recitation For Maghrib

308. Umm Al-Fadl narrated: “Allah’s Messenger came out to us with his head bandaged from his illness. He prayed Maghrib, reciting (Sūrat) Al-Mursalat.” [She said:] “He did not pray it again until he met Allah the Mighty and Sublime.” (Ṣahih)

There are narrations on this topic from Jubair bin Mu’tim, Ibn ‘Umar, Abū Ayyūb, and Zaid bin Thābit.

[Abū ‘Eisā said:] The Hadith of Umm Al-Fadl is a Hasan Ṣāhih Hadith.

And it has been reported that the Prophet would recite (Sūrat) Al-A’raf in the (first) two Rak‘ah of Maghrib.

It has also been reported that the Prophet recited (Sūrat) At-Tur in Maghrib.

And it has been reported that ‘Umar wrote to Abū Mūsā to recite from the short Mufassal (Sūrah) for Maghrib.

It has been reported that Abū Bakr [Aṣ-Siddiq] would recite from the short Mufassal (Sūrah) for Maghrib.

He said: This is what is acted upon according to the people of knowledge and it is the saying of Ibn Al-Mubārk, Ahmad, and Ishaq.

Aṣh-Shāfi’i said: “It has been mentioned that Mālik considered it
undesirable that a person should recite long Sūrah like At-Tūr and Al-Mursalāt for the Maghrib prayer.” Ash-Shafī’ī said: “That is not disliked, rather it is recommended to recite these Sūrah in [the Maghrib prayer].


Comments:
When the illness of Allāh’s Messenger ﷺ, which caused his death, turned extremely severe; it was Thursday, he ﷺ offered Maghrib (evening) prayer in his home outside the room and prolonged the recitation, which proves that the long recitation in Maghrib prayer is allowed and it is Sunnah.

Chapter 114. What Has Been Related About The Recitation For The ‘Ishā’ Prayer

309. ‘Abdullāh bin Buraidah narrated that his father (Buraidah) said: “Allāh’s Messenger ﷺ would recite: By the sun and its brightness,[1] or similar Sūrah for the latter ‘Ishā’ (prayer).” (Hasan)

[He said:] There are narrations on this topic from Al-Barā’ bin ‘Azib, [and Anas].

Abū ‘Eisā said: The Hadith of Buraidah is a Hasan Hadith.

It has been reported that the Prophet ﷺ would recite: By the fig and the olive,[2] for the latter ‘Ishā’.

It has been reported that ‘Uthmān bin ‘Affān would recite from the middle Mufassal Sūrah, like Al-

Munāfiqūn or similar, for ‘Ishā’.

It has been narrated from Companions of the Prophet ﷺ and the Tābi‘īn that they would recite more or less than these, so it is as if the matter was not restricted according to them.

The best thing about this is what has been reported from the Prophet ﷺ, that he would recite:

By the sun and its brightness, and
By the fig and the olive.

310. Al-Bara’ bin Āzib narrated:
“The Prophet ﷺ would recite: By the fig and the olive.\[^{[1]}\] for ‘Ishā’.”

(Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Sahih.

Comments:

Sometimes Maghrib (evening) prayer is called First ‘Ishā’ and the ‘Ishā’ is named latter ‘Ishā’.

Chapter 115. What Has Been Related About Recitation Behind The Imām

311. ‘ Ubādah bin Aṣ-Ṣāmit narrated: “Allāh’s Messenger ﷺ
prayed the *Subh* prayer, and he had difficulty with the recitation. When turned (after finishing) he said: 'I think that you are reciting behind your *Imám*?' He said: "We said: 'Yes, Messenger of Allah, by Allah!' He said: 'Do not do that, except for *Umm Al-Kitāb*,[1] for there is no *Salāt* for one who does not recite it.'" (*Sahih*)

He said: There are narrations on this topic from Abū Hurairah, 'Āishah, Anas, Abū Qatādah, and ‘Abdollāh bin ‘Amr.

Abū ‘Eisā said: The Hadīth of ‘Ubādah is a Hasan Hadīth.

Az-Zuhrī has narrated this Hadīth from Māhmūd bin Ar-Rabī', from ‘Ubādah bin As-Sāmit, that the Prophet ﷺ said: "There is no *Salāt* for one who does not recite FātihatilKitāb."

[He said:] This is more correct.

This Hadīth is to be acted upon, regarding recitation behind the *Imám*, according to most of the people of knowledge among the Companions of the Prophet ﷺ and the Tābi’in.

It is the saying of Mālik bin Anas, Ibn Al-Mubārak, Ash-Shafi’i, Ahmad, and Ishāq. They held the view that one is to recite behind the *Imám*.

**Tafsīr:** [صحيح] وأخرجه أبو داود، الصلاة، باب من ترك القراءة في صلاته فباححة الكتاب، ح: 823 من حديث محمد بن إسحاق بن ياسر به وصحبه السماح عند أحمد وغيره، وسنده حسن، مكحول بريء من التدليس، والحديث حسن الدارقطني وصححه البيهقي وابن خزيمة، ح: 1813 من حديث جعفر بن أبى داود، والخليفي والحاكم وابن علاء وابن المتنى والخطابي وغيرهم. وللحديث شواهد صحبية عند أبي داود، ح: 824 والبيهقي في كتاب القراءات وغيرهما.

Comments:

Other than Imam Abu Hanifah, all the A’immah are in favor of reading Fâtiyah behind the Imam; some are of the view to read in all prayers, according to some just in silent prayers; some state it obligatory and some desirable. But this Hadith is very clear that no prayer would be valid without Fâtiyah; and the word ‘Mann’ unanimously includes every body in general, therefore it includes all: Imam, individual, and the follower.

Chapter 116. What Has Been Related About Not Reciting Behind The Imam When The Imam Is Reciting Aloud

312. Abu Hurairah narrated: “Allah’s Messenger ﷺ turned (after praying) from a Salah in which he recited aloud and said: ‘Has any one of you recited along with me just now?’ A man said: ‘Yes, O Messenger of Allah.’ He said: ‘Indeed I said to myself: Why was I being contended with for the Qur’an?’” He (Az-Zuhri one of the narrators) said: “So when they heard that from Allah’s Messenger, the people stopped reciting with Allah’s Messenger in the prayers that Allah’s Messenger recited aloud.”

[He said:] There are narrations on this topic from Ibn Mas’ud, ‘Imran bin Husain, and Jibir bin ‘Abdullah. Abu ‘Elsa said: This Hadith is Hasan.

(One of the narrators:) Ibn Ukaimah Al-Laithi’s name is ‘Umarah and they call him ‘Amr bin Ukaimah.

Some of Az-Zuhri’s companions reported this Hadith with the wording: “Az-Zuhri said: ‘So the people stopped reciting when they
heard that from Allâh’s Messenger ﷺ,\""

There is nothing in this Hadîth that would change one who held the view that one should recite behind the İmâm. Because Abû Hurairah is the one who reported this Hadîth from the Prophet ﷺ.

And Abû Hurairah reported that the Prophet ﷺ said: “Whoever performs a Salaât in which he does not recite Umm Al-Qur’ân, then it is a miscarriage, [it is a miscarriage] that is not complete.” So it was said to him by one who narrated the Hadîth: “Sometimes I am behind an İmâm?” He said: “Recite it to yourself.”

Abû ‘Uthmãn An-Nahdî narrated that Abû Hurairah said: “the Prophet ﷺ ordered me to call out: ‘There is no Salaât except with the recitation of Fâtihatul-Kitab.’”

[Most of] the people of Hadîth chose the view that a man is not to recite when the İmâm recites aloud. They say he should rather read it during the A’immah pauses.

The people of knowledge differ over reciting behind the İmâm. Most of the people of knowledge including the Companions of the Prophet ﷺ, the Tâbi’in, and those after them held the view that one is to recite behind the İmâm.

This is the view of Malik [bin Anas], [‘Abdullâh] Ibn Al-Mubârak, Ash-Shaﬁ‘î, Ahmad, and Ishâq.

It has been reported that ‘Abdullâh bin Al-Mubârak said: “I recite behind the İmâm and the
people recite behind the Imam, except for some people from Al-Kufah. I think that whoever does not recite, his Salat is still acceptable.

There are those among the people of knowledge who were strict about not reciting Fatihatil-Kitab, even in the case of being behind an Imam. They said that Salat is not acceptable without the recitation of Fatihatil-Kitab, whether one is alone or behind an Imam, and as proof they used what is reported from ‘Ubada bin As-Samit from the Prophet ﷺ.

‘Ubada bin As-Samit recited behind the Imam after the Prophet ﷺ, alluding with his action to the Prophet’s saying: “No Salat is valid without the recitation of Fatihatil-Kitab.”

This is also the saying of Ash-Shafi’i, Ishaq and others.

As for Alimad bin Hanbal, he said the meaning of the saying of the Prophet ﷺ: “There is no Salat except with the recitation of Fatihatil-Kitab” is when one is alone. He supported his position with the Hadith of Jabir bin ‘Abdullah in which he said: “Whoever prayed a Rak’ah in which he did not recite Umm Al-Qur’an, then he did not pray, except if he was behind an Imam.” Ahmad [bin Hanbal] said: “This is a man from among the Companions of the Prophet ﷺ, interpreting the saying of the Prophet ﷺ: ‘There is no Salat except with the recitation of Fatihatil-Kitab’ to mean that this is when one is
313. Abū Nuʿaim Wahb bin Kaisān narrated that he heard Jābir bin ‘Abdullāh saying: “Whoever prayed a Rak‘ah in which he did not recite Umm Al-Qur‘ān, then he did not pray, except if he was behind an Imām.” (Sahih)

Comments:
1. It is known from this Hadith that this man recited aloud, so the contention with the recitation of the Prophet ﷺ began; had he not recited aloud the contention would not have happened; due to which the Prophet ﷺ forbade reciting aloud in the prayer which is read aloud by the Imām, it means it has no relation with the silent prayer.
2. It has relation with the recitation after Fātihatul-Kitāb; now if it is reflected without inclining to any side, in fact in the loud prayers behind the Imām only Fātihatul-Kitāb is to be recited and in the silent prayers complete recitation will be made (including Fātihatul-Kitāb and a portion from the Qur‘ān after it).

Chapter 117. What Is Said When One Enters Into The Masjid

314. Fātimah the Great narrated: “When Allāh’s Messenger ﷺ
entered the Masjid he said Ṣalāt and Salām upon Muḥammad, and then said: (Rabbihfarlī dhunūbī, waftahī abwāba rahmatik) ‘O pardon my sins, and open the gates of Your mercy for me.’ And when he exited he said Ṣalāt and Salām upon Muḥammad, and then said: (Rabbihfarlī dhunūbī, waftahī abwāba rahmatik) ‘O Lord pardon my sins, and open the gates of Your blessings for me.’” (Dā‘if)  

Comments:  
A mosque is a place to gain religious and spiritual benefits, and the favors of the Hereafter; therefore when entering the mosque the Prophet ﷺ would request the forgiveness of sins and the doors of mercy to be opened; and outside the mosque is the field of earning livelihood so when leaving the mosque he ﷺ would request the abundance of the favors of the worldly life by the grace of Allāh ﷻ. 

315. Iṣmā‘īl bin Ibrāhīm (a narrator in the chain of Hadith no. 314) said: “I met ‘Abdullāh bin Al-Ḥusayn in Makkah, so I asked him about this Hadith, so he narrated it to me, he said: ‘When Allāh’s Messenger ﷺ entered, he said: (Rabī’ aftahī abwāba rahmatik) ‘O Lord, open the gates of Your mercy for me.’ And when he exited he said: (Rabī’ aftahī abwāba fadlīk) ‘O Lord, open the gates of Your blessings for me.’” (Dā‘if)  
[Abū ‘Eisā said:] There are narrations on this topic from Abū Ḥumaid, Abū Usaid, and Abū Hurairah.  
Abū ‘Eisā said: The Hadith of
Fāṭimah is a Hasan Hadīth, but its chain is not connected, Fāṭimah bint Al-Husain did not see Fāṭimah the Great. Fāṭimah only lived months after the Prophet ).

Chapter 118. What Has Been Related About ‘When One Of You Enters The Masjid Let Him Perform Two Rak’ah’

316. Abū Qatādah narrated that Allāh’s Messenger  said: “When one of you comes to the Masjid, then let him perform two Rak’ah before sitting.” (Sahih)

He said: There are narrations on this topic from Jābir, Abū Umāmah, Abū Hurairah, Abū Dharr, and Ka'b bin Mālik.

Abū ‘Eisā said: The Hadīth of Abū Qatādah is a Hasan Sahih Hadīth.

Muḥammad bin ‘Ajlān and others have narrated this Hadīth from ‘Āmir bin ‘Abdullāh bin Az-Zubair, and it is similar to narration of Mālik bin Anas. (Who narrated it from ‘Āmir.)

Suhail bin Abī Ṣāliḥ reported this Hadīth from ‘Āmir bin ‘Abdullāh bin Az-Zubair, from ‘Amr bin Sulaim, from Jābir bin ‘Abdullāh, from the Prophet  .

But this Hadīth is not preserved, and what is correct is the Hadīth of Abū Qatādah.

This Hadīth is acted upon according to our companions: They
The Chapters on *Salāt*

consider it recommended when a man enters the *Masjid* that he not sit until he offers two *Rak’ah* of *Salāt*, unless he has some excuse.

‘Ali bin Al-Madīnī said: “The *Hadīth* of Suhail bin Abī Ṣālih is a mistake.” Isḥāq bin Ibrāhīm informed me of that from ‘Ali bin Al-Madīnī.

Comments:

The demand of etiquettes and honor of the mosque is that when a person enters the mosque he should offer two *Rak’ah* prayer before sitting; if one mistakenly sits he should get up and do it, but according to the four *A’immah* this commandment is on the basis of desirability. [Fath Al-Bārī: 1/696]

Chapter 119. What Has Been Related About ‘All Of The Earth Is A *Masjid*, Except For The Graveyard And Washroom’\[^{[1]}\]

317. Abū Sa‘eed Al-Khudrī narrated that Allah’s Messenger ﷺ said: “All of the earth is a *Masjid* except for the graveyard and the washroom.” (*Ṣaḥīh*)

\[^{[1]}\] *Al-Hammām:* It is the place (it is not restricted to a room) where washing is performed with hot water, and they also say it includes any kind of water. See *Tuhfat Al-Ahwādhi.*
A Masjid for me and a purifier.”

Abū ‘Eisā said: The Hadith of Abū Sa‘eed has been reported from ‘Abdul-‘Azīz bin Muhammad in two narrations: In one of them the narrators related the Hadith from Abū Sa‘eed and in the other his name was not mentioned.

So there is Iḥtīrāb (incoherence) in this Hadith.

Sufyān Ath-Thawrī narrated it from ‘Amr bin Yahya, from his father, from the Prophet [าะ], which is Mursal.

Hammād bin Salamah narrated it from ‘Amr bin Yahya, from his father, from Abū Sa‘eed from the Prophet [าะ].

Muḥammad bin Ishaq narrated it from ‘Amr bin Yahya from his father. In most cases the narrators say that he (Muḥammad bin Ishaq) said: “from Abū Sa‘eed from the Prophet [าะ]” but he did not (actually) mention: “from Abū Sa‘eed” [from the Prophet [าะ]].

So it is as if the narration of Ath-Thawrī from ‘Amr bin Yahya, from his father, from the Prophet [าะ] is the most confirmed and correct, and it is Mursal.
Comments:

It is known from this Hadith that offering prayer near a grave or in the graves and in places of bathing is not allowed.

Chapter 120. What Has Been Related About The Virtue Of Building A Masjid

318. ‘Uthmãn bin ‘Affãn narrated that he heard Allah’s Messenger say: “Whoever builds a Masjid for (the sake of) Allah, then Allah will build a similar house for him in Paradise.” (Sahih)


319. It has been related that the Prophet said: “Whoever builds a Masjid for (the sake of) Allah, be it small or large, then Allah will build
The Chapters on \( \text{Ṣalāt} \) 340

a house for him in Paradise.”

\((\text{Da'īf})\)

Qutaibah bin Sa'eed narrated that to us (saying): “Nūḥ bin Qais narrated that to us: from 'Abdur-Rahmān the freed slave of Qais, from Ziyād Al-Numairi, from Anas, from the Prophet ﷺ.”

Maḥmūd bin Labid (One of the narrators in no. 318.) saw the Prophet ﷺ, and Maḥmūd bin Ar-Rabī’ saw the Prophet ﷺ. They were both small boys in Al-Madinah.

Comments:

The mosques in the world are the houses of Allāh, the centre of the spread of His religion and of preaching, an explicit place for His remembrance, and every deed will be compensated in the Hereafter accordingly; therefore the construction of a mosque is a deed of great fortune; the more sincerity there is in a deed the more marvellous the house will be in Paradise. Participating in the construction of a mosque is also a form of it.

Chapter 121. Undesirability Of Taking The Grave As A Masjid

320. Ibn ‘Abbās narrated: “Allāh’s Messenger ﷺ cursed the women who visit the graves, and those who use them as Masājid and put torches on them.” (\( \text{Da'īf} \))

He said: There are narrations on this topic from Abū Hurairah and ‘Aishah.

Abū ‘Eisā said: The \textit{Hadīth} of Ibn ‘Abbās is a \textit{Hasan Hadīth}.

[Abū Ṣāliḥ (one of the narrators) is the freed slave of Umm Hāni’ bint Abī Ṭālib. His name is Bādhān, and they also say it is Bādhām.]
Comments:

Women’s wailing and crying over the graves, demonstrating indecency in dress or committing acts contrary to the Shari’ah is impermissible, but if they visit the graves merely for learning a lesson for the Hereafter and to take heed, which will decrease the interest of worldly life and increase the concerns about the Hereafter, then they are allowed. Likewise constructing a building over a grave or to kindle a lamp or candle over it is also prohibited.

Chapter 122. What Has Been Related About Sleeping In The Masjid

Ibn ‘Umar narrated: “We would sleep in the Masjid during the time of Allah’s Messenger (ﷺ) and we were young men.” (Sahih)

Abü ‘Elsa said: The Hadith of Ibn ‘Umar is a Hasan Sahih Hadith.

There are those among the people of knowledge who allowed sleeping in the Masjid.

Ibn ‘Abbãs said: “It is not to be used as a home nor a place for talking about this or that.”

There are those among the people of knowledge who agreed with the saying of Ibn ‘Abbãs.

Comments:

If the sleeping of a person in a mosque is for religious purposes, that it makes easy congregational prayer, night prayer, recitation and remembrances etc., then doubtlessly it is allowed, but using it habitually as a relaxing place is not allowed; yet it is allowed if there is an emergency and difficult circumstance.
Chapter 123. What Has Been Related About The Dislike For Buying, Selling, Loudly Seeking Out A Lost Item And Reciting Poetry In The Masjid

322. ‘Amr bin Shu‘aib narrated from his father, from his grandfather (‘Abdul-lah bin ‘Amr Al-‘Aṣ), that Allah’s Messenger prohibited the recitation of poetry and from selling and buying in it, and (he prohibited) the people from forming circles in it on Friday before the Salāt.” (Hasan)

[He said:] There are narrations on this topic from Buraidah, Jābir, and Anas.

Abū ‘Eisā said: The Hadith of ‘Abdul-lah bin ‘Amr Al-‘Aṣ is a Hasan Hadith.

‘Amr bin Shu‘aib is Ibn Muhammad bin ‘Abdul-lah bin ‘Amr bin Al-‘Aṣ. Muḥammad bin Ismā’il said: “I saw Ahmad and Ishāq” – and he mentioned others besides them – “using the narrations of ‘Amr bin Shu‘aib as a proof.”


Abū ‘Eisā said: Those who criticized the narrations of ‘Amr bin Shu‘aib only considered him weak because he narrated from a book of his grandfather’s, so it is as if they thought that he did not hear these narrations from his grandfather.

Ali bin 'Abdullah said: “It has been mentioned from Yahya bin Sa’eed that he said: ‘The Hadith of ‘Amr bin Shu’aib is very weak to us.”

There are those among the people of knowledge who disliked selling and buying in the Masjid. This is the view of Ahmad and Ishâq.

It has been reported that some of the people of knowledge among the Tâbi’in permitted selling and buying in the Masjid.

There are other Ahâdîth related from the Prophet permitting the recitation of poetry in the Masjid.

Comments:

Tanâshud: Poetry is to say poetic verses in competition in order to express boastfulness and pride against each other, which is a meeting of poets to excel in poetry. It is prohibited to excel in poetry on the basis of pride and boastfulness, but it is not prohibited to say poetry for the purpose of admonition, speech, or to glorify Allâh and to extol the qualities of the Prophet.

Chapter 124. What Has Been Related About The Masjid Founded Upon Taqwâ

323. Abu Sa’eed Al-Khudri narrated: “A man from Banû Khudrah and a man from Banû ‘Amr bin ‘Awf were disputing about the Masjid that was founded
The man from Banū Khudrah said: ‘It is the Masjid of Allāh’s Messenger.’ The other one said that it was Masjid Qubā’. So they went to ask Allāh’s Messenger about that. He said: ‘It is this’ – meaning his Masjid – ‘and in that one (Masjid Qubā’) there is much good.’ (Sahih)

Abū ‘Eisā said: This Ḥadīth is Hasan Sahih.

[He said:] Abū Bakr narrated to us, from ‘Alī bin ‘Abdullāh who said: “I asked Yahya bin Sa‘eed about Muhammad bin Abī Yahya Al-Aslāmī. He said: He is tolerable his brother Unais bin Abī Yahya, (a narrator in the chain of this Ḥadīth) is more reliable than he is.”

Comments:

It looked from the argument and differences of both Companions that the true interpretation of the mosque built on the basis of Allāh’s fear is only Masjid Qubā’, not the mosque of Prophet; but he answered very wisely that although the Qur’ānic Verse was revealed about the Mosque Qubā’, yet it doubtlessly includes the Mosque of the Prophet.

Chapter 125. What Has Been Related About The Salah Performed In Masjid Qubā’

324. Abū Al-Abrad the freed slave of Banū Khatmah narrated that he heard Usaid bin Zuhair Al-Ansārī – and he was one of the

Companions of the Prophet  narrated that the Prophet  said:
“The Salāt in Masjid Qubā’ is like ‘Umrah.” (Hasan)

[He said:] There is something on this topic from Sahl bin Hunaif.

[Abū ‘Eisā said:] The Ḥadīth of Usaid is a Hasan Gharib Ḥadīth, we do not know of it except as a narration of Abū Usāmah from ‘Abdul-Hamīd bin Ja’far. Abū Al-Abraď’s name is Ziyād, and he is from Al-Madinah.

Comments:

It is known from this Ḥadīth that offering prayer in Qubā’ Mosque is more virtuous than in any other mosque, except the Two Sacred Mosques; so the Prophet  would visit, by walking or riding, Qubā Mosque every week, and offer prayer. [Ṣaḥīḥ Al-Bukhārī, Ḥadīth: 1193]

Chapter 126. What Has Been Related About Which Of The Masjūdīd Are More Virtuous

325. Abū Hurairah narrated that Allāh’s Messenger  said: “Salāt in this Masjid of mine is better than a thousand Salāt in another, except for Masjid Al-Harām.” (Ṣaḥīḥ)

Abū ‘Eisā said: In his narration, Qutaibah did not mention: “From ‘Ubaidullāh” he only mentioned: “From Zaid bin Rabāḥ, from Abū ‘Abdullāh Al-Agharr [from Abū Hurairah].

Abū ‘Eisā said: This Ḥadīth is Hasan Ṣaḥīḥ.
Abū 'Abdullāh Al-Agharr's name is Salmān.

And it has been reported from Abū Hurairah from more than one route, from the Prophet ﷺ.

[He said:] There are narrations on this topic from 'Ali, Maimūnah, Abū Sa'eed, Jubair bin Mut'im, 'Abdullāh bin Az-Zubair, Ibn 'Umar, and Abū Dharr.

Abū Sa'eed Al-Khudri narrated that Allah's Messenger ﷺ said: "A mount is not saddled (for a journey) except to three Masajid: Al-Masjid Al-Harām, this Masjid of mine, and Masjid Al-Aqṣā." (Ṣaḥīḥ)

[Abū 'Eisā said:] This Ḥadīth is Hasan Ṣaḥīḥ.

326. Abū Sa'eed Al-Khudri narrated that Allāh's Messenger ﷺ said: "A mount is not saddled (for a journey) except to three Masajīd: Al-Masjid Al-Harām, this Masjid of mine, and Masjid Al-Aqṣā." (Ṣaḥīḥ)

[Abū 'Eisā said:] This Ḥadīth is Hasan Ṣaḥīḥ.

Comments:

1. The Prophet's Mosque is the whole mosque that was extended from time to time after the Prophet ﷺ.

2. Offering one prayer in the Al-Masjid Al-Harām (Sacred Mosque) in Makkah is equal to one hundred thousand prayers in reward.

It is proven from this Ḥadīth that making a journey to a place and regarding it holy, blessed and a source of reward and virtuousness is unlawful; however for other purposes, like: education, Jihād, trade, visiting a beloved one, or any
other lawful objective, making a journey is lawful. He would go to visit the mosque of *Qubā'* every week, but for this he had not intended and got ready with the necessities of a traveler to make a journey.

Chapter 127. What Has Been Related About Walking To The Masjid

327. Abū Hurairah narrated that Allah’s Messenger ﷺ said: “When the *Iqāmah* is called for *Ṣalāt* do not come to it rushing, rather come to it walking, and while you have tranquility. What you catch of it then pray it, and what you missed of it, then complete it.” *(Sahih)*

There are narrations on this topic from Abū Qatādah, Ubayy bin Ka'b, Abū Sa'eed, Zaid bin Thābit, Jābir, and Anas.

Abū ‘Eisā said: The people of knowledge differ over walking to the *Masjid*. Some of them held the view that one could hurry when he feared missing the first Takbīr, so much so that it has been related from some of them that he would walk in a quick pace to the *Sa‘dīt*. Some of them disliked rushing, and they prefer that one walks slowly and in a dignified manner. This is the saying of Ahmad and Ishāq. They said that one is to act according to the *Hadith* of Abū Hurairah. Ishāq said: “If he fears he will miss the first Takbīr then there is no harm if he walks quickly.”
Comments:

It is proven from this Hadith that when walking for prayer, gentleness, politeness, respect, seriousness and tranquillity should be observed; and a style of walking and speed contrary to respect and tranquillity should not be observed. But there is no harm to walk and drive a little faster, that is not contrary to respect and seriousness, to join the prayer.

328. (Another chain with a similar narration) from Abû Hurairah [from the Prophet]. And this is more correct than the Hadith of Yazid bin Zurai’. (no. 327) (Sahih)

329. (Another chain with a similar narration) from Abû Hurairah, from the Prophet. (Sahih)

Chapter 128. What Has Been Related About The Virtues Of Sitting In The Masjid And Waiting For The Salât

330. Abû Hurairah narrated that Allah’s Messenger said: ‘One of you does not cease to be in Salât as long as he is waiting for it. And the
angels do not cease praying for one of you as long as he remains in the Masjid (saying): ‘Allāh! Forgive him. O Allāh! Have mercy upon him’ – as long as he does not commit Hadath.” A man from Ḥadramawt said: “And just what is Hadath Abū Hurairah?” He said: “Breaking wind, or passing gas.” (Sahih)

[He said:] There are narrations on this topic from ‘Alī, Abū Sa‘īd, Anas, ‘Abdullāh bin Mas‘ūd, and Sahl bin Sa‘d.

Abū ‘Eisā said: The Hadīth of Abū Hurairah is a Hasan Sahih Hadīth.

Comments:
Hāfiz Ibn Ḥajar states: This Hadīth is a proof that one should definitely abstain from any wrong doing with hand and tongue, because the trouble caused by these two is more severe than breaking wind.

Chapter 129. What Has Been Related About Ṣalāt On A Khumrah

331. Ibn ‘Abbās narrated: “Allāh’s Messenger ﷺ performed Ṣalāt on a Khumrah.” (Sahih)

[He said:] There are narrations on this topic from Umm Ḥabīb, Ibn ‘Umar, Umm Sulaim, ‘Aīshah, Maimūnah, Umm Kultūm bint Abī Salamah bin ‘Abdul-Asad –
The Chapters on \textit{Ṣalāt}

and she did not hear from the Prophet \(\text{ﷺ}\) – [and, Umm Salamah].

Abū ‘Eisā said: The \textit{Ḥadīth} of Ibn ‘Abbās is a Ḥasan \textit{Ṣaḥīḥ} \textit{Ḥadīth}.

And it is the saying of some of the people of knowledge.

Ahmad and Ishāq said: "\textit{Ṣalāt} on the \textit{Khumrah} is confirmed from the Prophet \(\text{ﷺ}\).

Abū ‘Eisā said: The \textit{Khumrah} is a small mat (\textit{Ḥāsir}).

\textbf{Chapter 130. What Has Been Related About \textit{Ṣalāt} On The \textit{Ḥāsir} (Mat)}

332. Abū Sa‘eed narrated: "The Prophet \(\text{ﷺ}\) performed \textit{Ṣalāt} on a \textit{Ḥāsir}.” (\textit{Ṣaḥīḥ})

[He said:] There are narrations on this topic from Anas, and Al-Mughirah bin Shu‘bah.

Abū ‘Eisā said: The \textit{Ḥadīth} of Abū Sa‘eed is a Hasan \textit{Ḥadīth}.

Most of the people of knowledge act according to this, except that there are those among the people of knowledge who prefer \textit{Ṣalāt} on the earth, considering it recommended.

[Abū Sufyān’s (one of the narrators) name is Ṭalḥah bin Nāfi‘].
Chapter 131. What Has Been Related About ٓـلئ on
Busut[1]

333. Anas bin Mālik narrated: "Allāh's Messenger Ἡ used to mingle with us such that he said to my younger brother: 'O Abū 'Umair! What did the Nughair[2] do?" He (Anas) said: "A Bisāt of ours would be sprinkled (with water) to perform ٓـلئ on."

He said: There is something on this topic from Ibn 'Abbās. Abū 'Eisā said: The Ḥadīth of Anas is a Hasan Ṣaḥīḥ Ḥadīth.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet Ἡ and those after them among the Tābi‘īn. They did not see any harm in ٓـلئ on a Bisāt or a ١٥٤٤.[3]

This is the saying of Almad and Ishaq.

And the name of Abū At-Tayyāḥ (one of the narrators) is Yazīd bin Humaid.

[1] Busut is a plural of Bisāt, which is used to describe any type of mat that is spread over the ground, and it may be used as bedding as well. See Tuhfat Al-Ahwadhi.

[2] A Nughair is a type of small bird, similar to a sparrow.

[3] It is another word for a type of mat or rug.
The Chapters on ُسَلَات

352

 أبواب الصلوة

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب الانتساب إلى الناس، ح: 6129 من
حديث شعبة وعامة، ح: 6150 من حديث أبي التباح بـ * وفي الباب عن ابن عباس، [ابن]
ماجه، ح: 1030.]

Comments:
Some Tābi‘īn stated offering prayer on the carpet is disliked, but according to
Imām Abū Ḥanīfah and Shāfi‘ī, it is lawful. The majority of the scholars have
the same opinion.

Chapter 132. What Has Been
Related About ُسَلَات In Al-ْحيتان

334. Mu‘ādh bin Jabal narrated:
“The Prophet ٌ liked to perform
ُسَلَات In Al-ْحيتان.” (Da‘if)
Abū Dāwūd said: Meaning:
“gardens.” [1]
Abū ‘Eisā said: The Ḥadīth of
Mu‘ādh is a Gharth Ḥadīth. We do
not know of it except as a narration
of Al-Hasan bin Abī Ja‘far, and Al-
Hasan bin Abī Ja‘far was graded
weak by Yahya bin Sa‘eed and
others. The name of Abū Az-
Zubair (one of the narrators) is
Muḥammad bin Muslim bin
Tadrus. The name of Abū Tufail
(one of the narrators) is ‘Amir bin
Wāthilah.

Comments:
ْحيتان is the plural of Hāʾit, which means wall, and here it means an orchard
surrounded by walls or fences.
An orchard surrounded by walls is a good place for being alone and seclusion,
where a person can pray undisturbed with full attention, humility. His prayer
was a source of goodness and blessing for the orchard and this was also a
message of good news, pleasure and prosperity for the owner of the orchard.

[1] That is Abū Dāwūd Aṭ-Ṭayālīsī who is one of the narrators. Al-ْحيتان is used to refer to
date-palm groves that are enclosed by a fence or wall. See Tuhfat Al-Alwadhī.
Chapter 133. What Has Been Related About The Sutrah[1] For The One Performing Salāt

335. Mūsā bin Ṭalḥah narrated from his father (Ṭalḥah) that Allāh’s Messenger said: “When one of you places something like the post (handle) of the camel saddle in front of him, then let him perform Salāt and not concern himself with who passes beyond that.” (Sahih)

[He said:] There are narrations on this topic from Ābu Hurairah, Sahl bin Abī Ḥathmah, Ibn ‘Umar, Sabrah bin Ma’bad [Al-Juhnī], Ābū Juhaifah, and ‘Āishah.

Ābū ‘Elsā said: The Hadīth of Ṭalḥah is a Hasan Sahīh Hadīth, and this is acted upon according to the people of knowledge. They say that the Imām’s Sutrah is the Sutrah for whoever is behind him.

Comments:
According to a known statement in the opinion of four A’īmmah, the Sutrah is desirable, not obligatory. One saying of Imām Ahmad is that the Sutrah is obligatory, if nothing is available for a Sutrah, a line should at least be drawn. The truth is if there is a risk of someone passing from the front, then the commandment of having a Sutrah is stressed; and if a person offers prayer, without a Sutrah, at such a place where there is no possibility of someone passing from the front, and someone passes in front of him without a reason, in this case both are sinful.

[1] An item placed in front of the praying person for the purpose of not having someone pass directly in front of him while he is praying.
Chapter 134. What Has Been Related About The Dislike For Passing In Front Of The Person Performing Șalât

336. Zaid bin Khâlid Al-Juhnî sent a message to Abû Juhaîm asking him what he had heard from Allâh’s Messenger  about passing in front of a person who was performing Șalât. Abû Juhaîm said that Allâh’s Messenger  said: “If the one who passed in front of the person performing Șalât knew what he was doing, then for him to stop (and wait for forty) would be better for him than to pass in front of him.” (Sahîh)

Abû An-Nadr (one of the narrators) said: “I don’t know if he said forty days, months, or years.”

[Abû ‘Eisâ]: There are narrations on this topic from Abû Sa’eed Al-Khudri, Abû Hurairah, Ibn ‘Umar, and ‘Abdullah bin ‘Amr.

Abû ‘Eisâ said: The Hadîth of Abû Juhaîm is a Hasan Sahîh Hadîth.

It has been related that the Prophet  said: “It would be letter for one of you to stop (and wait) for a hundred years than to pass in front of his brother while he is performing Șalât.”

This is acted upon according to the people of knowledge. They dislike passing in front of the person who is performing Șalât, but they do not think that doing so would sever the man’s Șalât.

[Abû An-Nadr’s name is Salîm, the freed slave of ‘Umar bin ‘Ubaidullâh Al-Madînî.]
Comments:
Passing from the front will be considered, if one passes from the place between the person offering prayer and the place of prostration and it disturbs the person praying. The minimum limit of the distance, according to some scholars, is the distance of three rows.

Chapter 135. What Has Been Related About 'The Salãt Is Not Severed By Anything'

337. Ibn 'Abbás narrated: "I was a companion rider on a female donkey with Al-Fadl. We came while the Prophet and his Companions were performing Salãt at Minã." He said: "We dismounted from it and joined the row. The donkey then passed in front of them, and this did not invalidate their Salãt." (Sahih)

[Abû 'Eisâ said:] There are narrations on this topic from 'Äishah, Al-Fadl, bin 'Abbâs, and Ibn 'Umar.

Abû 'Eisâ said: The Hadîth of Ibn 'Abbâs is a Hasan Sahîh Hadîth.

It is acted upon according to most of the people of knowledge among the Companions of the Prophet and those after them among the Tâbi'în, they say that the Salãt is not severed by anything.

This is the saying of Sufyân [Ath-Thawrî] and Ash-Shãfi'I.
Chapter 136. What Has Been Related About ‘Salât Is Not Severed Except By A Dog, A Donkey, And A Woman’

338. Abû Dharr said that Allâh’s Messenger ﷺ said: “When a man performs Salât, and there is nothing in front of him like the post of a saddle, or a camel saddle, then his Salât is severed by (passing of) a black dog, a woman, and a donkey.” It was said to Abû Dharr: “What is the problem with the black dog rather than the red or white one?” He said: “O my nephew! I asked Allâh’s Messenger ﷺ just as you have asked me. He said: ‘The black dog is a Shaitân (devil).’” (Sahih)

[He said:] There are narrations on this topic from Abû Sa‘eed, Al-Hazam bin ‘Umar, Al-Ghifârî, Abû Hurairah, and Anas.

Abû ‘Eisâ said: The Hadîth of Abû Dharr is a Hasan Sahîh Hadîth.

Some of the people of knowledge hold a view that the Salât is severed by the donkey, the woman, and the black dog. Ahmad said: “The one that there is no doubt in is that the (passing of the) black dog severs the Salât, and to me there is a problem with the donkey and the woman.”

Ishâq said: “Nothing severs the Salât except the black dog.”
The passing of these three in front of a person causes disruption in the attention and diverts his mind away. Therefore the attention and humility of the person offering prayer gets affected; but looking through all these Ahādīths and others in the preceding sections on the subject thoroughly, indicates that the prayer is not completely annulled despite this effect and disturbance.

Chapter 137. What Has Been Reported About Performing Salāt In One Garment

339. ‘Umar bin Abī Salamah narrated that he saw Allah’s Messenger ﷺ performing Salāt in the house of Umm Salamah wrapped in one garment. (Sahih)

[He said:] There are narrations on this topic from Abū Hurairah, Jābir, Salamah bin Al-Akwa‘, Anas, ‘Amr bin Abī Asīd, Abū Sa‘eed, Kaisān, Ibn ‘Abbās, ‘Āishah, Umm Hāni‘, ‘Ammār bin Yāsir, Talq bin ‘Ali, and ‘Ubdādah bin Aṣ-Ṣāmit Al-Ansārī.

Abū ‘Eisā said: The Hadith of ‘Umar bin Abī Salamah is a Hasan Sahih Hadith.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ, and those after them among the Tābi‘īn and others. They say that there is no harm in performing Salāt in one garment.

Some of the people of knowledge have said that a man should perform Salāt in two garments.
Comments:

Covering the **Satr** for prayer is a condition, clothing more than that is better and more virtuous; for men if the cloth is short it should be worn around the waist; if it is bigger then it should be tied on the neck, and if it is even bigger then the shoulders should be covered fully. If the clothes are more than one, then the good extent of beauty and elegance will be better; therefore every person should wear clothes for prayer according to his best capability, means and circumstances.

Chapter 138. What Has Been Related About The Beginning Of The **Qiblah**

340. Al-Barâ’ bin ‘Ázib narrated: “When Allâh’s Messenger ﷺ arrived in Al-Madînah, he faced Bait Al-Maqdis in **Salât** for sixteen or seventeen months. Allâh’s Messenger ﷺ longed to face the direction of the Ka’bah, so Allâh Most High revealed: Verily! We have seen the turning of your face towards the heaven. Surely We shall turn you to a **Qiblah** that shall please you. So turn your face in the direction of **Al-Masjid Al-Harâm**.[1] So he faced the Ka’bah, and he liked that. A man performed the ‘**Asr** prayer with him, then passed by some of the Ansâr who were

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bowing in \textit{Salāt} for ‘\textit{Asr} while facing Bait Al-Maqdis.” “He told them that he had performed \textit{Salāt} with Allāh’s Messenger \( \text{ﷺ} \) and that he had faced the direction of the Ka’bah, so they changed (their direction) while they were bowing.”

[He said:] There are narrations on this topic from Ibn ‘Umar, Ibn ‘Abbās, ‘Umārah bin Aws, ‘Amr bin ‘Awf Al-Muzanī and Anas. (\textit{Sahih})

Abū ‘Eisā said: The \textit{Hadith} of Al-Barā’ is a Hasan \textit{Sahīh} Hadīth. It has also been narrated by Sufyān Ath-Thawrī from Abū Ishaq.

**Comments:**

1. This incidence is a proof of a single report being evidence that all the companions acknowledged the former rule to be abolished with just the information being passed by a single person.

2. From twelve \textit{Rabi’ Al-Awwal} until twelve \textit{Rajab} are sixteen months; according to one saying, the \textit{Qiblāh} was changed in Sha’bān.

**341. Ibn ‘Umar said: “They were bowing during the \textit{Subh (Fajr) Prayer.” (Sahih)**

[Abū Isa said:] Ibn ‘Umar’s \textit{Hadīth} is Hasan \textit{Sahīh}.
Chapter 139. What Has Been Related About ‘What Is Between The East And The West Is A Qiblah’

342. Abu Hurairah narrated that Allah’s Messenger said: “What is between the east and the west is Qiblah.” (Sahih)

343. (Another chain with a similar narration) (Sahih)

Abu ‘Eisā said: The Hadith of Abu Hurairah has been narrated from him by other routes.

Some of the people of knowledge have criticized Abu Ma’shar due to his memory. His name is Najīḥ, and he is the freed slave of Banū Hashim. Muḥammad said: “I do not report anything from him, although the people have reported from him.” And Muḥammad said: “The Hadith of ‘Abdullāh bin Ja’far Al-Makhramī from ‘Uthmān bin Muhammad Al-Akhnāsī, from Sa‘eed Al-Maqbūrī, from Abu Hurairah, is stronger and more correct than the Hadith of Abu Ma’shar.”

344. (Another chain narrating that) Abu Hurairah narrated that Allah’s Messenger said: “What is between the east and the west is Qiblah.” (Sahih)

And they only call him ‘Abdullāh bin Ja’far Al-Makhramī because he...
The Chapters on Salāt

is a descendant of Al-Miswar bin Makhramah.

Abū ‘Eīsā said: This Hadith is Hasan Šaḥīḥ.

“What is between the east and the west is Qiblah” has been reported from more than one of the Companions of the Prophet ☟, among them are Ṣa’d bin Abi Waqqās, ‘Umar bin Al-Khaṭṭāb, ‘Alī bin Abī Ṭālib, and Ibn ‘Abbās.

Ibn ‘Umar said: “When the west is to your right, and the east is to your left, then what is between them is Qiblah when you are facing the Qiblah.”

Ibn Al-Mubārak said: “What is between the east and the west is Qiblah”: this is for the people of the east.” And ‘Abdullāh bin Al-Mubārak preferred that the people of Marw (Merv) face toward the left.

Comments:

In this Hadith, the direction of Qiblah of the people of Al-Madinah and that of the outskirts of Al-Madinah is mentioned. Scholars quoted that while offering prayer, if a person stands at forty-five degrees angle to the right side or to the left facing the direction of Qiblah, the prayer is valid; and according to some even up to thirty-two degrees is acceptable. [Ma‘ārifus-Sunan: 3/377]

Chapter 140. What Has Been Related About A Man Who Prays Facing A Direction Other Than The Qiblah When It Is Cloudy

345. ‘Abdullāh bin ‘Āmir bin Rabī’ah narrated from his father who said: “We were with the Prophet ☟ on a journey on a very
dark night and we did not know the direction of *Qiblah*. So each man among us prayed in his own direction. In the morning when we mentioned that to the Prophet ⁴, then the following was revealed: So where ever you turn, there is the Face of Allâh.

(Da‘if)

Abû ʽEisâ said: There is a problem with the chain of this *Hadîth*, we do not know of it except as a narration of Ash’âth As-Sammân, and Ash’âth bin Sa’eed, Abû Ar-Rabî’ah As-Sammân is weak in *Ahâdîth*.

Most of the people of knowledge held views in accordance with this. They say that if one performs *Salât* when it is cloudy toward a direction other than the *Qiblah*, then it becomes clear to him after having prayed, that he prayed in a direction other than the *Qiblah*, then his *Salât* is acceptable.

This is the view of Sufyân Ath-Thawrî, Ibn Al-Mubârak, Aḥmad, and Ishâq.

Comments:

If a person does not know the direction of the *Qiblah*, he should ask someone, and if there is none to guide, then he should determine the direction of *Qiblah* by himself and he should perform prayer facing the direction which he most likely thinks would be the *Qiblah*. However, if the right direction of the *Qiblah* is known after having performed the prayer, it is not necessary to repeat the prayer and this is according to the majority of scholars.

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Chapter 141. What Has Been Related About What Is Disliked To Face While Performing Salāt, Or To Perform Salāt In

346. Ibn 'Umar narrated: "The Prophet prohibited Salāt from being performed in seven places: The dung heap, the slaughtering area, the graveyard, the commonly used road, the wash area, in the area that camels rest at, and above the House of Allāh (the Ka'bah)." (Hasan)

Comments:

Public garbage and slaughterhouses are places of unpleasant smells and dirt and also has the definite possibility of impurity. No person of good nature would like to perform an act of worship at such a place. Offering prayer in a graveyard resembles the polytheists and grave worshippers; doing so in the middle of the path is troublesome and causes difficulty for the people, because the path will be closed and the person himself will not be at rest. Praying on the roof of the House of Allāh is disrespectful and the direction of the person will not be towards the House of Allāh.

347. (Another chain with a similar narration) (Hasan)

[He said:] There are narrations on this topic from Abū Marthad, Jābir, and Anas. [Abū Marthad's name is Kannāz bin Ḥusain].

Abū 'Eisā said: The chain for the Ḥadīth of Ibn 'Umar is not that strong.

[1] In Ahādīth nos. 346-350, it is possible that it means "watering holes" that camels rest at. See Tuhfat Al-Ahwadhi.
Zaid bin Jabirah (one of the narrators in both narrations) has been criticized due to his memory.

[Abū ‘Eisā said: Zaid bin Jubair Al-Kūfī is more confirmed than this one, and lived earlier, and he heard from Ibn ‘Umar.]

Al-Lā’tih bin Sa‘d narrated this Hadīth from ‘Abdullāh bin ‘Umar Al-‘Umari, from Nāfi’, from ‘Umar, from the Prophet ﷺ, and it is similar (to no. 346).

The Hadīth of Dāwūd from Nāfi’, from Ibn ‘Umar, from the Prophet ﷺ[1] is more appropriate and more correct than the Hadīth of Al-Lā’tih bin Sa‘d. ‘Abdullāh bin ‘Umar Al-‘Umari was considered weak by some of the people of Hadīth due to his memory. One of these scholars was Yahyā bin Sa‘e‘ed Al-Qatān.

Translation:

Chapter 142. What Has Been Related About Salât In Sheep Pens And The Resting Area Of Camels

348. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “Perform Salât in sheep pens but do not perform Salât in the camels’ resting area.” (Hasan)
The Chapters on Șalāt

349. (Another chain) from Abû Hurairah, from the Prophet ﷺ, and it is the same or similar. (Hasan)

[He said:] There are narrations on this topic from Jâbir bin Samurah, Al-Bara’, Sabrah bin Ma’bad Al-Juhâni, ‘Abdullâh bin Mughaffal, Ibn ‘Umar, and Anas.

Abû ‘Eisâ said: The Ḥadîth of Abû Hurairah is a Hasan Šâhiḥ Ḥadîth.

This is acted upon according to our companions, and it is the saying of Ahmad and Ishâq.

The Ḥadîth of Abû Hašîn (a narrator in this chain of Ḥadîth) from Abû Šâliḥ, from Abû Hurairah, from the Prophet ﷺ, is a Gharîb Ḥadîth.

Isrâ’il reported it from Abû Hašîn: “From Abû Šâliḥ, from Abû Hurairah” which is Mawqûf; he did narrate it in Marţî form.

Abû Hašîn’s name is ‘Uthmân bin ʿAšîm Al-Asâdî.

Comments:

Imâm Ahmad and the Zahîrites comprehend that the prohibition of offering prayer in the dens of camels is such a worshiping order, its wisdom and logic is not known to us; therefore in their opinion offering prayer in the dens of camels is prohibited.

350. Anas bin Mâlik narrated: “The Prophet ﷺ would perform Șalât in sheep pens.” (Šâhîh)
The Chapters on Șalāt

Abū ‘Eisā said: This Hadith is Hasan Sahih.

Abū At-Tayyāḥ [Ad-Dubāʾs] (one of the narrators) name is Yazid bin Ḥumaid.

Chapter 143. What Has Been Related About Șalāt On A Beast Whichever Direction It Is Facing

351. Jābir narrated: “The Prophet Ḥđ dispatched me for something he needed. I came to him while he was performing Șalāt on his mount, heading east, he made the prostrations lower than the bowing.” (Sahih)

[He said:] There are narrations on this topic from Anas, Ibn ‘Umar, Abū Sa’eed, and ‘Āmir bin Rabi’ah.

Abū ‘Eisā said: The Hadith of Jābir is a Hasan Sahih Hadith.

It [this Hadith] has been related from other routes to Jābir.

This is acted upon according to the people of knowledge, in general, we do not know of any differences among them about it. They do not see any harm in a man performing voluntary Șalāt on his mount, facing whichever direction it is headed, toward the Qiblah or not.

Chapter 144. What Has Been Related About ʿṣalāt Toward One's Mount

352. Ibn ʿUmar narrated: “The Prophet ﷺ performed ʿṣalāt towards his she-camel, or his mount, and he would perform ʿṣalāt while on his mount, whichever direction it was facing.” (Ṣaḥīḥ)  
Abū ʿEisā said: This Ḥadīth is Ḥasan Ṣaḥīḥ.  
It is the view of some of the people of knowledge, they do not see any harm in ʿṣalāt toward a she-camel that one uses as a Sutrah.

Comments:  
It is proven from this Ḥadīth that taking an animal as a Sutrah is allowed so long as the risk of it running and moving away is not involved, which will cause extra disruption and worry in the prayer.

Chapter 145. What Has Been Related About ‘When Supper Is Present And The Iqāmah Is Called For ʿṣalāt Then Begin With Supper’

353. Anas conveyed that the Prophet ﷺ said: “When supper is present and the Iqāmah for ʿṣalāt has been called, then begin with supper.” (Ṣaḥīḥ)  

 Persian Translation:

Chapter 144. What Has Been Related About ʿṣalāt Toward One’s Mount

352. Ibn ʿUmar narrated: “The Prophet ﷺ performed ʿṣalāt towards his she-camel, or his mount, and he would perform ʿṣalāt while on his mount, whichever direction it was facing.” (Ṣaḥīḥ)  
Abū ʿEisā said: This Ḥadīth is Ḥasan Ṣaḥīḥ.  
It is the view of some of the people of knowledge, they do not see any harm in ʿṣalāt toward a she-camel that one uses as a Sutrah.

Comments:  
It is proven from this Ḥadīth that taking an animal as a Sutrah is allowed so long as the risk of it running and moving away is not involved, which will cause extra disruption and worry in the prayer.

Chapter 145. What Has Been Related About ‘When Supper Is Present And The Iqāmah Is Called For ʿṣalāt Then Begin With Supper’

353. Anas conveyed that the Prophet ﷺ said: “When supper is present and the Iqāmah for ʿṣalāt has been called, then begin with supper.” (Ṣaḥīḥ)  

 Persian Translation:
Abū 'Eisā said: There are narrations on this topic from 'Āishah, Ibn 'Umar, Salamah bin Al-Akwa', and Umm Salamah.

Abū 'Eisā said: The Hadith of Anas is a Hasan Sahih Hadith.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet, among them are Abū Bakr, 'Umar, and Ibn 'Umar.

It is the view of Ahmad and Ishāq, they said that one is to begin with supper even if one misses Salāt in the congregation.

[Abū 'Eisā said:] I heard Al-Jārūd saying: “I heard Wākī saying the following about this Hadith: ‘Begin with supper when the food is such that one fears it spoiling.’”

But the view of some of the people of knowledge among the Companions of the Prophet, and others, is more worthy of being followed. They only wanted that a man not stand in Salāt while his heart is distracted by something else.

It has been related that Ibn 'Abbas said: “We do not stand in Salāt while there is something (distracting us) in our souls.”


354. Ibn 'Umar narrated that the Prophet said: “When the supper is presented and the Iqāmah is called for Ṣalāt, then begin with the
The Chapters on Șalāt

supper.” (-Sahih

He said: Ibn ‘Umar would eat supper while he was hearing the A’immah recitation.

[He said:] This was narrated to us by Hannād (who said); “Abdah narrated it to us from ‘Ubaidulläh, from Nāfi‘ from Ibn ‘Umar.”

Comments:

If such is the case that the attention will remain on the meal instead of prayer, then the meal should be taken first. If there is no desire and need of it then the person should offer prayer first.

Chapter 146. What Has Been Related About Șalāt When Sleepy

355. ‘Aishah narrated that Allâh’s Messenger ﷺ said: “When one of you is sleepy and he is performing Șalāt, then let him lie down until the sleep is gone from him. For when one of you performs Șalāt while he is sleepy, perhaps he wants to seek forgiveness but he curses himself.” (-Sahih

[He said:] There are narrations on this topic from Anas and Abû Hurairah.

Abû ‘Eisâ said: The Hadith of ‘Aishah is a Hasan Sahîh Hadîth.

Comments:

When a person offering prayer is overwhelmed by sleep and unaware of what he is saying with his tongue, and thus he is losing interest in prayer and unable to carry on the prayer, he should end the prayer and go to sleep.
Chapter 147. What Has Been Related [About] ‘Whoever Visits A People, He Does Not Lead Them In Salãt’

356. Abû ‘Atiyyah narrated that a man among them said: “Mâlik bin Al-Huwairith came to us in our Musalla to narrate. One day when it was time for Salât, we told him to go ahead (to lead the prayer). He said: ‘Let one of you go forward, until I narrate to you why I would not go forward (to lead the prayer): I heard Allâh’s Messenger saying: “Whoever visits a people, then he does not lead them, but a man among them leads them.”’ (Hasan)

Abû ‘Eisâ said: This Hadith is Hasan Sahîh.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet and others. They say that the owner of the house has more right to being the Imam than the visitor.

Some of the people of knowledge said that when the visitor is given permission then there is no harm if he leads them in Salât.

Ishâq commented on the Hadith of Mâlik bin Al-Huwairith: “He was very strict on the view that no one should lead the owner of the house in Salât even if he is given the permission to do so. The same thing applies in the case of the Masjid; [he does not not lead them in Salât in the Masjid] when he visits them. Rather, ‘A man from among them should lead them in Salât.’”
The owner of the house has the right to lead the prayer, but if he allows someone more knowledgeable and virtuous than himself because of his respect and nobility, most of the people of knowledge regard the authenticity of prayer led by a visitor. Yet leading prayer without the permission of the owner of house or the Imām is not right.

Chapter 148. What Has Been Related About It Being Disliked For The Imām To Specify Himself With Supplications

357. Thawbān narrated that the Prophet ﷺ said: "It is not allowed for a man to look into the interior of a man's house until he has been given permission, for if he looks, then he has entered. And one who leads people (in Salāt) should not supplicate for himself alone with the exclusion of his congregation. If he does, then he has betrayed them. And one is not to stand for Salāt while he has to urinate."

(Hasan)

[He said:] There are narrations on this topic from Abū Hurairah and Abū Umāmah.

Abū ‘Eisā said: The Hadīth of Thawbān is a Hasan Hadīth. This Hadīth was reported from Mu‘āwiyyah bin Sālih, from As-Safr bin Nusair, from Yazid bin Shuraih, from Abū Umāmah from the Prophet ﷺ.

And this Hadīth was reported from Yazid bin Shuraih, from Abū Hurairah, from the Prophet ﷺ.

It is as if the narration of Yazid
bin Shuraih from Abū Ḥayy Al-Mu‘adh-dhin, from Thawbān (a narrator in the chain of this Hadīth) is the best and most popular chain for this.

Comments:
1. This Hadīth instructs that to peep into someone’s house without permission is unlawful. The purpose of seeking permission is not to look at the household suddenly, if one has already taken a peep then what is the need of seeking permission; as if he entered without the permission, which is unlawful.
2. ‘Should not supplicate for himself alone’ may also mean that if he is requested to make a supplication, he should do so for all, not only for himself; for the supplication reported from the Prophet will be read as reported, and no change will be made in these supplications by anyone.

Chapter 149. What Has Been Related [About] Whoever Leads People (in Ṣalāt) While They Dislike Him

358. Anas bin Mālik narrated: "Allāh’s Messenger cursed three people: A man who leads people [in Ṣalāt] while they dislike him, a woman who spends a night while her husband is angry with her, and a man who hears: ‘Ḥayya ‘Ala-Falah’ then does not respond.” (Da’if)

[He said:] There are narrations on this topic from Ibn ‘Abbās, Ṭalḥah, ‘Abdullāh bin ‘Amr and Abū Umāmah.

Abū ‘Eisā said: The Hadīth of Anas is not correct, because it has been reported from Al-Ḥasan,
The Chapters on *Salāt*

from the Prophet ﷺ (which is) *Mursal*.

Abū ‘Eīsā said: Muhammad bin Al-Qāsim (one of the narrators) has been criticized by Ahmad bin Hanbal, and he graded him weak. He is not a Ḥafiz.*[1]*

There are those among the people of knowledge who dislike for a man to lead a people in *Salāt* while they dislike him. If the *Imām* is not an oppressor, then the sin is only on those who dislike him.

Ahmad and Ishāq said about this: There is no harm if one, two or three people dislike him – not until most of the people dislike him.

Comments:
1. If a husband is angry because of his wife being ill-mannered, disrespectful and disobedient, she deserves the curse.
2. A person lagging behind the congregational prayer after having heard the *Adhān* is subject to curse too. [*Mirqāt*: 2/19]

**359.** ‘Amr bin Al-Hārith Al-Muštaliq said: “It used to be said that the people with the worst punishment [on the Day of Judgment] are two: A woman who disobeyed her husband, and a people’s *Imām* whom they dislike.” (*Sahih*)

[Hanād said:] “Jarīr said: ‘So we asked about the case of the *Imām*. We were told that this only refers

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*[1]* Meaning that Muḥammad bin Al-Qāsim is not known to be a proficient memorizer and narrator of *Hadīth*. 
to the oppresive Imam. As for the Imam who establishes the Sunnah, then the sin is only on whoever dislikes him.”

360. Abū Umãmah narrated that Allâh’s Messenger (ﷺ) said: “There are three whose Salât would not rise up beyond their ears: The runaway slave until he returns, a woman who spends a night while her husband is angry with her, and a people’s Imam whom they dislike.” (Hasan)

Abû ‘Eisã said: This Hadith is Hasan Gharîb from this route.

(One of the narrators:) Abû Ghâlib’s name is Hazawwar.

Chapter 150. What Has Been Related (On the Prophet’s Saying:) ‘When The Imam Performs Salât While Seated, Then You (People) Perform Salât Seated’

361. Anas bin Malik narrated: “Allâh’s Messenger (ﷺ) fell from a horse and got injured, so he led the Salât sitting and we also offered Salât sitting. When he completed the Salât he said: ‘The Imam is appointed to be followed; when he says the Takbîr then say the Takbîr, when he bows, then bow, and when he raises his head, then raise your heads. When he says: “Sami‘ Allâhu
liman hamidah (Allâh listens to those who praise him)" then say: "Rabbanâ wa lakal-hamd. (O our Lord! And all praise is Yours)")" and when he prostrates, then prostrate, and when he performs Salât sitting, then pray sitting altogether."’’ (Sahih)

[He said:] There are narrations on this topic from ‘Âishah, Abû Hurairah, Jâbir, Ibn ‘Umar, and Mu‘awiyah.

Abû ‘Eisâ said: the Hadith of Anas: “The Prophet fell from a horse and got injured” is a Hasan Sahih Hadith.

Some of the Companions of the Prophet held view according to this Hadith. Among them were Jâbir bin ‘Abdullâh, Usaid bin ‘Udhâir, Abû Hurairah, and others. Ahmad and Ishâq also held views in accordance with this Hadith.

Some of the people of knowledge said that when the Imam prays sitting, those behind him are to pray standing, and if they pray sitting it will not be acceptable.

This is the opinion of Sufyân Ath-Thawrî, Mâlik bin Anas, Ibn Al-Mubârak, and Ash-Shâfi‘î.

Comments:

It is a unanimous and agreed issue that the Imam and individual are not allowed to offer obligatory prayer while sitting without a valid excuse. In this case the prayer will not be valid, but if the Imam leads in prayer while sitting because of an excuse, how should the followers follow him? The A’immah hold various opinions in this regard. The preferred opinion is that the
mentioned rule about the followers offering prayer while sitting along with the Imam has been abrogated.

Chapter 151. Something Else About That

362. ‘Aishah narrated: “Allah’s Messenger performed Salat behind Abū Bakr, during the illness from which he died, and he was sitting.” (Sahih)

Abū ‘Eisā said: The Hadith of ‘Aishah is a Hasan Sahih Gharib Hadith.

It has been reported that ‘Aishah narrated that the Prophet said: “When the Imam performs Salat sitting then pray (all of you) sitting.”

It has also been narrated from her: “The Prophet went out during his illness, and Abū Bakr was leading the people in Salat, so he prayed beside Abū Bakr. The people were following Abū Bakr and Abū Bakr was following the Prophet.”

It has also been narrated that she said: “The Prophet performed Salat behind Abū Bakr while seated.”

And it has also been narrated that Anas bin Malik said: “The Prophet performed Salat behind Abū Bakr, and he was seated.”

363. Anas narrated: “Allah’s Messenger performed Salat
during his illness behind Abū Bakr while seated, wrapped in a garment.” *Sahih*

Abū 'Eisā said: This Hadīth is Ḥasan *Sahih.*

[He said:] This was reported by Yahya bin Ayyūb from Humaid [from Thābit], from Anas. And it was also reported from others from Humaid, from Anas, and they did not mention it in: “From Thābit.” Whoever mentioned: “From Thābit” in it, then he is the more correct.

Comments:

The solution to avoid differences is that the disabled person should not lead the prayer.

Chapter 152. What Has Been Related About The Imām Getting Up Forgetfully After Two Rak'ah

364. Ash-Sha'bī narrated: “Al-Mughirah bin Shu'bah led us in *Ṣalāt,* and he continued after the two *Rak'ah,* so the people said: ‘Subhān Allāh’ and he said: ‘Subhān Allāh’ to them. When he finished his *Ṣalāt* he said the *Taslim* then performed two prostrations of *As-Sahw* while he was sitting. Then he narrated to them that Allāh’s Messenger ﷺ did the same with them as he had done.” *(Hasan)*

[He said:] There are narrations on this topic from ‘Uqbah bin ‘Āmir, Sa’d, and ‘Abdullāh bin Buhainah.

Abū ‘Eisā said: The Hadīth of Al-
Mughirah bin Shu’bah has been reported from more than one route, from Al-Mughirah bin Shu’bah.

[Abū ‘Eisā said:] Some of the people of knowledge have criticized Ibn Abī Lailā due to his memory. Ahmad said: “The narrations of Ibn Abī Lailā are not used as proof.” Muhammad bin Ismâ’il said: “Ibn Abī Lailā; he is truthful, but I do not report from him because he did not know the authentic from the weak of his narrations, I do not report anything from anyone whose case is like this.”

This Hadith has been reported from other routes, from Al-Mughirah bin Shu’bah. Sufyān reported it from Jābir, from Al-Mughirah bin Shubail, from Qais bin Abī Ḥāzim, from Al-Mughirah bin Shu’bah. But Jābir Al-Ju’fī was graded weak by some of the people of knowledge. Yahyā bin Sa’eed, ‘Abdur-Rahmān bin Mahdi and others abandoned him.

This is to be acted upon according to the people of knowledge, in that when a man stands after two Rak‘ah he continues in his Salāt and performs two prostrations. Some of them thought it should be before the Taslīm and others that it should be after the Taslīm. And whoever thought that it should be before the Taslīm, then his Hadith is more correct since it has been reported by Az-Zuhrī and Yahyā bin Sa’eed Al-Anṣārī from ‘Abdur-Rahmān Al-A’raj, from ‘Abdullāh bin Buḥainah.
The Chapters on \textit{Salāt} 379

365. 'Ziyād bin 'Ilāqah narrated: "Al-Mughirah bin Shu'bah led us in \textit{Salāt}. When he prayed two \textit{Rak'ah} 

he stood without sitting. Those who were behind him said '\textit{Subhān Allah}' and he indicated to them that they should stand. He said the \textit{Taslim} when he had finished his \textit{Salāt} and he performed two prostrations of \textit{As-Sahw}, and said the \textit{Taslim}. He said that Allah's Messenger did this." (\textit{Hasan})

\textit{Comment:} If the first \textit{Tashah-hud} is missed, the prostration of forgetfulness will be made to make it up; and the \textit{Sajdatus-Sahw} prostration of forgetfulness is before the final salutation or after, its discussion will come in the issue of Prostration of Forgetfulness.

Chapter 153. What Has Been Related About The Length Of The Sitting After The First Two \textit{Rak'ah}

366. 'Ubaidullāh bin 'Abdullāh bin Mas'ūd narrated from his father ('Abdullāh bin Mas'ūd) that he said: "When Allah's Messenger did this." (\textit{Hasan})
The Chapters on \textit{Salāt} 380

sat for the first two \textit{Rak`ah} it was as if he was on hot stones.” Shu`bah (one of the narrators) said: “Then Sa`d’s lips moved (saying) something. So I said: ‘Until he stood?’ He said: ‘Until he stood.’” (\textit{Da`īf})

Abū ‘Eisā said: This \textit{Hadith} is Hasan, except that Abū ‘Ubaidah (one of the narrators) did not hear from his father. This is acted upon according to the people of knowledge. They refer that a man does not sit long after the first two \textit{Rak`ah}, and that he does not add anything to the \textit{Tashah-hud} after the first two \textit{Rak`ah}. They say that if he adds to the \textit{Tashah-hud} then he has to perform two prostrations for \textit{As-Sahw}. This has been related from Abū Shā`bī and others.

\textbf{Chapter 154. What Has Been Related About Making Signals During The \textit{Salāt}}

367. Suhaib narrated: “I passed by Allāh’s Messenger while he was performing \textit{Salāt}, so I said greeted him with \textit{Salām}, and he returned it by making signals.” He\textsuperscript{[1]} said: “I do not know except that he\textsuperscript{[2]} said: ‘He indicated with his finger.’” (\textit{Sahih})

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\textbf{تخريج:} [\textit{إسناده ضعيف}] وأخرجه أبو داود، السجستاني، الصلاة، باب: في تخفيض القعود، ح: 995 من حديث شعبة به وهو في مسنده أبي داود الطالباني، ح: 331 وعلته ظاهرة، بينها الترمذي رحمه الله.
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\textbf{الابناء في الصلاة (التحفة 155)} - باب ما جاء في

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367 - حَدِيثٌ مَفْتَهِ: حَدَّثَنَا إِبْنُ سَعْدُ عَنِ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشْجَفِ، عَنْ نَالِيِ صَاحِبِ الْغَمَاءِ، عَنْ إِبْنِ عَمْرٍؤَ، عَنْ ِصَهِبِ قالَ: "مَرَّتُ بِرسُولِ اللّهِ ﷺ فَوَضَرَّ مِنْ عَيْنِهِ، وَهُوَ يَضِفي فَسَلَّمَ عَلَيْهِ، فَرَأَيْتُ إِسْتِشَارَةً وَقَالَ:
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\textsuperscript{[1]} Nābīl, one of the narrators.
\textsuperscript{[2]} Ibn ‘Umar who narrated it from Suhaib.
The Chapters on Șalāt

[He said:] There are narrations on this topic from Bilāl, Abū Hurairah, Anas. and ‘Āishah.

Comments:

Imām Ibn Qudāmah wrote: It is better to read only the Tashah-hud after two Rak‘ah; but Imām Sha‘bī and Imām Shafi‘i said there is no problem in invoking blessing upon the Prophet ﷺ (Al-Mughni: 2/223), and some narrations confirm this. The Four A‘īmmah agreed that answering salutation with words in the prayer is not allowed; however, answering with gesture is allowed, as is clear from this Hadith.

368. Ibn ‘Umar narrated: “I said to Bilāl: ‘How did the Prophet ﷺ reply to them when they gave him Salāms and he was performing Șalāt?’ He said: ‘He would motion with his hand.’” (Hasan)

Abū ‘Eisā said: This Hadith is Hasan Sahīh and the (previous) Hadith of Suhaib is Ḥasan, we do not know of it except as a narration of Al-Laith, from Bukair.

And it has been related from Zaid bin Aslam, from Ibn ‘Umar, that he said: “I said to Bilāl: ‘What would the Prophet ﷺ do when they would greet him with Salām in Masjid Bāni ‘Amr bin Awf?’ He said: ‘He would reply by indicating (with his hand).’”

And both of the narrations are correct in my view, because the
story with the Hadith of Suhaib is not the same story as that in the Hadith of Bilal, and even though Ibn 'Umar reported it from both of them, it implies that he heard it from both of them.

**Comments:**

As both Ahadith are authentic, the salutation should be answered with a gesture of the finger or of the hand; both are allowed.

**Chapter 155. What Has Been Related About 'The Tasbih Is For The Men And Clapping Is For The Women'**

369. Abú Hurairah narrated that Allah's Messenger ﷺ said: "The Tasbih is for the men and clapping is for the women." (Sahih)

[He said:] There are narrations on this topic from `Ali, Sahl bin Sa'd, Jābir, Abū Sa'eed, and Ibn 'Umar. Abū `Eisā said: The Hadith of Abū Hurairah is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge, and it is the view of Ahmad and Ishāq.

**Tafsīr:**

من حدث هشام بن سعد به وصححه ابن الجارود، ح: 215 وحديث زيد بن أسلم، أخرجه ابن ماجه، ح: 1017 سمعه من ابن عمر رضي الله عنهما كما في صحيح ابن خزيمة.

(4) 

**Chapter 155. What Has Been Related About 'The Tasbih Is For The Men And Clapping Is For The Women'**

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[He said:] There are narrations on this topic from `Ali, Sahl bin Sa'd, Jābir, Abū Sa'eed, and Ibn 'Umar. Abū `Eisā said: The Hadith of Abū Hurairah is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge, and it is the view of Ahmad and Ishāq.
Comments:
If a person offering prayer, during the prayer, wants to warn or alert someone; according to the four 'Immah, the man should say 'Subhân Allâh' and the woman should do 'Tasfiq' which is to strike the palm of one hand at the back of other hand, or to strike two fingers of the right hand at the back of left hand.

Chapter 156. What Has Been Related About It Being Disliked To Yawn During Ṣalāt

370. Abû Hurairah narrated that the Prophet ﷺ said: “Yawning is from the Shaitân, so when one of you yawns then let him supress (it) as much as possible.” (Ṣâhih) [He said:] There are narrations on this topic from Abû Sa‘eed Al-Khudrî, and the grandfather of ‘Adî bin Thâbit.

Abû ‘Eisâ said: The Ḥadîth of Abû Hurairah is a Ḥasan Ṣâhih Ḥadîth. The people of knowledge dislike yawning during Ṣalât.

Ibrâhîm said: “I repel the yawn by clearing my throat.”

Comments:
Yawning is a sign of laziness, idleness and of heedlessness, which is normally a result of over eating, due to which a person loses interest in work and he performs the work unhappily; and the Satan likes this condition. Therefore one should try one’s best to avoid it and to stop it, either by closing the mouth or by putting a hand over the mouth.

Chapter 157. What Has Been Related About The Ṣalât While Sitting Is Half Of The Ṣalât While Standing

371. ‘Imrân bin Ḥuşâin narrated:
“I asked Allāh’s Messenger about the Salāt for a man who is sitting. He said: ‘Whoever performs Salāt while standing then that is more virtuous. And whoever performs Salāt while sitting, then he gets half the reward of the one standing, and whoever performs Salāt while lying down, then he gets half the reward of the one sitting.’” (Sahih)

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr, Anas, As-Sā‘ib, [and Ibn ‘Umar].

Abū ‘Eisā said: The Hadīth of ‘Imrān bin Husain is a Hasan Sahih Hadīth.

Comments:
In the view of majority, this Hadīth is about the voluntary prayer, which may be performed while sitting or lying on one side despite being able to stand, but the reward will be less.

372. This Hadīth has been related from Ibrāhīm bin Ṭahmān with this chain. Except that he said: “From Ibrāhīm bin Ṭahmān who said: ‘I asked Allāh’s Messenger about Salāt for the sick person. He said: “He performs Salāt standing, if he is not able then sitting, if he is not able then on his side.”’ (Sahih)

This was narrated to us by Hannād (who said:) “Wakī narrated it to us from Ibrāhīm bin Ṭahmān, from Husain Al-Mu’allim, who narrated this Hadīth.

Abū ‘Eisā said: We do not know
anyone reporting a narration from Husain Al-Mu'allim like that of Ibrahim bin Tahmân. Abu Usamah and others reported it from Husain Al-Mu'allim like the narration of ‘Eisá bin Yûnus. (a narrator in Hadith no. 371)

According to some of the people of knowledge, this Hadith refers to the voluntary prayers.

Muhammad bin Bash-shâr narrated to us: Ibn Abi ‘Adî informed us from Ash‘ath bin ‘Abdul-Mâlik, from Al-Hasan who said: “If he wants, a man can pray voluntary Salât standing, sitting, or lying down.”

The people of knowledge differ over the Salât of the sick person when he is not able to pray sitting. Some of the people of knowledge said that he prays on his right side. Some of them said he prays lying on his back with his legs toward the Qiblah. Regarding the Hadith: “Whoever performs Salât while sitting, then he gets half the reward of the one standing” Sufyân Ath-Thawrî said: “This is for the healthy person, and for anyone who does not have some excuse [meaning for the voluntary prayers]. As for one who has an excuse, be it an illness or otherwise, then he performs Salât sitting, and he gets the same reward as for standing.” Some of the narrations of this Hadith have been reported in a way that is similar to what Sufyân Ath-Thawrî said.
Comments:
Ibn Hajar said: These both Ahadith have separate meanings and both are authentic; one is about the voluntary prayer and other one is about the prayer of a sick person. As for the prayer of a sick person, the Messenger of Allah ﷺ said that he gains the reward of his good deed performed in the state of good health, just as a traveler gains reward like the deeds performed in a state of residence. [See: Sahih Al-Bukhari: 2996]

Chapter 158. [What Has Been Related] About Voluntary Prayers While Sitting

373. Ḥafṣah, the wife of the Prophet ﷺ, narrated: “I did not see Allāh’s Messenger ﷺ praying voluntary prayers sitting until the year before he died. Then he would perform Ṣalāt for the voluntary prayers sitting, and he would recite a Sūrah and prolong it such that it would be longer than the longest of them.” (Sahih)

There are narrations on this topic from Umm Salamah and Anas bin Mālik.

Abū ‘Eisā said: The Hadith of Ḥafṣah is a Hasan Sahih Hadith.

It has been narrated that the Prophet ﷺ would perform some Ṣalāt at night while sitting, then when about thirty or forty Ayāt were remaining of his recitation, he would stand to recite, then bow, then do the same in the second Rak‘ah.

It has also been reported that he would pray sitting, so that when he recited and he was standing, he would bow and prostrate while he was standing, and if he recited while he was sitting, he would bow and prostrate after standing. See Tuhfat Al-Ahwādi.
and prostrate while he was sitting.

Aḥmad and Ishaq said that one is to act according to both Aḥadith. It is as if they thought that both of the Aḥadith were authentic and should be acted upon.

Comments:

Sometimes the Messenger of Allāh ﷺ would recite while sitting and make Ruku’ and Sujūd in the same position, and sometimes he would recite while standing; but in his latter days he would recite while sitting and nearly at the end of recitation, he stood up and recited while standing equal to the time of reading thirty or forty Verses, then he would make Ruku’ from the standing position and then go down to prostrate.

374. ‘Aishah narrated: “The Prophet ﷺ would perform Salāt while sitting. And he would recite while sitting. When about thirty or forty Ayah of his recitation remained he would stand up and recite while he was standing, then he would bow and prostrate. Then he would do the same in the second Rak’ah.” (Sahih)

Abū ‘Eisā said: This Hadīth is Ḥasan Sahīḥ.

375. ‘Abdullāh bin Shaqīq narrated from ‘Aishah, he said: “I asked her about the voluntary Salāt of Allāh’s Messenger ﷺ, she said: ‘He would pray long into the night standing, and long into the night sitting. So
when he recited and he was standing, he would bow and prostrate while he was standing, and when he recited while he was sitting, he bowed and prostrated while he was sitting.”" (Sahih)
Abū ‘Eisā said: This Hadith is Hasan Sahih.

Chapter 159. What Has Been Related About The Prophet Saying: “I Hear The Crying Of A Small Boy During Salāt And Shorten It”

376. Anas bin Malik narrated that Allah’s Messenger said: “Indeed I hear the crying of a small boy while I am in Salāt so I shorten it for fear that his mother may be tormented.” (Sahih)

He said: There are narrations on this topic from Abū Qatadah, Abū Sa’eed, and Abū Hurairah.

Abū ‘Eisā said: The Hadith of Anas is a Hasan Sahih Hadith.

Comments:
Because of the crying of a baby the mother loses calmness, tranquility and peace and she becomes worried, even other people offering prayer are disturbed, and their attention is drawn to the crying child; therefore making the prayer brief in this condition is better.

Chapter 160. What Has Been Related About ‘The Ṣalāt Of A Woman Who Has Reached The Age Of Menstruation Is Not Accepted Without A Khimār’

377. ‘Aishah narrated that Allāh’s Messenger ﷺ said: “The Ṣalāt of a woman who has reached the age of menstruation is not accepted without a Khimār” (Ṣaḥḥih)

[He said:] There is something on this topic from ‘Abdullāh bin ‘Amr. [And his saying: “Al-Hā’id” means a woman who has reached the age of menstruation.]

Abū ‘Eisa said: The Ḥadīth of ‘Aishah is a Ḥasan Ḥadīth. It is acted upon according to the people of knowledge (they say) that when a woman performs Ṣalāt and some of her hair is uncovered then her Ṣalāt is not acceptable. This is the view of Ash-Shāfi’i who said: “The Ṣalāt of a woman is not acceptable if anything of her body remains uncovered.” And Ash-Shāfi’i said: “And it has been said that if the tops of her feet are uncovered then her Ṣalāt is acceptable.”

Comments:

According to the majority of the A’immah, covering the ‘Awrah (front and privates) is a condition for the prayer. The entire body of a woman is ‘Awrah. In the view of most A’immah her hands and face are not to be covered; because any part which must be covered is not allowed to be exposed to anyone else other than the husband, but it is hard in working circumstances,
The Chapters on Șalāt

which does not mean to expose them, they must be certainly covered from strangers.

There is disagreement about the foot, Imām Shāfi’ī and Abū Ḥanīfah do not regard it part of Āwrah, one statement of Imām Mālik is the same. Some people declare it obligatory to cover the heel, on the basis of a Hadīth of Sunan Abū Dāwūd; but in the view of the majority of the experts of Hadīth that narration is unauthentic. Covering the head is unanimously agreed, so covering the head is compulsory; the truth is that covering the entire body, except the hands and face, is compulsory; and also according to one quotation, in the view of the four A’immah the whole body of a free woman is compulsory to be covered except the face and hands. [Al-Mughni: 2/326-327 including footnotes].

The matter of men covering their heads in prayer has also become clear in this Hadīth, that the obligation of covering the head is upon women only, not the men. However, the usual habit of men to remain bare headed is also against the habit of the Prophet ﷺ, Companions and the successors. None disagreed regarding the legality of the prayer without a head covering; but to remain bare headed permanently, is it in accordance with the Islamic custom?

Chapter 161. What Has Been Related About As-Sadl Being Disliked During Șalāt

378. Abū Hurairah narrated: “Allāh’s Messenger ﷺ prohibited As-Sadl in the Șalāt.” (Daif)

[He said:] There is a narration on this topic from Abū Juhaifah.

Abū ‘Eisā said: We do not know the Hadīth of Abū Hurairah, as a narration of ‘Aṭā’ from Abū Hurairah to be Ḍafū‘, except from the narration of ‘Īsā bin Sufyān.

The people of knowledge have differed over As-Sadl in Șalāt. Some of them disliked As-Sadl in Șalāt. They said that this is something the Jews do. Some of them said that As-Sadl is only disliked in Șalāt when the person is wearing only one garment, but when he (wears a garment in a manner that constitutes As-Sadl)
over the shirt then there is no harm. This is the view of Aḥmad. Iṣḥāq disliked As-Sādī in Ṣalāt.

Comments:
The definition of ‘Ṣādī’; There is difference of opinion about this, there are four opinions about it:

1. To leave the cloth open at the front, without tying and wrapping around the body; in the case of tying and putting around the body, it will not then be called Ṣādī.

2. Wrapping a cloth around the body keeping the hands inside, and to make Ṣuṭūd and Sujūd being in the same condition, this was the custom of Jews. Wearing a shirt or anything else under the cloth makes no difference.

3. To place the middle of the garment over the head and to drop the sides to the right and left without having anything over the shoulders.

4. To leave the cloth dropped down until it touches the ground, i.e. to drag the lower garment on the ground.

According ‘Allāmah ‘Irāqī, leaving the hair open and lose is also included in Ṣādī.

In the view of Shah Wāliullāh, it means such a look and appearance which is against the customary habit and it is contradictory to beauty and good looks. [Ḥujjatullāhil-Bālighah: 1/195]

Chapter 162. What Has Been Related About It Being Disliked To Smooth The Pebbles During Ṣalāt

379. Abū Dharr narrated that the Prophet ﷺ said: “When one of you stands for Ṣalāt then he should not smoothen the pebbles, for indeed it is mercy that he is facing.” (Ḥasan)

[He said:] There are narrations on this topic from ‘Alī bin Abī Ṭālīb, Ḥudhayfah, Jābir bin ‘Abdullāh, and Mu‘āqib.

Abū ‘Eisā said: The Hadith of Abū
Dharr is a Hasan Hadith. It has been reported that the Prophet ﷺ disliked smoothening out the pebbles during Salāt, and he said: “If you must do so, then only once.” It is as if the hadith has allowed doing it one time. This is acted upon according to the people of knowledge.

**Comments:**

As a person stands in prayer, the mercy and generosity of Allah ﷻ turn to him; being attentive to anything else or being busy doing something is rudeness to the mercy of Allah, which is against the etiquettes of prayer.

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380. Mu‘aiqib narrated: “I asked Allah’s Messenger ﷺ about smoothening the pebbles during Salāt. He said: ‘If you must do so, then let it be only once.’” (Sahih)

Abū ‘Eisā said: This Hadith is Sahih.
Chapter 163. What Has Been Related About It Being Disliked To Blow During Šalāt

381. Umm Salamah narrated: “The Prophet saw a boy of ours called Aflah – blowing when he prostrated. So he said: ‘O Aflah! Put your face in the dirt.’” (Hasan)

Ahmad bin Mani’ said: “Abäd bin A’Awâm disliked blowing in Šalât, and he said that blowing does not invalidate the Šalât.”

Ahmad bin Mani’ said: “This is our opinion.”

Abü ‘Eīsâ said: Some of them narrate this Hadîth from Abü Ḥamzah (one of the narrators), saying: “A freed slave of ours who was called Rabâh.”

382. (Another chain) in which Abü Ḥamzah narrated: “A boy of ours named Rabâh.” (Hasan)

Abü ‘Eīsâ said: The chain for the Hadîth of Umm Salamah is not that strong. Maimûn Abû Hamzah was graded weak by some of the people of knowledge.

The people of knowledge differ over blowing during Šalât, some of them said if he blows during the Šalât he restarts his Šalât. This is [1] Meaning, he was blowing the dirt to remove it from the ground before he put his face on it. See Tuhfat Al-Ahwadhi.
the saying of Sufyân Ath-Thawrî and the people of Al-Kūfah. Some of them said that blowing in the Salāt is disliked but if he blows in his Salāt it does not invalidate his Salāt. This is the saying of Ahmad and Ishâq.

Comments:
Prayer is a practice of humbleness, humility and begging of Allah; to avoid the face touching the dust is contrary to this all. Therefore blowing the dust away is not right. According to the four Aʾimmah, if blown in such a way that sounds like the voice is used, then the prayer is invalid.

Chapter 164. What Has Been Related About The Prohibition Of Al-Ikhtisâr (Holding The Hip) In Salāt

383. Abu Hurairah narrated: “The Prophet prohibited that a man pray with his hands on his hip.” (Sahih)

[He said:] There is something on this topic from Ibn ʿUmar.

Abu ʿEisâ said: The Hadith of Abu Hurairah is a Ḥasan Sahih Hadith.

There are those among the people of knowledge who disliked Al-Ikhtisâr in Salāt. Al-Ikhtisâr is that a man places his hand on his hip during the Salāt. Some of them considered it disliked for a man to walk with his hands on his hip [or to place both of his hands on his hips.] It has been related that when Iblîs walks he walks with his hands on his hips.

تخريج: من حديث مسلم، المساجد، باب كراءة الاختصار في الصلاة، ح: 545 من حديث حسان بن حشام، ح: 1220 من حديث هشام بن حسان، وفي الباب عن ابن عمر، [أبو داود، ح: 903].
Comments:

There are three explanations of 'Ikhtisãr':

Majority scholars of Hadith and the jurists said: Placing hands on the flanks or hips is called 'Ikhtisãr'; this is from Satan. According to some this is the style of rest and relaxation of the dwellers of Hell. Therefore it is disliked in prayer and out of prayer as well and if this style and way is against the humility and humbleness, then it is particularised only with prayer.

Some said: It means to lean against a staff and stick.

Chapter 165. What Has Been Related About It Being Disliked To Gather The Hair During Salât

384. Abû Rãfi' narrated that he passed by Al-Hasan bin 'Ali while he was performing Salât and he had gathered his locks at the back of his head, so he (Abû Rãfi') undid them, and Al-Hasan turned to him angrily. He said: “Resume your Salât and do not be angry, for indeed I heard Allah's Messenger saying: ‘That is the seat of Ash-Shaïtân.’” (Hasan)

[He said:] There are narrations on this topic from Umm Salamah, and 'Abdullãh bin 'Abbãs.

Abû 'Eisã said: The Hadith of Abû Rãfi' is a Hasan Hadith.

This is acted upon according to the people of knowledge, they dislike for a man to perform Salât with his hair gathered at the back of his head.

[Abû 'Eisã said:] 'Imrãn bin Mûsã (one of the narrators) is from the Quraysh of Makkah, and he is Ayyûb bin Mûsã’s brother.
Comments:
Having hair tied up at the back of the head in prayer is disliked, in the opinion of Four 'Aimmah.

Chapter 166. What Has Been Related About Having Khushū' During Ṣalāt

385. Al-Fadl bin 'Abbās narrated that Allāh's Messenger said: "As-Ṣalāt is two and two, with a Tashah-hud for every two Rak'ah, with humility, imploring, having a sense of tranquility, pleading and showing helplessness and stretching out your hands" - he said: raising them - "to your Lord, with the insides of them facing your face, saying: 'O Lord! O Lord! And whoever does not do this, then it is like this or that." (Da'if)

Abū 'Eisā said: Others, besides Ibn Al-Mubārāk said in this Hadith: "And whoever does not do this, then it is a miscarriage."

Abū 'Eisā said: I heard Muḥammad bin Ismā'īl saying: "Shu'bah reported this Hadith from 'Abd Rabbih bin Sa'eed, but was mistaken in a number of places. He said: 'From Anas bin Abī Anas," while it is: "Imrān bin Abī Anas." And he said: 'From 'Abdullāh bin Al-Hārith" while it is: "Abdullāh bin Nāfi' bin Al-'Amyā', from Rabī'ah bin Al-Hārith." And Shu'bah said: 'From 'Abdullāh bin Al-Hārith from Al-Muṭṭalib from
the Prophet ﷺ’ while it is only: ‘From Rabi’ah bin Al-Hârith bin ‘Abdul-Muţţalib, from Al-Faḍl bin ‘Abbâs, from the Prophet ﷺ.’”

Mūḥammad said: “The Hadîth of Al-Laith bin Sa’d [meaning it is a Sahih Hadîth] is more correct than the Hadîth of Shu‘bah.”

Comments:

This Hadîth proves that offering voluntary prayer in sets of two is better (making a final salutation after every two Rakâh). After the prayer, the person should raise his hands for supplication with tremendous humbleness and humility.

Chapter 167. What Has Been Related About It Being Disliked To Intertwine The Fingers During Salât

386. Ka‘b bin ‘Ujrah narrated that Allah’s Messenger ﷺ said: “When one of you performs Wułū’ and does so well, then he leaves intending to go to the Masjid, then let him not intertwine his fingers, for indeed he is in Salât.” (Hasan)

Abû ‘Eisâ said: The Hadîth of Ka‘b bin ‘Ujrah has been reported by more than one from Ibn ‘Ajlân in a manner that is similar to the narration of Al-Laith. (a narrator in the chain of this Hadîth) Sharîk narrated it from Muhammad bin ‘Ajlân, from his father, from Abû Hurairah, from the Prophet ﷺ, and it is similar to this Hadîth. But the narration of Sharîk is not preserved.
The attention and presence of heart in prayer is necessary; intertwining fingers needlessly is vain and silly, therefore it is prohibited during prayer.

Chapter 168. What Has Been Related About The Lengthy Standing During Salah

387. Jabir narrated: "It was said to the Prophet : 'Which Salah is most virtuous?' He said: 'That with the longest Qunut.'" (Sahih)

[He said:] There are narrations on this topic from 'Abdullàh bin Hubshi and Anas bin Malik [from the Prophet ]

Abû 'Eisâ said: "The Hadith of Jabir [bin 'Abdullàh] is a Hasan Sahih Hadith, and it has been reported by more than one route from Jabir bin 'Abdullàh.

Comments:

The word 'Qunut' is used for various meanings, for example: obedience, humility, prayer, worship, supplication, standing in prayer, long standing, silence; so the meaning will be determined according to the context. Here it means standing in prayer, as the majority said.

Chapter 169. What Has Been Related About Performing Many Bowings And Prostrations [And Its Virtues]

388. Maḏân bin Talhah Al-
Ya'quír said: “I met Thawbání the freed slave of Allâh's Messenger and said to him, ‘Guide me to a deed by which Allâh benefit me, and for which Allâh will admit me into Paradise.’ He was silent for quite a while, then he turned to me and said: ‘Perform prostrations, for I heard Allâh's Messenger saying: ‘No worshipper performs a prostration to Allâh except that by it, Allâh will raise him a level, and erase a sin from him for it.’”

(Sahîh)

389. Ma'dân [bin Talhah] said: “I met Abû Ad-Dârdâ', and I asked him what I had asked Thawbán, so he said: ‘Perform prostrations, for I heard Allâh's Messenger saying: ‘No worshipper performs a prostration to Allâh except that by it, Allâh will raise him a level, and erase a sin from him for it.’”

(Sahîh)

[He said: Ma'dân bin Talhah Al- Ya'marî is also called Ibn Abî Ṭalhah].

[He said:] There are narrations on this topic from Abû Hurairah, Abû Umâmah and Abû Fâtimah.

Abû ‘Eisâ said: The Hadîth of Thawbân and Abû Ad-Dârdâ' about many bowings and prostrations is a Hasan Sahîh Hadîth.

The people of knowledge differ over this [topic], some of them said that lengthening the standing in
Salāt is more virtuous than many bowings and prostrations. Some of them said that many bowings and prostrations is more virtuous than lengthy standing.

Ahmad bin Ḥanbal said: “Ahādīth have been related from the Prophet about this” and he (Aḥmad) did not make any decision about it.

Ishāq said: “As for the daytime, then more bowings and prostrations (is more virtuous), but for the nighttime, then the lengthy standing (is more virtuous). Except in the case of a man who knows only a Juz’ (a part of Qurʾān) which he recites in the night. Then more bowings and prostrations in this case is better to me because he recites the Juz’ and he will benefit from the many bowings and prostrations (as well).”

Abū ‘Eisā said: Ishāq only said this because this is how the night prayer of the Prophet was described, it was described with lengthy standing. But as for the daytime his prayer was not described with lengthy standing as in the case of the nighttime.

Comments:

The abundance of Rak’ah is better during the day and long standing during the night, said Imām Ishāq and Abū Yūsuf; and this is according to the practice of the Messenger of Allāh. But if a person has a specified routine for the night (specific recitation), then the abundance of Rak’ah is better, thus he would perform his routine along with the reward of abundant Rutuq’ and Sujūd. Thus one thing is better for someone according to his circumstances and conditions and the other is better for someone else.
Chapter 170. What Has Been Related About Killing The Two Black Things In ʿSalāt

390. ʿAbū Hurairah narrated: “Allāh’s Messenger ﷺ ordered killing the two black things in ʿSalāt; the snake and the scorpion.”

[He said:] There are narrations on this topic from Ibn ʿAbbās and ʿAbū Rāfī‘. (ṣaḥīḥ)

ʿAbū ʿElsā said: The Hadith of Abū Hurairah is a Hasan Ṣaḥīḥ Hadith. This is acted upon by some of the people of knowledge among the Companions of the Prophet ﷺ and those after them, and it is the view of Aḥmad and Isḥāq.

Some of the people of knowledge disliked killing the snake and scorpion in ʿSalāt [and] Ibrahim said: “Indeed the ʿSalāt makes one busy.” But the first view is more correct.

Comments:
A snake or scorpion seen in prayer causes disruption and distraction, and they are generally harmful creatures, therefore it is necessary to get rid of this disturbance to gain peace and calmness for prayer; so the Shariʿah allowed the killing of them.

Chapter 171. What Has Been Related About The Prostrations Of As-Sahw Before The Salām

391. ʿAbdullāh bin Buḥainah Al-Asdī the ally of Banū ʿAbdul-Muṭṭalib narrated: “The Prophet
stood for the Zuhr prayer, and he had a sitting to perform, so when he completed his Salāt, he performed two prostrations, saying the Takbīr for each prostration. So he was sitting before saying the Salām, and the people prostrated with him in place of the sitting he forgot.” (Sahih)

[He said:] There is a narration on this topic from ‘Abdur-Rahmān bin ‘Awf.

(There is a narration with another chain) that Abū Hurairah and [‘Abdullāh bin] As-Sā‘ib Al-Qāri’ would perform the prostrations of As-Sahw before the Taslīm.

Abū ‘Eisā said: The Ḥadīth of Ibn Buḥainah is a Hasan [Sahih] Ḥadīth, and this is acted upon according to some of the people of knowledge. It is the opinion of Ash-Shāfī‘i, he held the view that all prostrations for As-Sahw were to be performed before the Salām, saying: “This one abrogates the other Ahādīth” and he mentioned that the last action of the Prophet was according to this.

Ahmad and Ishaq said: “When a man stands up after two Rak‘ah, then he performs the prostrations for As-Sahw before the Salām according to the Ḥadīth of Ibn Buḥainah.”

‘Abdullāh bin Buḥainah is ‘Abdullāh bin Mālik [so he is] Ibn Buḥainah (because) Mālik is his father and Buḥainah is his mother.

I was informed of this by Ishaq bin Mansūr from ‘Alī [bin ‘Abdullāh]
Abū 'Eisā said: The people of knowledge differ over when a man is to perform the prostrations of *As-Sahw*, is it before the *Salām* or after it. Some of them thought that he performs them after the *Salām*. This is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah. Some of them said he performs them before the *Salām*. This is the view of most of the Fuqahā` among the people of Al-Madinah, like Yahya bin Sa’eed, Rabī’ah, and others. This is also the saying of Ash-Shaﬁ`ī.

Some of them said when he adds to the *Salāt* then it is after the *Salām*, and when he leaves something out, then before the *Salām*. This is the view of Mālik bin Anas.

Ahmad said: “Whatever is reported from the Prophet ﷺ about the prostrations for *As-Sahw* then it is acted upon in either case.” He saw that when one stands after two *Rak‘ah*, then according to the Ḥadīth of Ibn Buhainah, he is to perform the prostrations before the *Salām*. When he prays five for *Zuhr*, then performs the prostrations after the *Salām*, and if he says the *Salām* after two *Rak‘ahs* of *Zuhr* or ‘*Asr* then he performs the prostrations after the *Salām*. All of them are to be acted upon depending upon the case, and in the cases where nothing is reported from the Prophet ﷺ, then two prostrations are performed for *As-Sahw* before
Ishāq said the same as Ahmad about all of this, with the exception that he said that for every case of As-Sahw that is not mentioned from the Prophet, then if it is an addition to the Salāt, the prostrations are performed after the Salām, and if it is something that was left out, then the prostrations are performed before the Salām.

Chapter 172. What Has Been Related About The Prostrations For As-Sahw After The Salām, And Talking

392. ‘Abdullāh bin Mas‘ūd narrated: “The Prophet ﷺ prayed five (Rak‘ah) for Zuhr, so it was said to him: ‘Has the prayer been added to, or have you merely forgotten?’ So he ﷺ performed two prostrations after he had said the Salām.” (Ṣahīh)

Abū ‘Eisā said: This Hadīth is Hasan Ṣahīh.

393. ‘Abdullāh (bin Mas‘ūd) narrated: “The Prophet ﷺ performed two prostrations for As-Sahw after talking.” (Ṣahīh)

[He said:] There are narrations on
The Chapters on Salāt

this topic from Mu‘awiyyah, ‘Abdullāh bin Ja‘far, and Abū Hurairah.

Abū Hurairah narrated: “The Prophet performed the prostrations after the Salām.” (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Sahīh.

Ayyūb and others reported it from Ibn Sīrīn. (a narrator in the chain of this Hadith).

The Hadith of Ibn Mas‘ūd is Hasan Sahīh. This is acted upon according to some of the people of knowledge. They say that when a man prays five (Rak‘ah) for Zuhr, then his Salāt is acceptable when he performs the prostrations of As-Sahw, even if he did not sit after the fourth (Rak‘ah). This is the saying of Ash-Shāfi‘i, Ahmad, and Ishaq.

Some of them said that when a man prays five for Zuhr and he did not sit after the fourth (Rak‘ah) long enough for At-Tashah-hud then his Salāt is invalid. This is the saying of Sufyān Ath-Thawri and some of the people of Al-Kūfah.

Comments:

In the light of this Hadith, the scholars of Hijāz said: if a person offered five Rak‘ah forgetfully without sitting after the fourth Rak‘ah, the prayer will be valid.
Chapter 173. What Has Been Related About The Tashah-hud In The Case Of The Prostrations Of As-Sahw

395. Abū Al-Muhallab narrated from ‘Imrān bin Ḥuṣain that the Prophet Ḥ ḥ led them in Ṣalāt and he forgot (something) so he performed two prostrations, then the Tashah-hud, then the Ṣalām. (Ṣahīh)

Abū ‘Eīsā said: This Ḥadīth is Hasan Gharīb [Ṣahīh].

Muḥammad bin Sirīn narrated something besides this Ḥadīth from Abū Al-Muhallab – he was an uncle of Abū Qilābāh.

But for this Ḥadīth Muḥammad narrated it from Khālid Al-Ḥadhdhāh, from Abū Qilābāh, from Abū Al-Muhallab. And Abū Al-Muhallab’s name is ‘Aḥdur-Rahmān bin ‘Amr, and they also say it is Mu‘āwiyyah bin ‘Amr.

‘Aḥdūl-Wahhāb Ath-Thaqafī, Hushaim and others narrated this Ḥadīth from Khālid Al-Ḥadhdhāh, from Abū Qilābāh in a lengthy narration, and it is the Ḥadīth of ‘Imrān bin Ḥuṣain in which the Prophet Ḥ ḥ said the Ṣalām after three Rak‘ah for ‘Āṣr, so a man, who was called Al-Khirbāq, stood up.

The people of knowledge differ over the Tashah-hud in the case of the prostrations of As-Sahw. Some of them said that one is to perform the Tashah-hud for them and then make Ṣalām. Some of them say that there is neither Tashah-hud
nor Salām for them, and when they are performed before the Taslim one does not say the Tashah-hud. This is the saying of Ahmad and Ishāq, they said that when he performs the prostrations of As-Sahw before the Salām he does not say the Tashah-hud.

Comments:
If a person makes a final salutation without completing the prayer, he will have to complete the prayer and to sit for the final sitting (for Tashah-hud); after having finished he will perform two prostrations of forgetfulness and then make the salutation. There is no need for another Tashah-hud after the prostrations of forgetfulness.

Chapter 174. Regarding One Who Has Doubts Over Addition Or A Omission

396. ‘Iyād bin Hilāl said: “I said to Abū Sa‘eed: ‘One of us performs Salāt and we do not know how (much) we prayed.’ So he said: ‘Allah’s Messenger said: ‘When one of you performs Salāt and he does not know how (much) he prayed then let him perform two prostrations while he is sitting.’” (Hasan)

[He said:] There are narrations on this topic from ‘Uthmān, Ibn Mas‘ūd, ‘Aīshah, and Abū Hurairah.

Abū ‘Eisā said: The Hadith of Abū Sa‘eed is a Hasan Hadith.

This Hadith has been narrated from Abū Sa‘eed through more than one route.
It has been narrated that the Prophet said: “When one of you doubts about one or two (Rak'ah), then let him make it one. When he doubts about two or three, then let him make it two and perform two prostrations for that before he says the Salam.”

This is acted upon by our companions.

Some of the people of knowledge said that when one doubts in his Salat such that he does not know how much he has prayed then he is to repeat it.

Comments:

There are various Ahadith about this issue which are not contradictory. Some Ahadith guide us to base that prayer according to the number of Rak'ah which are certain to have been completed. Some Ahadith rule to base the prayer on the least number of Rak'ah and some are only about the prostration of forgetfulness. Some Ahadith have information to repeat the prayer, but the Ahadith about the repetition are Weak. Hasan Al-Baari and some others said only two prostrations are to be made in case of doubt about more or less and nothing else is required. According to the four Imam, the sitting of Tashahhud is needed in a Rak'ah about which the possibility is that it is the last Rak'ah.

397. Abu Hurairah narrated that Allah’s Messenger said: “Indeed the Shai’tan comes to one of you in his Salat confusing him until he does not know how much he has prayed. When one of you experiences that then let him perform two prostrations while he is sitting.” (Sahih)
Abū 'Eisā said: This Hadith is Hasan Sahih.

Comments:
This Hadith has the mention of Sujūd Sahw only, rest of the details are proven through other Aḥādīth. The best way is that all the Aḥādīth about an issue should be gathered and explained with such an explanation according to which all the Aḥādīth can be practised.

398. ‘Abdur-Rahmān bin ‘Awf narrated that he heard the Prophet saying: “When one of you becomes forgetful forgetful in his Salāt so he does not know if he prayed one or two, then let him consider it one. When he does not know if he prayed three or four, then let him consider it three, and let him perform two prostrations before he says the Taslim.” (Hasan)

Abū ‘Eisā said: This Hadith is Hasan [Gharib] Sahih.

This Hadith has been reported from ‘Abdur-Rahmān bin ‘Awf by routes other than this one. Az-Zuhri reported it from ‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah from Ibn ‘Abbās, from ‘Abdur-Rahmān bin ‘Awf, from the Prophet .

Comments:
It is known from this Hadith that if, despite the vigorous contemplation the doubt cannot be gotten rid of, and there is certainty of two or three Rak‘ah,
then the rest of the prayer will be based on the minimum number of certain Rak'ah, and the same method is to be adopted in the case of three or four Rak'ah.

Chapter 175. What Has Been Related About A Man Who Says The Taslim After Two Rak'ah During The Zuhr Or 'Asr Prayers

399. Abü Hurairah narrated: “The Prophet turned (finishing the prayer) after two (Rak'ah), so Dhul-Yadain said: ‘Has the prayer been shortened or have you forgotten O Messenger of Allah?’ The Prophet said: ‘Is what Dhul-Yadain said the truth?’ The people said yes, so Allah’s Messenger stood to perform the last two (Rak'ah) of Salãt, then he said the Taslim. Then he said the Takbîr and prostrated in a manner the same or longer than his (normal) prostrations.” (Sahih)

[Abu 'Elsā said:] There are narrations on this topic from 'Imrān bin Ḥusain, Ibn 'Umar, and Dhul-Yadain.

Abu ‘Elsā said: The Ḥadîth of Abû Hurairah is a Hasan Sahîh Hadîth.

The people of knowledge differ over this Ḥadîth. Some of the people of Al-Kūfah said that when one speaks during the Salãt forgetfully, or out of ignorance, or whatever the case, then he is to repeat the Salãt, and they reason that this Ḥadîth was before talking was prohibited in the Salãt.

[He said] As for Ash-Shâfî‘i he considered this Ḥadîth correct and his view was in accordance with it.
He said: This is more correct than the Hadith which was reported from the Prophet about the fasting person who ate forgetfully, that he did not need to make it up, and that it is only provisions which Allah has provided. Ash-Shafi'i said: "These people differentiate between purposefully and forgetfully in the case of the fasting person who ate due to the Hadith of Abu Hurairah."

Ahmad said about the Hadith of Abú Hurairah that if the Imam talks about something related to the Salât while he thinks that he has completed it, then he learns that he did not complete it, he is to complete his Salat. And whoever talks behind the Imam while he knows that he has some of the Salat remaining, then it is required for him to restart it. He argues that the obligations were still being added to or decreased during the time of Allah’s Messenger . So Dhul-Yadain only spoke when he was certain that he had completed his Salat. But this is not the case today, no one can talk about the topic that Dhul-Yadain talked about because today there can be no increase or decrease to the obligations. So Atimad said something similar to this, and Isbaq said what was similar to Ahmad’s saying about this topic.
Comments:

This issue is agreed; that if a person intentionally and deliberately talks in the prayer, and it has nothing to do with the correction and reform of the prayer, his prayer is annulled.

Chapter 176. What Has Been Related About Salāt In Sandals

400. Sa‘eed bin Yazīd Abī Maslamah said: “I said to Anas bin Malik: ‘Would Allāh’s Messenger perform Salāt wearing his sandals?’ He said: ‘Yes.”’ (Sahih)

[He said:] There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, ‘Abdullāh bin Abī Ḥabībah, ‘Abdullāh bin ‘Amr, ‘Amr bin Huraith, Shaddād bin Aws, Aws Ath-Thaqafi, Abū Hurairah, and ‘Aṭā’ – a man from Banū Shaibah.

Abū ‘Eisā said: The Hadith of Anas is a Hasan Sahih Hadith.

This is acted upon according to the people of knowledge.

Comments:

It is known from this Hadith that offering prayer in clean shoes is not only permissible and correct but also it is recommended and desirable where its permissibility is denied. As for the mosques these days, instead of being plastered with soil, costly carpets, rugs and mats are laid therein. In these conditions persisting to offer prayer with the shoes on will cause untidiness and disturbance to other people. Moreover even the cleanliness and fineness of the carpet, despite the shoes being clean, will not bear the use of shoes. However it is totally wrong to deny the permissibility and it being Sunnah:
because the prayer is also performed at places other than mosques, like in the desert etc; particularly the soldiers in the trenches. Offering prayer with the shoes on at such places is permissible and correct. The only necessary thing to be observed is that there is no apparent impurity with the shoes. [For further details, see: Fatwa Shaikh-Uslam Ibn Taimiyah: 11 / 430 new print, 22 / 121 old print; Fatwa Al-Lajnah Ad-Da’imah: 6 / 213-217]

Chapter 177. What Has Been Related About The Qunút In The Fajr Prayer

401. Al-Barâ’ bin ‘Azib narrated: “The Prophet ﷺ would perform the Qunút in the Subh and Maghrib prayers.” (Sahih)

[He said:] There are narrations on this topic from ‘Ali, Anas, Abû Hurairah, Ibn ‘Abbâs, and Khu faç bin Aymá’ bin Raḥdah Al-Ghifârî.

Abû ‘Eisá said: The Hadith of Al-Barâ’ is a Hasan Sahih Hadith.

The people of knowledge differ over the Qunút in the Fajr prayer. Some of the people of knowledge among the Companions of the Prophet ﷺ and others held the view that there was a Qunút for the Fajr prayer.

This is the saying of [Mâlik and] Ash-Shâﬁ‘i. Ahmad and Ishaq said that there is no Qunút for Fajr except in the case of a disaster (Nâzîlah) that strikes the Muslims, so when a disaster strikes the Muslims the Imâm is to supplicate for the Muslim armies.

تخريج: وأخرج مسلم، المساجد، باب استحباب القنوت في جميع الصلاوات... إلخ

Comments:
The right view is that when the Muslims suffer from calamities and disasters, the Qunūt should be read in all the prayers, and the Qunūt is not particular with any specific prayer. However depending upon the circumstances and places, the Qunūt should be made in all prayers or in morning and evening prayers.

Chapter 178. [What Has Been Related] About Not Performing The Qunūt

402. Abū Mālik Al-As̱ha'ī narrated: “I said to my father: ‘O my father! You offered Salāt behind Allāh’s Messenger, Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī bin Abī Ṭālib here in Al-Kūfah for about five years. Did they say the Qunūt?’ He said: ‘It is a newly invented matter my son.’” (Saḥīḥ)

403. There is another narration from Abū Mālik with similar meaning but with different chain. (Saḥīḥ)

Abū ‘Eisā said: This Hadith is Hasan Saḥīḥ.

This is acted upon according to most of the people of knowledge.

Sufyān Ath-Thawrī said that if one says the Qunūt in Fajr then that is fine, and if he does not say the Qunūt then that is fine, too and he preferred that one not say the Qunūt. Ibn Al-Mubārak did not hold the view that the Qunūt should be said in Fajr prayer.

Abū ‘Eisā said: Abū Mālik Al-As̱ha'ī’s name is Sa’d bin Ṭāriq bin Ashyam.
Chapter 179. What Has Been Related About A Man Sneezing During Ṣalāt

404. Mu'ādh bin Rifā'ah narrated that his father said: “I prayed behind Allah's Messenger. I sneezed and said: ‘Al-Ḥamdulillāh, ḥamdan kathiran tayyiban, mubārakan fih, mubārakan ‘alaihi kamā yuḥibbu rabbanā wa yarḍa. (All praise is due to Allah, many good blessed praises, blessings for Him as our Lord loves and is pleased with.) When Allah's Messenger prayed and turned (after finishing) he said: ‘Who was the speaker during the Salāt? No one spoke. Then he said it a second time: ‘Who was the speaker during the Salāt?’ But no one spoke. Then he said it a third time: ‘Who was the speaker during the Salāt?’ So Rifā'ah bin Rāfi' bin ‘Afrā' said: “It was I, 0 Messenger of Allah.” He said: “What did you say?” He said: ‘Al-Ḥamdulillāh, ḥamdan kathiran tayyiban, mubārakan fih, mubārakan ‘alaihi kamā yuḥibbu Rabbanā Wa Yarḍa’. The Prophet said: “By the One in Whose Hand is my soul! I saw thirty-some angels competing over which of them would ascend with it.” [He said:] There are narrations on this topic from Anas, Wālī bin Ḥujr, and Amīr bin Rabī‘ah. Abū ‘Eisā said: The Hadith of Rifā'ah is a Hasan Hadith. But it is
as if some of the people of knowledge consider this Hadith to be about voluntary prayer, because more than one of the Tābi‘īn said that when a man sneezes in the obligatory Salāt he only says Al-Ḥamdu lillah to himself, and they did not give any more leeway than that.

Comments:
It is proven from this Hadith that to say the mentioned phrases of supplication when sneezing is highly virtuous and it is a source of great reward.

Chapter 180. [What Has Been Related] About The Abrogation Of Speech During The Salāt

405. Zaid bin Arqam narrated: “We used to talk behind Allah’s Messenger ﷺ during the Salāt, a man among us would talk to his companions next to him until (the following) was revealed: And stand before Allah with obedience. So we were ordered to be silent and prohibited from talking.” (Sahih)

[He said:] There are narrations on this topic from Ibn Mas‘ūd and Mu‘āwiya bin Al-Ḥakam.

Abū ‘Eīsā said: The Hadith of Zaid bin Arqam is a Hasan Sahih Hadith.

Most of the people act according to it, they say that when a man speaks in the Salāt, purposefully or forgetfully, he is to repeat his Salāt.

The Chapters on Salāt

It is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, [and the people of Al-Kūfah].

Some of them say that when one talks purposefully [in the Salāt] he is to repeat the Salāt, but if he does so forgetfully or out of ignorance then it is acceptable. This is the saying of Ash-Shāfī‘ī.

Chapter 181. What Has Been Related About Salāt With Repentance

406. Āsmā’ bin Al-Hakam Al-Fazārī said: "I heard ‘Ali saying: 'Indeed I am a man who, when I hear a Hadith from Allah’s Messenger ﷺ then Allah causes me to benefit from it as much as He wills for me to benefit from it. When a man among his Companions narrates to me I ask him to swear an oath to me about it, and when he swears an oath to me I trust him. And Abū Bakr narrated to me – and Abū Bakr told the truth – he said: “I heard Allah’s Messenger ﷺ saying: ‘There is no man who commits a sin, then makes Wudū’, then performs Salāt, then seeks forgiveness from Allah, except that Allah forgives him.’ Then he recited this Ayah: Those who, when they have committed Fahishah or..."
wronged themselves with evil, remember Allāh.[1] until the end of the Āyah.” (Hasan)

[He said:] There are narrations on this topic from Ibn Mas'ūd, Abū Ad-Dardā', Anas, Abū Umāmah, Mu'ādh, Wāthilah, and Abū Al-Yasar, and his name is Ka'b bin 'Amr.

Abū 'Eisā said: The Hadith of 'Ali is a Hasan Hadith, we do not know of it except from this route as a narration of 'Uthmān bin Al-Mughirah. Shu'bah and others reported it from him as a Marfū’ narrations like that of Abū 'Awānah. (a narrator in the chain of this Hadith).

Sufyān Ath-Thawrī and Mis'ar narrated it in Mawquf form, without attributing it to the Prophet ﷺ. And this Hadith was reported from Mis'ar as a Marfū’ narration as well.

[And we do not know a Marfū’ Hadith narrated by Asmā’ bin Al-Hakam except for this.]

Comments:

Repentance and seeking forgiveness are necessary for everybody. Tawbah is to return and consult i.e., to express remorse and regret about wrong doings and then to adopt the right way of practice, and to determine steadfastness on it in the future. Istighfār means: to seek forgiveness and pardon.

Chapter 182. What Has Been Related About When A Boy Is Ordered To Perform ُصلاة

407. (Sabrah bin Ma’bad Al-Juhnî) narrated that Allah’s Messenger ﷺ said: “Teach the boy ُصلاة when he is seven years old, and beat him (if he does not pray) when he is ten.” (Hasan)

[He said:] There is something on this topic from ʿAbdullãh bin ʿAmr. Abū ‘Eisã said: The Ḥadîth of Sabrah bin Ma’bad Al-Juhnî is a Ḥasan Sahîh Ḥadîth.

It is to be acted upon according to the people of knowledge.

This is the view of Ahmad and Ishaq, they said that whatever of ُصلاة a boy does not perform after ten, then he is to perform it.


Comments:

Due to the importance, high position and significance of prayer in religion, before prayer becomes obligatory for a child, he/she should be taught and trained for it in childhood, so that he/she adopts it as a habit as soon as he or she reaches the age of discretion.

Chapter 183. What Has Been Related About A Man Who Commits Hadath After The Tashah-hud

408. ʿAbdullãh bin ʿAmr narrated that Allah’s Messenger ﷺ said:
When he commits Hadath – meaning a man – and he is sitting in the end of his Ṣalāt before saying the Taslim, then his Ṣalāt is acceptable.” (Da‘īf)

Abū ‘Eisā said: The chain for this Hadith is not [that] strong, there is some confusion (Idtirāb) in its chain.

Some of the people of knowledge held views according to this. They said that when a person sits for the duration of the Tashah-hud and commits Hadath before saying the Taslim then he has completed his Ṣalāt.

Some of the people of knowledge said that when one commits Hadath before saying the Tashah-hud and before the Taslim he is to repeat his Ṣalāt. This is the view of Ash-Shāfi‘ī.

Ahmad said that if he did not say the Tashah-hud but said the Taslim then it is acceptable due to the saying of the Prophet ﷺ: “And its Tahliil is the Taslim”[1] Also, the Tashah-hud is less significant than that. For, the Prophet ﷺ (in some of his prayers) got up after two Rak‘ah without (sitting down for) Tashah-hud.

Ishāq bin Ibrāhīm said that when he says the Tashah-hud but not the Taslim it is acceptable. He cited as proof the Hadith of Ibn Mas‘ūd when the Prophet ﷺ taught him the Tashah-hud and said: “When you finish this, then you have done what was required of you.”

Abū ‘Eīsā said: ‘Abdur-Rahmān bin Ziyād [bin An‘ām] (one of the narrators) is Al-Afriqī, and he was graded weak by some of the people of Ḥadīth, among them are Yaḥyā bin Sa‘eed Al-Qattān and Aḥmad bin Ḥanbal.

Comments:
This Ḥadīth is weak and contrary to other authentic Ahādīth, which prove that making the final salutation is compulsory.

Chapter 184. What Has Been Related About ‘When It Rains Then Ṣalāt Is Performed At One’s Place’

409. Jābir narrated: “We were with the Prophet ﷺ on a journey when it started to rain on us, so the Prophet ﷺ said: ‘Whoever wishes, let him perform Ṣalāt in his place.’” (Ṣahīh)

[He said:] There are narrations on this topic from Ibn ‘Umar, Samurah, Abū Al-Mālih from his father, and ‘Abdur-Rahmān bin Samurah.

Abū ‘Eīsā said: The Ḥadīth of Jābir is a Hasan Ṣahīh Ḥadīth.

The people of knowledge have permitted not attending the congregational and Friday prayers during (conditions of) rain and mud, and this is the view of Aḥmad and Ishaq.

[Abū ‘Eīsā] said: I heard Abū Zu‘rah saying: “‘Affān bin Muslim reported ‘Ahādīth from ‘Amr bin ‘All.” And Abū Zu‘rah said: “I did not see anyone with a better
The Chapters on Șalât

memory in Al-Baṣrah than these three: ‘Ali bin Al-Madīnī, Ibn Ash-Shādhakūnī, and ‘Amr bin ‘Alī.’ And Abū Al-Malīḥ bin Usāmah’s name is ‘Āmir and they also call him Zaid bin Usāmah bin ‘Umar Al-Hudhālī.

Chapter 185. What Has Been Related About At-Tasbih At The End Of Șalât

410. Ibn ‘Abbās narrated: “Some of the poor people came to Allah’s Messenger and said: ‘O Messenger of Allah! The rich pray as we pray, they fast as we fast, but they have wealth with which they free slaves and which they give in charity.’ He said: ‘When you perform Șalât, then say: ‘Subḥān Allāh’ thirty-three times, and: ‘Al-Ḥamdu lillāh’ thirty-three times, and: ‘Allāhu Akbar’ thirty-four times, and ‘Lā ilāha illā lāh’ ten times. With that you will have surpassed them, and none would surpass you afterwards.’” (Dāf)
Abū 'Eisā said: The Hadīth of Ibn 'Abbās is a Ḥasan Gharīb Hadīth.

[And there are also narrations on this topic from Abū Hurairah and Al-Mughirah].

It has been related that the Prophet ﷺ said: "There are two things that if a Muslim man did them, he will be admitted to Paradise; saying: Subhān Allāh thirty-three times at the end of every Salāt and Al-Hamdulillāh thirty-three times, and Allāhu Akbar thirty-four times, and, saying Subhān Allāh at the time of sleeping ten times, and Al-Hamdulillāh ten times, and Allāhu Akbar ten times."

وَأَنَسَىٰ وَعَبْدُ اللَّهِ بْنَ عَمْرٍو وَزَيْدُ بْنَ ثَابِثٍ وَأَبِي الْمَرْدِّيَةَ وَأَبِي عُمَرٍو وَأَبِي ذُرٍّ.

قال أبو عيسى: [و] حديث أبي عباس حديث حسن غريب.

وفي البلد أيضاً، عن أبي هريرة والمعيرة.

وَقَدْ رَوَى عِنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: "أَخْصَصْنَا لَا يُحِصِّبَنَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةُ. يُسْبَحُ اللَّهُ هُنَّ ذَٰلِكُمُ ِّّلَدَائِلَ وَلَلذِّكْرَةِ وَيَبْكِي بََْهُ أَرْعَابٍ وَلَلذِّكْرَةِ وَيَسْبَحُ اللَّهُ عَلَى مَناهِ مَعْمَرُ وَيَبْكِي بََْهُ عَشْرَاءٍ حَسْنٍ وَيَبْكِي بََْهُ عَشْرَاءٍ حَسْنٍ.


Comments:

It is better to say Tasbih (Subhān Allāh), Tahmīd (Al-hamdu lillāh), Takbīr (Allāhu Akbar) and Tahliil (La ilāha illālāh), at all times, and for the reminder it is particularly encouraged after prayers.

Chapter 186. What Has Been Related About Salāt On The Riding Animal During Muddy And Rainy Conditions

411. ‘Amr bin ‘Uthmān bin Ya‘lā bin Murrah narrated from his father, from his grand-father that they were with the Prophet ﷺ on a journey. They wound up in a
narrow area when Salāt became due. Then it began raining from the sky above them, and it was wet beneath them. So Allâh’s Messenger called the Adhān while he was on his mount, and then the Iqāmah, going forward on his mount. He led them in Salāt by making gestures, making his prostrations lower than his bowing.

(Ḍaʿīf)

Abū ‘Eisā said: This Ḥadīth is Gharib, ‘Umar bin Ar-Rammāḥ Al-Balkhī is alone with it; it is not known except as a narration of his.

More than one of the people of knowledge have reported it from him, and similarly, it has been reported from Anas bin Mālik that he performed Salāt in rain and mud upon his riding animal. This is acted upon according to the people of knowledge, and it is the view of Ahmad and Ishāq.

Chapter 187. What Has Been Related About Striving With The Salāt

412. Al-Mughirah bin Shu’bāh narrated: “Allâh’s Messenger performed Salāt until his feet were swollen, so it was said to him: ‘You burden yourself like this, while your past and future sins have been...”

Comments:
Offering supererogatory prayer on the ride is unanimously allowed in all circumstances, but according to the consensus, offering obligatory prayer on the ride is allowed only when it is impossible to do it on the ground.
forgiven?" He said: 'Shouldn't I be a grateful worshipper?"' (Sahih)

[He said:] There are narrations on this topic from Abū Hurayrah and 'Aīshah.

Abū 'Eisā said: The Hadīth of Al-Mughirah bin Shu'bah is a Hasan Sahīh Hadīth.

Comments:

"Your past and future sins have been forgiven" it should be borne in mind that the Messenger of Allah ﷺ was at the highest status of dedication and closeness to Allah, some affairs of his were certainly correct and right from one point of view but from another point of view they did not suit his high virtuousness and dignity, so they are interpreted as 'sins'.

Chapter 188. What Has Been Related About 'The First Thing The Slave (Of Allah) Will Be Reckoned For On The Day Of Judgement Is The Salāt'

413. Huraith bin Qabīṣah narrated: 

"I arrived in Al-Madīnāh and said: 'O Allah! Facilitate me to be in a righteous gathering.' He said: 'I sat with Abū Hurayrah and said: 'Indeed I asked Allah to provide me with a righteous gathering. So narrate a Hadīth to me which you heard from Allah's Messenger ﷺ so that perhaps Allah would cause me to benefit from it.' He said: 'Indeed the first deed by which a servant will be called to account on the Day of Resurrection is his Salāt. If it is complete, he is successful and saved, but if it is..."
defective, he has failed and lost. So if something is deficient in his obligatory (prayers) then the Lord, Mighty and Sublime says: ‘Look! Is there any voluntary (prayers) for my worshipper?’ So with them, what was deficient in his obligatory (prayers) will be completed. Then the rest of his deeds will be treated like that.” (Ṣaḥīḥ)

[He said:] There is a narration on this topic from Tāmīm Ad-Dārī.

Abū ‘Eisā said: The Ḥadīth of Abū Hurairah is a Hasan Gharīb Ḥadīth from this route. This Ḥadīth has been narrated through a different chain of narrators from Abū Hurairah. (Not Ḥuraiṭh ibn Qābiṣah).

Some of the companions of Al-Ḥasan (who narrated this) narrated another Ḥadīth from him, “from Qābiṣah bin Ḥuraiṭh.” What is popular is that he is Qābiṣah bin Ḥuraiṭh.

Something similar to this has been narrated by Anas bin Ḥakīm from Abū Hurairah, from the Prophet ﷺ.

Comments:
This Ḥadīth teaches that on the Day of Judgement the prayer of a person will be the measuring scale and touchstone for the deeds of his whole life, and his whole life will be examined with this touchstone. If he succeeds in prayer he will secure success, prosperity and deliverance, otherwise he will face failure, disappointment and loss.
Chapter 189. What Has Been Related About One Who Prays Twelve Rak'ah Of Sunnah In A Day And Night, And What Virtues He Will Have For That

414. ‘Aishah narrated that Allah’s Messenger ﷺ said: “Whoever is regular with twelve Rak’ah of Sunnah (prayer), Allah will build a house for him in Paradise: Four Rak’ah before Zuhr, two Rak’ah after it, two Rak’ah after Maghrib, two Rak’ah after ‘Isha’, and two Rak’ah before Fajr.” (Hasan)

[He said:] There are narrations on this topic from Umm Habibah, Abü Hurairah, Abü Müsa, and Ibn ‘Umar.

Abü ‘Eisā said: The Hadith of ‘Aishah is a Gharib Hadith with this chain. Mughirah bin Ziyād has been criticized by some of the people of knowledge due to his memory.

Comments:

Thābara: He was regular, consistent and punctual, performed them with great care and regularity.

415. Umm Habibah narrated that Allah’s Messenger ﷺ said: “Whoever prays twelve Rak’ah in a day and a night, a house will be built for him in Paradise: Four Rak’ah before Zuhr, two Rak’ah
The Chapters on Șalāt

after it, two Rak'ah after Maghrib, two Rak'ah after ʻIshâ, and two Rak'ah before Fajr the morning Șalāt.” (Sahih)

Abū ‘Eisā said: The Ḥadîth of ʻAnbasah from Umm Habibah on this topic is a Ḥasan Sahîh Ḥadîth and it has been reported from ʻAnbasah through other routes.

 Comments:

In the Ḥadîth, along with the specification of Rak'ah, the time also has been specified, therefore the real objective is to perform them at these times, and it should be observed regularly. These twelve Rak'ah are called Sunnah Mu'akka'dah (The Stressed Sunnah) and the same are the regular Sunnah. Unstressed Sunnah are other than these, they should also be cared for in order to make up the insufficiency in the stressed Sunnah.

Chapter 190. What Has Been Related About the Virtue Of The Two Rak'ah (Before) Fajr

416. ʻAishah narrated that Allah’s Messenger  said: “The two Rak'ah of Fajr are better than the world and what is in it.” (Sahih)

[He said:] There are narrations on this topic from ʻAli, Ibn ʻUmar, and Ibn ʻAbbās.

Abū ‘Eisā said: The Ḥadîth of ʻAishah is a Ḥasan Sahîh Ḥadîth and Ahmad bin Ḥanbal narrated the Ḥadîth of ʻAishah from Šâliḥ bin ʻAbdullâh At-Tirmidhî.
Comments:

The world and everything in it is temporary and perishing and the regular performance of two Rak'ah in the morning is a source to enter Paradise. Paradise and its every bliss are great and excellent as well as permanent and everlasting.

Chapter 191. What Has Been Related About The Brevity Of The Two Rak'ah Of Fajr And What The Prophet Would Recite In Them

417. Ibn ‘Umar narrated: “I watched the Prophet for a month. In the two Rak'ah before Fajr he would recite: Say: “O you disbelievers!”[1] and Say: “Allah is One”.”[2] (Hasan)

[He said:] There are narrations on this topic from Ibn Mas‘ūd, Anas, Abū Hurairah, Ibn ‘Abbās, Ḥaṭšah, and ‘Āishah.

Abū ‘Eisā said: The Hadīth of Ibn ‘Umar is a Hasan Hadīth, we do not know of it as a narration of Ath-Thawrī from Abū Ishāq, except from the narration of Abū Ahmad. What is popular according to the people is the narration of Isrā‘īl, from Abū Ishāq.

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This Hadith has been reported from Abū Ahmad, from Isrā‘īl as well. Abū Ahmad Az-Zubairī is trustworthy with a good memory.

He said: I heard Bundār saying: “I have not seen anyone with a better memory than Abū Ahmad Az-Zubairī.”

And [Abū Ahmad’s] name is Muhammad bin ‘Abdullāh bin Az-Zubairī Al-Asadi Al-Kūfī.

He said: I heard Bundār saying: I have not seen anyone with a better memory than Abū Ahmad Az-Zubairī. Abū Ahmad’s name is Muhammad bin ‘Abdullāh bin Az-Zubairī Al-Asadi Al-Kūfī.

Comments:
He would make the recitation very brief in the two Sunnah Rak‘ah because the recitation in the obligatory Fajr prayer is long.

Chapter 192. What Has Been Related About Talking After The Two Rak‘ah (Before) Fajr

418. ‘Aishah narrated: “When Allah’s Messenger prayed the two Rak‘ah (before) Fajr if he needed something from me he would talk to me, if not, he would go to the Salāt.” (Ṣaḥīḥ)

Abū ‘Eisā said: This Hadith is Hasan Ṣaḥīḥ.

Some of the people of knowledge among the Companions of the Prophet and others disliked talking once Fajr began until one performed the Fajr prayer, except for remembrance of Allāh or what it is a must. This is the saying of Aḥmad and Ishaq.
The objective of the Sunnah prayer before the obligatory prayer apparently seems to be so that the attention and mind of a person would turn to Allah because of the Sunnah and eventually he would attend the obligatory prayer with the correct frame of mind and heart.

Chapter 193. What Has Been Related About ‘There Is No Salāt After Fajr Begins Except For Two Rak‘ah’

419. Ibn ‘Umar narrated that Allah’s Messenger [SAW] said: “There is no Salāt after Al-Fajr (begins) except two prostrations.” (Da‘īf)

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr and Hāfṣah.

Abū ‘Eisā said: The Hadith of Ibn ‘Umar is a Gharib Hadith, we do not know of it except as a narration of Qudāmah bin Mūsā. It has been reported from him by more than one (narration) and it is what the people of knowledge have agreed upon. They dislike for a man to pray after Fajr begins except the two Rak‘ah (before) Fajr.

And the meaning of this Hadith is only: There is no Salāt after Fajr begins except for the two Rak‘ah (before) Fajr.

Comments:

خراجی: [إسناده صحيح] وأخرجه أبو داود، الطیعوی، باب الاضطلاع بعدها، ح: ۱۲۳ من حديث مالك بآیة البخاری، ح: ۱۱۱۹ ومسلم، ح: ۴۴۳ من حديث سالم بعیب النساء بع

(المعجم ۱۹۳) - باب ما جاء لا صلاة

بعد طلوع الفجر إلا ركعتين (المحفظة ۱۳۴)
Offering voluntary prayer after the appearance of Fajr (dawn) without reason and excuse is unanimously not right.

Chapter 194. What Has Been Related About Lying On One's Side After The Two Rak'ah Of Fajr

420. Abū Hurairah narrated that Allah's Messenger ﷺ said: "When one of you prays the two Rak'ah of Fajr then let him lay down on his right (side)." *(Da'ij)*

[He said:] There is something on this topic from ʻĀishah.

Abū ‘Eisā said: The Hadith of Abū Hurairah is a Hasan Šahīh Gharīb Hadith from this route.

It has been reported from ʻĀishah that when the Prophet ﷺ prayed the two Rak'ah (before) Fajr in his house he would lie down on his right (side).

Some of the people of knowledge considered it recommended to do this.

Comments:

The truth is that lying down after the Sunnah of Fajr is desirable; exaggeration and negligence about it is not right.
Chapter 195. What Has Been Related About ‘When The Iqāmah Has Been Called For Salah Then There Is No Salah Except The Obligatory’

421. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “When the Iqāmah has been called for the Salah then there is no Salah except the obligatory.” (Sahih)

[He said:] There are narrations on this topic from Ibn Buḥainah, ‘Abdullāh bin ‘Amr, ‘Abdullāh bin Sarjīs, Ibn ‘Abbās, and Anas.

Abū ‘Eisā said: The Hadith of Abū Hurairah is a Hasan Hadith.

A similar narration has been reported by Ayyūb, Warqā’ bin ‘Amr, Ziyād bin Sa’d, Ismā’īl bin Muslim, and Muḥammad bin Juḥādah (all) from ‘Amr bin Dīnār, from ‘Aṭā’ bin Yasār, from Abū Hurairah from the Prophet ﷺ.

Hammād bin Zaid and Sufyān bin ‘Uyainah reported it from ‘Amr bin Dīnār, but they did not narrate it in Marfu’ form.

To us, the Marfu’ narration is more correct.

This Hadith has been reported from Abū Hurairah from the Prophet ﷺ through chains other than this. It was reported by ‘Ayyāsh bin ‘Abbās Al-Qitbānī Al-Misrī, from Abū Salamah, from Abū Hurairah, from the Prophet ﷺ [and it is similar to this].

This is acted upon according to [some of] the people of knowledge among the Companions of the Prophet ﷺ and others. When the
Iqāmah has been called for Salāt a man is not to pray except the obligatory prayer. This is the opinion of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad and Ishāq.

Comments:

It is proven clearly from this Hadith that when the obligatory congregational prayer is in progress no other regular or irregular supererogatory prayer is allowed.

Chapter 196. What Has Been Related About One Who Misses The Two Rak‘ah Before Fajr Praying Them After The Subh Prayer

422. Qais narrated: “Allāh’s Messenger went out and the Iqāmah was called for the Salāt so I prayed As-Subh with him. Then the Prophet turned and found me performing Salāt so he said: ‘Easy O Qais! Are there two prayers together?’ I said: ‘O Messenger of Allāh! I did not perform the two Rak‘ah (before) Fajr.’ He said: ‘Then there is no harm.’” (Ṣaḥīh)

Abū ‘Elsa said: We do not know of the Hadith of Muhammad bin Ibrāhīm to be like this except from the narration of Sa‘d bin Sa‘eed.

Sufyān bin ‘Uyainah said: “Ața’ bin Abī Rabāh heard this Hadith from Sa‘d bin Sa‘eed.” And this
The Chapters on *Salāt*

*Hadith* was only reported in *Mursal* form.

There are those among the people of Makkah whose view was in accordance with this *Hadith*: They did not see any harm in a man praying two *Rak'ah* after the obligatory prayers before the sun rose.

Abū ‘Eisā said: Sa’d bin Sa’eed is the brother of Yahya bin Sa’eed [Al-Anṣārī]. [He said:] And Qais is Qais bin ‘Amr, and they call him Qais bin Fahd. The chain for this *Hadith* is not connected. Muḥammad bin Ibrāhīm At-Taimī did not hear from Qais.

Some report this *Hadith* from Sa’d bin Sa’eed, from Muhammad bin Ibrāhīm, that the Prophet s.w.t. went out and saw Qais.

[This is more correct than the narration of ‘Abdul-‘Azīz from Sa’d bin Sa’eed.]

Comments:

Although this *Hadith* is not authentic through the chain of Imām At-Tirmidhi yet it is proven through the chain of other *A’immah*. This proves if the *Sunnah* of *Fajr* prayer are missed, they can be performed after the obligatory prayer.

Chapter 197. What Has Been Related About Waiting To Perform Them After The Sun Has Risen

423. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “Whoever did not pray the two
Rak'ah (before) Fajr then let him pray them after the sun has risen.”

(Da'īf)

Abū 'Eisā said: We do not know of this Hadith except from this route. It has been related that Ibn 'Umar did this, and it is acted upon according to some of the people of knowledge.

It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and Ishāq.

He said: And we do not know of anyone who reported this Hadith from Hammām, with this chain like this, except for 'Amr bin 'Āṣim Al-Kilābī.

Rather it is popular as a Hadith of Qatādah from An-Nadr bin Anas, from Bashir bin Nahik, from Abū Hurairah, that the Prophet ḥa said: "Whoever catches a Rak'ah from the Subh prayer before the sun has risen then he has caught Subh."[1]

Comments:

It is known from this Hadith that if a person misses the Sunnah of Fajr prayer, he can perform them after sunrise, but it does not prove that he should not do so before sunrise. The reconciliation between the two Ahadith is that he may pray before sunrise if he wants and he may do so after sunrise if he wishes. [Nailul-Awtar: 3/27]

Chapter 198. What Has Been Related About The Four Rak'ah Before Az-Zuhr

424. ‘Ali narrated: “The Prophet ḥa said: "Whoever catches a Rak'ah from the Subh prayer before the sun has risen then he has caught Subh."

[1] All of these are narrators in Hadith no. 423, so the author intends to indicate that this is the more popular form that Hadith is narrated in.
would pray four Rak'ah before Az-Zuhur and two Rak'ah after it."

[He said:] There are narrations on this topic from 'Āishah and Umm Habībah. (Hasan)

Abū 'Eisā said: The Hadīth of 'Alī is a Hasan Hadīth.

Sufyān said: "We recognize the virtue of the narrations of 'Āṣim bin Damrah that they are better than the narrations of Al-Ḥārith."

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and those after them. They prefer that a man pray four Rak'ah before Az-Zuhur. This is the view of Sufyān ath-Thawrī, Ibn Al-Mubārak, Iṣḥāq, [and the people of Al-Kūfah].

Some of the people of knowledge said that the Salāt for the day and the night is two by two; they believed that one should separate between every two Rak'ah. This is the view of Ash-Shafi’ī and Ahmad.

Comments:

The majority of the Companions and the successors are of the view that four Rak'ah are performed before the Noon Prayer (Zuhr), one statement of Imām Shafi’ī is about two Rak'ah and Imām Ahmad had the same opinion too. Yet four Rak'ah are preferred as proven through several Ahadīth, though sometimes the Prophet ﷺ performed two Rak'ah as well.
Chapter 199. What Has Been Related About The Two Rak'ah After Az-Zuhr

425. Ibn ‘Umar narrated: “I prayed two Rak’ah with the Prophet before Az-Zuhr and two Rak’ah after it.” (Sahih)

Abū ‘Eisā said: There are narrations on this topic from ‘Ali and ‘Āishah.

Abū ‘Eisā said: The Hadith of Ibn ‘Umar is a Hasan Sahih Hadith.

426. ‘Aishah narrated: “When the Prophet would not perform the four Rak’ah before Az-Zuhr he would pray them after it.” (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Gharib, it is only through this route that we know of it as a narration of Ibn Al-Mubārak. Qais bin Ar-Rabī’ reported it from Shu‘bah, from Khalid Al-Hadhā in a similar version, and we do

Comments:

There are two Rak’ah before the Zuhr (noon) prayer and two are after it, according to one statement of Imām Shāfi‘i and in the view of Imām Ahmad. According to Imām Abū Ḥanīfah, Imām Mālik and also according to Imām Shāfi‘i, as said by Ibn Qudāmah and Abū Ishaq Shirāzī, there are four Rak’ah before noon prayer, and two Rak’ah after it in the opinion of all A‘immah except Imām Mālik; according to Imām Mālik there are four Rak’ah after the prayer too. This view is proven from an authentic Hadith.

Chapter 200. Something Else About That
not know anyone who reported it from Shu'bah other than Qais bin Ar-Rabi'.

Something similar from the Prophet ﷺ has been reported by ‘Abdur-Rahmān bin Abī Laila.

Comments:

The majority hold this opinion; that if the Sunnah before the Noon Prayer are missed they may be offered afterwards and should be offered after the Sunnah that follows the obligatory Rak'ah.

427. Umm Ḥabībah narrated that Allah's Messenger ﷺ said:

"Whoever prays four before Az-Zuhr and four after it, Allah makes him prohibited for the Fire."

(Saḥīḥ)

Abū ‘Eisā said: This Hadith is Hasan Gharib and it has been reported through routes other than this.

428. Umm Habībah the wife of the Prophet ﷺ narrated that she heard Allah's Messenger ﷺ saying:

“Whoever maintains four Rak'ah before Az-Zuhr and four after it, Allah makes him prohibited for the Fire.”

(Saḥīḥ)

Abū ‘Eisā said: This Hadith is Hasan Sahih Gharib from this route.

Al-Qāsim (one of the narrators) is Ibn ‘Abdur-Rahmān, his Kunyah is Abū ‘Abdur-Rahmān. He is the
freed slave of ‘Abdur-Rahmān bin Khālid bin Yazīd bin Mu‘āwiya. He is trustworthy, he is from Ash-Shām, and he is a companion of Abū Umāmah.

Comments:
It is proven from the Hadith of this chapter that offering four Rak‘ah before the Zuhr prayer and four afterwards are more virtuous. [Nailul-Aw.tar: 3 / 19]

Chapter 201. What Has Been Related About The Four (Rak‘ah) Before ‘Asr

429. ‘Alī narrated: “Allāh's Messenger would pray four Rak‘ah before Al-‘Asr separating between them with At-Taslim upon the angels that are close (to Allāh) and those who follow them among the Muslims and the believers.”

(Hasan)

[Abū ‘Eisā said:] There are narrations on this topic from Ibn ‘Umar and ‘Abdullāh bin ‘Amr.

Abū ‘Eisā said: The Hadith of ‘Alī is a Hasan Hadith.

Ishāq bin Ibrāhīm preferred that one not separate (two from two) in the case of the four Rak‘ah before Al-‘Asr, using this Hadith as proof.

He [Ishāq] said: “His saying that he separated between them with At-Taslim refers to the Tashah-hud.”
Ash-Shafi'i and Ahmad said that the Salāt in the daytime and the nighttime is two and then two, preferring a separation in the four before Al-'Aṣr.

Comments:

Four Rak'ah before 'Aṣr (afternoon prayer) are not the Stressed Sunnah, according to the four A'immah; but their reward is enormous.

430. Ibn 'Umar narrated that the Prophet ﷺ said: “May Allah have mercy upon a man who prays four before Al-'Aṣr.” (Hasan) Abū 'Eisā said: This Hadith is Hasan Gharib.

Chapter 202. What Has Been Related About The Two Rak'ah After Al-Maghrib And The Recitation In Them

431. 'Abdullāh bin Mas'ūd narrated: “I can not enumerate (how many times) I heard Allāh's Messenger ﷺ reciting - in the two Rak'ah after Al-Maghrib and the
two Rak‘ah before Ṣalātul-Fajr with: Say: “O you disbelievers!”[1] and: Say: “He is Allāh the One.”[2] [He said:] There is a narration on this topic from Ibn ‘Umar.

Abū ‘Eisā said: The Hadīth of Ibn Mas‘ūd is a Hasan Gharīb Hadīth, we do not know of it except as a narration of ‘Abdul-Mālik bin Ma‘dān from ‘Āshī.

Comments:
These two Sūrah consist of declaring oneself away from disbelief and polytheism, and the declaration of pure and sincere worship and the Pure Oneness. Therefore he would begin the day and night by reading these Sūrah in Sunnah prayers.

Chapter 203. What Has Been Related About Him Praying Them In The House

432. Ibn ‘Umar narrated: “I prayed two Rak‘ah after Al-Maghrib with the Prophet in his house.” (Ṣahīh) [He said:] There are narrations on this topic from Rāfī‘ bin Khādīj and Kā‘b bin Ujrah.

Abū ‘Eisā said: The Hadīth of Ibn ‘Umar is a Ḥasan Ṣaḥīḥ Hadīth.

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The Chapters on Ṣalāt

Comments:

Praying all types of Sunnah and Nafl prayers at home is more virtuous, said the majority people of knowledge, Imām Abū Hanifah, Shāfī’ī and Ahmad; because by doing this a person remains safe from being seen, there is also the possibility of more humility; this practice will be a source of encouragement and training for one’s wife and children, and also brings blessings to the household.

433. Ibn ‘Umar narrated: “I memorized ten Rak’ah from Allāh’s Messenger which he would pray in a night and a day: Two Rak’ah before Az-Zuhr, two after it; two Rak’ah after Al-Maghrib and two Rak’ah after the latter ‘Ishā’. He said: “And Hafṣah narrated to me that he would pray two Rak’ah before Al-Fajr.” (Ṣahīh)

This Ḥadīth is Hasan Ṣahīh.

434. Ibn ‘Umar has a similar narration. (Ṣahīh)

Abū ‘Eisā said: This Ḥadīth is Hasan Ṣahīh.
Chapter 204. What Has Been Related About The Virtue Of Six Voluntary Rak'ah After Al-Maghrib

435. Abū Hurairah narrated that Allâh’s Messenger ﷺ said: “Whoever prays six Rak’ah after Al-Maghrib, and he does not speak about anything between them, then they will be counted for him as twelve years of worship.” (Da’if)

Abū ‘Eisā said: It has been reported from ‘Āishah that the Prophet ﷺ said: “Whoever prays twenty Rak’ah after Al-Maghrib, Allâh builds a house for him in Paradise.”

Abū ‘Eisā said: The Hadith of Abū Hurairah is a Gharîb Hadîth, we do not know of it except as a narration of Zaid bin Al-Hubâb from ‘Amr bin Abi Khath’am. He said: I heard Muhammad bin Ismâ’il saying: “‘Amr bin ‘Abdullâh bin Abi Khath’am’s narrations are Munkar and he is very weak.”

Comments:

Only two Rak’ah after Maghrib (evening prayer) are proven from the authentic narrations; the narrations reported about four, six and twenty Rak’ah are Weak, or it is a practice of some Companions and the successors.
Chapter 205. What Has Been Related About The Two Rak‘ah After Al-‘Ishā’

436. ‘Abdullāh bin Shaqīq said: “I asked ‘Āishah about the Salāt of Allāh’s Messenger ﷺ. She said: ‘He would pray four Rak‘ah before Az-Zuhr and two Rak‘ah after it, and two after Al-Maghrib, and two Rak‘ah after Al-‘Ishā’, and two before Al-Fajr.’” (Sahih)

[He said:] There are narrations on this topic from ‘Āli and Ibn ‘Umar.

Abū ‘Eisā said: The Ḥadīth of ‘Abdullāh bin Shaqīq from ‘Āishah is a Hasan Sahih Hadīth.

Comments:

These are regular or stressed Sunnah. Four Rak‘ah after Zuhr are also mentioned in some narrations; and in most narrations four Rak‘ah before Zuhr are mentioned. Unstressed Sunnah are also prior to ‘Asr, Maghrib and ‘Ishā’ prayers. Four before ‘Asr, two before Maghrib, and there is no specific ‘Ishā’ prayer, and as for after ‘Ishā’, there is mention of four and six Rak‘ah.

[Nāṣir-ul-Awtār: 3/20]

Chapter 206. What Has Been Related About The Ṣalāt Of The Night Is Two By Two

437. Ibn ‘Umar narrated that the Prophet ﷺ said: “Ṣalāt in the night is two by two. So when you fear the dawn (is near) then make it odd by one, and make that the last of your Ṣalāt odd.” (Sahih)

[Abū ‘Eisā said:] There is a narration on this topic from ‘Amr
The Chapters on Ṣalāt

Chapter 207. What Has Been Related About The Virtue Of Ṣalāt During The Night

Abū Ḥurairah narrated that Allāh’s Messenger ﷺ said: “The most virtuous fasting after the month of Ramadan is that of Allāh’s month Al-Muḥarram. And the most virtuous Ṣalāt after the obligatory is the night prayer.” (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Jābir, Bilāl, and Abū Umāmah.

Abū ‘Īsā said: The Ḥadīth of Abū Hurairah is a Ḥasan [Ṣaḥīḥ] Ḥadīth.

Comments:
The majority of A`immah and the two disciples of Imām Abū Hanifah are of the view that the voluntary prayer during the night is in sets of two Rak`ah (i.e. final salutation will be made after every two Rak`ah); in the opinion of Imām Mālik praying four Rak`ah with one salutation is allowed. According to others, praying in sets of two is better. If one has a habit of praying at night, then the Witr should be offered at the end, otherwise one should sleep after praying Witr. If he awakes during the night he may offer voluntary prayer, but there is no need to repeat the Witr prayer.
[Abū ‘Eisā said: Abū Bishr’s name is Ja’far bin Iyās, and he is Ja’far bin Abī Wahshiyyah.

Comments:
The attribution of the month of Muharram to Allāh is for honor and respect, as the House of Allāh, female camel of Allāh etc. This Ḥadīth informs that the most virtuous fasting after the obligatory fasts is that of Muharram, and it may be just few or more, or just of Al-‘Aṣhūrah (the 10th). The prayer during the night is more virtuous than all types of voluntary prayers whether regular or irregular, because it demands more hard work and hardship, also therein is the possibility of more sincerity, fear, humility and calmness. This is the opinion of some Shafi’i scholars; and some people said because the Stressed Sunnah are regarded to make up the insufficiency of obligatory prayers, so these are more virtuous, being second to the obligatory prayer; and moreover the late night prayer is neither a duty nor a Stressed Sunnah. The majority also hold the same view; therefore the late night prayer is more virtuous than any other voluntary prayer except the Stressed Sunnah, and most scholars have the same opinion.

Chapter 208. What Has Been Related About The Description Of The Night Prayer Of The Prophet ﷺ

439. Sa‘eed bin Abī Sa‘eed Al-Maqburī narrated that Abū Salamah informed him that he had asked ‘Aishah: “How was the Salāt of Allāh’s Messenger ﷺ [at night] during Ramaḍān?” She said: “Allāh’s Messenger ﷺ would pray — neither in Ramaḍān nor in any other month — more than eleven Rak’ah. He would pray four, and do not ask about their excellence or length, then he would pray four, and do not ask about their excellence or length, then he would pray three.” ‘Aishah said: “I asked:
The Chapters on Șalāt

‘O Messenger of Allāh! Do you sleep before having performed Witr?’ He said: ‘O ‘Aishah! Indeed my eyes sleep but my heart does not sleep.’” (Hasan)

Abū ‘Eisā said: This Hadith is Hasan Ṣaḥīḥ.


440. ‘Aishah narrated: “Allāh’s Messenger ﷺ would pray eleven Rak’ah at night, making them odd with one. When he finished them he would lay down on his right side.” (Daʿif)

441. Another chain with similar narration. (Ṣaḥīḥ)

Abū ‘Eisā said: This Hadith is Hasan Ṣaḥīḥ.

تخريج: [نصوصه ضعيفة، الزهري عنع] وأخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ. ح: 12/736 من حديث مالك به بلفظ آخر، وهو في الموطأ: 120/1 (بيحي) وانظر الحديث الآتي وعنه الاستجاج بعد الركعتين وهو الصواب.

Comments:

1. It seems from the Hadith of Abū Salamah ﷺ that the Messenger of Allāh ﷺ would perform eleven Rak’ah thus, at first he ﷺ would do four Rak’ah with the enormous beauty, elegance and length, then likewise he ﷺ would perform four Rak’ah, thereafter he ﷺ would sleep and then he got up to pray three Rak’ah of Witr. But the narration of Urwah in Ṣaḥīḥ Muslim proves that he would perform eleven Rak’ah thus, he ﷺ would make Ṣalām after every two Rak’ah and he ﷺ would perform one Witr at the end. The narration of Zaid bin Khālid Juhānī 也同样 supports it. [See: Ṣaḥīḥ Muslim, Hadith: 765]

‘Allāmah Ibn ‘Abdul Barr reconciled that he ﷺ would make a salutation after every two Rak’ah, thus he ﷺ would pray four Rak’ah with full beauty,
elegance and length and took some rest; thereafter he would pray four \textit{Rak'ah} and rest, which means he would pray four \textit{Rah'ah} for the second time in pairs of twos and then rest, therefore taking this \textit{Hadith} as proof of praying four \textit{Rak'ah} together (in one go) is not right. Allamah Anwar Shâh Khâshârî Al-Hanafi acknowledged this and told the Añnãf who try to support the view of Imâm Abû Hanîfah with this \textit{Hadith} that it is better to perform four \textit{Rak'ah} of night prayer with one salutation. [\textit{Ma'ârif}: 4 / 119]

2. Concerning the late night prayer, Imâm At-Tirmidhî reported various narrations of the Prophet \textit{S.U.A.W.} about the number of \textit{Rak'ah} of night prayer. His usual routine was that he would perform eleven \textit{Rak'ah}, but sometimes he also performed less \textit{Rak'ah} due to a shortage of time and tiredness or owing to sickness. His \textit{S.U.A.W.} statement: “The night prayer is sets of two \textit{Rak'ah}. If one fears the coming of the dawn, he should perform one \textit{Rak'ah} as \textit{Witr}” [\textit{Jâmi' At-Tirmidhî, Hadith: 437}], tells that it is allowed to either decrease or increase the number of \textit{Rak'ah} according one's circumstances and time.

3. There is no confusion and contradiction in the narrations reported by 'Āishah \textit{S.U.A.W.}.

\textbf{Chapter 209. Something Else About That}

\textbf{442. Ibn 'Abbâs narrated: “The Prophet \textit{S.U.A.W.} would pray thirteen \textit{Rak'ah} at night.” (\textit{Sâhîh})}

Abû 'Eisâ said: This \textit{Hadith} is Hasan \textit{Sâhîh}.

[Abû Jamrah Ad-Duba'i's name is Naṣr bin 'Imrān Ad-Duba'i].

\textbf{Comments:}

Sometimes, The Prophet \textit{S.U.A.W.} prayed very brief and light two \textit{Rak'ah} prior to eleven \textit{Rak'ah}, thus the number becomes thirteen.

\textbf{Chapter 210. Something Else About That}

\textbf{443. 'Āishah narrated: “The Prophet \textit{S.U.A.W.} would pray nine \textit{Rak'ah} in the night.” (\textit{Sâhîh})}
The Chapters on Șalāt

There are narrations on this topic from Abū Hurairah, Zaid bin Khālid, and Al-Fadl bin 'Abbās.

Abū ‘Eisā said: The Hadith of ʿAishah is a Hasan [Sahih] Gharib Hadith from this route.

There are narrations on this topic from Abū Hurairah, Zaid bin Khālid, and Al-Fadl bin 'Abbās.

Abū ‘Eisā said: The Hadith of ʿAishah is a Hasan [Sahih] Gharib Hadith from this route.

444. (Another chain with similar narration) Abū ‘Eisā said: The most that is reported about the night prayer of the Prophet is thirteen Rak‘ah with Wir, and the least of his night prayer is described is nine Rak‘ah. (Sahih)

Comments:

But the most authentic is that the minimum Rak‘ah are seven, as reported in narration of Masrūq in Sahīh Al-Bukhari. [Hadith: 1139]

Chapter (...) When One Sleeps Past the Night Prayer He Prays It During The Daytime

445. ʿAishah narrated: “When the Prophet did not pray at night because he was prevented from it by sleep or being sleepy, then he would pray twelve Rak‘ah during the daytime.” (Sahih)
Abū ‘Eisā said: This Hadīth is Hasan Sahih.

‘Abbās narrated to us – and he is Ibn ‘Abdul-‘Azīm Al-‘Anbarī: “Attāb bin Al-Muthanna narrated to us from Bahz bin Hakim who said: ‘Zurārah bin Awfa (a narrator in the chain of this Hadīth) was a judge in Al- Başrah. He would lead the prayer for Banū Qushair, and one day for the Subh prayer he recited: Then when the Trumpet is sounded. Truly that Day will be a Hard Day. Then he fell dead. I was one of those who carried him back to his home.” (Sahih)

Abū ‘Eisā said: Sa’d bin Hishām (one of the narrators) is Ibn ‘Amir Al-Ansārī, and Hishām bin ‘Amir is one of the Companions of the Prophet ﷺ.

Comments:

Reflecting upon the mentioned Hadīth of ‘Āishah ḥ, some scholars expressed the view that making up Witr during the day is with an even number of Rak‘ah. For example: four Rak‘ah to replace three, six for five and eight for seven, respectively; as the Prophet ﷺ prayed twelve Rak‘ah during the day to make up eleven Rak‘ah. This form can certainly be desirable for those who can make up the night prayer along with the Witr or want to do so, but those who want to just make up the Witr, they may make up just the Witr after the dawn, after Fajr prayer or after sunrise. As mentioned in a Hadīth: “He who sleeps during the time of Witr prayer or he forgets it, he should pray it when he remembers it or when he wakes up”. [At-Tirmidhi, Hadīth: 465]

Thus both types of narrations or the practice and the commandment of the Prophet ﷺ are mutually reconciled. Allāh knows the truth best! Another type of reconciliation may be that late night prayer is interpreted as Witr in some Aidāth; in light of the interpretation of the statement of the Prophet ﷺ “He who sleeps during the time of Witr prayer or he forgets it, he should pray it.
when he remembers it or when he wakes up” and his practice “if he could not pray night prayer due to being overcome by sleep or because of any other difficulty, he would then pray twelve Rak‘ah during the day”; as if the first Hadith (the verbal one) is about the commandment of making up Witr and in the second Hadith is the practical form of making it up. Thus it became clear with the reconciliation between both the verbal commandment and the practice that if the night prayer is missed, then twelve Rak‘ah will be performed during the day instead of eleven.

Chapter 211. [What Had Been Related] About The Lord, Blessed And Exalted Is He, Descending To The Earth’s Heaven Every Night

446. Abū Hurairah narrated that Allah’s Messenger ﷺ said: “Allah, Blessed and Exalted is He, descends to the earth’s heaven every night when the first third of the night has passed. He says: ‘I am the Sovereign. Is there any who calls upon Me so that I may respond to him? Is there any who asks of Me that I may give him? Is there any who seeks forgiveness from Me so that I may forgive him?’ He continues in that until the illumination of Al-Fajr.” (Sahih)

[He said:] There are narrations on this topic from ‘Alī bin Abî Ṭalīb, Abû Sa‘eed, Rifā‘ah Al-Juhni, Jubair bin Mu‘t‘im, Ibn Mas‘ūd, Abū Ad-Dardā’, and ‘Uthmān bin Abî Al-‘Ās.

Abū ‘Eisa said: The Hadith of Abū Hurairah is a Ḥasan Sahih Hadith.

This Hadith has been reported through many routes from Abū Hurairah, from the Prophet ﷺ.

And it has been reported from him that he ﷺ said: “Allah, Blessed and Exalted is He, descends when the
last third of the night remains.”

And this is the most correct of the narrations.

Comments:
1. It is proven from this Hadith that Allah the Blessed, the Highest descends to the worldly heaven in the last third of every night and He listens and announces the acceptance of the supplications and requests of the needy; therefore we should benefit fully from this time of mercy and blessing.
2. The descending of Allah the Most High is as suits His Majesty and Highness, and this is the reality of any of His attributes. As it is out of our intellect and capability to know the reality of His Self and the condition of Him, likewise it is impossible for us to know the reality and condition of any of His attribute. Therefore we believe in all the attributes of Allāh like the attribute of his descending without making resemblance to the created, without explaining the condition, without denying the Attributes and without making metaphorical explanations.
3. The linguistic meaning of descending is known but its condition, form and reality is unknown; so we refer the knowledge of condition to Allah. The four A‘immah, the majority of the Salaf, the Companions, the successors and the successors of the successors had the same Faith and view; this is also the view of Hāfiz Ibn Taimiyyah, there is no difference between his view and that of the majority of the Salaf.

Chapter 212. What Has Been Related About The Recitation During The Night

447. Abū Qatādah narrated that the Prophet ﷺ said to Abū Bakr: “I passed by you while you were reciting and your voice was low.” He said: “I let He whom I was consulting hear.” He said: “Raise your voice.” Then he said to ‘Umar: “I passed by you while you were reciting and your voice was loud.”
So he said: "I repel drowsiness and keep Ash-Shaitān away." So he said: "Lower your voice." (Hasan)

[He said:] There are narrations on this topic from ‘Aishah, Umm Hāni’, Anas, Umm Salamah, and Ibn ‘Abbās.

Abū ‘Eisā said: This Hadīth of Abū Qatādah is a Gharīb Hadīth. It is only narrated with a chain from Yahya bin Ishāq from Ḥammād bin Salamah, while most of the people narrated this Hadīth from Thābit, from ‘Abdullāh bin Rabāh as a Mursal narration.

胃肠ف م ن ناجيح قال: (وقال: "أرفع قلبك، وثابك فتقرأ، وأني ترفع صوتك، فقال: "أني أوفق الرشان، وأطرد الشيطان، وأني ترفع صوتك، فقال: "أني ترفع صوتك."

قال: [وفي الباب عن عائشة، وأم حناء، وأم سلمة وابن عباس، قال أبو عيسى: هذا حديث أبي قادة، حذيفت غريب. وإنما أسنده يحيى بن إسماعيل عن حماد بن سلمة، وأثنا الناس إنما روى هذا الحديث عن ثابت، عن عبد الله بن زياد مسند.


Comments:

When a person prays during the night, it is better to raise his voice in recitation to an appropriate limit, but not so high that it causes disturbance to others, nor very low that he himself cannot listen. Audible recitation helps a lot for understanding and pondering.

448. ‘Aishah narrated: "The Prophet ﷺ stood (in prayer) with an Ayah from the Qur’an at night."[1] (Sahih)

Abū ‘Eisā said: This Hadīth is Hasan Gharīb from this route.

تخريج: [إسناده صحيح] أبو بكر هو محمد بن أحمد بن نافع، والحديث شهد حسن عند ابن ماجه: ح: 1350 والنسائي: 2، 177، ح: 1011.

[1] Reciting them audibly.
The Chapters on \( \text{\textit{Salāt}} \)

Comments:

It is proven from this \( \text{\textit{Hadīth}} \) that reading one Verse again and again and reflecting deeply upon its meaning is permissible; because the Prophet \( \text{\textit{Sallallāhu `Alayhi wa Sallam}} \) completed all his prayer standing during the night by reading just this one verse: “If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the Almighty, the All - Wise”. [5: 118]

But to understand from this that he \( \text{\textit{Sallallāhu `Alayhi wa Sallam}} \) did not even read \( \text{\textit{Sūrah Al-Fātîhah}} \) is 'an astonishing logic'; he was praying individually and it is \( \text{\textit{Wajib}} \) for an individual to read \( \text{\textit{Fātihah}} \) even according to the \( \text{\textit{Ahnāf}} \) as well, to abandon \( \text{\textit{Wajib}} \) is nearly unlawful, and it requires that the prayer be repeated and it will be a great sin if not repeated.

449. ‘Abdullāh bin Abī Qais narrated: “I asked ‘Āishah how the recitation of the Prophet \( \text{\textit{Sallallāhu `Alayhi wa Sallam}} \) was at night. [Would he recite silently or audibly?] So she said: ‘He would do both of those. Sometimes he was silent with his recitation and sometimes it was audible.’ So I said: ‘All praise is due to Allāh, the One who made the matter broad.’”

(\( \text{\textit{Sahīh}} \))

Abū ‘Eisā said: This \( \text{\textit{Hadīth}} \) is \[\text{\textit{Hasan}}\] \( \text{\textit{Sahīh Gharib}} \).

450. Zaid bin Thābit narrated that the Prophet \( \text{\textit{Sallallāhu `Alayhi wa Sallam}} \) said: “The most virtuous prayer of yours is in your homes, except for the obligatory.”

(\( \text{\textit{Sahīh}} \))

[He said:] There are narrations on this topic from ‘Umar bin Al-Khaṭṭāb, Jābir bin ‘Abdullāh, Abū Sa`eed, Abū Hurairah, Ibn ‘Umar, \( \text{\textit{Sallallāhu `Alayhi wa Sallam}} \).
The Chapters on Salāt

‘Āishah, ‘Abdullāh bin Sa’d, and Zaid bin Khālid Al-Juhani.

Abū ‘Eisā said: The Hadīth of Zaid bin Thābit is a Hasan Hadīth.

They have differed in the narration of this Hadīth. Mūsā bin ‘Uqbah and Ibrāhīm bin Abī An-Nadr [from Abū An-Nadr] narrated it Marfū‘.

Some of them narrated it in Mawqūf form: Mālik [bin Anas] narrated it from Abū An-Nadr and he did not narrate it in Marfū‘ form. But the Marfū‘ narration is more correct.

Ibn ‘Umar narrated that the Prophet ﷺ said: “Offer Salāt in your homes, and do not turn them into graves.” (Sahīh)

Abū ‘Eisā said: This Hadīth is Hasan Sahīh

Comments:

This Hadīth proves that offering Salāt in the cemetery is not allowed and digging graves in homes is not right; however offering voluntary prayer in the home is more virtuous.
3. The Chapters On Al-Witr

Chapter 1. What Has Been Related About The Virtue Of Al-Witr

452. Khārijah bin Ḥudhāfah narrated: “Allāh’s Messenger ﷺ came out to us and he said: ‘Indeed Allāh has assisted you with a Salāt that is better for you than red camels: Al-Witr which Allāh made for you between the ‘Ishā’ prayer till Al-Fajr has begun.'”

(Ḍa‘īf)

[He said:] There are narrations on this topic from Abū Hurairah, ‘Abdullāh bin ‘Amr, Buraidah, and Abū Baṣraḥ [Al-Ghifāri] the Companion of the Prophet ﷺ.

Abū ‘Eisā said: The Ḥadīth of Khārijah bin Ḥudhāfah is a Gharib Ḥadīth, we do not know of it except from the narration of Yazid bin Abī Ḥabīb. One of the Muḥad-dithīn narrators of Aḥādīth made a mistake regarding this Ḥadīth. He said: [From] ‘Abdullāh bin Rāshid Az-Zurqī and this is wrong. [And Abū Baṣrah Al-Ghifāri’s name is Ḥumail bin Baṣrah, and some of them call him Jamīl bin Baṣrah that is not correct. Abū Baṣrah Al-Ghifāri is another man who reports from Abū Dharr, and he is a nephew of Abū Dharr.]
Comments:

Amaddah means to increase, to send reinforcement and to help. The voluntary prayer is a reinforcement and help for the obligatory prayer, and it makes up for any deficiency in the obligatory prayer.

Chapter 2. What Has Been Related About Al-Witr Is Not Incumbent

453. 'Ali said: "Al-Witr is not incumbent like your obligatory prayers, but it is a Sunnah of Allâh’s Messenger ﷺ who said: “Indeed Allâh is Witr (One), and He loves Al-Witr, so perform Al-Witr O people of the Qur’ân.” (Da’if)

[He said:] There are narrations on this topic from Ibn ‘Umar, Ibn Mas’ûd, and Ibn ‘Abbas.

Abû ‘Eisâ said: The Hadîth of ‘Ali is a Hasan Hadîth.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الورت، باب اختيار الورت، ح: 1418 عن قتيبة بن مسلم. وقال ابن حبان: "إسناده متقطع ومهبه وبطل" وصححه الحاكم: 306/11 والذهبي (1)

وتحديث شاهد صحيح عند الطبراني في مصنف الشافعي (نصب الراية: 2/111) وأحمد: 130/6 وابن حبان: 443 وغيرهما. من قوله: "هي خير لمن حمّر النعم" وفي الباب عن أبي هريرة (أحمد: 2/161) وعبد الله بن عمرو (أحمد: 2/160، 208) وبريدة (أبو داود، ح: 1419)

وأبي بصرة الغفاري (أحمد: 6/17، 397).

454. Sufyân Ath-Thawrî and others reported from Abû Ishâq, from ‘Aṣîm bin Ḏamrah, that ‘Ali said:
The Chapters on Al-Witr

"Al-Witr is not incumbent like the status of the obligatory prayers, but it is a Sunnah which Allâh's Messenger practiced."

That was narrated to us by Bundâr (who said): "'Abdur-Rahmân bin Mahdi narrated to us from Sufyân, [from Abû Ishâq]."

This is more correct than the narration of Abû Bakr bin 'Ayyâsh. (A narrator in Hadîth no. 453)

Mansûr bin Al-Mu'tamir reported a narration from Abû Ishâq which is similar to that of Abû Bakr bin 'Ayyâsh.

Comments:
1. If Witr means the night and Tahajjud prayer, then the People of Qur'ân can be those who have memorised it and are well-versed in it. If it means the known Witr prayer, then this means all the Muslim who believe in the Qur'ân.
2. Although the Witr prayer is not a compulsory duty, yet the status of Witr prayer is highly stressed upon as are the Sunnah of Fajr prayer, when compared to other usual voluntary worship.

The Prophet ﷺ would not miss them during a journey and in residence. [Nailul-Awtâr: 3 / 33; Al-Mughni: 2 / 591 - 594]

Chapter 3. What Has Been Related About It Being Disliked To Sleep Before Al-Witr

455. Abû Hurairah narrated: “Allâh's Messenger ﷺ ordered me to perform Al-Witr before sleeping.” (Hasan)

‘Eisâ bin Abî 'Azzah said: “Ash-Sha‘bi would perform Al-Witr during the first part of the night and then sleep.”[1]

[1] Both of whom are narrators for this Hadîth.
[He said:] There is something on this topic from Abū Dharr.

Abū 'Eisā said: The Hadīth of Abū Hurairah is a Hasan Gharib Hadīth from this route.

Abū Thawr Al-Azadi’s name is Ḥabīb bin Abī Mulaiakah.

There are those among the people of knowledge – among the Companions of the Prophet ﷺ and those after them – who prefer that a man not sleep until he has performed Witr.

It has been related that the Prophet ﷺ said: “Whoever among you fears that he will not awaken at the end of the night, then let him perform Witr at its beginning. And whoever among you expects to arise at the end of the night, then let him perform Witr at the end of the night. Indeed the recitation of the Qur’ān at the end of the night is attended, and it is more virtuous.”

That was narrated to us by Hannād (who said): “Abū Mu‘āwiyah narrated [that] to us, from Al-A’mash, from Abū Sufyān, from Jābir, from the Prophet ﷺ.

Comments:

He who has essential worldly or religious commitments at night, which are necessary to be discharged, and it is hard for him to get up in the last part of night, he should perform Witr prayer before going to sleep.

[1] Meaning, attended by the angels of mercy. (Tuhfat Al-Ahwadhi)
Chapter 4. What Has Been Related About Al-Witr During The Beginning Of The Night And Its End

456. Masrūq narrated that he asked ‘Āishah about the Witr of the Prophet ﷺ. She said: “He would perform Witr during all of the night; (either) its beginning, its middle, or its end. So when he died, his Witr ended, during the approach of As-Sahar.”[1] (Sahih)

Abū ‘Eisā said: Abū Ḥaṣīn’s name is ‘Uthmān bin ‘Āsim Al-Asadi.

[He said:] There are narrations on this topic from ‘All, Jābir, Abū Mas‘ūd Al-Anṣāri, and Abū Qatādah.

Abū ‘Eisā said: The Hadith of ‘Āishah is a Hasan Sahih Hadith.

This is the view chosen by some of the people of knowledge, that Al-Witr is at the end of the night.

Comments:

During the last part of night, the heart and mind are fully present for not being engaged in worldly matters, the angels of mercy descend down, Allāh ﷻ descends to the earth’s heaven to listen and respond to the pleadings and requests of the slaves; therefore if one is able to get up for the night prayer, he should perform Witr in the last part of night.

[1] Meaning, at the end of his life, he ﷺ performed Witr during the last part of the night. As-Sahar is the period before Fajr. (See Tuhfat Al-Ahwadhi)
Chapter 5. What Has Been Related About Seven (Rak'ah) For Al-Witr

457. Umm Salamah narrated: “The Prophet ﷺ would perform Witr with thirteen [Rak'ah]. When he was older and became weak he performed Witr with seven.” (Sahih)

[He said:] There is a narration on this topic from ‘Aishah, may Allah be pleased with her.

Abū ‘Eisā said: The Hadith of Umm Salamah is a Hasan Hadīth.

It has been reported that the Prophet ﷺ would perform Al-Witr with thirteen with eleven, with nine, with seven, with five, with three, and with one.

Regarding the meaning of what has been reported about the Prophet ﷺ praying Witr with thirteen, Ishāq bin Ibrāhīm said: “It only means that he would pray thirteen Rak'ah during the night including Al-Witr. So the night prayer was included in Al-Witr.”

He related a Hadīth about that from ‘Āishah.

He also argued using a report that the Prophet ﷺ said: “Perform Al-Witr O people of the Qur’ān.”

He said: He only meant the night prayer by that, as if to say that the night prayer is only to be performed by those who know the Qur’ān.

Note: [Muharram] and Ṭawāfiq al-Nasā’i: 3/237, 238, 239, 328:1709 (Qiyam al-lil), Bab Dzkar

التفاوت على حسب ابن أبي ثابت ... إلخ) من حديث أبي معاوية السدر بعاب وصحبه الحاكم
Comments:
The night prayer is named *Witr*, its number of *Rakah* and forms of performance used to be different depending upon the Prophet's various times and circumstances. Usually, he would perform eleven *Rakah* including three *Witr*. Sometimes, he would begin with light and brief two *Rakah* that would make the number thirteen; sometimes, he would pray ten *Rakah* in sets of two and one *Witr* at the end. He would sometimes pray ten *Rakah* and three *Witr*, eight *Rakah* and three *Witr*, six *Rakah* and three *Witr*, four *Rakah* and three *Witr*, and sometimes he would pray five *Witr* sitting in *Tashah-hud* only once at the end. All various forms of *Witr* and night prayer reported from the Prophet may be observed according to one's own circumstances and there is no need to make any misinterpretation.

Chapter 6. What Has Been Related About Five (*Rakah*) For *Al-Witr*

458. 'Āishah narrated: “The night prayer of Allah’s Messenger was thirteen *Rakah*, five of which were his *Witr*, not sitting in any of them except at the end of them. When the Mu’adh-dhin called the Adhān he would stand to perform two light (*Rakah*).” (Sahih)

[He said:] There is a narration about this from Abū Ayyūb.

Abū ‘Eisā said: The *Hadīth* of ‘Āishah is a Hasan Sahih *Hadīth*.

Some of the people of knowledge, among the Companions of the Prophet and others, held the view that *Al-Witr* was five [*Rakah*]. They said that one has to sit (for *Tashah-hud*) only in the last *Rakah*.

[Abū ‘Eisā said: I asked Abū Maṣ‘āb Al-Madani about this *Hadīth*, that the Prophet would perform *Al-Witr* with nine and
seven, so I said: “How would one perform Al-Witr with nine and seven?” He said: “He would pray two, then two, and says the Taslim, then makes it Witr with one.”

Comments:
Imam Shafi'i, Sufyan Ath-Thawri and some other A'immah hold this view that while offering five Rak'ah Witr the sitting of Tashah-hud will be made at the end of the fifth Rak'ah and this is what the Hadith implies.

Chapter 7. What Has Been Related About Three (Rak'ah) For Al-Witr

459. ‘Ali narrated: “Allah’s Messenger would perform Al-Witr with three, reciting nine Surah from the Mufassal in them, reciting three Surah in each Rak'ah with Say: “Allah is One.” at the end of them.” (Da'iJ)

[He said:] There are narrations on this topic from 'Imrân bin Huṣain, 'Āishah, Ibn 'Abbâs, Abû Ayyûb, and 'Abdûr-Rahmân bin Abza from Ubayy bin Ka'b.

There is also a narration from 'Abdûr-Rahmân bin Abzã from the Prophet .

This is how some of them narrated it; without them mentioning Ubayy in it.

Some of them mentioned it from 'Abdûr-Rahmân bin Abza from Ubayy bin Ka'b.

Abû 'Eisâ said: There are those

The Chapters on *Al-Witr*

among the people of knowledge among the Companions of the Prophet and others who held this view, that a man should pray three for *Al-Witr*.

Sufyán said: “If one wishes to, he performs *Al-Witr* with five, if he wishes he performs *Al-Witr* with three, and if he wishes, he performs *Al-Witr* with one Rak’ah.”

Sufyán said: “What is recommended is that he perform *Al-Witr* with three Rak’ah.”

This is the view of Ibn Al-Mubārak and the people of Al-Kūfah.

**Comments:**

None has this view other than the Ahnāf that the *Witr* is only three *Rak’ah*, neither less nor more; and according to them, three *Rak’ah* of *Witr* are performed like *Maghrib* prayer, while the Prophet prohibited praying three *Rak’ah* of *Witr* like *Maghrib*. 
Chapter 8. What Has Been Related About One (Rak‘ah) For Al-Witr

461. Anas bin Sirin narrated that he asked Ibn ‘Umar about the length of the two Rak‘ah (before) Al-Fajr. He said: “The Prophet (saw) would pray two and two during the night, and he would perform Al-Witr with one Rak‘ah. And he would pray two Rak‘ah while he was hearing the Adhan [meaning that they were light].” (Sahih)

[He said:] There are narrations on this topic from ‘Aishah, Jābir, Al-Fadl bin ‘Abbās, Abū Ayyūb, and Ibn ‘Abbās.

Abū ‘Eisā said: The Ḥadith of Ibn ‘Umar is a Hasan Sahih Ḥadith.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet (saw) and the Tābi‘īn. They thought that a man should separate between two Rak‘ah and a third, performing Al-Witr with one Rak‘ah.

This is the view of Mālik, Ash-Shāfi‘ī, Ahmad, and Ishāq.

Comments:
The true opinion is that every form of prayers proven from the Messenger of Allāh (saw) is correct and authentic. The form of praying three Witr is that one Rak‘ah of Witr is usually performed separate and sometimes three Rak‘ah may be offered together. [Nailul-Awtār: 3/35, Al-Mughni: 2/578]
Chapter 9. What Has Been Related [About] What is Recited During Al-Witr


[He said:] There are narrations on this topic from ‘Amy, ‘Aishah, ‘Abdur-Rahmān bin Abzā from Ubayy bin Ka‘b, [and it has been reported from ‘Abdur-Rahmān bin Abzā] from the Prophet ﷺ.

Abū ‘Eīsā said: It has been reported that the Prophet ﷺ would recite Al-Mu‘awwidhatain; and, ‘say: Allāh is One’, in the third Rak‘ah.

What is preferred by most of the people of knowledge among the Companions of the Prophet ﷺ and those after them is to recite: Glorify the Name of your Lord the Most High,[5] and; “Say: O you disbelievers!”[6] and; “Say: Allāh is One”,[7] reciting one of these Sūrah in each Rak‘ah.

What is preferred by most of the people of knowledge among the Companions of the Prophet ﷺ and those after them is to recite: Glorify the Name of your Lord the Most High,[5] and; “Say: O you disbelievers!”[6] and; “Say: Allāh is One”,[7] reciting one of these Sūrah in each Rak‘ah.

The Chapters on Al-Witr

463. ‘Abdul-‘Aziz bin Juraij said:

"I asked ‘Aishah about what (recitation) Allah's Messenger would perform Al-Witr with. She said: 'In the first he would recite: Glorify the Name of your Lord the Most High, in the second: Say: O you disbelievers! and in the third: Say: Allah is One and, Al-Mu‘awwidhatain.’” (Da’if)

Abū ‘Eisā said: This Hadith is Hasan Gharib.

[He said:] This Abū ‘Abdul-‘Aziz is the son of Ibn Juraij the companion of ‘Aṭā’.

And Ibn Juraij’s name is ‘Abdul-Mālik bin ‘Abdul-‘Aziz bin Juraij.

This Hadith has been reported by Yahya bin Sa’eed Al-Anṣārī from ‘Amrah, from ‘Aishah, from the Prophet ﷺ.

Comments:

The mention of Mu‘awwidhatain is not in the narration of Ibn ‘Abbâs and Ubayy bin Ka‘b; and some of the A‘immah (like: Ahmad and Yahya bin Ma‘īn) denied it; therefore only ‘Qul Huwallahu Ahad’ is preferred for recitation in the last Rak‘ah.

Chapter 10. What Has Been Related About the Qunut In Al-Witr

464. Al-Ḥasan bin ‘Ali [may Allâh
be pleased with them] said:

"Allah's Messenger taught me some phrases to say during Al-Witr:

(Allahumma mahdini fiman hadait, wa a'fini fiman 'afait, wa tawallani fiman tawallait, wa barak Li fimaw 'atay, wa qini sharra mā qadait, fa Innaka taqdi wā la yaqda 'Alaik, wa innahu la yadhilun man wailat, tabarakta Rabbana wa ta'ala).

‘O Allah guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriended, bless me in what You have granted, and save me from the evil that You decreed. Indeed You decree, and none can pass decree upon You, indeed he is not humiliated whom You have befriended, blessed are You our Lord and Exalted.” (Sahih)

[He said:] There is a narration on this topic from ‘Ali.

Abū ‘Eisā said: This Hadith is Hasan we do not know of it except from this route, in the narration of Abū Al-Ḥawrā’ As-Sa’dī, and his name is Rabī‘ah bin Shaibān.

We do not know anything better than this about the Qunūt in Al-Witr from the Prophet.

The people of knowledge differ over the Qunūt in Al-Witr. Ibn Mas‘ūd held the view that the Qunūt was performed in Al-Witr throughout the year, and he preferred that the Qunūt be before the bowing (position).

This is the saying of some of the people of knowledge.
It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Īsāq, and the people of Al-Ḳufah.

It has been related that ‘Alī bin Abī Ṭalib would not say the Qunūt except in the latter half of Ramaḍān, and he would say the Qunūt after bowing.

Some of the people of knowledge followed this; it is the view of ʿAsh-Shāfīʿī and Ahmad.

Chapter 11. What Has Been Related About A Man Who Sleeps Past Al-Witr Or Forgets It

465. Ābu Saʿeed Al-Khudrī narrated that Allah’s Messenger said: “Whoever sleeps past Al-Witr or forgets it, then let him pray it when he remembers it or when he awakens.” (Ṣahīḥ)

466. Zaid bin Aslama narrated from his father that the Prophet said: “Whoever sleeps past his Al-Witr then let him pray it in the morning.” (Ṣahīḥ)

[Abū ‘Eisā said:] This is more correct than the narration before it. [Abū ‘Eisā said:] I heard Abū
The Chapters on Al-Witr

471

Dāwūd As-Sijzi – that is; Sulaimān bin Al-Ash‘ath saying: “I asked Ahmad bin Ḥanbal about ‘Abdur-Rahmān bin Zaid bin Aslam. He said: “His brother, Abdullāh is tolerable.”[1]

[He said:] I heard Muḥammad mentioning that ‘Alī bin ‘Abdullāh said: ‘Abdur-Rahmān bin Zaid bin Aslam was weak, and he said: “Abdullāh bin Zaid bin Aslam is trustworthy.”

[He said:] Some of the people of Al-Kūfah followed this Hadith. They say that a man performs Al-Witr when he remembers, even if it was after the sun had risen. This is the view of Sufyān Ath-Thawrī.

Comments:

Imām Malik, Ahmad and Ash-Shāfi‘ī are of the view that the making up of any missed Witr can only be done before Fajr prayer.

Chapter 12. What Has Been Related About Preceding The Morning With Al-Witr

467. Ibn ‘Umar narrated that the Prophet ﷺ said: “Precede the morning with Al-Witr.” (Ṣaḥīḥ)
Abū ‘Eisā said: This Hadith is Ḥasan Ṣaḥīḥ.

[1] It can be inferred from this statement that Imām Ahmad attested to the reliability of ‘Abdullāh bin Zaid bin Aslam and regarded his brother, Abdur-Rahmān about whom he was asked as ‘weak’ but did not want to say so explicitly. This inference is supported by ‘Alī bin ‘Abdullāh, Al-Madīni’s classifying him (‘Abdur-Rahmān bin Zaid bin Aslam) as weak in the next paragraph.
The Chapters on Al-Witr

468. Abū Sa‘eed Al-Khudrī narrated that Allâh’s Messenger ﷺ said: “Perform Witr before the morning comes upon you.” (Sahih)

469. Ibn ‘Umar narrated that Allâh’s Messenger ﷺ said: “When Fajr begins, then every Salât of the night and Al-Witr have gone, so perform Al-Witr before Fajr begins.” (Sahih)

Abū ‘Eisā said: Sulaimān bin Mūsā is alone with this wording.

It has been reported that the Prophet ﷺ said: “There is no Witr after the Subh prayer.”

This is the saying of more than one of the people of knowledge.

It is the view of Ash-Shâfi‘î, Ahmad, and Ishâq: They did not think that Al-Witr could be performed after the Subh prayer.

Comments:

The time of Witr prayer is until the break of dawn, if a person intentionally does not pray Witr before dawn, now he cannot pray after passing the time, but he can pray it even after dawn if he remained sleeping.
Chapter 13. What Has Been Related About ‘There Are No Two Witr In One Night’

470. Qais bin Talq bin ‘Ali narrated that his father said: I heard Allah’s Messenger ﷺ saying: “There are no two Witr in one night.” (Ṣahih)

Abū ‘Eisā said: This Ḥadith is Hasan Gharib.

The people of knowledge differ over the one who performs Witr during the beginning of the night and then he stands (in prayer) in its latter part. Some of the people of knowledge among the Companions of the Prophet ﷺ and those after them thought that the Witr is in incomplete and invalid. They said he is to connect a Rak‘ah to it, praying whatever he wants, then he performs Witr at the end of his prayer, because there are no two Witr in a night. This was ascribed to by Ishāq.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that when one performs Witr during the first part of the night, then sleeps, then he gets up in the latter part, he prays what he wants to. It does not nullify his Witr so he leaves his Witr as it is. This is the saying of Sufyān Ath-Thawrī, Mālik bin Anas, Ahmad, Ibn Al-Mubārak [Ash-Shāfi‘i and the people of Al-Κūfah]. This is more correct because more than one narration reports that the Prophet ﷺ did offered prayers after Al-Witr.
The Chapters on Al-Witr

471. Umm Salamah narrated:

“The Prophet would pray two Rak'ah after Al-Witr.” (Sahih)

[Abū ‘Eisā said:] Similar to this had been reported by Abū Umāmah, ‘Aishah, and more than one from the Prophet.

Comments:

If someone does not have the habit of getting up for the night prayer and he prays Witr prior to sleep after Isha’ as usual, and he then gets up unusually during the night and wants to offer prayer, he may do so, as it is the view of the four A’immah and the majority. However, he does not need to repeat the Witr.

Chapter 14. What Has Been Related About Performing Al-Witr On The Mount

472. Sa‘eed bin Yasar narrated: “I was with Ibn ‘Umar on a journey and I fell behind him. He said: ‘Where were you?’ I said: ‘I prayed Al-Witr.’ He said: ‘Is there not a good example for you in Allah’s Messenger? I saw Allah’s Messenger performing Al-Witr on his mount.’” (Sahih)

[He said:] There are narrations on this topic from Ibn ‘Abbās.

Abū ‘Eisā said: The Hadith of Ibn ‘Umar is a Hasan Sahih Hadith.
The Chapters on Al-Witr

475

Some of the people of knowledge, among the Companions of the Prophet and others, followed this. They held the view that a man could perform Al-Witr on his mount. This was the view of Ash-Shafi‘i, Ahmad and Ishāq.

Some of the people of knowledge said that a man is not to perform Al-Witr on his mount, when he wants to perform Al-Witr he dismounts and prays it on the ground. This is the saying of some of the people of Al-Kūfah.

Comments:

This is the opinion of the three A‘immah that the Witr is not a compulsory duty (obligatory/Wājib), so praying it whilst on a ride is correct, and this is the right opinion; however if one wants to pray by getting off the ride, there is no objection for him.

Chapter 15. What Has Been Related About The Duhã Prayer

473. Anas bin Mālik narrated that Allah’s Messenger said: “Whoever prays twelve Rak‘ah of Ad-Duha, Allah will build a castle made of gold for him in Paradise.” (Da‘if)

[He said:] There are narrations on this topic from Umm Hāni’, Abū Hurairah, Nu‘aim bin Hammār, Abū Dharr, ‘Āishah, Abū Umāmah, ‘Utba bin ‘Abd As-Sulamī Ibn Abī Āwffā, Abū Sa‘eed, Zaid bin Arqam and Ibn ‘Abbās.
Abū 'Eisā said: The Hadīth of Anas is a Gharīb Hadīth, we do not know of it except from this route.

**Comments:**

Ishrāq prayer, a little while after the sunrise and Duḥā after the sun has risen high, is encouraged to be offered; it has been exhorted by mentioning its blessings and benefits. There is no specific number of Rak'āh for it, a person may pray from two till twelve Rak'āh according to one’s desire, ability and time.

474. 'Abdur-Rahmān bin Abī Laila narrated: “No one informed that they saw Allāh’s Messenger ﷺ praying Ad-Ḍuḥā except Umm Hānī’. She narrated that Allāh’s Messenger ﷺ entered her house on the Day of the Conquest of Makkah. He performed Ghusl and performed eight voluntary Rak’āh such that she had not ever seen him pray any Salāt lighter than them, but that he completed the bowing and prostrations.” (Saḥīḥ)

Abū 'Eisā said: This Hadīth is Hasan Saḥīḥ.

It is as if Ahmad thought that the most correct thing about this topic was the Hadīth of Umm Hānī’.

They differ over Nu‘aim, some of them call him Nu‘aim bin
The Chapters on *Al-Witr*

Khammar, while others Ibn Habbâr, and Ibn Hammâm. Ibn Hammâm is correct. Abû Nu'aim was confused in this, he said: “Ibn Khammar” then he left that and said: “Nu'aim from the Prophet”.

[Abû 'Eisâ said: And] ‘Abd bin Humaïd informed me of that from Abû Nu'aim.

475. Jubair narrated from Abû Ad-Darda', or Abû Dharr, that Allah's Messenger narrated that Allah, Blessed and Most High said: “Son of Adam: Perform four Rak'ah for Me in the beginning of the day; it will suffice you for the latter part of it.” (Sahih)

Abû 'Eisâ said: This Hadîth is Hasan Gharib.

**Comments:**

It is known from this that a servant of Allah, who prays, in the beginning of the day, four Rak'ah for the pleasure of Allah with perfect sincerity and true intention having certain belief and trust in the promise of Allah, Allah will suffice him in the matters and tasks of the whole day.

476. Abû Hurairah narrated that Allah’s Messenger said: “Whoever continuously performs the two Rak'ah of Ad-Òuh his sins will be forgiven, even if they be like the foam of the sea.” (Da'îf)
[Abū ‘Eīsā said:] Wāki', An-Nadr bin Shumail and more than one of the A‘immah reported this Hadīth from Nahhās bin Qahm, and we do not know of it except from his narration.

Comments:
A person deals carelessly and gives no importance to the small and minor sins, likewise he gives no importance to the small good deeds and does not care for them, while the minor sins are a road to major sins and keep increasing intensely; and the small good deeds are a source of large good deeds.

477. Abū Sa‘eef Al-Khudrī narrated: “The Prophet ﷺ would pray Ad-Ḍūḥā until we would say: ‘He will not leave it.’ And he would leave it until we would say: ‘He will not pray it.”’ (Da‘īf)
Abū ‘Eīsā said: This Hadīth is Hasan Gharīb.

Comments:
This Hadīth proves that Ḍūḥā prayer is a virtuous deed, which is a source to achieve Allāh’s pleasure and bliss, and reward and recompense; and a means of the deletion of sins. But Ḍūḥā prayer is not compulsory, nor obligatory; it is desirable according to most of the A‘immah.

Chapter 16. What Has Been Related About Salāt At The (Time Of) Az-Zawāl

478. ‘Abūdillāh bin As-Sā‘īb narrated: “Allāh’s Messenger ﷺ
would pray four (Rak'ah) after the Zawâl of the sun before Az-Zuhur. He \( \text{SAHIH} \) said: ‘It is an hour in which the gates of the heavens are opened, and I love that a righteous deed should be raised up for me in it.’” (\( \text{SAHIH} \))

[He said:] There are narrations on this topic from 'Alî and Abû Ayyâb.

Abû ‘Eisâ said: The Hadith of ‘Abdullâh bin As-Sâ‘ib is a Hasan Gharîb Hadith.

It has been reported that the Prophet \( \text{SAHIH} \) would pray four Rak‘ah after the Zawâl, not saying the Taslim except in the last of them.

Comments:
It is proven from this Hadith that the Prophet \( \text{SAHIH} \) would pray four Rak‘ah after the sun had passed its meridian.

Chapter 17. What Has Been Related About Salâtul-Hajah
(The Prayer Of Need)

479. ‘Abdullâh bin Abî Awfâ narrated that Allâh’s Messenger \( \text{SAHIH} \) said: “Whomever has a need from Allâh, or from one of the sons of Adam, then let him perform Wudâ‘, performing it well, then pray two Rak‘ah, then praise Allâh and say Salât upon the Prophet \( \text{SAHIH} \). Then let him say: (Lâ ilâha illallâh Al-Ḥalimul-Karîm. Subhân Allâh Rabbi ‘Arshil-‘Azîm. Al-Hamdulillâhî Rabbi ‘Alâmin. (the congregational prayer))”
Asa’luka mūjibāti rahmatika wa ‘azā‘im maghfiratika, wal-ghanimata min kullī birrin, was-salāmata min kulli ithmin lā tada’ li dhanban illā ghaftarahu, wa lā hamman illā farrajahu, wa lā Hājatan hya laka ridan Illā Qadaitahā, yā arham ar-rāhimīn.) ‘None has the right to be worshipped but Allāh. Al-Halim (the Forbearing) Al-Karīm (the Generous). Glorious is Allāh, Lord of the Magnificent Throne. All praise is due to Allāh, Lord of the worlds. I ask You for that which warrants Your mercy, and that which will determine Your forgiveness, and the spoils (fruits) of every righteous deed, and safety from every sin; do not leave a sin for me without forgiving it, nor a worry without relieving it, or a need that pleases you without granting it. O Most-Merciful of those who have mercy.”’ (Da‘īf)

Abū ‘Eisā said: This Ḥadīth is Gharīb, there is criticism regarding its chain; Fā‘īd bin ‘Abdur-Rahmān is weak in Ḥadīth, and Fā‘īd is: Abū Al-Warqā’.

Chapter 18. What Has Been Related About Ṣalātul-Istikhārah

480. Jābir bin ‘Abdullāh narrated: “Allāh’s Messenger would teach us Al-Istikhārah for all of our affairs just as he would teach us a Sūrah of the Qur‘ān, saying: ‘When one of you is worried about a matter, then let him perform two

Chapter 18. What Has Been Related About Ṣalātul-Istikhārah

480. Jābir bin ‘Abdullāh narrated: “Allāh’s Messenger would teach us Al-Istikhārah for all of our affairs just as he would teach us a Sūrah of the Qur‘ān, saying: ‘When one of you is worried about a matter, then let him perform two
Rak‘ah other than the obligatory (prayer), then let him say: (Allāhumma inna astakhīrūka bi‘ilmika, wa astaqdirūka biqdiratika, wa as‘aluka min faḍlīk-‘azīm, fa innaka taqdiru wa la aqdiru, wa anta ‘allāmul-ghayūb’). Allāhumma in kunta ta‘lamu anna ḥādīthal-amra khairun li fī dinī wa ma‘tshāti wa ‘aqibati’amrī, or said: Fi ‘ajili ‘amrī wa ajilihi fayassirhu li, thumma bārik li fihi, wa in kunta ta‘lamu anna ḥādīhal-amra sharrun li fī dinī wa ma‘tshāti wa ‘aqibati’amrī, or said: Fi ‘ajili ‘amrī wa ajilihi fāṣrihu ‘annī wāṣrifni ‘anhu wāqdur lil-khaira ḥatihu kāna, thumma arḍini bih.)’” O Allah! I consult Your knowledge, and seek ability from Your power, and I ask You, from Your magnificent bounty, for indeed You have power and I do not have power, and You know while I do not know, and You know the unseen. O Allah! If you know that this matter is good for me in my religion or my livelihood, and for my life in the Hereafter – or he said: for my present and future – then make it easy for me, then bless me in it. If You know that this matter is bad for me in my religion and my livelihood and my life in the Hereafter – or he said: for my present and future – then divert it from me and divert me from it, enable me to find the good wherever it is, then make me pleased with it.’

He said: “And he mentions his need.” (Sahih)
The Chapters on *Al-Witr*

this topic from ‘Abdullāh bin Mas’ūd and Abū Ayyūb.

Abū ‘Eisā said: The *Hadith* of Jābir is a Hasan *Saḥīh* Gharib *Hadith*, we do not know of it except as a narration of ‘Abdur-Rahmān bin Abī Al-Mawāli, and he is a *Shaiḥ* from Al-Madinah who is trustworthy. Sufyān narrates *Aḥādith* from him, and more than one of the *A’inmah* reported from ‘Abdur-Rahmān [and he is ‘Abdur-Rahmān bin Zaid bin Abī Al-Mawāli].


Comments:

In the supplication of *Iṣṭikḥārah*, one confesses one’s own helplessness, inability, unfamiliarity and ignorance, and refers his affair to the Omnipotent, the All Knower of the Unseen, Lord and Master that whatever is the best way should be practised. It is then impossible that the Generous Lord and the Master of Grace will not accept the supplication, full of sincerity, of His servant and leave him without guidance and help.

Chapter 19. What Has Been Related About *Ṣalātut-Tasbīḥ*

481. Anas bin Mālik narrated that Umm Sulaim came upon the Prophet ﷺ and said: “Teach me some words that I can say in my Ṣalāt.” So he said: “Mention Allāh’s Greatness (saying: *Allāhu Akbar*) ten times, mention Allāh’s Glory (saying: *Subhān Allāh*) ten times, and mention Allāh’s praise (saying: *Al-Ḥamdulillāh*) ten times. Then ask as you like, (for which) He says: ‘Yes. Yes.’” (*Saḥīḥ*)
[He said:] There are narrations on this topic from Ibn ‘Abbas, ‘Abdullah bin ‘Amr, Al-Fadl bin ‘Abbas, and Abū Rāfī’.

Abū ‘Eisā said: The Hadīth of Anas is a Hasān Gharīb Hadīth.

Other Aḥādīth have been related from the Prophet ﷺ about Ṣalātut-Tasbih, but there are not many things about it that are correct.

Ibn Al-Mubārak and more than one of the people of knowledge have reported about Ṣalātut-Tasbih and the virtues of it.

Aḥmad bin ‘Abdah Al-Āmulī narrated to us: Abū Wahb narrated to us: “I asked ‘Abdullah bin Al-Mubārak about the Ṣalāt that has the Tasbih in it. He said: ‘One says the Takbīr then says: (Subḥān Allāhumma wa biḥamdiqa wa tabārakasmuka wa ta’āla jadduka wa là ilaha ghairuka) “Glorious You are O Allāh, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and there is none worthy of worship other than You.” Then fifteen times he says: (Subḥān Allāh Wal-Hamdulillah, Wa Lâ Ilāha Ill-Allāh, Wa Allāhu Akbar) “Glorious is Allāh, and all praise is due to Allāh, and there is none worthy of worship except Allāh, and Allāh is Greatest.” Then he says the Ta’wwudh and recites: In the Name of Allāh the Merciful, the Beneficent. And Fātiḥatil-Kitāb and a Sūrah. Then ten times he says: Subḥān Allāh wal-ḥamdulillah, wa Lâ Ilāha illallah, wallahū Akbar “Glorious is Allāh, and all praise is
due to Allâh, and there is none worthy of worship except Allâh, and Allâh is Greatest." Then he bows, saying that ten times, then he raises his head [from bowing] and says it ten times. Then he prostrates, and says it ten times, then he raises his head and says it ten times. Then he prostrates the second time, and says it ten times. He prays four Rak‘ah in this manner, so that will be seventy five Tasbih in every Rak‘ah. He starts every Rak‘ah with fifteen Tasbih, then he recites then says ten Tasbîh. If he prays during the night, then to me it is recommended to say the Taslim for every two Rak‘ah, and if he prays during the day, then if he wants to, he says the Taslim, and if he does not want to, he does not say the Taslim.”

Aḥmad bin Ἂbdah said: Wahb bin Zam‘ah narrated to us, he said: “Abūl‘-Azīz informed me – and he is Ibn Abī Rizmah – he said: ‘I said to ‘Abdullâh bin Al-Mubârak: If one becomes forgetful in it does he say the Tasbih in the prostrations of As-Sahw ten times in each? He said: No. There are only three-hundred Tasbih in it.’”

Comments:
The Hadîth of Umm Sulaim is not about the known Ṣalātut-Tasbih, these
phrases may also be said after the prayer, which is the view of the people of knowledge. It looks from the chapter entitled by the compiler (At-Tirmidhi) that he is in favor of saying these phrases in the prayer as well and he regards it a form of Salâtut-Tasbih too. But this is not the known form of the Salâtut-Tasbih, its details are described in the forthcoming Ahâdith.

482. Abû Rãfi' narrated that Allâh's Messenger said to Al-'Abbâs: "O uncle! Shall I not give to you, shall I not present to you, shall I not benefit you?" He said: "Of course, O Messenger of Allâh!" He said: "O uncle! Pray four Rak'âh, reciting in each Rak'ah Fâtihatil-Kitãb and a Sûrah. When you are finished your recitation then say: Allâhu Akbar, wal-hamdulillãh, wa Subhãn-Allãh, [Wa Lã Ilãha illallãh] 'Allâh is Greatest, and all praise is due to Allâh, and Glorious is Allah, [and there is none worthy of worship except Allâh], fifteen times before you bow. Then bow and say it ten times, then raise your head and say it ten times. Then prostrate and say it ten times, then raise your head and say it ten times. Then prostrate [the second time] and say it ten times. Then raise your head and say it ten times before standing. That is seventy-five in every Rak'ah, which is three-hundred in four Rak'ah. If your sins were like a heap of sand then Allâh would forgive you."

He said: "O Messenger of Allâh! Who is able to say that every day?" He said: "If you can not say it every day then say it every Friday, and if you are not able to say it every Friday then say it every month." And he did not stop
The Chapters on Al-Witr

saying that until he said: "Then say it every year." (Hasan)

Abū 'Eisā said: This Hadīth is Gharīb as a narration of Abū Rāfī‘.

Chapter 20. What Has Been Related About The Description Of As-Ṣalāt Upon The Prophet

483. Ka'b bin Ujrah narrated: “We said: ‘O Messenger of Allah! We have learned about saying the Salām to you, but how about As-Ṣalāt upon you?’ He said: ‘Say: (Allāhummā sallī 'alā Muḥammadīn Wa 'Alā āli Muḥammadīn kamā sallīta 'Alā Ibrāḥīmīn, Innaka ḥamīdūn Majīdīn. Wa bārik 'Alā Muḥammadīn wa 'Alā āli Muḥammadīn kamā bārakta 'Alā Ibrāḥīmīn, Innaka Hamīdūn Majīdīn.)’ O Allāh! Send Ṣalāt upon Muḥammad and upon Muḥammad’s family just as You have sent Ṣalāt upon Ibrāhīm, indeed You are the Praised and Majestic. And send blessings upon Muḥammad and Muḥammad’s family just as You have sent blessings upon Ibrāhīm, indeed You are the Praised and Majestic.’

Maḥmūd said: “Abū Usāmah said: ‘Zā’idah added something for me, from Al-A’mash, from Al-Ḥakam, from ‘Abdur-Raḥmān bin Abī Laila, that he said: “We would say: ‘And upon us along with them.’” (Sahīh)
There are narrations about this topic from ‘Ali, Abū Humaid, Abū Mas‘ūd, Tālha, Abū Sa‘īd, Buraïdah, Zaid bin Khārijah – and they also call him Ibn Jariyah – and, Abū Hurairah.

Abū ‘Eisā said: The Ḥadīth of Ka‘b bin Ujrah is a Ḥasan Ṣahīḥ Ḥadīth.

‘Abdur-Raḥmān bin Abī Laila’s Kunyah is Abū ‘Eisā, and Abū Laila’s name is Yasar.

Comments:

‘Āl’ is a general word that applies to every related person, this relation may be of family and relative, friendship and companionship, affection and kindness or obedience and submission; but it seems from the narrations collectively concerning this issues that here it means the wives of the Prophet ﷺ and his offspring. See: Nai1ul-Awar: 2 / 200-201, for the detail of disagreement about this issue.

Chapter 21. What Has Been Related About The Virtues Of Sending Ṣalāt Upon The Prophet ﷺ

484. ‘Abdullāh bin Mas‘ūd narrated that Allāh’s Messenger ﷺ said: “The person closest to me on the Day of Judgement is the one who sent the most Ṣalāt upon me.” (Hasan)

Abū ‘Eisā said: This Ḥadīth is Ḥasan Gharib.

It has been reported that the Prophet ﷺ said: “Whoever sends Ṣalāt upon me, Allāh sends Ṣalāt upon him ten times, and writes ten
good rewards for him.”

Comments:
The Muslims received the great favor of Islam and the Qur’an through the Messenger of Allah ﷺ, and he presented the perfect example of practical Islam in practical form. Therefore he deserves from his people all types of thankfulness, tribute and praise. Invoking blessings upon him is a form of thanking him.

485. Abū Hurairah narrated that Allah’s Messenger ﷺ said: “Whoever sends Salāt upon me, Allah sends Salāt upon him ten times.” (Ṣahih)

[He said:] There are narrations on this topic from ‘Abdur-Rahmān bin ‘Awf, ‘Āmir bin Rabi’ah, ‘Āmmar, Abū Talbah, Anas, and Ubayy bin Ka’b.

Abū ‘Eisā said: The Ḥadīth of Abū Hurairah is a Ḥasan Ṣaḥīḥ Ḥadīth.

It has been reported from Sufyān Ath-Thawrī, and more than one of the people of knowledge, that the Lord’s Ṣalāt is mercy, and the angels’ Ṣalāt is asking for forgiveness.

Comments:
There is disagreement in the meaning and interpretation of ‘The Prayer of
Allāh (upon the Prophet); Hāfiz Ibn Hajar preferred the opinion of Abū Al-‘Āliyah that it means the Prophet’s praise, admiration, honor and respect by Allāh in front of the angels, and the prayer of the angels means their supplication to Allāh.

486. ‘Umar bin Al-Khaṭṭāb narrated: “Indeed the supplication stops between the heavens and the earth. Nothing of it is raised up until you send ṣalāt upon your Prophet.” (Da’if)

Comments:
This statement of ‘Umar is also supported and aided by a Hadith declared as Sahih/authentic by Imam At-Tirmidhi that the noble Prophet noticed a person making supplication in the prayer, but he neither praised and glorified Allāh nor invoked blessings upon the Prophet. The Prophet called him and taught him the manners of supplicating that he should praise and glorify Allāh and then invoke blessing upon His Prophet and thereafter make whatever supplication he wished. [Jāmi‘ At-Tirmidhi, Hadith: 2 / 3477]

487. ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] said: “No one should sell in our markets except one who has understanding in the religion.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib [‘Abbās is Ibn ‘Abdul-‘Azīm].

Abū ‘Eisā said: Al-‘Alā’ bin ‘Abdur-Rahmān is Ibn Ya‘qūb, and he is a freed slave of Al-Hurqah. Al-‘Alā’ is one of the Tābi‘īn who heard from Anas bin Malik and others.

‘Abdur-Rahmān bin Ya‘qūb the father of Al-‘Alā’ is also one of the Tābi‘īn, and he heard from Abū Hurairah, Abū Sa‘eed Al-Khudrī,
[and Ibn ‘Umar].
Ya’qūb [Al-‘Alā’s grandfather] is one of the major Tābi‘īn as well, and he saw ‘Umar bin Al-Khaṭṭāb and reported from him.

Comments:
‘Umar ﷺ means that when a person wants to do something he should have the knowledge of Islamic issues in order to complete it correctly in the light of the Shari‘ah, just as the noble Companions enquired the Prophet ﷺ about the condition and form of invoking blessing and peace upon him.
The Chapters on Al-Jumu'ah

Chapter 1. [What Has Been Related] About The Virtue Of The Day Of Jumu'ah

488. Abū Hurairah narrated that the Prophet ﷺ said: “The best day that the sun has risen upon is Friday. On it Ādam was created, on it he entered Paradise, and on it, he was expelled from it. And the Hour will not be established except on Friday.” (Sahih)

[He said:] There are narrations on this topic from Abū Umamah, Salmān, Abū Dharr, Sa’d bin ‘Ubādah, and Aws bin Aws.

Abū ‘Eisā said: The Hadith of Abū Hurairah is a Hasan Sahih Hadith.

Comments:

Five times a day, Muslims of an area, street and ward are commanded to gather in a mosque. Then one day of every week is specified on which the people from various streets and wards should get together in a main mosque; and they should not have Friday prayers in every street. The time of noon prayer is fixed for this gathering in order to make the gathering easy for all; but unfortunately, these days, we have lost the important objective of it by having Friday gathering in every street mosque; instead of educating and giving good advice to the people, some other objectives are being propagated and secured. The real objective of the Friday gathering is to create awareness of participating and sharing mutual good and sad occasions and to create the spirit of mutual kindness and welfare, but sadly it has been lost. The seed of disunity and disruption is being sown in mosques instead of creating an atmosphere of unity and harmony! ['Aridat-ul-Ahwadhi: 2 / 275]
Chapter 2. [What Has Been Related] About The Hour That Is Hoped For On Friday

489. Anas bin Mālik narrated that the Prophet ﷺ said: “Seek out the hour that is hoped for on Friday after ‘Asr until the sun has set.” (Sahih)

Abū ‘Eisā said: This Hadith is Gharib from this route.

And this Hadith has been reported from Anas, from the Prophet ﷺ, through routes other than this.

Muḥammad bin Abī Ḫumaid (a narrator in the chain of this Hadith) was graded weak. He was graded weak by some of the people of knowledge due to his memory, and they also call him Ḥammād bin Abī Ḫumaid, as well as Abū Ibrahim Al-Anšārī. He is Munkar in Hadith.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others thought that the hour which is hoped for was after ‘Asr until the sun had set, and this is the view of Ahmad and Ishāq.

Ahmad said: “Most of the narrations which mention the hour in which it is hoped that the supplication will be answered (state that) it is after the ‘Asr prayer, and it is (also) hoped for after the sun passes its zenith.”
The Chapters on Al-Jumu‘ah

490. Kathir bin ‘Abdullâh bin ‘Amr bin ‘Awf Al-Muzanî narrated from his father, from his grandfather, that the Prophet ﷺ said: “On Friday there is an hour in which the worshipper does not ask Allâh for anything except that Allâh grants it to him.” They said: “O Messenger of Allâh! Which hour is it?” He said: “When the prayer is begun until it is finished.”

[He said:] There are narrations on this topic from Abû Mûsâ, Abû Dharr, Salmân, ‘Abdullâh bin Salâm, Abû Lubâbah, Sa‘d bin ‘Ubâdah, and Abû Umâmah.

Abû ‘Eisâ said: The Hadith of ‘Amr bin ‘Awf is a Hasan Gharib Hadith.

491. Abû Hurairah narrated: “Allâh’s Messenger ﷺ said: The best day that the sun has risen upon is Friday. On it Adam was created, on it he entered Paradise, and on it, he was sent down from it. And in it there is an hour in which the Muslim worshipper would not stand in Salât, asking Allâh for anything except that He would give it to him.” Abû Hurairah said: “I met ‘Abdullâh bin Salâm, and I mentioned this Hadith to him. He said: ‘I am more knowledgeable about that hour.’ So
I said: ‘Inform me about it, and do not keep any of it from me.’ He said: ‘It is after Al-‘Asr until the sun has set.’ I said: ‘How can it be after Al-‘Asr when Allâh’s Messenger ﷺ said: ‘The Muslim worshipper would not stand in Salât,’ and that is a time that prayer is not performed in?’ So ‘Abdullâh bin Salâm said: ‘Didn’t Allâh’s Messenger ﷺ say: “Whoever sat in a gathering awaiting the Salât then he is in Salât”?’ I said: ‘Of course.’ He said: ‘Then that is it.’” (Sahîh)

[Abû ‘Eisâ said:] There is a long story in this Hadîth.

Abû ‘Eisâ said: This Hadîth is Hasan Sahîh.

He said: His saying: “Inform me about it, and do not keep any of it from me” means: “don’t be stingy with me regarding it.” Ad-Damnîn is stingy, suspected, charged.

Comments:

Although this is the preferred opinion, that this moment is after the ‘Asr prayer; both ‘Abdullâh bin Salâm and Ka‘b Ahbâr quoted the same opinion from the Torah. Yet as the time of the sermon and Friday prayer is a special time of worship and supplication, therefore the supplication should be made in both times, this also proves that making the supplication while the sermon is in progress is not contrary to the silence required for the sermon.
Chapter 3. What Has Been Related About Performing Ghusl on Friday

492. Sālim narrated from his father, from his grand-father, that he heard the Prophet ﷺ saying: "Whoever comes on Friday, then let him perform Ghusl." (Ṣahih)

[He said:] There are narrations on this topic from Abū Sa'eed, ‘Umar, Jābir, Al-Bara‘, ‘Aishah, and Abū Ad-Dardā‘.

Abū ‘Eisā said: The Hadith of Ibn ‘Umar is a Hasan Ṣahih Ḥadīth.

493. (Another chain) from ‘Abdullāh bin ‘Umar, from the Prophet ﷺ which is similar. (Ṣahih)

Muḥammad said: “The Hadith of Az-Zuhri from Sālim, from his father (no. 492) – and, the Ḥadīth of ‘Abdullāh bin ‘Abdullāh bin ‘Umar, from his father (a narrator in the chain of this Ḥadīth) – both of the Aḥādīth are Ṣahih.”

Some of the companions of Az-Zuhři said that Az-Zuhři said: “The family of ‘Abdullāh bin ‘Abdullāh bin ‘Umar narrated to me, from ‘Abdullāh bin ‘Umar.”

[Abū ‘Eisā said: Regarding Ghusl on Friday, it has also been reported
from Ibn ‘Umar, from ‘Umar, from the Prophet ﷺ, and it is a Ḥasan Ṣaḥīḥ Ḥadīth.

494. And Yūnus and Ma‘mār reported, from Az-Zuhrhī, from Sālim Wudū’ from his father]: “Umar bin Al-Khattab was giving a Khutbah on Friday when a man from the Companions of the Prophet ﷺ entered. So he said: ‘What time is it?’ So he said: ‘I don’t know, I heard the call and did nothing more than perform Wudū’.’ So he said: And Wudū’ again!? I know surely that the Messenger of Allah ﷺ has ordered Ghusl.” (Ṣaḥīḥ)

[Abū Bakr] Muḥammad bin Abãn narrated that to us: ‘Abdur-Razzāq narrated to us; from Ma‘mār, from Az-Zuhrhī.

495. (Another chain reaching to Az-Zuhrhī) with this Ḥadīth.

Mālik reported this Ḥadīth from Az-Zuhrhī, from Sālim who said: “Umar [bin Al-Khattab] was giving a Khutbah on Friday.” And he mentioned this Ḥadīth. (Ṣaḥīḥ)

Abū ‘Eīsā said: I asked Muhammad about this, and he said: “What is correct is the Ḥadīth of Az-Zuhrhī from Sālim, from his father.”

Muḥammad said: “Similar to this
Hadīth has also been reported by Mālik, from Az-Zuhri, from Sālim, from his father.”

Comments:

There is disagreement in the status of taking a bath on Friday. According to the four Aʾīmah it is Sunnah and desirable, not obligatory and compulsory, said Ibn Qudamah and Ibn ʿAbdul Barr. [Al-Mughni: 3/225]. Some said taking a bath on Friday is compulsory according to one statement of Imām Mālik, Shāfiʿī and Ahmad. However the known opinion of the Four Aʾīmah is that it is only Sunnah and desirable, not compulsory.

Chapter 4. [What Has Been Related] About The Virtue Of Ghusl On Friday

496. Aws bin Aws narrated: “Allāh’s Messenger ▲ said to me: ‘Whoever performs Ghusl on Friday, and bathes completely,[1] and goes early, arriving early, gets close and listens and is silent, there will be for him in every step he takes the reward of a year of fasting and standing (in prayer).’”

(Sahih)

Regarding this Hadīth, Mahmūd (one of the narrators) said: “Wakīʾ said: (Ightasal) ‘Whoever performs Ghusl’ refers to him; (Gassala) refers to his wife.”

[1] There is a difference of opinion about the precise interpretation of this sentence. It has been translated according to one of the more general interpretations, and Allāh knows best. The explanatory quotes that the author mentions after the text are related to the meaning of this sentence. See Tuhfat Al-Ahwadhi.
It has been reported that ['Abdullãh bin Al-Mubãrak said about this Hadith: “Whoever bashes completely” and ‘Whoever performs Ghusl’ means washes his head and performs Ghusl.”

[He said:] There are narrations on this topic from Abû Bakr, ‘Imrân bin Hûsain, Salmân, Abû Dharr, Abû Sa‘eed, Ibn ‘Umar, and Abû Ayyûb.

Abû ‘Eisã said: The Ḥadîth of Aws bin Aww is a Hasan Ḥadîth, and Abû Al-Ash’ath Aš-Šan‘âni’s name is Sharãhîl bin Ædah.

[And Abû Janâb is Yahyã bin Habîb Al-Qaṣṣâb Al-Kûfî.]

Comments:
It is evident from this Hadith that if a person takes a bath with great care and sets out early for Friday prayers and he listens to the sermon attentively, this will yield him a great reward and recompense. The reward of each step is equal to the standing in prayer and observing fast for a whole year.

Chapter 5. [What Has Been Related] About Wuḍû’ On Friday
497. Samurah bin Jundab narrated that Allâh’s Messenger ﷺ said: “Whoever performs Wuḍû’ on Friday, then he will receive the blessing, and whoever performs Ghusl then Ghusl is more virtuous.” (Hasan)
(الجمعة، باب الرخصة في ترك الغسل يوم الجمعة) من حديث شعبة عن سأجل خزيمة، ح: 175/7 وله الحديث شواهد

[

[He said:] There are narrations on this topic from Abū Hurairah, Anas, and ‘Āishah.

Abū ‘Eisā said: The Hadith of Samurah is a Ḥasan Hadith.

Some of the companions of Qatādah narrated this Hadith from Qatādah, from Al-Ḥasan, from Samurah [bin Jundab]. Some of them narrated it from Qatādah, from Al-Ḥasan, from the Prophet which is Mursal.

This is acted upon according to the people of knowledge among the Companions of the Prophet and those after them. They prefer Ghusl on Friday, and they consider Ṭahāwa instead of Ghusl on Friday as acceptable.

Ash-Šāfi‘ī said: “Of that which proves that the order from the Prophet to perform Ghusl on Friday is an order of preference not an obligation, is the Hadith of ‘Umar when he said to ‘Uthmān: ‘And Wūḍū’?! While you know that ‘Umar’s Messenger ordered performing Ghusl.’ (no. 494) For if it was known that the order was one of obligation not preference, then ‘Umar would not have left ‘Uthmān alone until he had performed it, and he would have told him to return and perform Ghusl, so he would not have left ‘Uthmān alone while knowing that.

Rather this Hadith proves that Ghusl on Friday is a virtuous deed that is not obligatory.”

The Chapters on Al-Jumu‘ah

The Chapters on Al-Jumu‘ah

Comments:
Various Ahâdîth reported about taking a bath on Friday suggest that it is at least the Stressed Sunnah, Friday prayer is valid without it but neglecting a bath will be a great deficiency.

498. Abû Hurairah narrated that Allah’s Messenger ﷺ said:
“Whoever performs Wudû’ , performing his Wudû’ well, then he comes to the Friday (prayer), and gets close, listens and is silent, then whatever (sin) was between that and (the last) Friday are forgiven for him, in addition to three days. And whoever touches the pebbles, he has committed Laghâ (useless activity).” (Sahîh)
Abû ‘Eisâ said: This Hadîth is Hasan Sahih.

Chapter 6. What Has Been Related About Going Early To The Friday Prayer

499. Abû Hurairah narrated that Allah’s Messenger ﷺ said:
“Whoever performs Ghusl on Friday – the Ghusl for Janâbah – then he goes, he is like one who gave a camel in charity. Whoever goes in the second hour, then he is like one who gave a cow in charity.
Whoever goes in the third hour then he is like one who gave a horned ram in charity. Whoever goes in the fourth hour, then he is like the one who gave a chicken in charity. Whoever goes in the fifth hour, then he is like one who gave an egg in charity. When the Imam comes out, the angels are present listening to the remembrance.”

(Sahih)

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr and Samurah.

Abū ‘Eisā said: The Hadith of Abū Hurairah is a Hasan Sahih Hadith.

Comments:
According to Imam Malik, these times are from the time the sun passes the meridian until the Imam appears. From among the later scholars, Imam Muhammad Ḥayāt Sindhi and Abul-Ḥasan Sindhi also adopted the same opinion. [Fatḥ- Al-Mulhim: 2 /389]. The inclination of Shah Waliullāh also looks to the same side and he wrote: ‘These times are small intervals that begin from the time of the obligation of Friday until the Imam stands for the sermon’. [Ḥujjatullāhil Balīghah: 2/29]. As the Imam appears to deliver the sermon the register of extra reward and recompense is closed, and the angels responsible for it become attentive to the sermon, but as for the reward of Friday, it is there.
neglects the Friday prayer three times (in a row) without an excuse, then Allah sets a seal upon his heart.” (Hasan)

[He said:] There are narrations on this topic from Ibn ‘Umar, Ibn ‘Abbās, and Samurah.

Abū ‘Eisā said: The Hadith of Abū Al-Ja‘d is a Hasan Hadith.

He said: I asked Muḥammad about Abū Al-Ja‘d Ḍāmri’s name, but he did not know his name and he said: “Nothing is known from him, from the Prophet ﷺ except this Hadith.”

Abū ‘Eisā said: And we do not know of this Hadith except as a narration of Muḥammad bin ‘Amr.

Comments:

If a person misses three Fridays continuously with negligence and slackness, his heart is occupied with carelessness, negligence and slackness; it will be a cause to lose the interest and zeal of earning righteousness and good; such a person begins to play in the hands of Satan, like hypocrites.

Chapter 8. What Has Been Related About How Much Distance One Should Cover To Go To The Friday Prayer

501. Thuwair narrated from a man among the people of Qubā’, from his father, who was one of the Companions of the Prophet ﷺ, that he said: “The Prophet ﷺ ordered us to attend the Friday prayer in Qubā’.” (Da‘f)
[Something has been reported from Abū Hurairah from the Prophet ﷺ on this, but it is not correct.]

Abū ‘Eisā said: We do not know of this Hadīth except through this route, and there is nothing correct on this topic from the Prophet ﷺ.

It has been related from Abū Hurairah that the Prophet ﷺ said: “The Friday prayer is required from whomever can return to his family by the night.”

The chain for this Hadīth is weak, it has only been reported as a narration of Mu‘ārik bin ‘Abbād from ‘Abdullāh bin Sa‘eed Al-Maqbūrī, and Yahya bin Sa‘eed Al-Qāṭṭān graded ‘Abdullāh bin Sa‘eed Al-Maqbūrī’s Ahādīth weak. [He said:] The people of knowledge differ over upon whom is obligatory. Some of them say that it is obligatory upon whomever can return to his home by the night. Some of them say that the Friday prayer is not obligatory except upon one who can hear the call. This is the saying of Ash-Shāfī’ī, Ahmad, and Ishāq.

502. I heard Ahmad bin Al-Hasan saying: “We were with Ahmad bin Ḥanbal, so they mentioned the one upon whom the Friday prayer is obligatory. Ahmad did not mention anything about it from the Prophet ﷺ.” Ahmad bin Al-Hasan said: “I
said to Ahmad bin Hanbal: ‘There is something about it from Abū Hurairah, from the Prophet ﷺ.’ So Ahmad bin Hanbal said: ‘From the Prophet ﷺ?’ I said: ‘Yes.’”

[Ahmad bin Al-Hasan said:] “Hajjaj bin Nuṣair narrated to us; Mu‘ārik bin ‘Abbād narrated to us from ‘Abdullāh bin Sa‘eed Al-Maqbūrī, from his father, from Abū Hurairah that the Prophet ﷺ said: “The Friday prayer is required from whomever can return to his family by the night.”

He said: “So Ahmad [bin Hanbal] became angry with me, and he said to me: ‘Seek forgiveness from your Lord, seek forgiveness from your Lord.’”

[Abū ‘Eisa said:] Ahmad bin Hanbal only did that because he did not consider this Hadith to be anything and he thought that it was weak due to the conditions of its chain.

Comments:

Three A‘immah: Mālik, Shafi‘i and Ahmad said, as for the issue of Friday there is no difference concerning holding it in a city or a village, wherever it can be congregated it is obligatory. Therefore where the voice of Adhān reaches and those people attend congregational prayer, they also should come for Friday prayer, but according to Ahnāf Friday is compulsory only for the people of a city or a big village.

Chapter 9. What Has Been Related About The Time For The Friday Prayer

503. Anas bin Mālik narrated: “The Prophet ﷺ would pray the
Friday prayer when the sun was declining.” (Ṣaḥīḥ)

504. (Another chain) from Anas, from the Prophet ﷺ, similarly. (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Salamah bin Al-Akwa‘, Jābir, and Az-Zubair bin Al-‘Awwām.

Abū ‘Eisā said: The Ḥadīth of Anas is a Ḥasan Ṣaḥīḥ Ḥadīth. This is what is agreed upon by most of the people of knowledge; that the time for the Friday prayer is when the sun passes the meridian, like the time for Az-Zuhr. This is the saying of Ash-Shāfi‘ī, Ahmad and Ishāq.

Some of them held the view that if the Friday prayer was performed before the sun passed the meridian then it was also allowed.

Ahmad said that he did not think one had to repeat it if he prayed it before the sun passed the meridian.

Comments:

The majority of Companions, the successors, Imām Abū Ḥanīfah, Mālik and Shāfi‘ī are of the view that offering the Friday prayer before the sun declines past the meridian is not allowed, this is what the Authentic Ahādīth require and this opinion is the correct one.
Chapter 10. What Has Been Related About The Khutbah On The Minbar

505. Ibn ‘Umar narrated: “The Prophet would give the Khutbah next to the trunk of a date palm. When he began using the Minbar the trunk cried out for him until he came to it and held it, so it became quiet.” ( Sahih )

[He said:] There are narrations on this topic from Anas, Jabir, Sahl bin Sa’d, Ubayy bin Ka’b, Ibn ‘Abbâs, and Umm Salamah.

Abû ‘Eisâ said: The Hadith of Ibn ‘Umar is a Hasan Gharib Sahîh Hadith.

Mu‘âdh bin Al-‘Alâ’ is from Al-Basrah, and he is the brother of Abû ‘Amr bin Al-‘Alâ’.

Comments:
It is the consensus that delivering the sermon from the pulpit is the desired Sunnah, because the Prophet would deliver the sermon from the pulpit after it was made.

Chapter 11. What Has Been Related About Sitting Between Two Khutbah

506. Ibn ‘Umar narrated: “The Prophet would give a Khutbah
The Chapters on Al-Jumu‘ah  

Khutbat  

(Sahih)

He said: There are narrations on this topic from Ibn ‘Abbās, Jābir bin ‘Abdullāh, and Jābir bin Samurah.

Abū ‘Eisā said: The Ḥadīth of Ibn ‘Umar is a Ḥasan Sahih Ḥadīth, and it is the view of the people of knowledge, that the two Khutbah are to be separated by a sitting.

Transliteration:
Taḥrij: Manfūq lihi, wa‘Arāxjah al-bikhari, al-jummah, bab al-muttaqin qāmā, ḥ: 920 waslīm,

Comments:
It proves from this Ḥadīth that the sermon should be delivered while standing, and sitting between the two sermons is Sunnah, according to most of the people of knowledge, but according to Imām Shāfi‘i it is a condition. [Al-
Mughni: 3 / 177]

Chapter 12. What Has Been Related About Curtailing The Khutbah

507. Jābir bin Samurah narrated: “I would pray with the Prophet, and his prayer was moderate, and his Khutbah was moderate.” (Sahih)

(He said:) There are narrations on this topic from ‘Ammār bin Yāsir, and Ibn Abī Awfā.

Abū ‘Eisā said: The Ḥadīth of Jābir bin Samurah is a Ḥasan Sahih Ḥadīth.

(Al-jumāh 12 - Bab ma jāe fa qiṣr
al-ḥukmata al-maṣla (al-takhfīfa 247)

507 - Ḥaddunna fi-ṣṣābi‘ wa-‘ināna qāla: Ḥaddunna
Abū al-aḥwās ‘inna wajab bi‘n ṭarā, ‘inna
Jābir bin Sa‘mara‘ qāla: khaythu ‘aṣlī ‘alā ‘l-bibīn
Fi-kāna anna al-ṣalatu fi-ṣṣābi‘ wa-‘ināna fahdīna
[Qalā: Wafī al-bibī ‘inna ‘umāra bi‘n yāsir
Wafī Abī ‘Awfā qāla: Ḥaddunna ‘uṣbī Jābir bi‘n Sa‘mara‘
Khaythu ‘aṣlī ‘alā ‘l-bibīn

Transliteration:
The Chapters on Al-Jumu’ah

Comments:

The Sunnah and authentic way is to adopt moderation both in the prayer and in the sermon avoiding excessiveness and insufficiency so that the people do not face inconvenience, difficulty and hurdles.

Chapter 13. What Has Been Related About The Recitation On The Minbar

508. ʿSafwān bin Yālā bin Umayyah narrated from his father who said: “I heard the Prophet reciting, while on the Minbar: And they will cry: “0 Mālik (keeper of Hell)! He said: “There are narrations on this topic from Abū Hurairah, and Jābir bin Samurah. (Ṣahīh)

Abū ʿEisā said: The Hadith of Yālā bin Umayyah is a Ḥasan Gharīb Ṣahīh Hadith, and it is a narration of Sufyān bin Uyainah.

There are those among the people of knowledge who prefer that the Imam recite an Ayāh of the Qur’ān during the Khuṭbah.

Ash-Shafiʿī said: “When the Imam gives a Khuṭbah in which he does not recite anything from the Qur’ān in his Khuṭbah, the Khuṭbah is to be repeated.”

Comments:

The real objective of the Friday sermon is admonition, advising and reminding. The Noble Qur’ān is the source of admonition and reminding, and the base and foundation of Islam; its rules and teachings are meant to be preached for education and awareness. Therefore the commentary and explanation of the Qur’ānic Verses should be the focus of the sermon.

Chapter 14. [What Has Been Related] About The Direction The Imām Faces When Delivering The Khutbah

509. ʿAbdullāh bin Masʿūd narrated: “When Allah’s Messenger ascended the Minbar he would face our direction.” (Daʿīf)

[Abū Ḭūlāh bin Masʿūd said:] There is a narration about this from Ibn ʿUmar.

We do not know the Hadith of Mansūr except as a narration of Muḥammad bin Al-Fadl bin Ṭayyab, and Muḥammad bin Al-Fadl bin Ṭayyab is weak. Our companions regarded his Ahādīth as rejected.

This Hadith is acted upon according to the people of knowledge among the Companions of the Prophet and others, they consider it recommended for the Imām to face the people when delivering the Khutbah. This is the opinion of Ṣufyān Ath-Thawrī, Ṣafī bin Maḥmūd bin Ṭalḥa, Ṣaḥīḥ bin ‘Abd Allāh b. ʿAmr, Isḥāq, and ʿAbd Allāh bin Ṭalḥa b. ʿAmr.

Abū Ḭūlāh bin Masʿūd said: There is nothing correct reported from the Prophet about this topic.

Comments:

Also it is the aim of the Friday sermon that the attendees should listen to the sermon quietly with great care, reflection and understanding. This is possible only if they pay attention to the Imām delivering the sermon. It is almost an agreed upon issue that the attendees should turn their faces to the Imām during the sermon, said Ibn Al-Mundhir.
Chapter 15. [What Has Been Related] About Two Rak'ah
When One Arrives While The Imam Is Delivering The Khutbah

510. Jābir bin ‘Abdullāh narrated: “The Prophet ﷺ was delivering a Khutbah on Friday when a man came. The Prophet ﷺ said: ‘Have you prayed?’ He said no. So he said: ‘Then stand and pray.’”

Abū ‘Eisā said: This Hadith is Hasan Sahih [it is the most correct thing about this topic.]

Comments:
It is an agreed narration by Al-Bukhārī and Muslim that the Messenger of Allah ﷺ said: ‘If one of you comes on Friday while the Imam is delivering the sermon (the narrator is doubtful) or has come out (to deliver the sermon) he should pray two Rak'ah. [Sahih Al-Bukhārī: Hadith: 1166]

511. ‘Iyāḍ bin ‘Abdullāh bin Abī Sarh narrated: “Abū Sa’eed Al-Khudrī entered (the mosque) on a Friday while Marwān was giving the Khutbah, so he began praying. The guards came to make him sit down but he refused until he had prayed. When he finished he came to us and we said: ‘May Allah have mercy upon you. They nearly harmed you.’ He said: ‘I was not going to stop performing them (the two Rak'ah) after what I saw from Allah’s Messenger.’ Then he mentioned that a man who appeared untidy came on Friday while the Prophet ﷺ was delivering the Friday Khutbah, so
he ordered him to pray two Rak‘ah all the while the Prophet was delivering the Khutbah.” (Hasan)

Ibn Abī ‘Umar said: “[Sufyān] bin ‘Uyainah would pray two Rak‘ah when he came and the Imām was giving the Khutbah, and he would order that, and Abū ‘Abdur-Rahmān Al-Muqri‘ held that view.”


[He said:] There are narrations on this topic from Jābir, Abū Hurairah, and Sahil bin Sa‘d.

Abū ‘Eisā said: The Ḥadīth of Abū Sa‘eeds Al-Khudrī is a Ḥasan Ṣahīḥ Ḥadīth. This is acted upon according to some of the people of knowledge.

It is the view of Ash-Shāfi‘i, Ahmad, and Ishāq.

Some of them said that when one enters and the Imām is delivering the Khutbah, then he is to sit and not pray. This is the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah, but the first view is more correct.

Qutaibah narrated to us: Al-‘Alā’ bin Khālid Al-Qurashi narrated to us: “I saw Al-Ḥasan Al- Başrī entered the Masjid on Friday while the Imām was delivering the Khutbah, and he prayed two Rak‘ah, then he sat.”

Al-Ḥasan only did that to follow the Ḥadīth, and he reported this Ḥadīth from Jābir, from the Prophet.
The Chapters on Al-Jumu'ah

512. Abū Hurairah narrated that Allah's Messenger said: "Whoever said: 'Be quite' while the Imam is giving the Khutbah then he has committed Laghw (useless activity)." (Sahih)

[He said:] There are narrations on this topic from Ibn Abī Awwāf and Jābir bin 'Abdullāh.

Abū ‘Eisā said: The Hadith of Abū Hurairah is a Hasan Sahih Hadith. It is acted upon according to the people of knowledge. They dislike a man talking while the Imam is delivering the Khutbah. They say that if someone else talks he is not to censure him except by gesturing.

They differ over returning the Salām, and replying to the one who sneezes [while the Imam is delivering the Khutbah.] Some of the people of knowledge allowed returning the Salām and replying to

Comments:
It is very clear from this Hadith of Abū Sa'eed Al-Khudrī that he understood the order of performing two Rak‘ah as a rule and principle; therefore he performed two Rak‘ah without paying any attention to the prevention of the watchmen.

Chapter 16. What Has Been Related About It Being Disliked To Talk While The Imam Is Delivering The Khutbah

It is very clear from this Hadith of Abū Sa'eed Al-Khudrī that he understood the order of performing two Rak‘ah as a rule and principle; therefore he performed two Rak‘ah without paying any attention to the prevention of the watchmen.
The Chapters on Al-Jumu‘ah

the one who sneezed while the Imam is delivering the Khutbah. This is the view of Ahmad and Ishāq. Some of the people of knowledge among the Tābi‘in and others disliked it, and this is the view of Ash-Shāfi‘ī.

Comments:

When it is impermissible to tell a person to stop talking during the sermon, how then can a person himself talk. This is the duty of the Imam to teach the manners to his audience.

Chapter 17. [What Has Been Related] About It Being Disliked To Step Over (The Necks Of Others) On Friday

513. Sahl bin Mu‘ādh bin Anas Al-Juhnī narrated from his father that Allah’s Messenger said: “Whoever steps over the necks of the people on Friday, he has taken a bridge to Hell.” (Da‘īf)

[He said:] There is something about this from Jābir.

Abū ‘Eisā said: The Hadith of Sahl bin Mu‘ādh bin Anas Juhanī is Gharib, we only know it as a narration of Rishdīn bin Sa‘d. This is acted upon according to the people of knowledge. They strongly dislike a man stepping over people’s necks on Friday.”

Some of the people of knowledge have spoken about Rishdīn bin Sa‘d and considered him weak due to his memory.
Comments:

On Friday, or even in any gathering of knowledge, it is not allowed to step over the necks of the people to go forward in the rows, to disturb them and to bother them without a valid necessity. Although the narration is Weak yet it is true, because this issue is also mentioned in the authentic narrations.

Chapter 18. What Has Been Related About Al-Habwah Being Disliked While the Imam Is Delivering the Khutbah

514. Sahl bin Mu‘adh narrated from his father: “The Prophet prohibited Al-Habwah on Friday while the Imam is delivering the Khutbah.” (Hasan)

Abū ‘Eisā said: This Hadith is Hasan. Abū Marhum’s name is ‘Abdur-Rahim bin Maimūn.

There are those among the people of knowledge who dislike Al-Habwah on Friday while the Imam is delivering the Khutbah. Some of them permitted it, among them ‘Abdullāh bin ‘Umar and others, and it is the view of Ahmad and Ishaq. They did not see any harm in Al-Habwah while the Imam is delivering the Khutbah.

Comments:

Al-Habwah to sit with one’s knees gathered up against the stomach, while wrapping one’s arms or garment around them, or, sitting in the same manner when the private area becomes exposed, as mentioned in chapter 24 in the Chapters on Clothing, Hadith no. (1754)
Chapter 19. What Has Been Related About It Being Disliked To Raise The Hands On The Minbar

515. Husain narrated: “I heard ‘Umârah bin Ruwaibah Ath-Thaqafi – while Bishr bin Marwân was delivering a Khutbah and raising his hands in supplication – so ‘Umârah said: ‘May Allah disgrace these two insignificant hands, I have seen Allah’s Messenger ﷺ, and he would not do any more than this;’” and Hushaim (one of the narrators) motioned with his index finger.

(Sahih)

Abû ‘Eisâ said: This Hadith is Hasan Sahih.

Comments:
If ‘Du‘a‘ means preaching, calling to the religion and inviting to the teaching of the Shari‘ah, it is then enough to indicate just with a finger. Waving and moving one’s hand violently is contrary to the etiquettes.

Chapter 20. What Has Been Related About The Adhân For The Friday Prayer

516. As-Sâ‘ib bin Yazîd narrated: “The Adhân during the time of Allah’s Messenger ﷺ, Abû Bakr, and ‘Umar was when the Imâm came out, [and when] the Iqâmah was called for the Salât. Then ‘Uthmân [may Allah be pleased with him] added a third call at Az-
Chapter 21. What Has Been Related About Talking After the Imam Descends From The Minbar

517. Anas bin Malik narrated: “Allah’s Messenger would talk as necessary after descending from the Minbar.” (Sahih)

Abū ‘Eisā said: We only know this Hadith from the narration of Jarīr bin Häzīm. I heard Muḥammad saying: “Jarīr bin Häzīm was confused in this Hadith. What is correct is what is reported from Thābit from Anas, who said: “The Iqāmah was called for the Salāt, and a man took the hand of the Prophet, and he did not stop talking to him until some people became sleepy.” Muḥammad said: “This is his Hadith.”

Sometimes Jarīr bin Häzīm is confused about things, but he is truthful.

Comments:

The second Adhān was introduced due to a need and interest, therefore in these days, if there is a need and benefit of it, it may still be called; it may be abandoned if not needed, which is rather better. But to name it an innovation is inappropriate. As for the statement of Ibn ‘Umar calling it an innovation, the word innovation will be interpreted linguistically just as ‘Umar arranged the congregation for Tarāwīh prayer and linguistically interpreted it ‘innovation’; this Adhān may also be interpreted in the same meaning.

[1] Az-Zawrā’ was a market place in Al-Madinah.
Muhammad said: "Jarir bin Hazim was confused in the Hadith of Thabit, from Anas, from the Prophet who said: 'When the Iqamah is called for Salat, then do not stand until you see me.'"

Muhammad said: "It has been reported from Hammad bin Zaid that he said: 'We were with Thabit Al-Bunani, when Hajjaj As-Sawwaf narrated to us from Yahya bin Abi Kathir, from 'Abdullah bin Abi Qatadah, from his father, that the Prophet said: 'When the Iqamah is called for Salat, then do not stand until you see me.'" So Jarir was confused and thought that Thabit had narrated it to them from Anas, from the Prophet.

Comments:
Imam Bukhari understood that this incident occurred at the time of Ishaa prayer as the Iqamah had been pronounced. This incident is not related to the Friday prayer and getting off the pulpit, and neither was this the Prophet's usual habit. However, the majority of the scholars allow talking before and after the Friday sermon.

518. Anas narrated: "I saw the Prophet, after the Iqamah was called for Salat, talking to a man who was standing between him and the Qiblah, he did not stop talking, and I saw some of them getting sleepy from his lengthy standing with the Prophet." (Sahih)

Abu 'Eisaa said: This Hadith is Hasan Sahih.

Comments: [Ismah Sahih] and its Hadith is Sahih.

517. Muhammad said: "And I saw the Prophet, and his standing in the salat: And I saw the Prophet, and his standing in the salat.

Translation: [Ismah Sahih] and its Hadith is Sahih.

518. Anas narrated: "I saw the Prophet, after the Iqamah was called for Salat, talking to a man who was standing between him and the Qiblah, he did not stop talking, and I saw some of them getting sleepy from his lengthy standing with the Prophet."

(Sahih)

Abu 'Eisaa said: This Hadith is Hasan Sahih.
Comments:

It looks as if this is the same incident as that of the previous Hadith, and that it had happened once, but this was not the Prophet's regular habit. The real aim is to prove that the conversation with the Imam, even after the Iqamah, is allowed.

Chapter 22. What Has Been Related About The Recitation During The Friday Prayer

519. ‘Ubaidullîh bin Abî Râfi’ the freed slave of Allâh’s Messenger said: “Marwân left Abû Hurairah in charge of Al-Madinah and he went to Makkah. So Abû Hurairah led us in Salât on Friday, reciting Sûrat Al-Jumu’ah (in the first Rak‘ah), and in the second prostration (Rak‘ah): When the hypocrites come to you.”[1] ‘Ubaidullîh said: “So I caught up with Abû Hurairah and said to him: ‘You recited two Sûrah that ‘Ali recited in Al-Kûfah.’ Abû Hurairah said: ‘Indeed I heard Allâh’s Messenger reciting them.”’ (Sahîh)

There are narrations on this topic from Ibn ‘Abbâs, An-Nu’mân bin Bashîr, and Abû ‘Inabah al-Khawlânî.

Abû ‘Eisâ said: The Hadîth of Abû Hurairah is a Hasan Sahih Hadîth.

It has been reported that for the Friday prayer, the Prophet would recite: Glorify the Name of your Lord, the Most High.[2] and Has there come to you the narration of the overwhelming?[3]

The Chapters on Al-Jumu'ah

[‘Ubaidullāh bin Abī Rāfi‘ was a scribe for ‘Alī bin Abī Ṭālib, may Allāh be pleased with him.]

Comments:

It is known from this Hadith that reciting these Sürah in Friday prayer is desirable.

Chapter 23. What Has Been Related About What Is Recited In The Subh Prayer On Friday

520. Ibn ‘Abbās narrated: “For the Fajr prayer on Friday, Allāh’s Messenger would recite: Alif Lām Mim (which is) revealed in (Surat) As-Sajdah[1] and, Has there not been over man.”[2] (Sahih)

[He said:] There are narrations on this topic from Sa‘d, Ibn Mas‘ūd, and Abū Hurairah.

Abū ‘Eisā said: The Hadith of Ibn ‘Abbās is a Hasan Sahih Hadith. Sufyān Ath-Thawrī, [Shu‘bah] and others reported it from Mukhawwal.

Comments:

The Last Day will be established on Friday, so the Prophet would recite these Sürah in the Fajr and Friday prayer, these Sürah make a person think of

the Hereafter and to prepare for it. Also, these Sūrah are about the purpose of creating man and to explain the correct way to live life.

Chapter 24. [What Has Been Related] About Ṣalāt Before The Friday Prayer And After

521. Sālim narrated from his father: “The Prophet ﷺ would pray two Rak'ah after the Friday prayer.” (Sahih)
[He said:] There is something on this topic from Jābir.
Abū ‘Eisā said: The Hadith of Ibn ‘Umar is a Hasan Sahih Hadith.
It has been reported from Nāfi’ from Ibn ‘Umar as well. This is acted upon according to some of the people of knowledge, and it is the view of Ash-Shāfi‘i and Ahmad.

(المعجم 244 - باب [ما جاء] في الصلاة في الجملة ومن بعدها (التحفة 259)

522. Nāfi’ narrated about Ibn ‘Umar: “When he prayed the Friday prayer, he left and prayed two prostrations (Rak'ah) in his house. Then he said: ‘Allāh’s Messenger ﷺ would do this.’” (Sahih)
Abū ‘Eisā said: This Hadith is Hasan Sahih.

523. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “Whoever among you is to pray after the Friday prayer, then let him pray four.” (Sahih)
[Abū 'Eisā said:] This Hadīth is Ḥasan Ṣaḥīḥ.

Al-Ḥasan bin 'Alī narrated to us; 'Alī bin Al-Madīnī narrated to us from Sufyān bin 'Uyainah who said: "We considered Suhail bin Abī Ṣāliḥ (a narrator in the chain of this Hadīth) trustworthy in Ahādīth."

Abū 'Eisā said: This Hadīth is Ḥasan.

This is acted upon according to some of the people of knowledge.

It has been related that Ibn Mas'ūd would pray four Rak'ah before the Friday prayer and four after it.

And it has been related that 'Alī bin Abī Ṭālib [may Allāh be pleased with him] ordered that two Rak'ah and then four be prayed after the Friday prayer.

Sufyān Ath-Thawrī and Ibn Al-Mubārak followed the view of Ibn Mas'ūd.

Ishāq said: "If he prays in the Masjid on Friday then he prays four, and if he prays in his house then he prays two."

He argued that the Prophet ﷺ would pray two Rak'ah in his house after the Friday prayer, and he used the Hadīth: "Whoever among you wants to observe (supererogatory prayer) after the Friday prayer, then let him pray four (Rak'ah)."

Abū 'Eisā said: Ibn 'Umar is the one who reported that the Prophet ﷺ would pray two Rak'ah after the Friday prayer in his house. After the Prophet ﷺ, Ibn 'Umar would
prays two Rak'ah in the Masjid after the Friday prayer, and he would pray four after the two Rak'ah. This has been narrated to us by Ibn Abi 'Umar; Sufyân [bin 'Uyainah] narrated to us from Ibn Juraij, from 'Atá who said: "I saw Ibn 'Umar praying two Rak'ah after the Friday prayer, then he prayed four after that."

Sa'eed bin 'Abdur-Rahmân Al-Makhzûmî narrates to us: Sufyân bin 'Uyainah narrated to us from 'Amr bin Dinâr who said: "I have not seen anyone more concerned about hadîth than Az-Zuhârî, and I have not seen anyone to whom Dinâr and Dirhâm were more insignificant than him, if he had any Dinâr or Dirhâm, they only held the status of dung to him."

Abû 'Eisâ said: I heard [Ibn] Abî 'Umar saying: "I heard Sufyân bin 'Uyainah saying: "Amr bin Dinâr was older than Az-Zuhârî."

Comments:

There is no specific number of Rak'ah before Friday prayer, one should try to come early and pray as many Rak'ah he wants. However if he comes during the sermon he should perform two light Rak'ah only. More than this is not allowed.

Chapter 25. [What Has Been Related] About One Who Catches A Rak'ah Of The Friday Prayer
the Prophet ﷺ said: “Whoever catches a *Rak‘ah* of the *Salāt* then he has caught the *Salāt*.” (*Sahih*)

Abū ‘Eisā said: This *Hadith* is *Hasan Sahih*. This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. They say that whoever catches a *Rak‘ah* of the Friday prayer, he prays the other one, and whoever catches them while they are sitting, then he prays four.

This is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and Ishāq.

**Comments:**

This *Hadith* proves that if one catches one *Rak‘ah* with the *Imām*, he has caught the prayer and he will complete his prayer as Friday; the opposite meaning will be if he catches less than one *Rak‘ah*, he missed the congregation and he will not regard his prayer as Friday Prayer.

**Chapter 26. [What Has Been Related] About Having Siesta On Friday**

525. Sahl bin Sa’d narrated: “We would not have lunch during the time of Allāh’s Messenger ﷺ, nor would we have a siesta, until after the Friday prayer.” (*Sahih*)

[He said:] There is a narration on this topic from Anas bin Mālik [may Allāh be pleased with him].

Abū ‘Eisā said: The *Hadith* of Sahl bin Sa’d is a *Hasan Sahih Hadith*. 

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**أبواب الجماعة**

عبد الرحمنٌ وَعَنْ أَبِي سَلَمَةٍ، عَنْ أَبِي مُحَرَّرٍ عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الْصَّلاةِ رَكْعَةً فَقَدْ أَذَكَّرَ الْصَّلاةَ.»

قَالَ أَبُو سَحِيْشَةَ: هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ، وَالْعَلَّمَ عَلَيْهِ هَذَا عَنْ أَبِي أَحْلَامٍ أَصْحَابِ النَّبِيِّ ﷺ وَعَنْهُمْ قَالُوْا: مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجَمْعَةِ صَلَّى إِلَيْهَا أُخْرَى.

وَمَنْ أَدْرَكَهُمْ جُلْوسًا صَلَّى أَرَابًَا.

وَهَبُ يَقُولُ: سُفِيَانُ الثُّمُورِيَّ وَأَبُو الْمُبَارَكَ.

والْشَّافِعِيَّ وَأَحْمَدَ وَإِسْحَاقَ.

تخريج: منتقع عليه، وأخْرَجْهُ مَسْلِمٌ، المساجد، باب من أدرك ركعة من الصلاة فقد أدرك تلك الصلاة، ح: 107 من حديث الزهري به.

**Comments:**

This *Hadith* proves that if one catches one *Rak‘ah* with the *Imām*, he has caught the prayer and he will complete his prayer as Friday; the opposite meaning will be if he catches less than one *Rak‘ah*, he missed the congregation and he will not regard his prayer as Friday Prayer.

**Chapter 26. [What Has Been Related] About Having Siesta On Friday**

525. Sahl bin Sa’d narrated: “We would not have lunch during the time of Allāh’s Messenger ﷺ, nor would we have a siesta, until after the Friday prayer.” (*Sahih*)

[He said:] There is a narration on this topic from Anas bin Mālik [may Allāh be pleased with him].

Abū ‘Eisā said: The *Hadith* of Sahl bin Sa’d is a *Hasan Sahih Hadith*. 

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The real aim of Friday is listening to the Friday sermon attentively and carefully, while dozing is a sign of slackness and carelessness, it makes one sleepy and the person is deprived of listening to the sermon. Slackness and laziness goes away by changing the place and the drowsiness also goes away.

Chapter 28. What Has Been Related About Traveling On Friday

527. Ibn ‘Abbās narrated: “The Prophet ﷺ sent ‘Abdullāh bin Rawāḥah to lead a military detachment, and that corresponded to a Friday. So his companions left
early in the day, and he said: ‘I will remain behind to pray with Allah’s Messenger then meet up with them.’ When he prayed with the Prophet, he saw him and said: ‘What prevented you from leaving earlier with you companions?’ He said: ‘I wanted to pray with you then meet up with them.’ He said: ‘If you had spent [all of] what is in the earth, you would not have achieved the virtue you would have had you left early in the day with them.” (Da‘if)

Abū ‘Eisā said: This Hadith [is Gharib], we do not know of it except from this route.

‘Alī bin Al-Madini said: “Yahya bin Sa‘eed said: ‘Shu‘bah said: “Al-Hakim bin Miqsam heard no more than five Ahâdith” and Shu‘bah enumerated them, and this Hadith is not among those enumerated by Shu‘bah.

It is as if Al-Hakam bin Miqsam did not hear this Hadith.

The people of knowledge differ over traveling on Friday. Some of them did not see any harm in leaving on Friday for a journey without attending the prayer.

Some of them said that if it is the morning, then he does not leave until he prays the Friday prayer."

Comments:
Although this Hadith is Weak yet it is proven from other evidences that it is necessary to act upon the saying of the Prophet to one’s best capability; it
does not matter how good the intention is, no excuse should be made to neglect the saying of the Messenger ﷺ.

Chapter 29. [What Has Been Related] About As-Siwâk And Perfume On Friday

528. Al-Barâ’ bin ‘Azib narrated that Allah’s Messenger ﷺ said: “It is a duty for the Muslims, that they perform Ghusl on Friday, and that each of them wear some of his family’s perfume. If he does not find any, then water is a perfume for him.” (Da‘f)

[He said:] There are narrations on this topic from Abû Sa‘eed and a Shaikh from the Ansâr.

529. (Another route for the same chain) similar in meaning. (Da‘f)

Abû ‘Eisâ said: The Hadith of Al-Barâ’ is a Hasan Hadith. The narration of Hushaim (a narrator in the chain of this Hadith) is better than the narration of İsmâ‘îl bin İbrahim At-Taymî (no. 528). İsmâ‘îl bin İbrahim At-Taymî is weak in Ahâdîth.

Comments:

This is the prerequisite of the etiquettes of Friday that a person should do one’s best for all types of purification and cleanliness; he should take a bath, wear good dress, use Miswâk/toothbrush, apply perfume, and he should try to reach the mosque early.
Chapter 30. [What Has Been Related] About Walking On The Day Of ‘Eid

530. ‘Alî bin Abî Talîb narrated: “It is from the Sunnah to leave for the ‘Eid walking, and to eat something before leaving.” (Da’îf)

Abû ‘Eisâ said: This is a Hasan Hadîth.

This Hadîth is acted upon according to most of the people of knowledge, they consider it recommended for a man to leave to the ‘Eid walking [and that he eat something before he leaves for Salâtil-Fîrî].

[Abû ‘Eisâ said:] [And it is recommended] that one not ride except with an excuse.

Comments:

According to the majority of the Companions, the successors and the A’immah, it is better to go to Friday and the two ‘Eid prayers whilst walking with dignity and tranquility. ‘Eid is called ‘Eid because it comes repeatedly; it is given this name as a good sign that Allâh may grant us this opportunity again and again, or because it is an occasion of Allâh’s favours and bounties.
Chapter 31. [What Has Been Related] About The 'Eid Prayers Before The Khutbah

531. Ibn 'Umar narrated: “Allah’s Messenger, Abū Bakr, and ‘Umar would pray during the two ‘Eid before the Khutbah, then they would give the Khutbah.” (Sahih)

He said:] There are narrations on this topic from Jābir, and Ibn ‘Abbās.

Abū ‘Eisā said: The Hadīth of Ibn ‘Umar is a Hasan Ṣaḥīḥ Hadīth. This is acted upon according to the people of knowledge among the Companions of the Prophet and others: The Ṣalāt for the two ‘Eid is before the Khutbah. It is said that the first to give the Khutbah before the Ṣalāt was Marwān bin Al-Hakam.

Chapter 32. [What Has Been Related] About The Salāt For The Two ‘Eid Is Without An Adhān Nor An Iqāmah

532. Jābir bin Samurah narrated: “I prayed the two ‘Eid prayers with the Prophet – not one time, not two times – without an Adhān nor an Iqāmah.” (Ṣaḥīḥ)

Comments:

The Ummah is agreed that on the occasion of both ‘Eid the sermon should be given after the ‘Eid prayers have been offered.
[He said:] There are narrations on this topic from Jābir bin ‘Abdullāh and Ibn ‘Abbās.

Abū ‘Eiṣa said: The Hadith of Jābir bin ‘Abdullāh is a Hasan Sahih Hadith, and it is acted upon according to the people of knowledge among the Companions of the Prophet and others. There is no Adhān called for the two ‘Eid prayers, nor is there any voluntary prayers.

Comments:

The majority of scholars, Prophet’s Companions and the successors along with the later people of knowledge are unanimously agreed in the light of authentic Ahadith that there is no Adhān and Iqāmah for both ‘Eid; and it has been in practice up to these days.

Chapter 33. [What Has Been Related About] The Recitation During The Two ‘Eid

533. An-Nu‘mān bin Bashīr narrated: “For the two ‘Eid and the Friday prayer, the Prophet would recite: Glorify the Name of your Lord, the Most High, and Has there come to you the narration of the overwhelming? And sometimes they would occur on the same day, so he would recite the two of them.” (Sahih)

[He said:] There are narrations on this topic from Abū Wāqid, Samurah bin Jundub, and Ibn ‘Abbās.

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Abū ‘Eisā said: The Hadith of An-Nu‘mān bin Bashīr is a Ḥasan Ṣaḥīḥ Hadith. Sufyān Ath-Thawrī and Mis‘ar reported the same Hadith as Abū ‘Awānah did from Ibrāhīm bin Muḥammad bin Al-Muntashir.

As for [Sufyān] bin ‘Uyainah, the narrators from him differ about what they narrated from him. For it has been reported from him from Ibrāhīm bin Muḥammad bin Al-Muntashir, from his father, from Hābīb bin Sālim, from his father, from An-Nu‘mān bin Bashīr. And we do not know of Hābīb bin Sālim narrating from his father. Rather, Hābīb bin Sālim was the freed slave of An-Nu‘mān bin Bashīr, and he reports Ahādīth from An-Nu‘mān bin Bashīr. And, it has been reported from Ibn ‘Uyainah from Ibrāhīm bin Muḥammad bin Al-Muntashir, similar to the narration of these people. And, it has been reported from the Prophet ﷺ that he would recite for the two ‘Eid: Qaf1 and The Hour has drawn near,2 and this is the view of Ash-Shāfi‘ī.

Comments:
1. Reciting Sūrah Qāf and Al-Qamar in ‘Eid prayers is also Sunnah like Sūrat Al-A‘lā and Al-Ghāshiyah.
2. It is also known from this Hadith that if the Friday and ‘Eid coincide, these Sūrah are recited in both prayers and most of the jurists hold this opinion, because they are two separate prayers.

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1. Qāf 50.
2. Al-Qamar 54.
534. ‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah narrated: “Umar bin Al-Khaṭṭāb asked Abū Wāqid Al-Laithi what Allah’s Messenger would recite during Al-Fiṭr and Al-Adhā, so he said: ‘He would recite: Qaf. By the Glorious Qur’ān and The Hour has drawn near, and the moon has been cleft asunder.’” (Sahih)

Abū ‘Eisā said: This Ḥadīth is Hasan Sahih.

535. There is another chain with similar narration. (Sahih)

Abū ‘Eisā said: Abū Wāqid Al-Laithi’s name is Al-Hārith bin ‘Awf.

Chapter 34. [What Has Been Related] About The Takbīr On The Two ‘Eid

536. Kathīr bin ‘Abdullāh narrated from his father, from his grandfather: “The Prophet said the Takbīr in the first (Rak‘ah) seven (times) before the recitation, and in the last, five (times) before the recitation.” (Hasan)

[He said:] There are narrations on this topic from ‘Āishah, Ibn ‘Umar,

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and ‘Abdullāh bin ‘Amr.

Abū ‘Eisā said: The Ḥadīth of Kathīr’s grandfather is a Ḥasan Ḥadīth, and it is the best thing reported on this topic from the Prophet ﷺ, his name is ‘Amr bin ‘Awf Al-Muzani.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others.

It is reported that Abū Hurairah performed similar prayer in Al-Madinah. The purport of this Ḥadīth is the opinion of the people of Al-Madinah, and it is the view of Mālik bin Anas, Ash-Shafi‘i, Ahmad, and Ishāq.

It has been reported that Ibn Mas‘ūd said about the Takbir for the two ‘Eid: “Nine Takbir, in the first Rak‘ah there are five before the recitation, and in the second one begins with the recitation, then he says four Takbir with the Takbir of Rukū‘.”

A similar opinion has been related from more than one of the Companions of the Prophet ﷺ, and it is the view of the people of Al-Kūfah, and it is the opinion of Sufyān Ath-Thawrī.

Comments:
The jurists of Al-Madinah, Imām Mālik, Zuhri, Imām Ahmad are of the view that there are seven Takbir including the opening Takbir in the first Rak‘ah.
before the recitation, and five Takbir in the second Rak‘ah after getting up before the recitation.

Chapter 35. What Has Been Related About ‘There Is No Salāt Before The Two ‘Eid And No Salāt After Them’

537. Ibn ‘Abbas narrated: “The Prophet went out on the day of Al-Fitr, so he prayed two Rak‘ah, then he did not pray before it nor after it.” (Sahih)

[He said:] There are narrations on this topic from [‘Abdullāh bin ‘Umar], ‘Abdullāh bin ‘Amr, and Abū Sa‘eed.

Abū ‘Eisā said: The Hadith of Ibn ‘Abbas is a Hasan Sahih Hadith, and it is acted upon according to some of the people of knowledge among the Companions of the Prophet and others, and it is the view of Ash-Shafi‘i, Aḥmad, and Ishaq.

A group of the people of knowledge among the Companions of the Prophet and others, thought one could pray after the two ‘Eid prayers and before them, and the first view is more correct.

Comments:
The four A‘immah are unanimously agreed that there is no Sunnah prayer before or after the prayer of two ‘Eid; yet there is disagreement about the general voluntary prayer. In the view of some Companions and the successors, praying voluntary prayer before or after an ‘Eid prayer is allowed, this is also the view of Imām Shafi‘i. [Sharh Al-Muhadhdhab: 5 / 13]
538. Abū Bakr bīn Ḥafṣ – and he is Ibn 'Umar bīn Sa'd bīn Abī Waqqās – narrated about Ibn 'Umar, that: “He went out on the day of 'Eid, and he did not pray before it nor after it. He mentioned that the Prophet did so.” (Hasan)

Abū 'Eisā said: This Hadīth is Hasan Sahīh.

Comments:
This indicates that it is unauthentic to pray any voluntary prayer at the place of the 'Eid prayer.

Chapter 36. About The Women Going Out For The Two 'Eid

539. Umm 'Atiyyah narrated: “Allāh's Messenger would order the virgins, the mature women,[1] the secluded[2] and the menstruating to go out for the two 'Eid. As for the menstruating women, they were to stay away from the Musalla and participate in the Muslims supplications.” One of them said: ‘O Messenger of Allāh! What if she does not have a Jilbāb?’[3] He said: ‘Then let her sister lend her a Jilbāb.”

Notes:
[1] It includes servant women.
[2] It includes young slave girls. See Tuhfat Al-Ahwādhi.
[3] A garment that covers the woman's entire body, which Allāh ordered women to wear when leaving the home: Al-Ahzāb (33:59).
The Chapters on The Two ‘Eid

540. There is a similar narration from Umm Atiyah with another chain. (Sahih)

[He said:] There are narrations on this topic from Ibn 'Abbâs and Jâbir.

Abû 'Eisâ said: The Hadîth of Umm 'Atiyah is a Hasan Sahih Hadîth.

Some of the people of knowledge followed this Hadîth, permitting the women to go out to the two ‘Eid. However, some of them disliked it.

It has been reported that 'Abdullâh bin Al-Mubârâk said: “Today it is disliked for the women to go out for the two ‘Eid. If a woman insists on going out, then her husband should permit her to go out in her modest clothing without any adornments, but if she refuses to go out like that, then her husband is to prevent her from leaving.”

It has been reported that 'Âishah [may Allah be pleased with her] said: “If Allah’s Messenger saw what has happened to the women, then he would prevent them from going to the Masjid just as the women of the children of Isrâ’il were prevented.”

It has been reported that Sufyân Ath-Thawrî disliked the women of today to go out for the ‘Eid.

تخريج: متفق عليه، وأخرجه مسلم، صلاة العيدين، باب ذكر إباحة خروج النساء في العيدين

. . . إلخ: ح: 890 من حديث هشام بن حسان والبخارى، ح: 971، 980 من حديث خصبة به.

The Chapters on The Two ‘Eid

Comments:
This Hadith proves that the people should go out to an open field for Eid prayer, this is the opinion of Imám Abú Ḥanîfah, Mâlík and Aḥmâd. According to Imám Shâfî’i it is better to pray in a mosque if the mosque is big enough to accommodate all the people. But Imám Ibn Qudâmah said, the Messenger of Allâh ﷺ never offered ‘Eid prayer in the mosque, without an excuse.

Chapter 37. What Has Been Related About The Prophet ﷺ Going To The ‘Eid By One Route, And Returning By Another

541. Abû Hurairâh narrated: “When Allâh’s Messenger ﷺ would go out on the day of ‘Eid by one route, he would return by another.” (Sâlih)

[He said:] There are narrations on this topic from ‘Abdullâh bin ‘Umar and Abû Râfi’.

Abû ‘Eisâ said: The Hadith of Abû Hurairâh is a Hasan Gharîb Hadith.
Abû Tumailâh and Yûnûs bin Muhammad reported this Hadith from Fulaih bin Sulâimân, from Sa’êed bin Al-Hârîth, from Jâbir bin ‘Abdullâh.

[He said:] Some of the people of knowledge consider it recommended that when the Imâm goes by one route, he returns by another, adhering to this Hadith. This is the view of Ash-Shâfî’i. It is as if the Hadith of Jâbir is more correct.
The Chapters on The Two ‘Eid

Comments:
Taking different routes for going to and returning from the ‘Eid prayer manifests, very much, the symbols of Islam, the unity, splendour and glory. It is also the proper way and celebrating a function from the prospects of the national celebration and enjoyment of ‘Eid that different routes be taken.

Chapter 38. [What Has Been Related] About Eating On The Day Of Fitr Before Going Out

542. ‘Abdullāh bin Buraidah narrated from his father: “The Prophet would not leave on the Day of Fitr until he ate, and he would not eat on the day of Adhā until he prayed.” (Hasan)

[He said:] There are narrations on this topic from ‘Ali and Anas.

Abū ‘Eisā said: The Hadith of Buraidah bin Ḥuṣaib Al-Aslami is a Gharīb Hadith. Muḥammad said: “I do not know of a Hadith from Thawāb bin ‘Utbah other than this.”

There are those among the people of knowledge who consider it recommended that one should not go out on the Day of Fitr until he has eaten something. It is recommended that dates are used for that. They also recommend that he does not eat on the Day of Adhā until he returns.

Comments:
As ‘Eid Al-Fitr comes after the month of fasting, most people of knowledge without any disagreement, said Imam Ibn Qudāmah, liked to eat something
before leaving for 'Eid Al-Fitr, and on the Day of 'Eid Al-Adhã, as the real and main deed is the sacrifice, the meat of the sacrifice is to be eaten on returning from ‘Eid prayer; if one does not have the sacrifice, he may then eat anything soon after the prayer. [Al-Mughni: 3 / 259]

543. Anas bin Mâlik narrated:
“The Prophet ﷺ would have a breakfast of dates on the Day of Fitr before leaving for the Musalla.” (Sahih)
Abû ‘Eisã said: This Hadith is Hasan Sahih Gharib.

Comments:
The traditional food of the Arabs was dates, and the dates were available easily for every body; the dates also cure the weakness in addition to their being sweet.